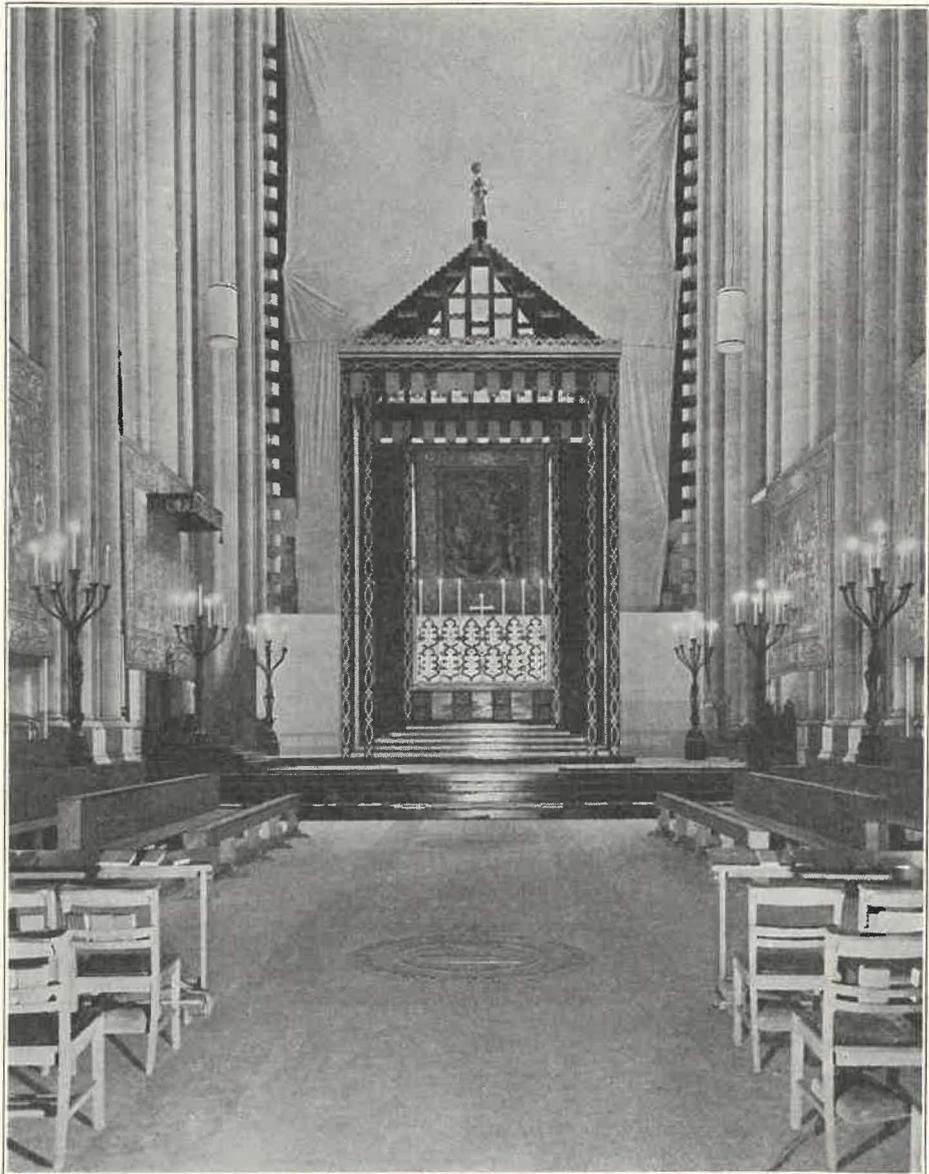
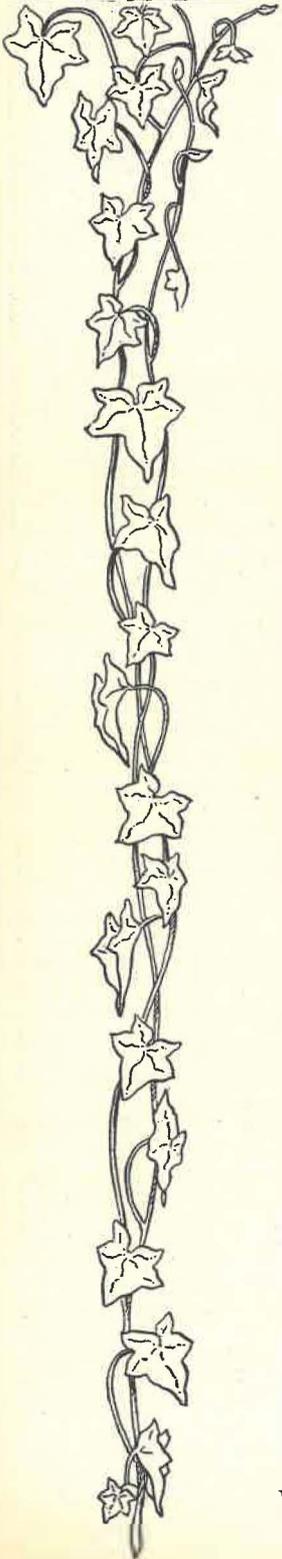


# The Living Church



ALTAR IN NAVE OF NEW YORK CATHEDRAL

More than 2,000 persons attended the first service in the nave of the Cathedral of St. John the Divine, where a temporary altar has been set up while work progresses on the choir and sanctuary. (Wide World Studio Photo.)

(See page 335)

# C O R R E S P O N D E N C E

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## Prison Work in Chicago

**TO THE EDITOR:** Many of your readers, no doubt, have been interested in your articles on prison work [L. C., January 25th to February 22d]. Possibly some have felt that the Church may have been somewhat remiss in her ministrations to men and women in prison. Perhaps she has, but the fault has not been altogether her own. And there are, as you have stated, prisons where the Episcopal Church is doing, and for years has been doing, a worthwhile work.

I beg to supplement the few words in your issue of February 15th about prison work in the diocese of Chicago, for I can speak from first-hand knowledge of the work in our state penitentiaries. In these the Church tries to make real the true meaning of "penitentiary"—a place of penitence and better living.

Repentance, let us remember, means something more than remorse or shame, something more than regret that one has broken the 11th commandment: "Thou shalt not get caught!"

Years ago the late Sister Sybelle began a motherly and intensive work among the women in the women's department of the state penitentiary at Joliet. Classes in religion were held. The women were taught what true repentance means: sorrow for sin, confession, amendment. Numbers were baptized and confirmed. Through the coöperation of the late Bishop Griswold and other clergy opportunity was given for the Sacrament of Penance and Holy Communion.

Then as old age crept on, Sister Mary Elizabeth joined Sister Sybelle, and has continued this same work since the death of Sister Sybelle.

This work is now carried on in the new women's reformatory—"Oakdale," at Dwight. The superintendent speaks most highly of the beneficent, constructive work that Sister Mary Elizabeth is doing.

At the Pontiac reformatory, now a state penitentiary, we have for some years been privileged to have classes in religion for the boys and young men, personal interviews, opportunities for confession, and the administration of Holy Baptism, Holy Confirmation, and Holy Communion; and our Church boys and many others have been helped and strengthened by the fact that the Church stood by them during their imprisonment.

For some years work has been carried on among the men in the state penitentiaries at Joliet and Stateville. For a long time only interviews could be held. Requests that we might have the Communion service occasionally were refused, on the ground that there was a Roman Catholic chaplain and a Protestant chaplain, and they were enough.

For several years, however, we have been permitted to have classes in religion, and a number of men have been baptized, a considerable number have been confirmed, the Holy Communion is celebrated once a month in each place by the Rev. W. J. Wyckoff, Jr., priest in charge of St. John's church, Lockport, and the rector of Christ church, Joliet, the Rev. J. S. Minnis, holds interviews regularly at both institutions.

At St. Charles' school for boys and the state home for girls at Geneva, classes are held, services conducted, and sacraments administered by the rector of St. Mark's church, Geneva, the Rev. William O. Hanner.

In addition to all this work, men ready for parole are not infrequently paroled to Canon Gibson, superintendent of the Cathedral Shel-

ter in Chicago, and almost always make good. The ministrations of the Church are carried on regularly also in the Cook County jail and the house of correction in Chicago.

The work among these men and women and boys and girls is of immense importance; some of the results are readily apparent to the consecrated men and women engaged in it; but only God can fully know.

(Rev.) EDWIN J. RANDALL,  
Superintendent of City Missions.

Chicago.

## Bishop McLaren's Prayer

**TO THE EDITOR:** I had hoped to write this letter directly after your issue of February 1st in which an article on The Icy Bishop appeared; but unforeseen matters prevented me.

My thought was to ask you again to publish this really remarkable and beautiful prayer by the late Bishop McLaren, written at the end of a letter to his great friend, the Rev. Dr. F. S. Jewell, many years ago.

The Bishop was crossing the ocean; and sitting on deck at sunset, he ended his letter with this prayer:

"Speed me, O Lord, on the journey of life: and what time the shadows of evening begin to settle upon my way, and the sunset's glories tell of a more glorious day to come: May I lie down to sleep, and sleeping peacefully, may I awake in the light of that morn which shall have no end. Through Jesus Christ our Lord."

I copied that prayer at the time the Rev. F. C. Jewell sent it to you when his father died; having found it among his papers. My experience with the prayer has been rather remarkable. I have used it thousands of times and under all sorts of conditions and ministrations: deathbeds; burials, evening services, baccalaureate services, etc. I have given copies of it, on request, fully 500 times, and to men, women, and college boys. One friend

made many illuminated copies and sent them as Christmas cards. Doubtless the experience of other priests has been similar to mine. But in order that the prayer may continue to be useful to many souls, I send it to you once more and ask for its publication. Some day it may get into the Prayer Book. It would seem worthy of a place in it.

(Rev.) HERBERT C. BOISSIER.  
Salt Lake City, Utah.

## Oxford Movement

**TO THE EDITOR:** For the past four weeks I have submerged myself in the fascinating study of the Oxford movement—its glories and hardships. It was my plan to make a special study of Pusey, but once I got into the first of Liddon's four-volume life of that grand old scholar, I wanted more. Consequently, I have managed to procure Dean Church's *The Oxford Movement* and Dr. Simpson's *Anglo-Catholic Revival*—both interesting and scholarly books.

It is not my purpose to expound the merits of these volumes, but only to point out to the readers of THE LIVING CHURCH the saintliness and pioussness of the men who were responsible for the Oxford or Tractarian movement, for if it was not for them and their efforts, I doubt if we in America and England would be enjoying the grace obtained from a daily or even a Sunday Mass. In our devotions, it might be well to remember such men as Keble, Newman, and Pusey.

For my part, I am deeply indebted to the Rev. Dr. Lyford P. Edwards who, at the beginning of our long vacation, suggested that I read something about the historical and sociological aspects of the movement. He has shown me the light—the marvels of the Holy Catholic Church.

GORDON MACALLISTER.  
Annandale-on-Hudson, N. Y.

## Pre-Lent and Lent

**TO THE EDITOR:** In the role of ordinary layman, I have for a long time wondered why the pre-Lenten period in the Church's year, from Septuagesima to Ash Wednesday, is not noticeably differentiated from the actual season of Lent, insofar as the character of the services is concerned: their general atmosphere, color of vestments, omission of the *Gloria*, etc. A penumbra is not the same thing as the eclipse itself: they are two different phases of one phenomenon taken in connection with each other; and there is still light from the sun until occultation is complete.

Why then should Mother Church regard the pre-Lenten and the Lenten period as though they were one and the same in their spiritual manifestations? I for one would be grateful to have a clear and succinct answer to this query; and so I beg that you, or someone among the ranks of the clergy learned in general liturgiology, will furnish through your correspondence column a convincing explanation of this, to me, puzzling point. And perhaps the answer (if one be given in due course) may prove to be as interesting and enlightening to others as well as the writer of this communication.

J. HARTLEY MERRICK.  
Philadelphia.

## The Living Church

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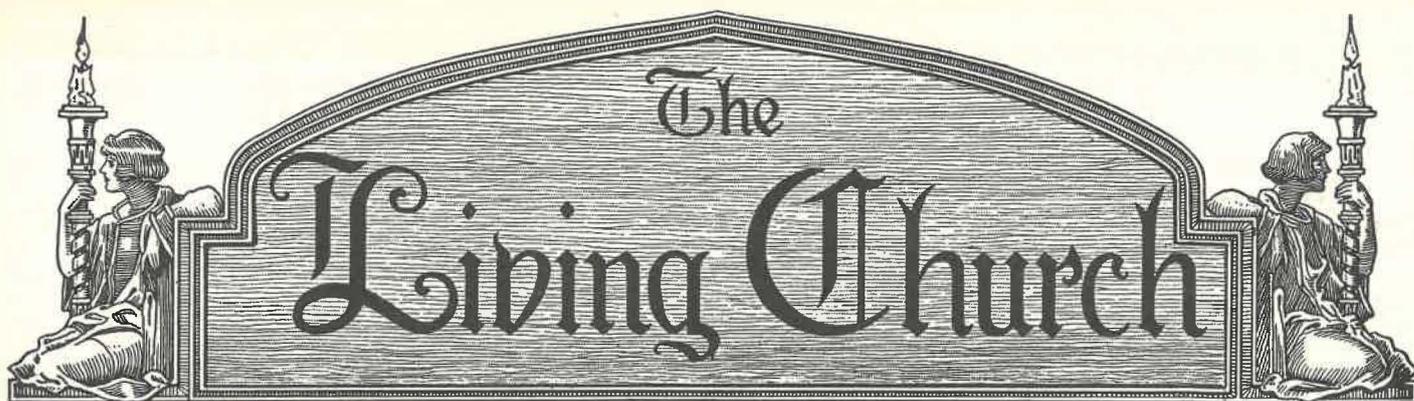
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## EDITORIALS AND COMMENTS

### The Blessed Virgin Mary

**T**HE festival of the Annunciation of the Blessed Virgin Mary is one of the great days of the Christian year. Coming as it usually does in Lent, it emphasizes in a unique way the vital relationship between the mystery of the Incarnation and the mystery of the Redemption. For the commemoration of the angelic visitation to the Maid of Galilee which we observe on March 25th marks the beginning of the tremendously important event which reaches its fruition in the birth of our Lord on Christmas Day.

Thus the Annunciation acts as a link between Lent and Christmas; and so in the collect appointed by the Church we pray to our Lord to "pour Thy grace into our hearts; that as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection." The festival of the Annunciation acts as a focal point in which the truths of Christmas, Lent, and Easter meet in their true relation to one another.

