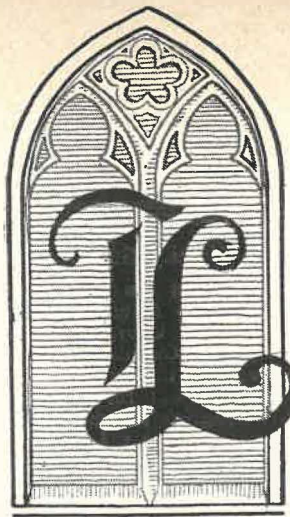
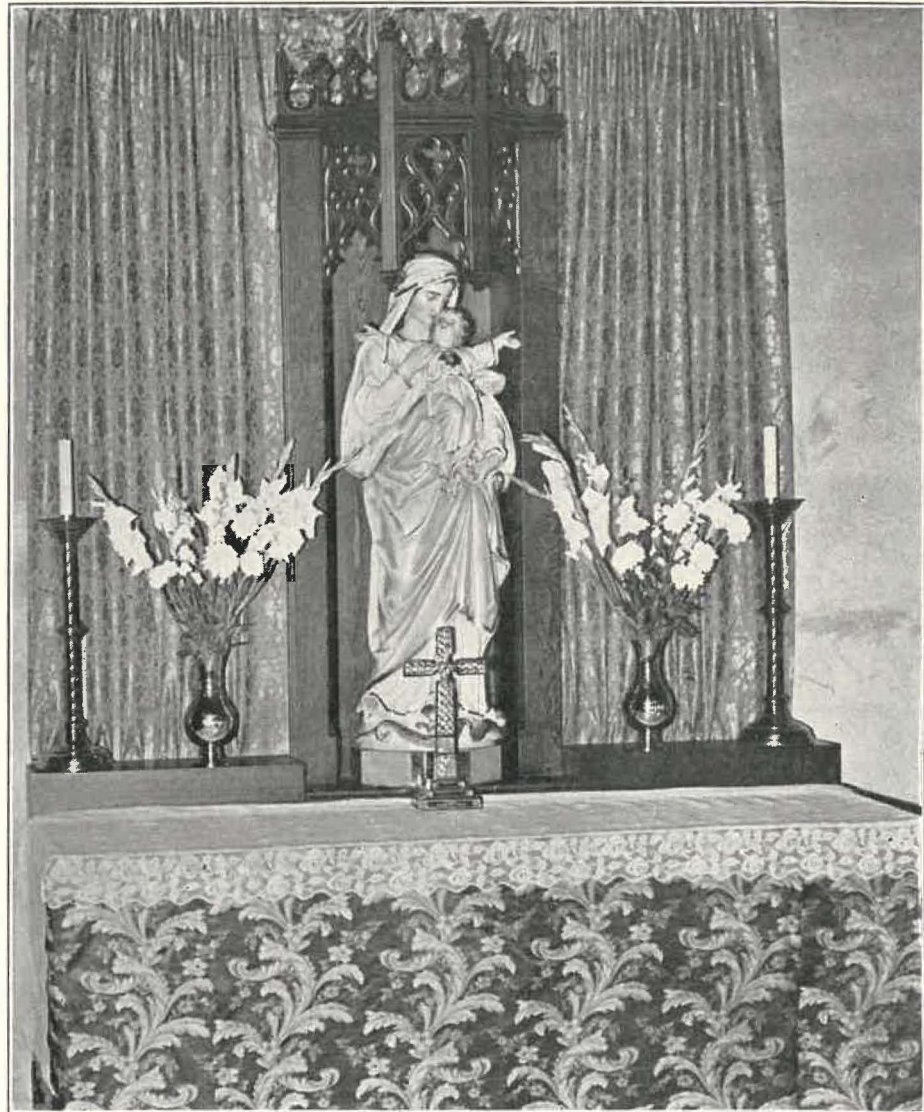
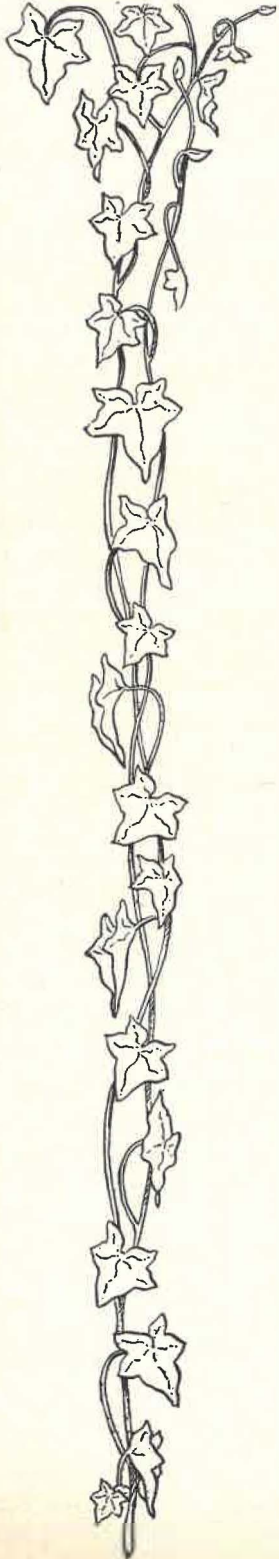


September 11, 1940



# The Living Church



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(Detroit Free Press Photo.)