But if the festival of the Annunciation is tremendously important because of its relation to the central Christian mystery of the Incarnation, it is also highly significant to us for another reason. In observing the Annunciation we pay high honor to the Mother of our Lord—her whom Wordsworth described as

"Woman, above all women glorified;  
Our tainted nature's solitary boast."

And in honoring the Mother of our Lord we pay high honor to all motherhood. The Annunciation is indeed the Church's "mother's day." Historically, it is the Church with its devout reverence for the Blessed Virgin Mary that has elevated and dignified motherhood and has lifted women from the virtual slavery that was their universal lot in pre-Christian days not only to freedom but to a position of special reverence and chivalry.

The mythical man from Mars, whose naïve observations have come to be a criterion by which to judge the foibles of mankind, would naturally expect that she who had been chosen by God to represent all of humanity in consenting to the Incarnation of the Saviour of the world, and who in so

doing had dignified womanhood and raised humanity itself to a new level, would be universally honored and revered by Christians. In this country, observing that the feminist primarily responsible for the introduction of women's suffrage is honored by her picture on a postage stamp and her bust in the national capitol, he would look for some higher recognition of the Blessed Virgin Mary. And here he would find himself up against a strange and puzzling phenomenon. For he would observe among Christians, who ought to be united in reverence for her if in nothing else, the greatest diversity of faith and the widest extremes of practice in regard to her.

Among Roman Catholics, our hypothetical Martian visitor would find indeed not only a reverence for our Lady but an exaggerated devotion to her bordering upon deification. In our national capital he would find a shrine dedicated to her Immaculate Conception, and in the countries to the north and south of us he would find great churches erected on spots traditionally honored by her miraculous appearance. He would, moreover, find the strange new phenomenon of the perpetual novena, with its exaltation of our Lady as the sole mediatrix between mankind and its Saviour, together with a wealth of popular devotions of varying kinds and degrees.

Turning to the Protestant world, he would be as amazed at the total lack of devotion to the Blessed Virgin Mary as at its exaggeration in the Church of Rome. He might visit church after church of the Methodist, Congregational, Presbyterian, and the 200-odd other denominations that make up American Protestantism, without so much as hearing the Mother of Christ mentioned in sermon, prayer, or hymn.

**W**HAT of Anglicanism? Has our famed "via media" saved us from the excesses of Mariolatry which characterize much of Roman Catholic popular devotion on the one hand and from the scandalous neglect of our Lady that is shown by Protestantism on the other?

So far as official formularies are concerned, the Anglican Church has, indeed, maintained a middle way in this as in other respects—a sound middle way based upon the solid foundation of the Catholic faith. If our formal devotional language is marked by over-restraint in regard to the Blessed Virgin

Mary; it is nevertheless a fact that the Prayer Book recognizes her unique position as the Mother of our Lord and honors her above all other saints. All six of the great feasts of the Blessed Virgin are to be found in Anglican calendars.<sup>1</sup> Moreover, in the Creed the Anglican Church confesses in every Eucharist that our Lord was conceived by the Holy Ghost and born of the Virgin Mary, while on Christmas Day the Church specifically commemorates her both in the collect and in the proper preface. The Te Deum in Morning Prayer and the Magnificat in Evening Prayer make the honor paid to our Lady an integral part of the daily offices of the Church.

As to the part that reverence for St. Mary plays in the general religious life of Anglicans, however, we find a wide variety of practice. Most Anglo-Catholic churches (and even many that would not claim that designation) contain at least a statue of the Blessed Virgin Mary and often a Lady Chapel in which the Holy Eucharist is celebrated daily or at frequent intervals. In practically all churches having a resident priest the red letter festivals of the Purification and the Annunciation are observed by a celebration of the Holy Communion with the Prayer Book collect, epistle, and gospel (though often with pitifully small congregations), and in a considerable number of churches the other four festivals of our Lady are observed as black letter days with the customary liturgical propers. Some of the popular hymns used in all Episcopal churches mention or even invoke our Lady as, for example, Athelstan Riley's great hymn, "Ye watchers and ye holy ones," with its splendid second verse:

"O higher than the cherubim,  
More glorious than the seraphim,  
Lead their praises, Alleluia!  
Thou bearer of the eternal Word,  
Most gracious, magnify the Lord,  
Alleluia, Alleluia, Alleluia, Alleluia!"

(Parenthetically, one wonders how many staunch Protestant Episcopalians realize that they are practising the invocation of saints when they sing this and similar hymns!)

Yet how seldom, even in Anglo-Catholic churches, does one hear a sermon in which the vital role played by our Lady in God's plan of salvation is set forth or even mentioned. One great Anglican preacher of recent years made it his custom always to make some mention of the Blessed Virgin Mary in every sermon that he preached, by way of partial atonement for the widespread neglect of her in our Church. It would be well if other priests of the Anglican Church, without going to this length, would at least occasionally make an effort to give their congregations some sound teaching on the place of our Lord's Blessed Mother in Christian devotion.

It is noteworthy that for the first time in the history of the modern ecumenical movement the question of the place of the Blessed Virgin in Christian theology was given some attention at the World Conference on Faith and Order held in Edinburgh in 1937. In preparation for that conference a study was made by the Archdeacon of Monmouth, Wales, and circulated among the delegates.<sup>2</sup> The subject was committed to the section of the conference dealing with the Communion of Saints and was very fully presented by members of the Eastern

Orthodox Church and others. As a result of this study, the section reported for the consideration of the full conference the following resolution:

"The place of the Mother of Christ was considered by this section, and all agreed that she should have a high place in Christian esteem. We commend further study of this question to the Churches."<sup>3</sup>

Unfortunately in the final draft of the report this measure of agreement did not find place and instead there was substituted the statement that "For the Orthodox and certain other Churches and individual believers it [the Communion of Saints] means fellowship not only with living and departed Christians but also with the holy angels, and, in a very special sense, with the Blessed Virgin Mary."<sup>4</sup>

"In this connection the way in which we should understand the words 'all generations shall call me blessed' was considered. No agreement was reached, and the subject requires further study."

Although it is regrettable that the Edinburgh conference did not incorporate in its final report the agreement that the Blessed Virgin "should have a high place in Christian esteem," it is significant that the question could be raised at all and even referred to in the report in a conference in which the Protestant element was in the majority. There is ground for hope that the further study recommended in the conference report will lead to an even greater advance in the next World Conference on Faith and Order.

**I**N VIEW of the growing ecumenical spirit of Christendom and the ever-increasing desire for reunion on a sound Catholic basis, has not the time come when steps should be taken to restore to divided Christendom that reverence for the Blessed Virgin Mary which characterized the undivided Church, without the excesses that have crept into popular devotion in various ages? And since Anglicanism has maintained in her official formularies the orthodox doctrine in regard to the Mother of Christ, would it not be well for our own communion to inaugurate a restudy of this important subject?

The decennial Lambeth conference will be held only a little more than a year hence. We do not know whether or not this subject is on its agenda, but we earnestly hope that it is or will be. It would be of tremendous value, not only to the Anglican communion, but to the entire Christian world, if the bishops assembled at Lambeth would make a clear and simple statement on the place of the Blessed Virgin Mary in Christian faith and devotion. Such a statement would be a valuable guide for our own people and would help us to restore in our Church that reverent devotion to the Blessed Mother which has characterized Anglicanism at its best, both before and since the Reformation. It would also cement us closer to our Eastern Orthodox brethren, and would serve as a beacon to Protestantism in the study of this question which is promised in the Edinburgh report. We respectfully submit this suggestion to the Archbishop of Canterbury and to the bishops of the Anglican communion throughout the world, praying that they will give careful attention to this whole subject in the 1940 Lambeth conference.

Meanwhile, we also commend the same subject to the clergy and lay people of the Episcopal Church. We suggest that they make this matter the subject of their prayer, medi-

<sup>1</sup> Because the official calendar of the American Episcopal Church contains only the red letter days, the only two festivals of our Lady in the American Prayer Book are those of the Annunciation (March 25th) and the Purification (February 2d). The Prayer Book of the Church of England recognizes also the feasts of the Conception (December 8th), the Nativity (September 8th), and the Visitation (July 2d), while the Scottish Prayer Book, using the ancient terminology still followed in the Eastern Orthodox Church, recognizes the festival of the Falling Asleep of the Blessed Virgin (August 15th).

<sup>2</sup> *The Mother of Christ in Christian Esteem*. By the Ven. Alfred E. Monahan, Archdeacon of Monmouth, Wales. Society for Promoting Christian Knowledge, 1937.

<sup>3</sup> See the official report, *Faith and Order*, edited by the Rev. Canon Leonard Hodgson. New York, the Macmillan Co., 1938, p. 153.

<sup>4</sup> *Ibid.*, p. 236. The report also contains a footnote further clarifying the Orthodox teaching in this matter.

tation, and study, both individually and in groups. We ask the clergy to give their congregations carefully prepared and well-thought-out sermons and instructions on this subject.

And to the laymen of the Church—not only those that call themselves Anglo-Catholics but all devout and thinking Churchmen—we suggest prayer, study, and meditation on this subject, with special consideration for the implications of the angelic message recorded in the gospel for the feast of the Annunciation: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women," and of the Blessed Virgin's own joyous exclamation in the Magnificat: "Behold from henceforth all generations shall call me blessed."

### Hitler Strikes Again

THE anticipated March European crisis is upon us and, as last September, Czechoslovakia is the chief victim. Indeed, one can no longer speak of Czechoslovakia as a nation, for that country appears to have fallen apart into at least three separate entities, each of which is obviously destined for German domination if not for incorporation in the Nazi empire.

The most notable feature of the present crisis is the silence of London and Paris, whence came such loud protests of the necessity for defending democracy and preventing further Nazi encroachments on neighboring states last autumn. Did the appeasement deal perhaps have even more far-reaching implications than have heretofore been apparent? Have Britain and France resigned themselves to playing the part of minor European states instead of great world powers? Or do they perhaps expect to make their influence felt through the power of international finance and in other subtler ways than by futile protest against the brutal aggression of Hitler?

It is too soon to estimate what effect this new readjustment of the European balance of power by threat and by force is going to have. Certain it is that it does not serve to bolster up the tottering structure of world peace.

These are dark days for Europe and the world—and perhaps the blackest of them still lie in the future. It is a time for statesmen to use their heads and Christians their knees.

### Are Our Hands Clean?

DURING the World war John Oxenham wrote a little book of verse entitled *All's Well* (Methuen, 1915). In it is this poem, beautiful in its expression and keenly penetrating in its insight. Entitled "Our Share," it is quite as appropriate for America in 1939 as for England in 1915, and so we venture to transport it bodily into our editorial columns:

And we ourselves? Are our hands clean,  
Are our souls free from blame  
For this world-tragedy?  
We had relaxed our hold on higher things,  
And satisfied ourselves with smaller.  
Nay then! Like all the rest  
Ease, pleasure, greed of gold—  
Laxed morals even in these—  
We suffered them, as unaware  
Of their soul-cankerings.  
We had slipped back along the sloping way,  
No longer holding First Things First,  
But throning gods emasculate,  
Idols of our own fashioning,  
Heads of sham gold and feet of crumbling clay.  
If we would build anew, and build to stay,  
We must find God again,  
And go His way.

## CHURCH MUSIC

Rev. John W. Norris, Editor

### Musical Ministry

THE term "Musical Ministry" is being applied rather extensively these days to the work of the organist-choirmaster of a parish or a church. When it is so used, it implies that the musician, although not in orders, views his work as a branch of the sacred ministry—a kind of minor order—in which he, through the knowledge of the art, is able to do effective work within the parish.

There seems, however, to be another field opening in our own Church today, to which this term may be more fully applied and that is the field of the priest-organist, the man in Holy Orders who is a competent musician, who accepts a position in a parish as a curate, and who is assigned to the task of preparing and directing the music of the services. Nor do I mean a precentor, who in the cathedrals is given charge of the music. I mean a priest who takes over the position of choirmaster-organist, in addition to assisting in the other clerical work of the parish.

In the past it has frequently happened that men who began their life work as organists and choirmasters in a church have felt a definite call to the ministry and have taken Holy Orders. In so doing they have dropped their musical interests, except as an avocation, and devoted their full time to the active parochial work. Several who have had this musical training are now serving as rectors of parishes, in which they use their knowledge of the art to good purpose in connection with their pastoral duties. Few, however, have ever caught the vision of combining the two positions and remaining in a subordinate capacity in the parish life.

Naturally most men who take Holy Orders are interested in doing the pastoral work of the ministry and most of them aspire to the position of rector of a parish. There is a natural relationship between the rector and communicants which does not always extend to the curate. If it does, it is very frequently a cause of friction between the rector and his curate.

Such a condition should not of necessity arise in a parish where the curate's major duty was the music of the parish. He would be able to do some pastoral work, as well as to assist in services where no music is required. In addition he would have the opportunity of influencing and directing the lives of the choir members, in a greater degree than he could influence them otherwise. There is a very close bond and relationship between a choirmaster and his singers.

This bond often is much closer than the bond between rector and communicants because of the very nature of the work that the singers are doing. The relationship is far more direct because of the frequency of meeting together. The corporate effort to achieve a worthy musical offering to God engenders a closer feeling between all uniting in it.

With the increasing emphasis upon the necessity for proper Church music; with the introduction of courses in Church music in our seminaries; with the general interest in music which has been making such rapid forward strides throughout the land, it seems to this writer that a career as a musical minister—in the sense of being a priest and choirmaster—might well be put forward to the young men in our seminaries who are competent musicians and qualified to fulfill such a task.

# The Ship of the World

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

FROM EARLY BOYHOOD I have been a lover of ships. When I was about 12 years old, my parents became alarmed at my stubbornly reiterated intention of joining the navy, and they sent for a great-uncle who had actually been in the navy and had fought at the bombardment of Alexandria. He soon cooled my young fervor by explaining that in the navy one found much hard work and very little romance. I decided to preserve the romance by staying at home. Nevertheless, ships and the sea have always fascinated me, and if I live long enough to reach retiring age, and ever have enough money to gratify my whim, I think I shall go and live in some little port where one may catch, around street corners, sudden glimpses of Norwegian timber ships, or an occasional sail from France or Spain. There are still such quiet havens to be found.

But why am I writing of these things? You think I shall get no theology or sociology out of ships? You wait! As for what has put ships into my head just now, the explanation is easy. Not long ago I was traveling in the train past Southampton docks, and I saw a familiar shape—it was the *Berengaria*, looking lonely, forlorn, and rather ashamed of herself. They were going to take her up north to Jarrow, where she was to be broken up, stripped, and dismembered, until she was no longer a ship, but only a memory. Somehow she had won affection. People loved her; and I grieved to see her standing there under sentence of death.