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## CORRESPONDENCE

### Exemption of Divinity Students

TO THE EDITOR: In the *New York Times* of August 28th a letter is published from the Rev. Dr. George Stewart, pastor of the Presbyterian Church, Stamford, Conn., protesting against the exemption of divinity students in the bill for universal service now before Congress. For the reasons so clearly stated by Dr. Stewart, I join with him and, I believe, with the great majority of divinity students themselves, in protest against this proposed exemption.

As Dr. Stewart says, this exemption may be well meant, "but it deals an ill-deserved blow to innocent men who are enlisting for a hard life work. No matter how sincere those may be who have urged this exemption, it will make hundreds of eager young men who want to serve their country, as well as their God, hang their heads in shame. There is a basic moral issue involved. Either war and our country's policy are so evil that the Church should oppose them, or those of active service years who are or hope to be servants of the Church should bear their equal share of sacrifice with their brothers."

I believe that this proposed exemption is wholly unwelcome to most divinity students. Divinity students are not in the ministry and are not qualified to serve as chaplains; why should they be exempted from the service which they are able and willing to give?

If any of our divinity students are conscientious objectors, that is a separate question and can be so dealt with but the vast majority of them are not conscientious objectors.

In such a crisis as that which now confronts our country and the world, a supreme moral and spiritual crisis, I believe that our divinity students wish to do their part on the same basis and in complete equality with their fellow young men of active service years. It would be a sad thing indeed if they felt otherwise, for the Church needs today more than ever in the ministry men whose manhood, patriotism, and moral vision are beyond question. This proposed exemption casts an undeserved stigma on the whole body of divinity students and is gravely unfair to them. There was such an exemption in the former World War, but most divinity students whom I knew resented this and very few took advantage of it.

Holding, as I do, the most sacred conception of the ministry and its work, I believe that the experience of service in the ranks with the other young men of our land will be of the utmost value to those who are preparing for the work of the ministry, and in this close association and common fellowship our divinity students will make their own fine and special contribution.

I am confident that the great majority of divinity students wish to bear their equal share of sacrifice in full equality with the other young men of our country, and I hope that many of them will write to their representatives in Congress protesting against the inclusion of this exemption in the bill for universal service.

(Rt. Rev.) WILLIAM T. MANNING,  
New York. Bishop of New York.

### Goodness on Earth

TO THE EDITOR: Every day the newspapers and radio messages with their tales of the horror of the war call us to a journey down to the inferno, and our soul, like Dante's, faints from the stench of the

# The Living Church

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abys. We hear little else but the shrieks of the sufferers.

Millions ask if there is a good and just God. Is there a God in heaven? I can answer that question to myself only by thinking of all the good there is in the world not published as news—all the love, affection, sacrifice, moral heroism, patience—from what source but heaven?

There is a sphere of light far vaster than the inferno, and Jesus can lead us there through Gethsemane and Calvary.

St. Augustine, Fla. (Rev.) F. C. RUGE.

### "Lady-Like" Seminaries

TO THE EDITOR: The following letter has been received from one of the most brilliant young men graduated in June from any of our great Eastern universities. Turning his back on excellent business opportunities, he goes this autumn to a seminary—which one, had better remain unknown. Before deciding which to enter, he investigated four of them. What he has to say, seems to me important to be considered. It would seem so to you, too, if you knew him. I feel sure that he speaks for many of the more worthwhile men who today are thinking of Holy Orders. Here is his epistle:

"Dear Dr. Bell:

"I rather wish there were a seminary in our Church geared to the present day. All of those we have are disappointing. They are still intent on preparing men to live 'a nice life' and hold a respectable job as Episcopalian clergymen in a settled society such as has been but is not and will not be again, at least in our time. They are organized on a basis of winter-time study and long summer holidays, like any other 'professional school.'

"I get the impression of clear, vital teaching about doctrine, but not of much knowledge of what men's problems are today—their problems of living, I mean. I want training—not to be a monk but not to be a conventional parson, either. I want to be a missionary, not overseas but in some teeming city here at home or in some commercialized rural district. Surely the converting experience of 2000 years can be made more available than it is by our Episcopal churches

now. I wish to be taught how to use my wits for Christ among the hard-boiled; to strike whenever an iron is hot, using every opportunity in conversation, discussion; to explain the good news of Jesus Christ to a generation of tough-minded people, who think now that the Church is soft. That is what I want in a seminary. The ones I have seen are altogether too polite and lady-like."

He then goes on to a discussion of other matters not germane to the subject of seminary training.

(Rev.) BERNARD IDDINGS BELL.  
Providence, R. I.

### "Facing the Facts"

TO THE EDITOR: On June 24th a circular letter was sent to all bishops in this country submitting to them resolutions adopted by the Chicago alumni of the General Theological Seminary.

In effect, these resolutions set forth: (1) Training of its clergy in the care of souls is the supreme task of the Church; (2) The General Theological Seminary is the official training school for the clergy of this American Church; therefore (3) The well-being and effective conduct of the General Theological Seminary is a major concern and responsibility of the General Convention.

Carrying out this proposition, the Chicago alumni asked that the General Convention at Kansas City in October declare the dean of the General Theological Seminary a member ex-officio of the National Council and of the Department of Christian Education.