A few days later I was actually at sea, crossing from Holyhead to Dublin by what is said to be the fastest packet-service in the world. Certainly the boat tore onward through unkind waters. I am so good a sailor that I have only once been seasick, and that in a squalid little French steamer going to Dieppe; but I did not feel really bright on that trip to Dublin. I was not helped by the kindly conversation of an old gentleman who, learning that this was my first visit to Ireland, constituted himself a travel bureau for my benefit.

"Sir," he said, "whatever else you miss, you *must* see Guinness' brewery. It is the finest brewery in the world."

I was prepared to believe it, but somehow the thought of millions of bottles of Guinness' stout did not then allay my inner qualms. However, I had a lovely homeward passage. Between the Dublin mountains and the mountains of Wales, the sea was like glass. I felt, and am still feeling, friendly toward ships. And now for the theology and sociology.

I seem to hear the voices of people, many of them long dead, singing in the Methodist chapel where I received my first introduction to worship:

"We are out on the ocean sailing  
To our home beyond the skies."

The likening of the life of many to a voyage is a common enough device of popular religious imagery. Indeed it has received at least one fine literary expression, in a beautiful mystical poem, entitled *Land-Ho!* by T. E. Brown. Here is the closing stanza:

"Give me the helm! there is the land!  
Ha! lusty mariners, she takes the breeze!  
And what my spirit sees, it sees—  
Leap, bark, as leaps the thunderbrand—  
Land, ho! Land."

The ship in which we journey is the ship of the world—the world of human culture, economics, politics, citizenship,

science, and art. This, according to Catholic theology, is what man builds in the natural order for the sake of reaching his destiny in the supernatural. There is nothing essentially evil or despicable in such a structure; and if man has ruined and distorted the work by his sin, redemption and grace are intended to restore him to his true natural estate, that through his life in this world he may come to his desired haven.

THAT, I say, is Catholic doctrine. It permits, nay, it encourages, us to love the ship, for a ship is shaped by its purpose, and man's life in this world, all the structure of his culture and economic, is intrinsically directed toward the heavenly city. That is to say, man as social, man as political, man as economic, is really man as intended for God, expressing that creative, divine intention in a world of space and time. That is the basis of Christian sociology, the ground of the Christian judgment upon the present navigation of the ship which is making for the rocks.

But there are two heresies upon this subject: pietism and secularism. The pietist is the man who professes to be so completely and so justifiably preoccupied with the end of the voyage, that he has no interest in the ship or in the voyage. He claims to be only a passenger, and therefore irresponsible—though often enough he has no objection to a first-class ticket. But in the ship of the world there is no such status as that of mere passenger. We are all members of the crew. We may even say that we have all had a hand in building the ship. At any rate, we cannot contract out of our responsibility for the shipwreck which now appears to threaten us. And it behooves those who know the ship's true destination to exert themselves now in its service: for a true sense of world-purpose is the basic need of our Western civilization at this moment.

The other heretic is the secularist, whether he be merely an undogmatic worshiper of money, or a dogmatic devotee of the economic collective, or the German blood, or the new Roman empire. He assumes that the ship is all that matters. It is its own destination, its own haven. It has no meaning beyond itself. If it moves, it is propelled by tides unaccountable to human yearnings. The more optimistic believe the tides are safe; but Oswald Spengler supposes that they are certain to carry mankind from one disaster to another.

The Catholic does not desert the ship. He knows that upon the ship of the world the soul of man is not intended to be an outcast or an exile. Upon that ship the King's writ may run, and the songs of the homeland may be sung. But he knows, also, that if there is no port to be reached, no end beyond the voyage, the ship may become a prison or a madhouse. Any man or woman who has been many days at sea knows the longing for the land:

"The land! the land! the lovely land!  
'Far off,' dost say? *Far off*—ah, blessed home!  
Ah, keel upon the silver sand—  
Land, ho! Land."

It is only the prospect of the heavenly landfall that makes the ship of the world rational. Its very beauty is designed for that supernatural haven. As long as we look for the world to come, we can truly love this world and live in it. But if there be no other world, this world is a nightmare. Our culture is not a ship, but a forlorn hulk drifting in the night. And we are a crew of ghosts, lost and forgotten in a barren waste of bitter waters.

# Man Needs Redemption\*

By the Rev. Wilford O. Cross

Rector, Church of the Good Shepherd, Norwood, Ohio

IT WOULD have been difficult to convince anyone 30 years ago that man needed redemption. Redemption, then, and salvation were words that had been cramped in meaning until they were almost the private property of evangelistic cults of the most revivalistic flavor. And there was in the air of the times an optimism in regard to man and his future that dominated even the wisest of men. The romantic movement, its belief about man rooted in the airy optimism of Rousseau, had found in Emerson a great American prophet who preached from the platforms of the lyceum circuits the doctrine that man is good, and if let alone sufficiently, would by himself turn his earth into heaven. Then science, with its new discoveries, was promising to do away with germs and toil, pain and travail, and build out of sheer technology a new world of supermen. And behind science was the Darwinian theory, with its implications, so widely accepted, that as man had evolved from the amœba so there was no telling what, in the course of evolutionary growth, he might become. Then to back all this up with profits and dividends of a very discernable nature there was the swift expansion of the great industrial empires of northern Europe and America and the rise to power and wealth of a middle class intoxicated with success.

To talk about redemption in such an atmosphere of growth, complacency, and trust was like whistling to the wind in the chimney. Then came the debacle. The great war, with all its slaughter and brutality, was a rude shock to man's vanity. For a time an afterglow of idealism softened the shock as men pinned their hopes on the League of Nations and upon the trust that the world, redeemed by gunfire and gas attack, was now safe for democracy and human expansion. Little by little, however, the general certainty in regard to the goodness of man began to collapse. World-wide economic depression, and a bogging down of human effort, produced at last a paralysis of faith in man and in humanity. The demoniac creeds and techniques of the new dictators finished off the last vestiges of that faith.

Neo-Calvinism, rising first among the defeated nations of the great war, where despair reached its greatest density, began to come on the scene. Barth and Kierkegaard became the voices of a new skepticism about man, and presently found their prophets in the Niebuhrs and Tillichs of America. The clock turned the circle and the hand of theological speculation passed from the night of Calvin's doctrine of the total depravity of man through the bright day of Emersonian hope in man and on past the 12 o'clock of the great war into the shadows of mistrust again. Man, in the new Protestant theology, is hardly worth redeeming, so deep has been his fall.

And, indeed, it becomes most difficult to see that there is goodness in man as we observe all the wisdom of his science and all the richness of his achievements being devoted to machinery to blow up his world and himself in senseless destruction. That the science and the art and the sheer inventive persistency of man should build so precise and miraculous a thing as an airplane, and then find no better use for it than to send destruction down upon unoffending women and children, is one of the dark mysteries of humanity.

That man, through agricultural science, is able to grow

more wheat than has ever been grown before, and transport it farther and faster than it has even been sent before, but that because of this fact those who grow it and those who would like to eat it must be reduced to penury, is a statement all too likely to shake one's faith in man. The brutality of war, the ineptness of industry, the savagery of power politics, and the sheer frustration and waste of human energy in a world not lacking in wisdom are indictments of our common manhood. Man not only seems incapable, for all his science and organization, of looking after his own social affairs, but there is a destructive factor at work among men that brings all of our efforts to failure and catastrophe. Shakespeare's King Lear, with kingdom gone, and friends broken and estranged, holding the dead body of the beloved Cordelia in his arms, seems to be representative of that ruin and chaos, of that fever and blood-letting, and of the tragic futility, that is the very nature of man.

YET we live in an age in which the frame for a dark picture has been provided by the times. Neo-Calvinism, like the older Calvinism of the 16th century, contains some truth. But it is not, thank God, all the truth. The interpretation of the new Protestantism is too much a product of defeat and of recent history.

We need to read history through a doctrine that has a wider spread than either the optimistic decades of the 19th

## PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

### The Conflict and the Sacrifice

FIFTH SUNDAY IN LENT

MARCH 26TH

WE NOW enter the third fortnight of Lent: Passiontide. The conflict of the Light with the Darkness, which was brought before us on the Third Sunday in Lent, now reaches its climax. We know now that evil is not mere ignorance nor mere imperfection, when we see that it is possible for us men to come face to face with the Truth, and to reject it.

This is shown to us in the *Gospel*. "Which of you can convict Me of sin?" No one can; yet when He speaks to them God's truth, they refuse it. They say He has a devil; they say He is "making Himself" to be what He is not. But against the hatred of men His appeal is to "My Father," who is the Truth; and He, the Son of God, and the rejected of men, is the Truth who *was* eternally before ever Abraham was born.

Rejected by men, He is nevertheless the Sacrifice for man—so the *Epistle* teaches—but not like the animal sacrifices of the Old Covenant: for He, the eternal High Priest, offering up Himself as the Victim, has entered once for all into the heavenly temple, not made with hands, and has won for men an eternal redemption and a true cleansing of the conscience.

Deliver us then from evil, that by Thy great goodness we may be governed and preserved evermore in body and soul.

\*This is the fifth article in a series of seven by Fr. Cross on the Christian doctrine of man. The sixth article, *Secular Schemes for Man's Redemption*, will appear in next week's issue of THE LIVING CHURCH.

century or the pessimistic years of the 20th. The Catholic doctrine of man, with its penetrating realism and its rugged and unyielding faith, is a better interpreter of his true nature than either the despair of Barth or the humanism of Herbert Spencer. Catholicism brings to her understanding of man the firm basis of revealed religion, and a long history of struggle with human folly and perversion and sin, from which there emerges a doctrine that it not without the sting of accusation, and yet is lightened by tenderness and hope. And also, and it is not as unimportant as it seems, there creeps into the Catholic tradition about man a sense of humor that redeems and clarifies. If, for instance, you will place in front of you that very odd picture, "Mrs. Tubbs and the Heavenly Visitor," as you read the desperate gloominess of the new Protestantism you will find that theological despair will not altogether reduce you to the current state of spiritual paralysis.

Yet Catholicism has always been a little harsh with man. Man is held to be depraved, though not totally depraved. He has fallen from that high state of being a son of God to which God has called him. The sin of man constitutes a gulf between God and man. And sin is real. It destroys and mutilates and spoils all that it touches. Technology, for instance, breaks down because of common, ordinary, market-variety greed. Democracy is frustrated by ward-politics dishonesty. War ravages the earth because of the ordinary sins of hate and greed. Starvation, disease, plague, famine, ravage, are the direct, inevitable, unavoidable results of quite commonplace individual sins. As the Cross tells us so plainly, sin crucifies humanity and drags the noblest elements in man into tragic failure. Sin nails man to the cross of moral and social ineptitude.

**M**AN, in Catholic thought, is essentially a creature who has been made by Almighty God to be a son of God. His destiny is the spiritual state of immortal life, and he is so framed that he is capable of companionship with God Himself. Being made a little lower than the angels, he is divinely destined to rise to eternal glory. But sin has entered into history and human psychology, and man has deliberately chosen to flout the will of God. Generations of wayward and sinful and disobedient humanity have produced in man a tendency to sin. That tendency is rooted in our inheritance, is a part and parcel of our very environment, and we are creatures who are prone, in an evil world, to do evil rather than good. Man is essentially good, but not potentially good. Left alone to his own devices, man will crucify and destroy everything in himself and his world that is noble and good. Being higher than the created beasts, he often becomes much lower than the brute creation, for the evil within him is demoniac and spiritual in its nature, so that man is more cruel and wayward and destructive than any beast.

It is this picture, then, that Catholic theology gives to the world, pointing to the Cross, and saying, "Sin crucifies—man destroys all that is noblest in his world." As man, because he was driven by ordinary hate, envy, and greed, took Jesus and crucified Him, so man, driven by the same common sins, destroys all that is divine within himself.

So far Catholicism will go along with the old and the new Calvinism in placing man in the prisoner's dock of accusation. But there Catholicism stops; it will not say that man is totally depraved, and that all his thought and work and art is evil. For the good in man is obvious. The kindness, the humor, the love of his fellows, the gift of merriment, the tendency to have mercy and to feel pity, the capacity for love and sacrifice, the deep abiding loyalty, the craving for beauty, the hunger of the soul for God, all point to a nature far above the brutal

and the demoniac. It is a fact that man does sit in the cockpit of an airplane and pull a lever that sends blazing death upon women and children; but man, also, gives of his substance to build hospitals and to send relief to those same women and children. Man is not all hate and greed and fear; there is within him pity and love and loyalty.

On the whole, then, man is not evil or demoniac, but is a creature made for the light who has lost his way in darkness. He is not sinful by ultimate nature, but has become so in his inherited and acquired nature. He is a creature who has become hardened and habituated to disobedience, and who lives in a world that has become evil, so that his range of choice is limited, and he is perpetually confronted with evil choices rather than good ones. The result is a dark picture, but not a hopeless one. Catholicism goes on to say that it is obvious in history and in current life that man needs to be changed, and that his nature must be transformed, and that without redemption man is a dangerous and destructive creature.

And Catholicism refers back to her Lord who said, "Nevertheless ye must be born again." Catholicism insists that man's rebirth and regeneration and redemption come through Jesus, whom God sent into the world to reconcile a lost and wayward race to Himself. The saints, so pitifully small a band, are indicated, and the Catholic claim is that here is proof of redemption, of a new race of men, of a new kind of manhood, evidencing the characteristics of holiness, witnessing that man can show in heart and life the new energy from God. And there are men and women by the score who stand on the step below sainthood, the transformed, the redeemed, who have shown the light of consecrated Christian character in the world. The divine charity has radiated light in the darkness of the world, and the salt of redemption has entered into society and history.

At this point, then, the Christian doctrine of man focuses most sharply and offers most light. And the Christian claim is that man needs redemption if he is to be anything but destructive in the earth. As those who do not know they are ill can hardly be cured, so Christianity cannot redeem until we humbly recognize our own natural tendency to sin, and seek for the redemptive and curative power of God that we may be made new creatures.

**F**IRMLY, forgivingly, realistically, the Catholic Church recognizes man's need to be other than himself, and when she takes a child from the world into her arms she first washes him in token that in the fellowship of the redeemed the taint of inherited sin may be washed away, and then hands are later laid upon the child's head that he may be adopted into the fellowship of the new race. This is the simplest explanation of the process of baptism and confirmation, and the explanation leaves out a great deal that is also true of this process. But it is this taking people out of a sinful world, and bringing them up in a new and redeemed society that Catholicism offers as the path of redemption. To break the iron circle of cause and effect and introduce into human history the leaven of redemption is the saving task of the Church of God.