Responses made by bishops to this resolution disclose a critical situation. Summarized, their views indicate: (1) General ignorance among seminary graduates of fundamental necessities; ignorance of the Bible, ignorance of the Prayer Book, ignorance of methods to be used, ignorance of objectives to be sought; (2) Lack of any planning or strategy on the part of the National Council or of the bishops; (3) Lack of correlation between the National Council and the seminaries, as

# SCOPE

Sometimes we catch ourselves wondering just why we don't hear occasionally from the other, the second four thousand churches of our Episcopal Faith. It really does seem that we have done work for the first four thousand, and it would be so jolly and pleasant if "the Other Half" knew us, too.

Our work and friends begin in the North in Alaska, and end in the South at Haiti, and we swing from Bermuda in the East to the Philippines in the West. Our sense of friendship is just as all-inclusive.

In case you've been a poor reader of Church advertisements in the past, suffice it to say that we have everything for the Episcopal Church but vestments. We know right much about them, but we aren't ecclesiastical tailors.

It is surprising how much you can learn of our ability to serve you and your church by just using a post card if a stamp isn't handy.

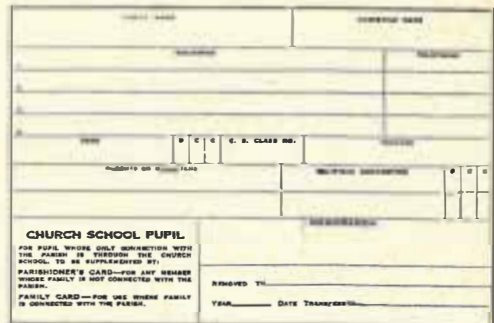
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regards training of the clergy for the tasks they will have to assume.

In an army this would be called a condition of complete chaos. In a newspaper it would be called a demonstration of bad management. In a business office it would indicate inevitable and rapidly approaching bankruptcy.

Before any planning can be done, it is necessary to obtain accurate information. It is not enough to *know* the facts; it is imperative to face them squarely.

With such knowledge of facts, the next step is to determine the objective in clear, concrete terms;—not in glowing, sentimental rhapsodies, with inherited catch phrases, empty of meaning, but in a cold statement of definite things which can be done, must be done, and which it is resolved *shall* be done.

It is then necessary to draw up a process by which it is possible to go from here to there—from facts as they exist to the objective which is sought. Then it is necessary to launch that process with some kind of adequate discipline to insure that it is carried forward faithfully and energetically. These are commonplaces of business. Surely they should be adopted in the Lord's business.

A fact-finding survey is useless, unless there is settled determination to face the facts when found. These are certain to be discouraging to rosy optimists. But the stern resolve to adopt as its imperative obligation "*Let us face the facts*" during the next three years at least, appears to be the only thing that can save this Church or make it worth saving in the crisis that is upon us.

Whatever action is to be taken, must be taken at Kansas City. A delay of three years may find the face of the world so changed that our chance will have been lost—and forever.

(Rev.) IRWIN ST. JOHN TUCKER,  
President, Chicago Alumni, GTS.  
Chicago.

#### "Official Misnomer"

TO THE EDITOR: This afternoon a friend who seems solicitous for my conversion to the "true Church" handed me a copy of a popular Roman Catholic journal. In it I tripped upon an article which, I suspect, my friend intended for my scrutiny. It is a report by the erstwhile Anglican, Dr. Orchard, on the prospects of the Church of Rome in England for the years ahead, with a reminder to his co-religionists in America that they have a unique opportunity here. The following paragraph ought to interest all Churchmen:

"An obstacle to the Catholic Church in England is the 'Church of England by law established.' For, despite serious defections without and deep divisions within, it is united in claiming to be the Church of Christ in England. This claim is not only supported by its political prestige, but, especially in time of national crisis, it naturally takes the lead, while it continues to manifest considerable signs of spiritual stirring and powers of self-revival, despite confident predictions of its breakup or decay. . . . Whereas the Protestant Episcopal Church in the States, despite an influence greater than its numerical size, enjoys no such advantage, while its very name precludes it from claiming to be the Catholic Church."

*Roma locuta est!* Let those among us who quote, "What's in a name?" in defense of the retention of the American Church's official misnomer, ponder this nice tactical use of it by the Roman propagandists. As a matter of psychological fact, which any commercial advertiser knows, and which Rome very well knows, there is a great deal in a name. Isn't it, after all, a splendid break for the Romanists to be able to turn our

own official title against our claims for our Church's Catholicity?

Ask any priest who conscientiously teaches and proclaims the faith set forth in the creeds whether he finds it easy to explain to the uninitiated this flat contradiction between our creed and our title. No amount of tenuous exposition of the historical change in the signification of that word "Protestant" can make sense to any but the professional lexicographer. In the mind of the common man, a Church cannot be both Catholic and Protestant. He is bound therefore to regard any explanation of our present position as a sophistry. Can we blame him?

Suppose that the future of Christendom lies with either the Roman or the Anglican Catholic Church—not an altogether fantastic supposition. Christendom in that case will choose the Church that clearly represents the more genuine and fundamental Catholicity. Will we be aided in the advancement of our cause by the continued embarrassing necessity of squaring "Protestant Episcopal" with "one, holy, Catholic, and apostolic"?