Man cannot pull himself up by his own bootstraps. He cannot of himself change and alter himself. The way of death cannot become the way of life without a new force, a new inheritance, introduced from without. The life of God created the life of men, and the life of God renews it and replenishes its moral energy. Man urgently needs redemption, and that redemption has come. The healing power of God has been sent forth for the rebirth of a stricken and broken world.

# Central China Year

By the Rev. Robert E. Wood

Veteran Missionary in the Diocese of Hankow

*FR. WOOD'S annual report to Bishop Gilman, reflecting the heroic efforts of missionary workers to cope with rapidly changing conditions in wartorn China, forms a fascinating and inspiring chronicle of life in devastated Hankow. We are happy to have the opportunity to present it to our readers.*

OF COURSE an annual report is expected of all of us. Nothing is said, however, about making it interesting, and Mark Twain's diary for a year might be followed as an example. For each day throughout the year the most important items were recorded as follows, "Got up, washed, 'et,' went to bed." This would be a true report for all of us, but could hardly be called interesting. And speaking of that, what is there to tell that has not been told already? The best one can do at this stage is to give a resume of items previously reported.

As I remember it, the early months of 1938 were fairly peaceful in these parts. Our own Church general hospital was full of wounded soldiers who offered a most wonderful opportunity for preaching the Gospel. The same was true of the large military hospital near St. Michael's, where every help and encouragement was given by the military authorities for Christian work. Several free grants of Christian literature were made by the religious tract society of Hankow and were eagerly received by the soldiers. Talks and instruction and preaching were carried on and our attempts at singing simple Christian hymns found an enthusiastic response. These methods brought many to the church service at the Church general hospital chapel and, from the military hospital, to St. Michael's.

Our services at the latter were remarkably well attended and many of the soldiers were under regular instruction for the catechumenate. Some of these eagerly sought baptism before departing to other hospitals or to join their respective units at the front. We gave such all the benefit of the doubt and shortened the period of their catechumenate, as the circumstances of war seemed an abundant justification for relaxing the customary strictness of Church rules. The presence of so many military officers and men seemed to stir up a fresh zeal in the regular members of our congregation, and a second confirmation class, only a few weeks after we had presented the previous class, brought up our total to about 70. We averaged 100 Communion every Sunday besides about twice that number of other worshipers who attended.

Never were we more convinced that a reverent choral Eucharist, with plenty of hearty hymns and a sermon, is the service for the Lord's Day for all sorts and conditions of men. The question is always recurring to my mind, *Why oh why* must we, in the Holy Catholic Church of *China*, take the British parliament and Cranmer and Queen Elizabeth as our authority, and summon our Chinese Christians to "Dearly beloved brethren the Scripture moveth us" at 11 o'clock on Sunday morning, instead of the "Do this in remembrance of me" of our Blessed Lord Himself? At St. Michael's our two Sunday Eucharists at hours to suit the convenience of everybody, and now the same at All Saints', Hankow, where I now am, have met with a wonderful response from our people. The same is true of confession when presented as a great help, and the usual response at St. Michael's last Easter and again here at All Saints' at Christmas time, showed that our people realize that these privileges are theirs for the asking.

But I am writing as if the whole year had passed without let or hindrance. This is far from the truth. It was at Passiontide and Easter that the air raids were resumed with disquieting frequency. People began leaving Wuchang in great numbers and

dugouts and defenses were multiplied. Wounded soldiers were evacuated from our hospitals to safer places and plans for the protection of the citizens were advanced. St. Michael's became a favorite refuge for the people of our neighborhood and hundreds crowded in whenever the signal for a raid was sounded. How thankful I am to record that during all of those terrible days which followed, neither the church nor the parish house was hit, howbeit windows and doors were shattered to bits when a bomb fell within a few feet of the Church, knocked down our boundary wall and killed five poor young fellows who were seeking refuge there instead of in the basement of the Church where the rest of us were huddling. The shock shook us like an earthquake but harmed nobody.

Even more marvelous was the escape from death of the Sisters of St. Anne, when a bomb knocked down their convent about their ears and yet did no harm to them, as they were hiding in the one safe spot in the house—under the stairs. After these very bad raids our local government made every effort to get the populace to abandon Wuchang and make it a military center pure and simple. Then began the great exodus. Our St. Michael's people were scattered to the four winds, and only a handful were left. We moved to Hankow, and so did the Sisters, the House of the Merciful Saviour, and the Church general hospital. For a time it was possible to cross to Wuchang and to celebrate Holy Communion on Sundays at the Chapel of the Church general hospital and at St. Michael's for the little group of people remaining. On two of these Sundays the raids occurred during service time; we were obliged to seek cover in the basement, but were nevertheless enabled to finish the service, and this with a deep sense of gratitude to God for His loving care and protection.

LATER, before the Japanese occupation, the city was evacuated. Then came the days of wanton destruction and looting, and now hardly a house is standing that has not been thoroughly ransacked and robbed. Fire also destroyed many other buildings and the whole city is a scene of desolation. It breaks one's heart to visit the place. The streets are deserted. The only citizens left are those concentrated in refugee camps like that on Boone compound. I hope the marvelous relief work being done there by Messrs. Coe, Kemp, and Brown and Fr. Morse, SSJE, will be adequately reported by those who are carrying it on. Fr. Morse, by the way, who has rendered such yeoman service in looking after our Wuchang Church property at the Church general hospital, St. Michael's and in fact all over the city, as well as in all his work among the Boone Refugees, is living at St. Michael's and keeping watch over the House of the Merciful Saviour as well. All of our Church property has escaped further

(Continued on next page)

# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## On the Problems of Christian Ethics

THE PROBLEM OF FOLLOWING JESUS. By James Gordon Gilkey. Macmillan. \$1.50.

THIS BOOK on the problems of Christian ethics consists of two parts, theoretical and practical. The former—a collection of the relevant synoptic passages and an analysis of the underlying principles—is not wholly adequate. Dr. Gilkey, for instance, does not see that in the use of Exodus 3:6 to prove the resurrection the point lies in the force found in "God"; to say "God of Abraham" must mean "the preserver of Abraham" (compare the similar argument in 4 Maccabees 7:19; 16:25). Nor that in the demand made on the rich young ruler, the problem lies not properly in the "ethics of wealth" but in the "ethics of vocation"; so good a youth was capable of being something much better, and he was offered a rank among the apostles. Nor is the strictly theocentric nature of the ethic sufficiently emphasized; the proper starting point is Matthew 5:45. Dr. Gilkey, however, is writing explicitly for readers whose religious background is confused. No doubt he knows from experience how little he can take for granted with them.

The second part, however, is admirable. The real problem of Christian conflict arises when duties conflict, when alternatives arise, good in themselves but mutually exclusive. How then should a man choose? Little attempt is made to solve the various cases, but, as Dr. Gilkey says, to state a problem clearly is the first step to its solution. And the problems he selects—all of them problems of daily occurrence—are excellently chosen and would make ideal material for discussion groups.

BURTON SCOTT EASTON.

## The Gifford Lectures for 1938

SYMBOLISM AND BELIEF. By Edwyn Bevan. Macmillan. Pp. 391. \$5.00.

AN ACCOMPLISHED scholar in the history of religion shows in these Gifford lectures how prevalent are certain symbols in religions generally, and expounds the growing consciousness, within Christianity, that all statements of religious belief are more or less symbolic. That is, the statements are not identical with the things they signify, but are used to "elicit consciousness, beliefs, emotions, and usages, respecting" them. The symbol is one bit of experience which by association suggests something other than itself, yet associated with itself. So the word "symbol" suggests *difference* between the sign and thing signified (and so to many people means almost the same thing as *denial*). But it also suggests *likeness* between sign and thing signified.

The lecturer has great felicity in the first half of the course, where he deals in the best expository style with the symbols of height (why are gods always *up* somewhere?), time (everlasting, eternal), light, spirit (breath, but nobody means breath when he says spirit), wrath, sabbath rest. In all these, as one reads, one enjoys the recognition of familiar bits of fact in delightfully surprising surroundings, combined with a lot of learning that is not familiar to most of us. And the analysis in all these matters is both delightful and sound.

The second half is far less spontaneous. The whole principle of the difference between "literal" and "symbolic" belief is taken up; and I think one has to say that by and large the discussion works its deliberate way through all sorts of pros and cons to a sober and sound conclusion.

But in the meantime there is a discussion of the scholastic theory of analogy, which ought to have been important but seems to be largely spent on a side-issue, the question whether divine attributes are identical with one another, instead of the question whether they are similar to attributes of man. The great contention of the analogy-doctrine, that the Maker is to some extent analogous to what He has made, the cause to its effects, the ground to its consequents, etc.—analogous meaning like, but unlike in some respects, and altogether superior—is not adequately dealt with. It is viewed from outside.

Among all the pseudonyms of Christian literature, one wonders why the Pseudo-Dionysius is picked out as such a rank "impostor."

And Dean Mansel's agnostic symbolism is brought to life, and viewed with some favor. It represents an extreme dualism between the symbols and the truths symbolized. The Biblical attributes of God are all to be accepted as revealed, without any attempt to improve or sublimate them, because all improvements will be just as symbolic, just as far from the truth, as the crude, given, Biblical ideas, and will be vicious because they pretend to be more true. The real truth of God is utterly unknowable, and no symbols of it come anywhere near expressing it. The moral of that would be, don't try to explain anything in the Bible or Creed: simply take it as revealed, *but not as revealing* anything. This extreme the author, naturally, rejects.

The ultimate question in symbolism is whether there is any reality at all corresponding to the symbol, and whether the answer to that question is important. Does it matter whether there was a real life of Jesus behind all the symbols of the gospel? Professor Bevan says yes, for it is a vital question whether we can have religious personal relations with the living Christ now, and the affirmative to that question depends upon the reality of His existence: the beautiful Christ-epic will not suffice for that exigency.

But beyond the Christ-myth question is the God-symbol question. Is there anything at all that is real behind the whole maze of symbols? After much warning about circular reasoning, and assuming as true what one would like, we find the claim made that "there are many manifestations of Spirit in the world we know which do point to Spirit as being the supreme reality behind." This claim is really, though implicitly, reasoning analogically, from what we know of the world-pattern to what we don't know, but seek to know, of its ground.

It is rather refreshing after all this to turn back to the earlier chapters on Height, Light, Energy, Rest, etc., and enjoy them over again.

MARSHALL BOWYER STEWART.

## Central China Year

(Continued from preceding page)

harm. I often wonder what we could have done without him.

I, myself, when I think of Wuchang, feel like a shirk, but am under orders to remain here at All Saints', Hankow (the Chinese pastor having left). Nevertheless I have found many opportunities for service. I am still chaplain of the Church general hospital, which is now here and those duties continue as of yore. Then there is the All Saints' congregation to be ministered to, and a throng of refugees who have sought shelter in the school buildings. Many new contacts have been made among them and the patients in the hospital. Freedom from the threat of air raids makes Hankow, although under Japanese occupation, seem like a haven of refuge by contrast to those terrible days at Wuchang, and one must thank the good Lord with all his heart for present privileges, blessings, and opportunities for service.

## ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

### MISSIONARY SHORTAGE FUND

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# NEWS OF THE CHURCH

## World-Wide Services Planned for Bishop

Rt. Rev. Charles Henry Brent to  
Be Honored on 10th Anniversary  
of Death in Switzerland

BY RALPH M. WHITESIDE

**N**EW YORK—Fitting tribute of affection to the memory of the Rt. Rev. Charles Henry Brent will be paid by hosts of friends in world-wide memorial services to be held on the 10th anniversary of the Bishop's death, March 27th.

Bishop Brent, who was "Everybody's Bishop," literally gave his life to the causes he strove for and for the Christlike love he had for humanity.

The memorial services for Bishop Brent the world over are under the auspices of the Bishop Brent international memorial committee of which the Hon. Alanson B. Houghton is president; Chief Justice Charles Evans Hughes, honorary chairman; and Mrs. Nathaniel Bowditch Potter, vice-president. Members of the executive committee are Mrs. W. Bayard Cutting, Gano Dunn, the Hon. George Wharton Pepper, and Charles F. R. Ogilby.

The circumstances surrounding Bishop Brent's death at Lausanne, Switzerland, March 27, 1929, are well known everywhere. According to the Bishop's oft-expressed desire that he be buried where he died, on land or sea, he was laid to rest on a beautiful hillside in the Cemetery Bois de Vaux, Lausanne. Here will gather on the anniversary day friends of the Bishop from many countries to honor his memory, with representatives of the American and English Churches participating.

The American friends of Bishop Brent, through the Hon. Alanson B. Houghton, president of the international memorial committee, are placing a memory wreath on Bishop Brent's grave at the time of the services.

### INSCRIPTION AT GRAVE

On the block of granite over the grave of Bishop Brent is the inscription, written by the late Rev. Samuel Smith Drury of St. Paul's school, Concord, N. H.:

"A Servant of God.  
A Friend of Humanity.  
An Apostle of Christian Unity."

Many friends in this country and abroad will attend special memorial services in the American Pro-Cathedral Church of the Holy Trinity, Paris, France. Dean Frederick W. Beekman, who delivered the address at Lausanne at Bishop Brent's burial service, will also make the principal address at the memorial service on the 10th anniversary day. Bishop Brent attended

(Continued on page 340)



BISHOP BRENT

## Nazis Have Suppressed All Religious Schools Except in Prussia, Paper States

LONDON (RNS)—"All Protestant and Roman Catholic confessional schools have been suppressed everywhere in Germany except Prussia," declares *La Cité Chrétienne*, Belgian Catholic newspaper, quoted by the *London Catholic Tablet*.

"In Bavaria, Saxony, Wurtemberg, Austria, Baden, Oldenburg, Hesse, the Palatinate, and the Saar, there is not a single Catholic elementary school left. Over 12,000 Catholic schools have thus been lost.

"The latest news from Oldenburg is to the effect that the 763 elementary schools of that ancient grand duchy, including 180 Catholic schools, have all been transformed into the so called communal schools. Bavaria in 1933 had 5,223 Catholic elementary schools (with a child population of 780,000) staffed by over 16,000 teachers, 2,000 of them being religious. Not one of these schools is left.