Let's get it out of our heads that this question of the Church's official title is a quibble. It is a basic, vital, and urgent issue. Even the Anglo-Catholics as a whole have assumed that it could be shelved for a while until "more important" matters were settled. But the world is now in revolution. Time is no longer ours to fritter away as we please, and this issue must not be sidetracked by General Convention on the grounds that it can wait three years longer.

(Rev.) CARROLL E. SIMCOX.

Owatonna, Minn.

#### The Proposed Concordat

TO THE EDITOR: In reading Bishop Parsons' letter [L. C. September 4th] it seems to me that the good Bishop takes umbrage at anyone who should doubt the Bishop's confidence in his own opinion that the proposed concordat is practicable. Beyond calling those of us who oppose this plan unchristian he does not effectively answer the implications drawn from your poll that there is strong opposition to the proposal.

It certainly seems to me that the "distortion of our faith" about which the Bishop speaks is exactly the path on which he and his friends would lead us. A good Presbyterian layman met me some weeks ago and while expressing his approval of the principle behind the concordat, he was at the same time amazed that there was so much similarity between the Episcopal and Presbyterian bodies. For him to come from a prayer service with hymn singing and the sermon being the central feature into a service where the emphasis is on the Real Presence certainly would seem a distortion of what he had thought was a similarity!

Yes, we can thank God with Bishop Parsons that this is a free Church and that General Convention is not infallible. But neither is the Bishop or any of his friends. It is enough for us to propagate energetically what the Catholic faith teaches and has held from apostolic times and to pray that unity may come among us in our own ranks without taking on a project which leads only to misunderstanding and the divisive spirit.

St. Paul, Minn. (Rev.) PHILIP L. SHUTT.

#### Daily Mass

TO THE EDITOR: Certainly most of us are convinced that the Anglican communion is a living part of the Holy Catholic Church and that the Church holds intact the sacraments and ministry of the true Church. Most of us will agree that the Mass is the chief service of the Church, the center of Catholic life. We must thank Almighty

God for the return of the Mass as the chief service of Sunday in many places, and for the fact that there are few parishes where there is not at least one celebration of the Holy Sacrifice on Sunday morning.

However, I cannot but feel that the task of the Church has not ended here. Does the Mass mean so little to us that we are willing to crowd it in to a few hours on Sunday morning? I am one of those many who have passed through a period of strong attraction to the Roman Church, and the reason was that although I knew the Anglican Church to be Catholic, I doubted the reality of Catholic action because of the almost general lack of daily Masses. In the Roman Church I saw the living realities of the Mass being presented every day in every church.

If we are convinced that we have the Catholic Mass, why don't we make use of it? Naturally there are many priests who could not possibly celebrate daily because of health or pressing parish problems, but it seems to me that there are many who could. As for attendance, I cannot but feel that if people knew that the Sacrifice was being offered daily, they would come. I know I would. Why should daily celebrations be limited to "advanced" parishes as it seems they are now, at least in my own diocese? Every parish and mission in our Church should have a daily Mass. . . .

WILLIAM JACOB BEAN.

San Marino, Calif.

#### Save the Children Fund

TO THE EDITOR: Child war refugees touch a universal chord of pity these days.

The urgent radiograms enclosed from our sister organization, the Save the Children Fund in Great Britain, and the Save the Children International Union, which has its headquarters at Geneva, Switzerland (of which we are the American member), tell their own grim, tragic story.

Whether or not children are brought to the shelter of the Western hemisphere, as being discussed, the fact stands that the greater number must of necessity *remain overseas*. These, the less fortunate, desperately need assistance.

Will you help provide care for these homeless, helpless, fatherless children in the war-torn areas? Funds are *immediately transmitted overseas*—safely and wisely used in Great Britain and Switzerland.

One other point: should our sympathy be entirely confined to distressed children across the water? There are at this time thousands of American children in isolated mountain areas as tragically circumstanced as the pitiful children abroad. Should we not treat them with at least the same consideration?

If, therefore, you can add to your gift for work overseas something to assist these needy American children in remote areas, who are not reached by community funds and social agencies, it will immediately give them food, clothing, and their only opportunity for schooling.

Your contribution, for whatever amount, can be designated specifically for overseas, or home, or both. Unless designated it will be divided equally.

Please give as promptly and as generously as possible.

JOHN Q. TILSON, Treasurer,  
Save the Children Federation, Inc.  
New York.

CONTRIBUTIONS for this purpose may be sent through THE LIVING CHURCH Relief Fund, 744 N. Fourth St., Milwaukee, Wis. They should be designated "For Save the Children Fund," and may be further designated for overseas or home relief if desired.

—THE EDITOR.



VOL. CII

MILWAUKEE, WIS., SEPTEMBER 11, 1940

No. 30

## EDITORIALS AND COMMENTS

### The Church and the Colleges

ONCE more the time of year has come when thousands of young men and women are packing their bags and leaving home for colleges, universities, and boarding schools. Many of these are returning to the campus which has been the center of their lives for the past year or more; others are going for the first time to a new and strange environment. All of them are going to be removed for a considerable period of time from the primary influence of the family, the home, and the local parish. They will need other influences to take up the work of these if the values built up during their formative years are not to be lost.

The Church is increasingly coming to realize that its ministry to young men and women in colleges is one of its most important missionary activities. It is in these educational centers that the leaders of the future in Church as well as State are trained and it is of the utmost importance that the message of the Church be brought to them forcibly and winningly at this time. The students need the Church to help them make the new adjustment that must be made, and to retain and strengthen their faith at a time when it is subject to the greatest pressures and assailed by the gravest doubts. The Church also needs the students, for from them it must build up its leadership in the next generation.

The Church is doing its part by trying to provide an effective ministry and an adequate program at as many educational centers as possible. Elsewhere in this issue will be found a listing of some of the Church Services near Colleges; and a full list of the clergy and student secretaries ministering to college students may be found on pages 75 to 82 of the *Living Church Annual*. These two reference lists should be consulted by rectors and parents so that they can promptly notify the student chaplains of the names and college addresses of their young people going to those institutions. This should be done as soon as possible, as most of the chaplains and rectors in college communities invite the students affiliated with the Episcopal Church to an opening reception very near the beginning of the academic year.

The work of the Church in colleges and universities is under the official supervision of the Secretary for College Work in the Department of Religious Education, the Rev. Dr. Alden

Drew Kelley. Dr. Kelley has had a wide experience in this field and is giving splendid and effective leadership to this important work. He is ably assisted by the Church Society for College Work which has been officially designated as a cooperating agency of the National Council, the purpose of which is "to promote knowledge and acceptance of Christ's religion and in other ways to strengthen the work of the Protestant Episcopal Church in college and university centers."

Under the direction of Dr. Kelley, and with the co-operation of the Church Society for College Work, a strong and unified effort is being made to train certain of the clergy for the specialized work of the student chaplain and to place the right man in the right position. There is also a task to be done in the education of Churchmen generally in regard to the college work, for there are wide-spread misconceptions as to its nature and function.

THE old notion of the student chaplain as a young clergyman with a boyish spirit and enthusiasm for playing the piano and singing college songs is definitely outmoded. The trained student chaplain today is a man who has been prepared for his work and who has entered it from a sense of duty and a vision of the opportunity, rather than because he has been unable to outgrow the campus outlook on life. He must of course have a knowledge and understanding of men and women of college age, but he must also be able to meet the members of the faculty on their own level and to minister to them as well. Moreover, he must have the mature experience which alone can fit him as an adequate confessor and adviser to undergraduates, and he must be in a position to give them proper guidance in finding the solution to the age old questions that are ever new to those who are wrestling with them for the first time.

Fundamentally there is not a great deal of difference between the work of the parish priest and that of the student chaplain, except that the latter is working with a rather highly specialized group of individuals. Their problems are the same as those of the man and woman outside of academic life, and they need the same kind of help in solving them. Their virtues and their sins are much the same as those of other people.

But they have a freshness of approach to life that gives the wise priest a golden opportunity to set before them the highest ideals and to help to put them in the way of achieving those ideals.

It is therefore a good thing to have able priests of the Church going from the college ministry into the parish ministry, and from the parish ministry into the college ministry. The experience gained in one field is of great advantage in the other, and the people, whether students or parishioners, are enriched thereby.

WHEN Dr. Arthur L. Kinsolving, recognized as one of the ablest of the younger clergymen in New England, resigned recently as rector of the important parish of Trinity, Boston, to become chaplain at Princeton University his action brought this fact forcibly to the attention of the Church. There were a good many in the Church who felt that Dr. Kinsolving was making a downward step in leaving the rectorship of a strong and influential parish to become a student chaplain. Those who know Dr. Kinsolving, however, realize that his action was motivated by a sincere desire to carry forward his ministry in a field which he believes to be one of the most important in the whole Church. As rector of Trinity he has made his church a center for the student life of one of the greatest educational centers in America; as chaplain at Princeton he will carry on and enlarge that important type of ministry.

Similarly the acceptance of the parish of St. John's, Washington, by Dr. C. Leslie Glenn, who has built up such a splendid student work at Harvard, does not mean that he has lost interest in the student work, but rather that he is carrying forward his ministry into another sphere. Dr. Glenn is convinced that there is a service in college work that can be performed by centrally located parishes even though they are not in college towns, and he wants to carry out and develop this conviction in his own ministry.

The city parish and the college chaplaincy are but two phases of the same ministry. It is vitally important for the rector and the chaplain to understand one another's problems and to work closely together in mutual understanding if their common task is to be effectively achieved.

It would be a splendid thing if every clergyman in the Church could devote a few years of his life to ministry in or near an educational institution. Such a ministry even though short would be tremendously valuable both for the priest and for the students. The college generation is only four years, and so the short duration of the chaplaincy would not have the same unfortunate effect that it might in a settled parish. A priest devoting four or five years to this work in the early part of his ministry can make a genuine contribution to the lives of the young people with whom he comes in contact and can prepare himself more adequately for his parochial ministry in future years. For many years it may be necessary to have these short ministries in college towns because, apart from the few large universities that have foundations for the support of the student religious work, the salaries are generally too small to command the long time services of a capable priest.

The rector who has had experience on the intellectual firing line of the college campus is exceptionally well prepared for his later parochial work. Five years in an atmosphere of study and reading, and the accompanying association with both the mature mind of the faculty and the keen ever-questing ones of the students bring about a maturity and intellectual development that is bound to be an asset in his future ministry.