"The latest transformation of Catholic and Protestant into communal schools is reported from the Westphalian town of Gelsenkirchen (332,500 inhabitants). The Hitler press leaves no possible doubt as to the gradual process of confiscation, and by the end of the present year it is expected that the transformation will be complete all over the Reich."

## Paul Rusch Not to Make Proposed American Tour

WASHINGTON—Paul Rusch of St. Paul's university, Tokyo, it was announced March 8th, will be unable to make his proposed American tour. Announcement of the proposed tour was made in the February 15th issue of THE LIVING CHURCH.

## 2,000 at Service in New York Cathedral

Great Nave Is Used for First Time  
Since Completion Five Years Ago;  
Now One-Tenth of Mile Long

**N**EW YORK—For the first time since its completion more than five years ago, the great nave of the Cathedral of St. John the Divine here was used for religious services on the morning of March 12th. Over 2,000 persons attended the service, at which Bishop Manning preached on *The Unchanging Gospel*.

More than half of the large congregation later went to the altar rail for Communion. The altar, a temporary one, and the other appointments in the nave, provided a colorful background for the services.

Many of the worshipers came half an hour before the service to see the arrangements being made by Ralph Adams Cram, the architect. What was temporary, he had decided, was to be of the simplest and least expensive character; and yet each article was appropriate to its surroundings.

The celebrant at the crowded choral Eucharist was the Rev. W. D. F. Hughes.

The interior of the nave itself, which was dedicated at a Holy Communion service, is hung with rare art treasures and illuminated by light that is filtered through the beautiful stained glass windows. The complete interior when completed will be one-tenth of a mile long.

Within the temporary sanctuary the pavement is painted with black and white squares, after the fashion of the marble squares of many English churches. Bishop Manning's throne is the one used by the late Bishop Potter, who was Bishop of New York from 1887 to 1908.

The service opened with a procession of white-robed boys and men of the choir. The congregation rose, adding their voices to the hymn. Preceded by vergers and chaplain, the Bishop mounted to his pulpit and delivered his sermon over an amplification system that made it possible for everyone to hear.

### WITNESS OF THE CATHEDRAL

"In the midst of a world in which nothing seems secure," the Bishop said, "a world bewildered, shaken, and dismayed, the Christian Church stands and speaks to men of things which do not change, things which are beyond the reach of any of the changes or vicissitudes of this world, things which concern not merely our brief life here but our life in the eternal future. It is those eternal things, those mighty realities of God and the human soul, to which this cathedral bears witness.

"In its very construction this cathedral speaks of the eternal and the unchanging, of calmness and certainty amid fluctuation and

(Continued on page 344)

## Experts Comment on Prison Work Series

### Fr. Burton Urges That Very Best Priests Be Chosen as Chaplains in Correctional Institutions

MILWAUKEE—That the series of articles, "I Was in Prison," written by Leonard McCarthy, and printed in the January 25th to February 22d issues of *THE LIVING CHURCH*, has caused a good deal of interest among Churchmen and non-Churchmen is shown by the letters on the subject received at the office of this publication. These have come from social service workers as well as from clergymen.

Writing shortly after the first article of the series appeared, the Rev. Dr. Spence Burton, SSJE, Suffragan Bishop-elect of Haiti, agrees heartily with it. Most of the services in prison chapels are abject and make the Church and Christianity appear ridiculous, he feels; and he urges that the very best priests should be chosen and sent to be chaplains in prisons, reformatories, and jails.

"They ought," he writes, "to be able to give all or most of their time to prisoners in personal interviews. Out of these interviews would grow services that are vital. It is my opinion that men and women in prison want unadulterated Christianity if they want any religion at all. They cannot stand watered-down sentimentality.

"I am glad that *THE LIVING CHURCH* is emphasizing the pastoral obligation of the Church to care for our own Church communicants who are in prison, and our missionary obligation of offering our Lord to all 'the sinners' who have been caught, convicted and locked up. They are few compared to the sinners who have not been caught and punished by the state."

#### DIRECTOR OF EDUCATION

John Faville, Jr., now assistant director of the National Youth Administration in Wisconsin, was for several years director of education in a Midwestern prison. A man thoroughly versed in social work in penal institutions, he writes, after reading the second of the series of articles:

"I have seen no finer, direct, inside stories and discussions of prison life of any kind, and this is certainly true of the religious activities in prisons.

"I can specifically verify many of McCarthy's statements. Further, I can endorse, from my experiences, the diagnosis and suggestions which are developing in his second article."

#### REV. WALTER K. MORLEY

The story of Convict 13 (the character in the first of the articles in the series) opens a wide field for discussion by Church-people, the Rev. Walter K. Morley, executive secretary of the Chicago department of social service, points out in a recent letter. Fr. Morley has spent a number of years in correctional institution work, much of the time at the experimental Walkkill prison in New York.

"Our next move," Fr. Morley believes,

### Dr. Sheerin Speaks in "Church of Air" Series

NEW YORK—The new vice-president of the National Council, the Rev. Dr. Charles W. Sheerin, made his bow to the radio public through the Episcopal Church of the Air series, over the Columbia broadcasting system on March 19th, from 10 to 10:30 A.M.

Dr. Sheerin is deep in problems thrust upon the missionary enterprise by the budget deficit. He took time, however, to fill this one other engagement and to discuss some of the difficulties facing the Church today.

Because the Church is thus faced with such problems, he feels, men will soon find civilization likewise threatened, and will see in the redemption and the recovery of spirituality through the Church a solution to both grave threats.

"should be in the field of juvenile delinquency. The jail appeal of Dean Lathrop lay largely in the fact that every parish and mission, however small, found the problem at its back door and could understand at first hand what he was talking about. With the proper leadership I believe similar interests can be centered in the problem of juvenile delinquency, for the juvenile delinquent is to be found in every community, large and small."

Fr. Morley suggests that another series of articles be published, presenting similar material from the point of view of the prison chaplain.

#### COLLEGE INSTRUCTOR

H. Ashley Weeks, now of the department of sociology at the State College of Washington, Pullman, Wash., writes that he finds the articles "extremely thought provoking and stimulating." Mr. Weeks, in pursuing his studies in penology, has spent a good deal of time working in prisons. A few years ago he made a detailed study of the lives of men in a Midwestern institution.

"From my own observations," he writes, "I agree quite wholeheartedly. I believe that McCarthy is right when he suggests that the greatest contribution the chaplain can make in a prison is that of personal contact and the carrying on of interviews. If they are going to do this, the prisoners themselves of course must have absolute confidence in the integrity of the chaplain.

"It seems to me that it is often the weakest sort of person who is sent to the prison as chaplain instead of a man who is strong and able to cope with the problems with which the convicts are confronted. It might be a very good thing to endow a very strong man and let him do nothing else but visit custodial institutions in a particular state and offer counsel and advice, and in some cases, much needed consolation."

#### S. Florida Church Given Land

VENICE, FLA.—Land on which to erect a church has been given to St. Mark's mission here, it has recently been announced. The raising of funds for the building has been successful. The church will be constructed of concrete blocks. The Rev. William A. Lilycrop is in charge of the mission.

## House of Happiness Addition Dedicated

### Bishop Stewart Conducts Service at \$50,000 Social Settlement in Southwest Chicago

CHICAGO—A dream of 30 years ago is being realized here on Tuesday evening, March 21st, when Bishop Stewart dedicates a new \$50,000 addition to the House of Happiness, Episcopal social settlement on Chicago's crowded southwest side.

The only social agency in an area characterized by its lack of adequate recreational facilities for both adults and children, the new facilities will enable the center to exert more influence in a greatly expanded range of activities than ever before in its history.

The building is a three-story addition to the present house and provides gymnasium facilities, an auditorium, and a number of class and club rooms in which community affairs of all kinds will be held. The funds for the new building were raised by a group of prominent Chicagoans, representing several religious denominations, who have been actively interested in the house and its program for several years.

Organized in 1909 by the Woman's Auxiliary of the diocese, the institution was once known as the Providence day nursery and was quartered in a small frame building. In 1913, it was moved to a new brick building, to which an addition was built three years later with funds provided by the infant class of St. Paul's church. It has had no gymnasium since July, 1937, when a building which had been used became unavailable.

The new building is looked upon as a tremendous asset to the social work of the Church in the city, because of the educational and welfare work which will center there. A recent survey of the neighborhood revealed that there are 50 saloons and liquor stores in the area served, but only eight churches. While there are 121 vacant or unusable lots in the section, there is only one public playground and public school.

Even with its former cramped facilities, the house has been serving some 125 families of every nationality, while more than 700 persons are active users of its library. With the larger and more modern quarters, the house expects to carry on a much wider program of activities.

#### Massachusetts Memorial Window

BOSTON—A memorial stained glass window now completes the chancel of the Church of the Epiphany, Winchester. It was given by her family in memory of the late Miss Florence B. McPhee. The Rev. Dr. John Wallace Suter, rector honorarius of the parish and custodian of the Book of Common Prayer, dedicated the window on February 26th when the rector, the Rev. Dwight W. Hadley, preached.

## Deaconess Riebe Is Safe After Bombing

Death Missile Falls Only 15 Feet From Her; Ichang Mission Staff All Reported Unhurt

NEW YORK—Death missed Deaconess Elsie W. Riebe, now stationed at Ichang, China, by 15 feet on March 9th when 17 Japanese bombs fell on American property in Ichang, in the latest of Japan's raids on inland China cities. An unsigned cable from Hankow, received by the Department of Foreign Missions, states: "Ichang staff miraculously unscathed." It is believed Bishop Gilman sent the cable.

Reports from Ichiang, which is 387 miles up the Yangtze river from Hankow, say that huge American flags were flying from the buildings and others were stretched on the ground when the raid began. The American consul general in Hankow has protested to Japanese authorities, naming in particular the damage done the two properties of the American Church Mission.

Reports state that a mission compound, including a church, several residences, and a school within Ichang's walls, suffered the most severely from the raiders' onslaught. Ten bombs were dropped on the one compound, blasting courtyards and shattering windows. On the second property, near the river and outside the city walls, direct hits damaged a church and two girls' schools. It is believed that all property here referred to was held by the American Church Mission.

Deaconess Riebe, who comes from Pine-ree, N. D., and has been in China since 1915, is the only Episcopal missionary now stationed at Ichang. The Rev. Nelson Liu, one of the Chinese clergy, is also stationed at Ichang. He is known to many Americans, as he spent the 1936-1937 year studying at Seabury-Western seminary,



THE LATE PATRIARCH OF RUMANIA

His Holiness, Miron Christea, whose death was reported in "The Living Church" for March 15th, presided over the Rumanian synod which recognized the validity of Anglican orders.

Evanston, Ill., and speaking in many parts of the country. The Rev. Graham Kwei, one of the well-known Chinese clergy from Anking, has also been at Ichang, and Mrs. Kwei has been head of the local Red Cross committee there.

The mission at Ichang includes St. James' church, a primary school for boys and girls, and work at several country stations. Services have been continued right along, but the abnormal part of the work has been the care of refugees. Ichang has been a river port of transfer for thousands upon thousands sent up from further down the Yangtze. They arrive in the most pitiful state of destitution, illness, and fear. Deaconess Riebe has been devoting herself especially to the care of orphans.

Arthur J. Allen of Boone school, Wuchang, visited Ichang recently. He writes from there, having arrived just in time for an air raid:

"Such things are interesting but I could tell that the experience has long since ceased to be a pleasant one for Deaconess Riebe and Nelson Liu. For just one year our American Church Mission compound has been a haven for refugees and orphans. The big boats from down river have been dumping people here by the thousands and the little up-river boats can take them on only by hundreds. Many have had to wait here weeks for passage.

### HUNDREDS OF ORPHANS

"Deaconess Riebe took on responsibility for 150 orphans as more or less permanent charges, and in addition to that she has had 1,200 transient orphans here all the time, besides scores of older refugees. Usually the sick orphans have been singled out and left with her.

"In one group of 50, 47 were sick. She nursed them and lost not one. In one orphan camp, I am told, there is an average of one death every day.

"Sometimes she has been up all night with a sick child, and then when the bombings begin over the airfield not far away, she scatters the orphans about, ordering them to lie among the graves and under the bamboos and near the walls.

"She showed me bits of ugly shrapnel four to six inches long that had fallen about her and that she picked up when they were not too hot to touch. They had fallen all over the grounds. Not one person was hurt but nerves have had a terrible strain."

## Social Relations is Conference Subject

Church's Effort to Escape Issue Is Condemned by Dr. N. B. Nash in Boston Discussion

BOSTON—Christian Social Relations was the subject of a conference on March 9th at the diocesan house here. It was held at the call of the general secretary of the province of New England, the Rev. Malcolm Taylor.

Those attending included members of the provincial commission on social service, the chairmen of diocesan social service departments, and the Rev. Almon R. Pepper, executive secretary of the national Department of Christian Social Relations.

Fr. Pepper led a discussion on the organization of a diocesan department of social service. The Rev. Dr. Norman B. Nash, professor of Christian social ethics in the Episcopal theological school, Cambridge, and chairman of the social service department of the Massachusetts diocese, presented the question of social action by the Church. He condemned the efforts of the Church to escape the issue.

Dr. Nash pointed out that the taking of a conservative stand is just as much social action as advocating reform; for the Church is unable to maintain a position of neutrality when moral issues are involved.

The Rev. Howard P. Kellett, member of the staff of the Cathedral Church of St. Paul, Boston, executive secretary of the diocesan department of social service, and one of the chaplains to penal institutions, spoke with authority of the Church's ministry in state and federal institutions. He pointed out the prevailing neglect by the Church of such work and the great opportunities such ministrations offers.

Mr. Kellett, in recognition of his service in penal institutions, has recently been appointed supervisor of chaplains in the penal institutions of Massachusetts.

## Memorial Fund to Be Set Up Honoring Mrs. Cornell

JACKSONVILLE, FLA.—As the result of a resolution adopted at the recent annual meeting, the Florida branch of the Woman's Auxiliary is taking steps toward the accumulation of a \$500 fund as a memorial to Mrs. Jeannie O. M. Cornell, former diocesan secretary and late executive secretary of the diocese.

The plan provides for the collection of the fund of \$500 over a two-year period. It will be used in training a Negro girl at the Bishop Tuttle memorial school, Raleigh, N. C. Mrs. Cornell's interest in the problems of the Negro and her work for the race were such as to make it fitting that a memorial to her take this form.

The Auxiliary is sending to the American Church Institute for Negroes a contribution of \$250 from its diocesan special fund.