In the case of many of the smaller colleges and universities

in which here is a relatively small Church population there is a golden opportunity for the rector of the nearby parish church. Here he can combine his parochial ministry with the work among students, and it is his responsibility to see that his parish church becomes the center of the religious activities of Church students. For four years he must take the place of the rector of the home parish, and he has failed in his duty if he does not make every possible effort to return those students to their home parishes with a stronger and deeper faith than they brought with them. Here is a spiritual and intellectual challenge that demands a vigorous response from the priest in the college community. He should regard it not as a routine job, but as one of the most valuable opportunities in his ministry, because through it God calls upon him to carry forward His divine commission in a sphere of exceptional importance for the future of the Church.

The building of the Kingdom of God on the campuses of American colleges and universities demands the best efforts of student chaplains, rectors, faculty members, and parents. That work must go forward to the glory of God and of His Son Jesus Christ.

### The Church in Japan

IT WAS our hope that we might present to our readers this week a guest editorial by the Presiding Bishop or by one of the American missionary bishops in Japan interpreting the far-reaching developments affecting the Church in that country. The bishops held a conference in New York to discuss the new Japanese government regulation forbidding foreign bishops and foreign financial aid for the Nippon Seikokwai, the Holy Catholic Church in Japan, which is the Japanese branch of the Anglican communion. As a result of that meeting, two of the bishops are to return to Japan immediately to make a report to the Presiding Bishop, while the third is to remain in this country in order to interpret that report adequately to General Convention next month.

Pending the receipt of this report the Presiding Bishop is not willing to make any interpretive statement and therefore has declined our invitation to contribute a guest editorial on the subject.

We do not yet have enough facts to form an intelligent opinion in the matter and we suggest that our readers keep an open mind in regard to developments. Our first thought is that while these new regulations are a tremendous blow to the work of the Church in Japan, they may not be an unmixed calamity.

If the Japanese government intends to dictate to the Church what it may teach and what it may not, the Japanese Church may have to undergo a new period of persecution, and we can only pray that its members will be found equal to the task of remaining faithful Christians and Churchmen in spite of that opposition. Should that policy be followed, it may be demonstrated anew in Japan that the blood of martyrs is the seed of the Church.

But if the new government policy is directed primarily at the administration of the temporal affairs of the Church, and the elimination of foreign influence, it may prove in the long run to be a good thing. For some years the program of the Anglican Church in Japan has been headed toward the goal of full self-government. Four of the eleven bishops of the Japanese Church are natives, and the great majority of the clergy are also native Japanese. In the diocese of North Kwanto, for example, only two of the 27 parishes and missions are headed by American priests, all of the rest being under Japanese rectors or priests in charge. Of the non-paro-

chial clergy (excluding those who are retired) there is one American priest who serves as treasurer of the district, one who is a missionary in China, and one who teaches in a theological college. All the rest of the clergy are Japanese.

The Church institutions are somewhat different. There are many Americans on the staff of St. Luke's International Medical Center, St. Margaret's and St. Paul's Schools, and St. Paul's University. The *Japan Christian Yearbook* lists in all 78 foreigners in the American Church Mission: Whether it will be necessary for these to leave Japan is not yet clear, nor can it yet be determined whether these institutions could be continued without foreign support.

But the Japanese Church has been growing in strength in recent years, and if it has to continue in future without foreign aid we believe its bishops, priests, and lay people will be equal to the demands made upon them.

When St. Patrick built up the Church in Ireland he did so without a subsidy from the homeland, as did St. Boniface in Germany, SS. Cyril and Methodius in Russia, and the other great missionary apostles of olden days. We have faith that Bishops Matsui, Naide, Sasaki, and Yanagihara can and will do the same thing if it becomes necessary.

### Welcoming the Child Guests

**L**AST week we had the great pleasure and privilege of welcoming the first group of British refugee children to arrive in Milwaukee. There were five of them, ranging in age from 4 to 9, and they were as attractive a group of youngsters as we have ever met. Three of them went into the homes of readers of *THE LIVING CHURCH*.

Two of the youngsters brought to Milwaukee had been in 79 air raids in 75 days. On the way over their ship had twice released depth bombs against suspected submarines. Can you imagine what the peace and security of America must mean to youngsters subjected to such a harrowing experience as this?

It is a real thrill to know that some of these children are actually here and settled in their new American homes. Other ships are expected to bring contingents of children every week, though the available facilities are woefully limited and only a very small proportion of those registered for evacuation can be brought out of England in the near future by British ships. Nevertheless the work is going forward, and it is good to know that there are thousands of American homes that are not only willing but eager to welcome these child guests rescued from the dangers of war.

May almighty God protect the children who are the innocent sufferers in this war—whether in the bomb-scarred streets of London and Berlin, in the suffering conquered countries of Continental Europe, or on ships trying to find their way through fields of mines and across oceans beneath whose waters lurk threatening submarines—and may God have mercy on a world that subjects its little ones to such hellish dangers.

### Britain Holds the Line

**F**IGHTING with characteristic courage and tenacity, Britain remains undefeated after the most terrific air bombardment in history. The Battle of Britain is not yet over, and its outcome is still uncertain, but every day that the British continue to hold off Hitler's attack makes the outlook for success brighter for the inhabitants of the island kingdom. For bad weather is on the way, and if Hitler does not sweep the Royal Air Force from the skies within the next two or three weeks and launch his long-threatened in-

vasion, it is most unlikely that he will be able to renew the attempt until next spring. And by that time the balance of strength may well have shifted from German to British hands.

It is a magnificent single-handed fight that Britain is putting up against Germany; and nowhere is that fight better understood or more highly appreciated than in America. For even those of us who are most firmly convinced that the United States should stay out of war realize that to a considerable extent Britain's fight has become our fight, and that a Nazi victory would mean defeat for this country as well as for Great Britain. It has become only too clear that the Nazi philosophy is not merely an internal affair that can exist within one country while democracy exists elsewhere, but that Naziism is an insidious poison that will ultimately destroy democracy everywhere if it is permitted to spread unchecked. That fact, which was pointed out years ago by Christian sociologists both in Europe and in America, is apparent today to everyone who is not blinded by the propaganda of Hitler, Goering, and Goebbels.

May God preserve Britain in this hour of her greatest trial, and deliver her people from the hands of the invader.

## Bossism and Leadership

*A Job for Every Citizen*

By Clinton Rogers Woodruff

Honorary Secretary, National Municipal League

**B**OSSISM must always be distinguished from leadership. The latter is necessary and inevitable; the former generally unnecessary and an excrescence. Leadership utilizes personal qualities and organization for public ends and public purposes; bossism prostitutes them to selfish and personal ends. Leadership stands for ideas and principles; bossism stands for personal aggrandizement and profit.

The boss can be defeated. We have seen that accomplished time and again, in every place where he has reared his head and plied his trade. But it is fair question to ask, can bossism be eliminated? Most assuredly, if we destroy the grosser temptations and maintain higher public standards.

The introduction of an honest merit system will remove public offices from the political currency with which political debts are paid. Municipal ownership of municipal monopolies may remove the temptation to betray public interests for private and corporate gain. A continuously aroused and sustained public sentiment most certainly will secure the election of men who will regard their public duties as of first importance and their private affairs as of secondary consideration.

Here is where the conscientious citizen with a keen sense of his responsibility can make his influence felt. Let him vigorously insist on clean men and efficient men, not once a decade, not once in five years, not once a year, but at every election. Did one ever hear of a politician's forgetting an election or losing interest? Can as much be said of the so-called public-spirited citizen? Just because it cannot, we have the problem of municipal corruption, the problem of municipal inefficiency, the exaltation of the second-rate and selfish man.

The politician sets the example; let the citizen follow it. He outnumbers the former 100 to one; but his influence is in the inverse ratio. The boss and bossism will not be defeated and eliminated until public spirit manifests itself in the ballot-box at every election and makes its numbers and its influence identical.

# Christian Lessons from Wartime China

## *A Moral Lead for the Western World*

By the Rev. Gilbert Baker\*

**F**OR three years China has been resisting aggression. During that time Spain, Czechoslovakia, Albania, Poland, Finland, Norway, Denmark, Holland, Belgium, and France have fallen victims to the new tyrannies which preach brotherhood with bombs and a "better world" with poison propaganda.

Because we are Christians, the sufferings of our neighbors are our sufferings. Their cause is our cause insofar as it is the inoffensive right to live. No question of expediency or distance makes it right for us to pass by on the other side. The Christian Church by its nature should take the part of the oppressed regardless which side may prevail by force of arms. Indeed, it may be said that Christians should be a kind of permanent opposition to the powers and principalities of this world, always pointing men to the grace and mercy and judgment of God, to forgiveness as the mainspring of human relationships, and to humility as the Christian way of victory.

The Chinese people and government, by making their stand with an almost reckless disregard for expediency, have given the world a moral lead. The experience of the people and the Christian Church there may be of value to us as we face the struggle in the West.

The first striking thing about the Chinese Church's reaction to the war is that the international character of the Church has not been forgotten and that a real and charitable contact has been maintained between the Church of China and Japan. It is perhaps worth recalling some of the ways in which this has been achieved.

In the spring and summer of 1937 there were various groups of Chinese Christians who were increasingly anxious about the political situation and desirous of sharing their fears and hopes in frank discussion with the Japanese. Kiang Wen Han of the Chinese Student YMCA, vice president of the World's Student Christian Federation, visited Japan with an English colleague that spring and met with a number of Japanese students and Christian leaders. At that time the average Japanese Christians thought that a war with China was completely out of the question. They were almost entirely ignorant of the tension and ever increasing provocations of their own armies in North China. It was on this visit that Mr. Kiang used those memorable words, "I am a loyal Chinese, willing to lay down my life for my country; but my first loyalty is to Christ and His Kingdom. I am more Christian than Chinese. I hate the Japanese policy in China, but I love the Japanese people. We must do everything possible to keep the lines of communication open between us, so that the work of reconstruction can begin directly when the guns are silent."



MISSIONARY TO CHINA

As a worker among students in China, the Rev. Gilbert Baker saw the effect of the war on the relations between Chinese and Japanese Christians.