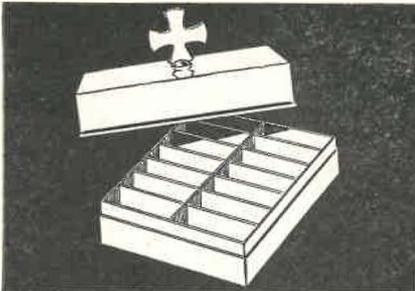
## National Council Poster

### Issued in Call to Action

NEW YORK—Following the Presiding Bishop's Call to Action, the National Council has issued a poster carrying the bold declaration that Christians must choose, and choose now, between freedom as represented by religion and oppression as represented by present-day totalitarian tendencies.

The poster is part of the Church-wide effort led by the Council to arouse Churchpeople to a consciousness of dangers in the present situation and encourage a larger permanent support for the Church's program.

This is in line with the Call to Action, issued jointly by the Presiding Bishop and the National Council, saying that "religious and human freedom are being attacked by a daring array of godless philosophies which bid, and in some nations bid successfully, for the loyalties and discipleship of men."



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**Japanese Deny Pass to Refugee Doctor**

**Physician Called to Hospital in Anking Refused Permission to Go; Dr. Taylor Not Relieved**

**S**HANGHAI—A pass permitting an English-speaking Jewish refugee, a doctor, to go from Shanghai to Anking, where he was needed to relieve Dr. H. B. Taylor at St. James' hospital, has been refused by the Japanese officials, according to a recent report.

Since last November, negotiations have been going on, first to discover the right doctor among the Austrian Jewish refugees in Shanghai, so that he might be sent to relieve Dr. Taylor, who had not been able to visit his family since September, 1937; and later, when the doctor had been discovered, to secure a pass for him.

In the end a pass was not obtainable. Germans may go up the river freely, as may Italians and Japanese, since their countries are members of the anti-Comintern pact. But when it came to a refugee from Germany, who was to be employed in an American mission, that was something else again.

Finally Mrs. Taylor had to take her youngest child out of school. They went up-river on February 8th with Miss Myers, who had come down to buy supplies.

St. Francis' house, long a dream of Mrs.

**Report \$232,093 as Total of China Emergency Fund**

NEW YORK—The China Emergency Fund, the goal of which General Convention set at \$300,000, had reached a total of \$232,093.98 on March 9th, the latest date of report.

Taylor and Miss Bowne for St. James' hospital, now has become a reality. The lame and the halt and the blind, helpless old folk, and starving children are left in the wake of war anywhere, and the hospital is trying to take care of them.

**WERE SIX AT HOSPITAL**

From June until December, there were six foreigners living on the St. James' hospital compound: Dr. Taylor and Misses Bowne, Colson, and Myers, of the St. James' hospital staff; the Rev. Leslie Fairfield, loaned by the Shanghai diocese; and the Rev. and Mrs. Mair of the China inland mission language school.

In December, there was an exchange of British, French, and American gunboats (those in Shanghai being permitted to go up-river and relieve the boats stationed at Kiukiang and Hankow), and this brought opportunity for Mr. Fairfield to return to his diocese; for the Mairs to go to their newly assigned post, the language school in Chefoo; and for Miss Myers to come out to buy needed supplies for the hospital.

She took back much wool which would be knitted into garments by some of the dwellers at St. Francis' house.

From the southern portion of the diocese (the Anking diocese comprises the southern half of Anhui and the northern half of Kiangsi provinces), come letters from our Chinese staff and news of the active evangelistic work they are doing in the cities of Kiangsi. While still living as refugees, with all the discomforts that attend separation from one's Lares and Penates, they are carrying on Church, school, and some public health work, and assisting with refugees of the poorer class.

**EXPECT NO FURTHER ADVANCE**

Indications are that spring will not bring any further advance in Kiangsi. Certainly, the number of Japanese troops in the Yangtse valley has been greatly reduced, and the fact is that they have been taken north points to a campaign against Sian, the see city of Bishop Shen's diocese, the home mission field of the Chinese Church.

Bishop Huntington's office is established in Shanghai, as this enables him to maintain communication with the free portion of his diocese, in Kiangsi, and with the occupied portions along the Yangtse. Even from Shanghai, the making of payments and transfer of funds is not easy under present conditions, but from anywhere else it would not be at all possible.

One may not, for example, buy a money order for more than \$20, which necessitates someone's going down every few days to buy separate money orders for \$20 to go to workers in various places. The reason for this ruling is that the post office cannot transfer money from place to place under war conditions.

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## Tells Why Church Is Weak in Rural Field

Rev. E. D. Butt Leads Discussion on Specialized Training Needed by Workers in Mountains

KNOXVILLE, TENN.—Our Church in the rural field is weak because Churchmen know little about the 40% of our population living in the country, was the argument of the Rev. E. Dargan Butt, Valle Crucis, N. C., in leading a discussion on Specialized Training for Rural Workers, at the Church workers' conference on mountain work, held here March 6th and 7th.

Mr. Butt pointed out the growing consciousness of the Church's opportunity in the rural field and urged that to meet it we must have a specially trained clergy. He had sent out a questionnaire to leaders in the rural Church and in the seminaries, asking opinions as to the best way to gain the training needed by rural clergy.

Very few answers, he said, expressed the opinion that present training fits a man to go directly into rural work without supervision. The general opinion was expressed that after seminary training a certain period of service under supervision was necessary.

Mr. Butt urged that one of the seminaries might well be spared for a specialized training in rural work under rural environment. He suggested that DuBose school in Tennessee could be used for this purpose.

The conference, presided over by the Rev. Dr. George P. Mayo, Bris, Va., opened with a service in the church on the evening of March 5th, and next morning Deaconess Edith A. Booth conducted a quiet hour in St. John's church. The deaconess reminded the conference that Church workers are in danger of becoming too busy in the detailed activities of their life to keep clearly before them the one central purpose of glorifying God. She suggested the need to come together in devout quietness and calm to adjust spiritual living.

"If we are to do God's work," she said, "we must realize our emptiness in order that He may fill and use us. How can we bring peace to this troubled world unless the peace of God dwells in us?"

### BISHOP GRIBBIN ON MUSIC

Bishop Gribbin of Western North Carolina, declaring that he cannot even carry a tune, spoke on rural Church music. He suggested ways of deepening the spiritual appreciation of hymns and their use in devotional exercises. The conference voted to submit to the Commission on the Revision of the Hymnal a request for inclusion of certain simple hymns suitable for use in rural congregations.

The program included a sermon by the Rev. A. Rufus Morgan, Columbia, S. C., and participation in the general conference of southern mountain workers held March 7th to 9th, inclusive. Forty-two Episcopal mountain workers attended.

## Dr. Kinsolving Inaugurates Lay Preaching During Lent at Trinity Church, Boston

BOSTON—A new venture in lay preaching was inaugurated by the Rev. Dr. Arthur L. Kinsolving, rector of Trinity church, Boston, on March 1st. It is to continue for four Wednesday evenings through the month.

Announcing the new project, Dr. Kinsolving said:

"I cannot persuade myself that our Lord intended to exclude spiritual expression in the Church from the great company of Christian people and to limit it only to ordained clergy."

Alexander Whiteside, junior warden of Trinity church and a prominent Boston lawyer, together with Miss Josephine S. Bradlee, long prominent in Girls' Friendly society circles, initiated the series of lay addresses.

Laurence Curtis, state senator and vestryman of Trinity church, and Miss Ruth L. Ingalls each gave a 10-minute address on the evening of March 8th.

### Chicago Standing Committee

CHICAGO—The Rev. Dr. Harold Holt of Oak Park and Col. Edward J. Blair are new members of the standing committee of the diocese of Chicago following the recent election. They succeed the Rev. E. Ashley Gerhard of Winnetka and George E. Ranney, who have served for several years.

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## World-Wide Services Planned for Bishop

Continued from page 335

services at the American pro-cathedral in Paris the Sunday before he died, and he had expected to return within a few weeks to preach a sermon.

There will also be special memorial services for Bishop Brent in England and Scotland, where thousands remember the Bishop as a great Christian leader.

In New York the chief memorial service to Bishop Brent will be held by the Federal Council of the Churches of Christ in America at a union noonday meeting—12 o'clock, Friday, March 24th. The Most Rev. Dr. Henry St. George Tucker, Presiding Bishop of the Episcopal Church in America, will deliver an address in memory of Bishop Brent at the service, which is to be held in the auditorium at 105 East 22d street. Addresses will also be delivered by Dr. William Adams Brown of the Union theological seminary, New York; the Rev. Dr. J. Ross Stevenson of Princeton university, and others.

### SERVICE AT CATHEDRAL

Bishop Manning of New York will especially remember Bishop Brent and give thanks for his life and example at the altar of the Cathedral of St. John the Divine on the anniversary day. Bishop Manning presided at the memorial service held in the Cathedral of St. John the Divine on April 28, 1929. At this service representatives of the various movements with which Bishop Brent had been most actively identified paid tribute to his memory and dwelt upon the outstanding service he had rendered to the great Christian causes.

Bishop Davis of Western New York, Bishop Brent's last diocese, is arranging for fitting services on the eve of the anniversary of Bishop Brent's death, Sunday, March 26th.

Bishop Reinheimer of Rochester is arranging for the memorial services to be held at the cathedral in Rochester. The Rt. Rev. David Lincoln Ferris, retired, will take part in these Rochester services. Bishop Ferris had nine years' association with Bishop Brent, which he prizes highly, in the work of the Rochester diocese, which was during Bishop Brent's lifetime the diocese of Western New York.

Bishop Coley of Central New York has arranged for a special memorial service on the anniversary date. Bishop Coley has arranged that the Rt. Rev. Malcolm Endicott Peabody, his Coadjutor, who served with Bishop Brent in the Philippine Islands when the Bishop had charge there, will also take a celebration of the Holy Communion in Grace church, Utica, on Monday, March 27th, at 10 A.M. Bishop Brent preached the sermon at the consecration of Bishop Coley.

Bishop Oldham of Albany will have a memorial service for Bishop Brent on March 26th at 9:30 A.M. This service will take the form of a choral Eucharist and sermon on Bishop Brent's service to mankind.

Bishop Stires of Long Island will commemorate the 10th anniversary of the death of Bishop Brent with memorial services

beginning in the cathedral of the diocese in Garden City, Long Island, on March 26th.

### SERVICE IN WASHINGTON

Bishop Freeman of Washington, assisted by the Very Rev. Noble C. Powell, dean of the Washington cathedral, is at this writing arranging services to pay tribute to Bishop Brent's memory on the 10th anniversary. The Hon. Alanson B. Houghton, president of the international memorial committee, will attend this service.

Bishop Budlong of Connecticut has arranged that special memorial prayers will be used at all services in the parishes and missions of the Connecticut diocese on March 26th.

The Rev. Dr. Remsen B. Ogilby, president of Trinity college, Hartford, Conn., has arranged for services to honor Bishop Brent on the 10th anniversary day in the chapel of Trinity college. Bishop Brent received an honorary degree from Trinity college on the same day that Dr. Ogilby was inaugurated president.

### BIOGRAPHY NEAR COMPLETION

Dr. Ogilby is now putting the finishing chapter to the biography of Bishop Brent. The writing of the Bishop's biography has been a great labor of love on the part of Dr. Ogilby, who served with Bishop Brent for several years in the Philippine Islands. It will go to press this year, the 10th year after the Bishop's death.

Bishop Taitt of Pennsylvania has arranged memorial services for Bishop Brent on the anniversary day in Philadelphia. An evening service will be held March 26th in the pro-cathedral, at which the Rev. Leicester C. Lewis will preach.

Bishop Sterrett of Bethlehem is also observing the 10th anniversary of Bishop Brent's death with fitting remembrances.

Bishop Mann of Pittsburgh will have a service of Holy Communion in memory of Bishop Brent in the cathedral at Pittsburgh on March 27th.

Bishop Stewart of Chicago has arranged for a memorial service on March 26th in the pro-cathedral at Evanston. The Rev.

## Out of 1,561 Families, 1,131 Report Religious Affiliation

CINCINNATI—Of 1,561 families called on in a Forward Movement friendly visitation at Xenia, county seat of Greene county in southern Ohio, 1,131 families reported some Church affiliation and 184 reported no Church affiliation by any member of the family. Of children under 17 years, 146 were found who had no Sunday school connection. The Woman's Auxiliary of Christ church, Xenia, made the friendly visitations and invited the unChurched to a Forward Movement mission series, March 12th to 19th.

The Rev. David R. Covell, executive secretary of the diocese of Southern Ohio, was the preacher. Coöperation with other communions was urged in Christianizing community life. Bishop Hobson addressed the Greene county ministerial association at a preliminary dinner meeting at which all denominations were represented.

**Georgia Council Votes to Increase Askings \$7,500**

SAVANNAH, GA.—An increase in missionary askings of \$7,500 was voted at the meeting of the Georgia executive council, held at Christ church here on February 21st. This will bring the budget up to about \$24,000, which it is hoped will be raised by the Every Member Canvass this fall.

Already preparations are under way. An itinerary of informative speakers will be put on throughout the diocese and prospective canvassers trained during the spring and summer months. It is expected that the canvass will be such a success that all vacancies existing in missions in the diocese will be filled.

Dr. Fenn of Baltimore will deliver an address in memory of Bishop Brent at the Chicago diocesan noonday service next day.

Arrangements are being completed by Bishop Whittemore of Western Michigan for a service in Grand Rapids in honor of Bishop Brent. Bishop McCormick, retired, and the Rev. Dr. Herman Bel, president of the Ministerial Union of Western Michigan, are associated with Bishop Whittemore in the proposed service.

Bishop Ingley of Colorado has requested the clergy of his diocese to observe the anniversary of Bishop Brent's death with special services throughout the diocese on March 26th. Bishop Ingley will also commemorate Bishop Brent at two confirmation appointments on the 26th.

The Most Rev. Derwyn T. Owen, Primate of All Canada, has arranged for a special service at Newcastle, Ontario, where Bishop Brent was born. The Rev. Dr. D. R. Dewdney, rector of St. George's church, Newcastle, will hold these services at Bishop Brent's birthplace and preach the memorial sermon.

Throughout the missionary district of the Philippines, the memory of Bishop Brent, who was the first Episcopal missionary Bishop in the Philippines, will be fittingly observed.

A service will be held at the school for Moro boys, which was founded by Bishop Brent at Indanan, Jolo, P. I. The leaders of the Moro Mohammedans of Sulu, representing more than half a million Mohammedan Moros, will gather at this school on the anniversary date to pay tribute to a great Christian leader, whom they always refer to as "the best friend they ever had."

**Old Parish of Bishop Kirchoffer Taken Over by Rev. C. Satterlee**

MOBILE, ALA.—The Rev. Capers C. Satterlee, rector for several years past of St. Andrew's church, Birmingham, has accepted a call to Christ church, Mobile, succeeding the Rev. R. A. Kirchoffer, who was recently consecrated Bishop of Indianapolis.

In order to insure the normal activity during the Lenten season, Mr. Satterlee took charge shortly after accepting the call, it having been arranged that St. Andrew's shall be served by supply clergy until they have secured a rector.

**Meeting of Negro Church Workers and Clergy to Be Held at Memphis in April**

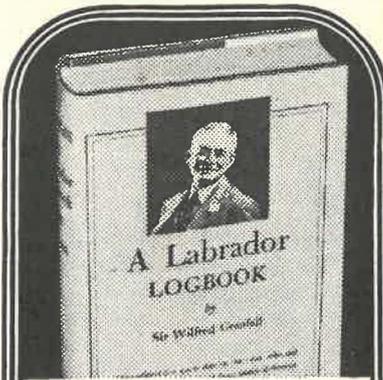
CLEVELAND—A conference for the Negro clergy and Church workers of the province of the Southwest, Tennessee, and some of the adjacent dioceses is to be held April 25th to 27th in Memphis, Tenn., Bishop Demby, retired, announced here on March 1st in an interview with THE LIVING CHURCH.

The conference, Bishop Demby said, will offer such speakers as Bishop Maxon of Tennessee, who will deliver the address of welcome; Bishop Bratton, retired; the Rev. Dr. Edmund M. Oxley; the Rev. Francis W. G. Parker, OHC; and the Rev. Henry J. C. Bowden.

Such subjects as The Spiritual Value of the Sacraments, Parish Administration, Methods of Evangelism, and the Forward Movement will be discussed. There will also, Bishop Demby pointed out, be opportunity for round table discussions, and the reading of notes and the findings of the conference.

Bishop Demby pointed out that the conference was authorized by the Forward Movement Commission at its Memphis meeting last year, and that it is to be held under the auspices of the committee on conferences.

"A vast amount of interest has been manifested in this approaching meeting," Bishop Demby said, "and I look forward to a gathering from which Negro Churchmen, both clerical and lay, will derive a great stimulant."



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## Schismatic Church Set Up in Ethiopia

New Independent National Church  
Created Under Pressure of Italian  
Government

BY W. A. WIGRAM

**L**ONDON—Under pressure from the government of Fascist Italy, a schismatic body styled the "Independent National Church of Ethiopia" has been set up in Italy's new African empire, with a bishop of the ancient Coptic Church of the land at its head.

Ecclesiastically subject to the Church of Alexandria since the fourth century, the Church of Ethiopia had always been content to have only one bishop, the "Abuna" sent from Alexandria.

After the World war, however, a spirit of nationalism began to appear in Ethiopia, and the Church gradually demanded a measure of self-government. Following a good deal of argument, a concordat was effected between Addis Ababa and Alexandria.

It was agreed that in the future there should be five native Ethiopian bishops as suffragans to the Abuna, who kept his old title but who thus in practice became obviously an archbishop. The rights of both the Abuna and the Patriarch of Alexandria were especially reserved.

The bishops were all to be subordinate to the Abuna, Cyril. Though they could ordain priests, they were not to have the right to take part in the coronation of the Emperor of Ethiopia, nor were either they or the Abuna to consecrate new bishops. Candidates for that dignity had to go down the Nile to Alexandria.

### MOVEMENT TOWARD AUTOCEPHALY

Very soon, however, a movement toward autocephaly became perceptible, and it was much accelerated by the Italian conquest. It is true that when the Italians first entered the country they promised to respect all the rights of the old Coptic throne. But they soon found that it would be much more convenient for them if the Church were independent.

They promised many and big things to the Abuna Cyril if only he would declare himself independent of Alexandria. Failing to persuade him to do this, they urged the people to demand it of him.

It is obvious that there is a case for autocephaly in each instance, but in both the matter was complicated by the suspicions that were naturally felt by those who had just been subjugated to a foreign authority they did not love. It was feared—with what justice no man can say—that the Church was only asked to declare herself independent of the throne to which she had been subordinate for centuries, in order that she might the more easily be brought to submit to the Roman jurisdiction against which she had always protested.

When Cyril the Abuna refused these terms, he was instructed to present himself in Rome, in order that the matter might

be discussed more fully there. He went according to orders, but got no further than Egypt, where he contrived to leave the ship and to find a refuge among his own Coptic fellow countrymen, by whom he was of course regarded as a hero and confessor for the truth.

### PROCLAIM ABRAHAM ARCHBISHOP

Back in Ethiopia, the government now proclaimed Abraham, Bishop of Gondar (one of the five natives who had received episcopal orders), the Archbishop of a national Church. If the Coptic Patriarch in Egypt would recognize his rank and grant him that title, then the old dependence of the Church on Egypt would be recognized. As, however, that recognition was refused, the Italians simply proceeded with their policy. They invited the other Ethiopian bishops to fall in with them, and when they refused, proceeded with the one tool they had at their command, disregarding the unfortunate fact that he was blind, and therefore canonically unable to act.

They got him to consecrate six new Ethiopian bishops of their choosing, and declared Abraham to be the Patriarch of the "Independent National Church of Ethiopia," the gift of Fascist Italy to her beloved Ethiopian subjects. The ancient religion of the land, it was declared, would be protected and respected—on condition of loyalty to Italy, of course—and all the old Church endowments would be assured to this new body.

### ABRAHAM EXCOMMUNICATED

The Coptic Patriarch of Egypt protested of course, and excommunicated the renegade Abraham, and the Egyptian government—though it did not profess really to care much about the matter—backed the protest of the Copts. That, however, was a mere formality from which nobody expected any results.

The Coptic synod met to discuss the matter, safe in Cairo, and had no difficulty in passing solemn resolutions to the effect that the Church could not recognize the acts of the Italian authorities, and that the one true Abuna of Ethiopia is still Cyril, who is in comfortable retirement somewhere in Egypt. Bishop Abraham was declared excommunicate and degraded, with all who should follow him in his evil ways. All his episcopal acts and those of his followers were declared invalid.

In districts where the writ of the Italian government runs, this anathema is of course a mere *brutum fulmen*. There are, however, quite a large number of districts and chieftains in the country of Ethiopia, where the Italian writ does not run, and where it may be long before it does. These of course acclaim the action of the Egyptian synod and regard poor old Abraham as a renegade and traitor.

Still, the step was not taken by the Italians without careful consideration. The fact is that in Ethiopia there is a party that, by no means pro-Italian, yet is in favor of an independent Church. How things will go in the land is of course unknown at present. The government is likely to favor the growth of a Uniate Ethiopian Church, and there can be little doubt all the educational efforts of Italian missionaries will be directed to that end.

## Florida Reports 492 Confirmands in Year

Highest Number Since Diocese Was Organized, Bishop Juhan Points Out to Convention

JACKSONVILLE, FLA.—Four hundred and ninety-two confirmations in the diocese during 1938, the largest number of confirmations, by 20%, since the diocese was organized—this was the report Bishop Juhan of Florida made to the diocesan convention which met last month.

He reported on the three-year program which the centennial committee had presented last year, remarking that one-half of the diocese's \$8,000 debt has been cleared off, and that the diocese had done better on its expenses and missionary budget.

The report of the committee on survey and evaluation recalled the fact that last year it had noted the failure of the Church to minister to "all sorts and conditions of men" and the Church's apparent satisfaction in limiting the ministry to the "best people." A favorable change in this situation was reported.

Considering social and economic problems, the committee said:

"Your committee feels that the problems of the present day demand on the part of the Church that much more consideration should be given to social and economic problems than has been given in the past. Our feeling in this respect can best be expressed by saying that we should be concerned not so much with what we can do for the Church, as with what the Church can do for the people.

"There was a time when the care, education, and guidance of the poor and underprivileged, was solely the concern of the Church, when orphanages, hospitals, and asylums for the mentally sick, were operated solely by the Church, and when those in need of bodily and physical help as well as those in need of spiritual help looked first to the Church. Other agencies have taken over the operation of the institutions built up by the Church, and assumed responsibility for the care of the poor and unfortunate. But there is much more to be done, and the Church, having led the advance to a general recognition of the responsibility of the community and state to those less fortunate members of society, should not relinquish its leadership but rather continue its efforts to further improve the social, health, and economic conditions of our state."

### RECOMMEND CITY MISSION

The committee recommended that St. Andrew's, Jacksonville, be made a city mission or welfare center, and that the operation of the mission be a joint activity of all the churches in Jacksonville. It also recommended the establishment of a mission in one of the large and rapidly growing residential sections of Jacksonville.

Regarding parish boundaries, the committee said:

"We recommend that definite parish boundaries be established, not only in Jacksonville, but if needed, throughout the diocese. These parish boundaries should in no sense be established with the idea that every one living within a certain section must attend

## Pittsburgh Forms New Work for Young Men of Diocese in Setting Up Honor Guild

PITTSBURGH—A new work for young men in the Church has just been formed by the Pittsburgh diocesan committee on youth work. A guild, made up of one young man selected from each parish and mission in the diocese, has been formed for the purpose of serving the Bishop and carrying the crozier for him on the day of his visitation to each church.

An honor organization, the guild collects no dues and is without officers. Membership is for one year. The clergyman in charge of each church selects a man upon merit—ability, interest, service, and spiritual fitness—and the name of this candidate is sent to the chairman of the committee on youth, who records it on the roll of the organization. The committee is under the leadership of the Rev. L. Herdman Harris, III.

Beyond the service rendered by the young men when the Bishop visits the church, there is an additional emphasis put on further Church work as members of the junior laymen's league.

a certain church, but rather with the idea that each rector would know and feel a definite responsibility for all those needing the service of the Church in the territory included in his parish. The same principle should be applied in the rural field so that every priest of the Church may know the territorial extent of his responsibility."

The committee then turned to the rural field:

"Although we have not given special consideration to problems affecting only the rural fields, we call attention to the fact that many of the counties in the diocese are still without the ministrations of our Church. Not only has the Church a mission to fulfill in carrying the services of the Church to these areas, but the Church needs the people in these areas. This is not a problem to be worked out by rural missionaries alone, but requires the cooperation and assistance by clergy and laity in nearby city parishes. An active and intelligent interest in the problems of a nearby rural territory should become a part of the program of every parish."

A decrease in church school attendance was called by the committee one of the most serious and ominous conditions that confront the diocese today. During 10 years there has been a decrease of 6% in enrollment, while the communicant strength has increased 18.6%. Failure of parents to attend church schools and show interest in them was given as the cause of losing ground.

### Clear \$24,544 Debt in One Month

DETROIT—A parish debt of \$24,544 in the Church of the Messiah, Detroit, has been cleared off in one month's time through the personal efforts of the Rev. W. R. Wood, rector. After a conference with the receiver of a local bank, Mr. Wood personally interviewed dozens of parishioners and friends, and within a month's time the final papers were ready to be signed. The parish has been carrying an indebtedness for 13 years.

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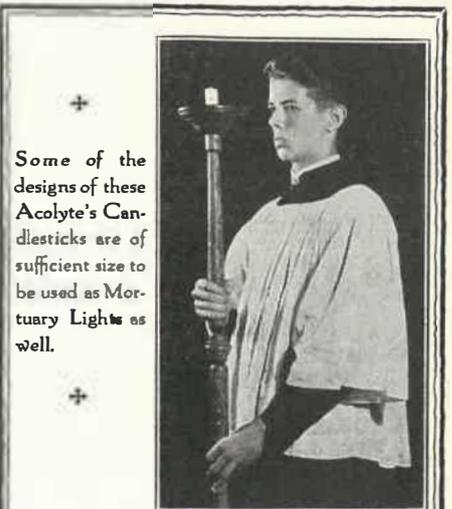
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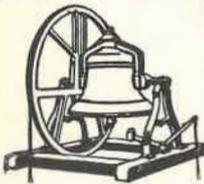
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## Thieves Steal \$331 From Diocese of Southern Ohio

CINCINNATI—Thieves broke into the offices here of the diocese of Southern Ohio the night of March 7th and stole \$331.87 in cash, including the payroll for the two janitors and a sum belonging to Mrs. Mary Williams, secretary to Bishop Hobson of Southern Ohio. The money was taken from a safe, the robbers working the combination apparently after efforts to hammer off the combination knob had failed.

Entrance to the building at 412 Sycamore street had been effected through the rear door of Bishop Hobson's office by breaking a glass panel and reaching through the opening to turn the door handle. Bloodstains on the door indicated that the glass had been broken by the blow of a fist.

Mrs. Williams said that usually the safe contained little money, but that because she had been ill the previous week she had not had a chance to take her own money home. The janitors' pay had been received by check from the diocesan treasurer, and the check had been cashed and was to have been paid out the morning the theft was discovered.

The burglars took only cash, Mrs. Williams reported. An undetermined amount of postage stamps had been disturbed in the search for currency, but was not removed from the stamp drawer.

## Union Service and Tea Arranged for Deaf Mission of Omaha, Nebr.

OMAHA, NEBR.—A union service and tea for the local deaf mission and all the parishes and missions of the city was arranged on March 12th by Mrs. C. B. Schoppe, president of the Woman's Auxiliary of Trinity cathedral here. This service was in connection with a confirmation service. It was held in the parish house.

The service was an opportunity for the hearing congregations of the Church in Omaha to enter into a service with the deaf of All Souls' mission, a reversal of the usual situation. The deaf took part in the service through the sign language of the Rev. Homer E. Grace, deaf missionary of the sixth province. Bishop Beecher of Western Nebraska administered confirmation in the cathedral.

## Young People at Berkeley

NEW HAVEN, CONN.—More than 50 young people, representing 12 parishes in the neighborhood of New Haven, convened on the afternoon and evening of March 4th at Berkeley divinity school here to discuss the implications of the Holy Communion in the world today. The conference was under the direction of Dean William Palmer Ladd.

## Savannah Memorials

SAVANNAH, GA.—Two stained glass windows, memorials to Judge and Mrs. George Turner Cann, were recently placed in St. John's church here. The Rev. Ernest Risley is rector of St. John's.

## 2,000 at Service in New York Cathedral

Continued from page 335

unrest, of the permanent amid the transitory. With its walls of solid granite founded on the ageless rock, experts say that this great edifice will probably be standing here unimpaired when every other building now on Manhattan island has disappeared. It can certainly be said that no cathedral was ever more enduringly constructed, or more solidly built to stand through the ages than this cathedral of St. John the Divine.

"But the things of which this cathedral speaks are more enduring than granite walls or rock foundations, more permanent than the everlasting hills. This cathedral speaks of the majesty, the presence, and the love of God. It speaks of the Everlasting Gospel. It speaks of the grace and truth and power of Him who says to us now from the right hand of God, 'Heaven and earth shall pass away, but My words shall not pass away,' 'Upon this rock I will build My Church,' 'And lo, I am with you always, even unto the end of the world.'"

MORE MONEY NEEDED

Speaking of the nave, he said:

"For more than five years this nave has stood, completed, fully paid for, and waiting to be used for worship. Today for the first time we are so using it. In the opinion of qualified judges this nave itself takes rank among the greatest in Christendom. In its nobility and majesty it tells us already what the effect of this cathedral will be when, some day in the future, the whole edifice stands complete to bear its witness for the glory of God and the blessing of His people. I trust that generous men and women will be moved to carry this work still further forward and that many will remember this in making their wills, and as you all know, we are needing additional contributions at this time so that the work on the great chancel arch may be done as it should be, and as it can be done at less cost, now while the other work on the sanctuary and choir is in progress.

"It has been said that the building of a great cathedral is a major event in history, and this statement is true. Consider the influence of such an edifice spiritually and religiously, and also all that it means for art, for culture, for education, and for patriotism and civic inspiration. It is, I think, worthy of the general attention that the people of this city, and those from all over our land who will come here for the World's fair, have an opportunity which has been given to comparatively few people in history, the opportunity to visit and see one of the world's greatest cathedrals in course of construction."

## Possibility of Suffragan Bishop of Virginia Is to Come Up in May

A live problem facing the Virginia diocesan council at its meeting in May will be, according to the *Virginia Churchman*, the possibility of a Suffragan Bishop for the diocese. The problem is now in the hands of a special committee, and what point they have reached in reviewing the situation is not known.

Pending word from the committee, the publication suggests, the remainder of the diocesan family may well be thinking about the possible additional episcopal assistance for Bishop Tucker of Virginia during the rest of his term as Presiding Bishop.

# NECROLOGY

✠ *May they rest  
in peace.* ✠

## RICHARD COX, PRIEST

MILL VALLEY, CALIF.—The Rev. Richard Cox, retired priest of the diocese of Chicago, died here on January 3d. The funeral was held January 4th at the Church of the Advent, San Francisco, Bishop Block, Coadjutor of California, reading the burial office. He was assisted by the Rev. Earle H. Maddux, SSJE. The Rev. Charles P. Otis, SSJE, said the Requiem Mass.

Fr. Cox was born in Halifax, Yorkshire, England, on April 3, 1869. He was ordained deacon in Canada in 1903 by Bishop Grisdale, and advanced to the priesthood the following year by Bishop Matheson. In 1903, at Toronto, he was married to Eliza Ann Scott.

After incumbencies in Manitoba and Saskatchewan, Fr. Cox came to the United States. He was stationed at various points in Minnesota and Kansas, and later engaged in missionary work in the diocese of Chicago.

For some years previous to his death he had lived in retirement. Until recently, however, he had been able to say Mass occasionally.

Fr. Cox is survived by his wife and several children. He was interred in Iona churchyard, Cypress Lawn cemetery. Fr. Maddux officiated.

## NASSAU S. STEPHENS, PRIEST

LOS ANGELES—The Rev. Nassau Somerville Stephens died here February 25th. He had retired in 1928. The funeral service was conducted by Bishop Stevens of Los Angeles, assisted by Dean F. Eric Bloy, at Inglewood on March 1st.

Mr. Stephens was born June 19, 1868. He was graduated from General theological seminary in 1891, having obtained his degree of Bachelor of Divinity from Nashotah House.

After holding charges at Boonton, N. J., Buffalo, N. Y., and Detroit, and serving as dean of Grace cathedral, Davenport, Ia., he came to California and organized the mission at Beverly Hills, which later became All Saints' church. For some years he was chaplain of the Bishop's school, La Jolla.

Mrs. Stephens died on January 19th, and her husband is survived by one daughter, now in Honolulu.

## PERCY S. HALLETT

PASADENA, CALIF.—Percy Shaul Hallett, 68, for 33 years organist at All Saints' church here, died March 6th, after an appendectomy. Born in England, Mr. Hallett was a graduate of Trinity college, London, and a member of the Royal college of organists. He was also a member of the American guild of organists.

The funeral service was conducted

March 8th in All Saints' church, with the Rev. Leslie E. Learned, rector emeritus, and the Rev. John Frank Scott, active rector, officiating.

## Special Service Held for Bishops Knight and Hulse

HAVANA—A memorial service for the late Rt. Rev. Albion Williamson Knight, first bishop of the missionary district of Cuba, and the Rt. Rev. Hiram Richard Hulse, second Bishop, was held in Holy Trinity cathedral here on February 26th, the first Sunday in Lent. Morning prayer was read by Bishop Goodwin, Coadjutor of Virginia, assisted by the Rt. Rev. Alexander Hugo Blankingship, newly consecrated Bishop of Cuba.

J. Butler Wright, American ambassador to Cuba, read the first lesson; and Bishop

Carson of the missionary district of Haiti and the Dominican Republic read the second.

The presiding Bishop blessed memorials to the two former bishops, choir stalls in richly carved mahogany given by Mrs. Hiram Richard Hulse in memory of her husband, the late Bishop of Cuba; and two clergy stalls for the choir offices given by the members of Holy Trinity cathedral parish, one in memory of the late Bishop Knight and the other in memory of the late Bishop Hulse.

## Bishop Jenkins in Milwaukee

MILWAUKEE—Bishop Jenkins of Nevada will speak at a tea for the women of the diocese of Milwaukee to be held at All Saints' cathedral here on the afternoon of March 27th. The Bishop will also speak at a number of Lenten services in this vicinity during the week.

# EDUCATIONAL

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## Presbyterians, Anglicans Crowd Service in St. Paul

ST. PAUL, MINN.—About 600 Presbyterians and Episcopalians of this city attended a unity service in St. Clement's church on the evening of March 5th. They crowded the church, filling even chairs in the nave and chancel. In the procession with Bishop McElwain of Minnesota were 14 clergymen. The Rev. William F. Creighton, rector of the host parish, read the service. The Rev. Dr. Arthur L. Odell of the House of Hope Presbyterian church here preached.

The service, the first of several in which St. Paul Presbyterians and Anglicans will unite, is a result of a meeting called by the Rev. Conrad H. Gesner last January. Twenty-six clergymen of the two Churches discussed the proposed concordat with the Presbyterians. At that time a committee for united endeavor was appointed. Among the Anglicans on the committee were the Rev. Messrs. Gesner, Creighton, and Donald Henning.

A similar meeting was held March 6th in

## 30-Day Divorce Bill Killed in Montana After Governor's Veto

HELENA, MONT. (RNS)—The Montana house of representatives refused on February 24th to pass a 30-day quick divorce law over the veto of Governor Roy E. Ayers. The vote against passage of the bill, to permit filing suit for divorce after a 30-day residence in the state, was 51 to 41. The house had earlier passed the divorce bill by a vote of 58 to 34, and it passed the senate by a vote of 35 to 19.

In vetoing the measure, Governor Ayers said:

"I do not believe that Montana should have the stigma of commercializing upon the unfortunate marriage and domestic troubles of her sister states."

St. Mark's church in Minneapolis, 40 of the clergy attending; and Bishop Keeler, Coadjutor of Minnesota, has invited the Presbyterian and Episcopal clergy of the entire state to meet in Minneapolis on June 9th. Bishop Parsons of California will be the speaker.

## Munich Theology Faculty Closed by Nazi Officials

LONDON (RNS)—The Nazi authorities have closed the Roman Catholic faculty of theology in Munich university on the ground that Cardinal Faulhaber, Archbishop of Munich, interfered with non-ecclesiastical affairs by "forbidding students to attend lectures" given by a newly appointed professor.

The appointment of this professor, declares the London *Catholic Herald*, was a direct violation of the concordat, which lays down that such appointments must be approved by the Church authorities.

"The professor in question is the same priest who was used by the Nazis in their campaign for the abolition of Roman Catholic schools, who talked over the Nazi radio, attacking Cardinal Faulhaber and asking Catholics to give up their claim to Catholic schools and send their children to Nazi common schools," the *Herald* states.

"That was an open rebellion against the principles of the Church. Obviously such a priest is not qualified to teach in a faculty of theology."



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### QUIET DAY

QUIET DAY for men and women: Thursday, March 30th, St. Clement's church, Philadelphia. Mass at 9:30 A.M. Addresses at 10:30 A.M., 12 M., and 2 P.M. Conductor, the Rev. Alfred M. Smith. Reservation for lunch should be made with the SISTER-IN-CHARGE, 110 North Woodstock street.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

FRANCE, Rev. ALFRED O., formerly missionary of St. John's Mission, Townsend, Mont.; to be rector of the Church of the Advent, Devils Lake, N. Dak., effective April 1st.

MILLIGAN, Rev. RALPH T., formerly vicar of Trinity Church, Jacksonville, Ill. (Sp.); is in charge of St. Bartholomew's, Granite City, St. Andrew's, Edwardsville, and of St. Thomas' Mission, Glen Carbon, Ill. Address, 2141 Grand Ave., Granite City, Ill.

VAN DYKE, Rev. ANDREW M., formerly rector of St. Barnabas' Church, Berlin, N. H.; is in charge of the Carroll County Mission, with address at The Rectory, Sanborville, N. H.

### NEW ADDRESS

MUNDAY, Rev. WILFRED A., formerly 848 E. Como-Phalen Ave.; 736 E. Como-Phalen Ave., St. Paul, Minn.

### ORDINATIONS

#### DEACONS

CALIFORNIA—ELDON BORRELL was ordained deacon by Bishop Parsons of California in Grace Cathedral, San Francisco, March 7th. The Very Rev. Dr. Henry H. Shires presented the candidate and also preached the sermon. The Rev. Mr. Borrell is vicar of St. Andrew's Church, Burns, Ore.

LOS ANGELES—GILBERT P. PRINCE was ordained to the diaconate by Bishop Stevens of Los Angeles in St. James' Church, South Pasadena, Calif., March 4th. The candidate was presented by the Rev. T. Raymond Jones, and is a student at the Church Divinity School. Bishop Gooden, Suffragan of the diocese, preached the sermon.

## CHURCH CALENDAR

### MARCH

- 25. Annunciation B. V. M. (Saturday.)
- 26. Fifth (Passion) Sunday in Lent.
- 31. (Friday.)

### APRIL

- 1. (Saturday.)
- 2. Sixth (Palm) Sunday in Lent.
- 6. Maundy Thursday.
- 7. Good Friday.
- 8. Easter Even.
- 9. Easter Day.
- 10. Easter Monday.
- 11. Easter Tuesday.
- 16. First Sunday after Easter.
- 23. Second Sunday after Easter.
- 25. St. Mark. (Tuesday.)
- 30. Third Sunday after Easter.

## CALENDAR OF COMING EVENTS

### APRIL

- 11. Convention of Ohio, Cleveland.
- 12. Convention of Louisiana, Alexandria, to elect Bishop; of Massachusetts, Boston; of Sacramento, Eureka, Calif.
- 18-19. Convention of Southern Ohio, Dayton.
- 19. Convocation of Arkansas, Little Rock; of Indianapolis, Indianapolis, Ind.
- 19-20. Convocation of Western Nebraska, North Platte.
- 23. Convention of Oregon, Eugene.
- 23-25. Convocation of Spokane, Spokane, Wash.
- 25. Convention of South Florida, Sanford.
- 25-26. Convention of Kentucky, Louisville.
- 25-27. Convocation of Eastern Oregon, The Dalles.
- 28-29. Convocation of Salina, Salina, Kans.

### 20 Years in Wilksburg, Pa.

WILKINSBURG, PA.—The Rev. Dr. William Porkess, rector of St. Stephen's church here, celebrated his 20th anniversary as incumbent of the parish on March 5th. At the 11 o'clock service Bishop Mann of Pittsburgh confirmed 20 candidates.

### Hawkinsville, Ga., Tower

HAWKINSVILLE, GA.—St. Philip's church for Colored has added a tower to its structure recently, thus improving its appearance.

### Proposed Union Is Approved by Hungarian Protestant Churches

BRIDGEPORT, CONN. (RNS)—The proposed union of the Hungarian Protestant churches of America was approved by 300 representatives from congregations in Connecticut, New York, New Jersey, and Pennsylvania meeting for an all-day session of the Eastern Hungarian Classis at the Hungarian Reformed church here.

The union, to be known as the First Hungarian Synod of America, is expected to be formed March 14th to 16th at a national meeting in Cleveland.

## CHURCH SERVICES

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Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

### NEW YORK

#### St. Paul's Cathedral

Buffalo, N. Y.

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.

Weekdays: 8 A.M., 12:05 P.M.

Tuesdays: 10:30 A.M., Holy Communion; 11 A.M., Quiet Hour.

#### The Cathedral of St. John the Divine

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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

#### St. Bartholomew's Church, New York

Park avenue and 51st street

Rev. G. P. T. Sargent, D.D., Rector

8:00 A.M., Holy Communion.

9:30 and 11:00 A.M., Church School.

11:00 A.M., Morning Service and sermon.

4:00 P.M., Evensong; Special Music.

Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

#### Church of the Incarnation, New York

Madison avenue and 35th street

Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M. Daily (except Saturday) Noonday Service, 12:15-12:40 P.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;  
9:30 A.M., Children's Service and Church School;  
11:00 A.M., Morning Prayer and Sermon;  
8:00 P.M., Choral Evensong and Sermon.

Holy Communion

8:00 A.M. Wednesdays;  
12:00 M. Thursdays and Holy Days.

#### Church of St. Mary the Virgin, New York

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Evensong, with Address and Benediction, 8 P.M.

Weekday Masses, 7, 8, and 9:30 A.M.

Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

#### St. Thomas' Church, New York

Fifth avenue and West 53d street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.

Daily Services (except Saturday):

8:30 A.M., Holy Communion;  
12:10 P.M., Noonday Service; 5:15 P.M., Evensong and Address  
Thursdays, 11 A.M., Holy Communion.

#### Trinity Church

Broadway and Wall street

In the City of New York

Rev. Frederic S. Fleming, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays, 3 P.M.).

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

Rev. Frank L. Vernon, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

Very Rev. Henry W. Roth, Dean

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