In the early summer the Nippon Sei Kokwai (the Episcopal Church in Japan) celebrated its jubilee in Tokyo. Everyone told me when I was there a few months later that the deepest impression of the celebrations had been made by the sermon of the Bishop of Honan, the Rt. Rev. Dr. Philip Lindel T'sen, who flew over as a special representative of the Chung Hua Sheng Kung Hui (the Episcopal Church of China). I was on a holiday in Japan after the Marco Polo Bridge incident and saw the war fever being spread. A conference of missionaries, which was also attended by leading Japanese Christians, discussed relationships with China with an earnest sense of reality—despite the presence of the government detectives who attended each meeting!

What struck me most was the speech of Miss Michi Kawai, pioneer of Christian woman's education, who had returned from a trip to China with the

Japanese National Christian Council. They had had a retreat with the Chinese National Christian Council, and in all sincerity had laid their common difference before God. She was amazed by the spirit of forgiveness shown to her by Chinese Christian friends seeing the ruins of Chapei, grim relics of the Shanghai War of 1932. But that was three years ago. Now there are many more ruins. People are harder. There is more to forgive.

**B**UT the coming of the war did not mean the complete breakdown of relations between the two Churches. One of the results of the growth of the missionary Church is that the younger Churches can never be so far separated from each other as those, for example, of Britain, France, and Germany. The international character of the Church has been maintained by the help of foreign missionaries. Among students there has been the notable experiment of the World's Student Christian Federation, which appointed the Rev. Luther Tucker, priest of the Church in America, as Far Eastern secretary ministering to students of both belligerent countries.

In March, 1938, I went on a trip with Mr. Tucker from Canton to Hankow on the railway which at that time was being subjected to almost daily air raids by the Japanese. At Changsha we visited the Hunan Provincial University (which was bombed a few weeks later). There was a small group of Christian students there, anxious to make some contact with Japanese students. We talked it over after a meeting in an old hall which had been used in days past for the competitive examinations of Chinese scholars. Someone suggested

\*The Rev. Gilbert Baker of the American missionary district of Hankow, works with students of the four government universities temporarily located in Kunming, the capital of Yunnan in Free China. Before going to China five years ago, Mr. Baker was a secretary for the Student Christian Movement in England.



that a letter should be written expressing sympathy with Japanese Christian students, saying frankly what the truly terrible result of invasion was, why the Chinese students were supporting their government in the struggle, and finally suggesting a joint day of prayer to be observed in both countries. This letter was given to Mr. Tucker who took it back with him to Japan. The students there were most interested and not unsympathetic. The day of prayer was observed in April in both countries.

Chinese Christians do not pretend that such an action "solves international problems," but it is at least a symbol of our unbreakable unity in Christ. Nor are such contacts sentimental, for they are costly. A year later Mr. Tucker had to spend some time in a Japanese prison as a result of suspicion caused by his international connections and his Christian work among students in the two countries. We know too that all Christians—Japanese or Chinese—who have come under the yoke of Japanese militarism are in constant danger of persecution. China has a great natural tradition of tolerance. When this is breathed upon by the Holy Spirit, it becomes a spirit of forgiveness, probably deeper than anything that has been achieved in our war in Western Christendom.

The second feature of Chinese experience since the war has been self-criticism. In a struggle which is, in the eyes of any impartial onlooker, such a clear cut moral issue, you might expect a certain amount of self righteous jingoism from the Chinese. There is, of course, a great wave of moral indignation, but on the whole the flag-wagging comes from Japan. Yet there is a great deal of anxious heart-searching among thoughtful Chinese today. Dr. Y. T. Wu, the literature secretary for the YMCA, has introduced to China the phrase, "baptism by fire," used in its true sense: that the way has brought a washing and a purging of much that was rotten in China's internal system of government. Even now there is need for greater integrity among officials of state; and it is this whole problem, and especially that of China's future social organization, which is really concerning people in Free China more than the way in which ultimate victory is taken for granted.

**E**VEN in occupied territory you may find this sense of self-examination. At our refugee camp in Canton, after the city had fallen, the Chinese vicar of our Church, the Rev. Kong Chi Wing, was speaking to his refugee congregation of our poorest neighbors who had come to our school for shelter. He told them the story of the Prodigal Son, and likened the young man in the far country to China in her trouble, realizing the results of a wasted substance and undisciplined living. "Now, above all times," he said, "is when we should turn to our Heavenly Father."

I believe that in Europe and America the war has shown up many things in our social life for which the only right attitude is penitence. Again China, from her Christian experience, can give us a lead which we need not be too proud to follow.

Thirdly, the whole complexion of Christianity in China has altered during these war years, because of the part played by the Church in the work of relief and rescue. Before the war there was an impression, derived rightly or wrongly from past history, that in the event of war the missionaries and probably many Chinese Christians would retire to the safety of Hong Kong or the foreign concessions.

"You need not worry," some of the Chinese would say with a not unkindly cynicism. "There is always a gunboat to get you off if things get tough." But this did not happen.

In all parts of the war areas Chinese and foreign Christians stayed at their jobs, opening their institutions for refugees, organizing relief work, carrying on regular worship services where possible and remaining in fact the only witnesses to the truth that shall make men free, in places which had been reduced spiritually and often physically to the level of a wilderness.

The work of the Good Samaritan continues in Free China too. A great deal of initiative for the work of medical relief has come from Christian sources, and to this must be added the splendid groups of Chinese and foreign doctors, some Christian and some not, who have volunteered for the service of the wounded. This "International Brigade," which includes Indians, German and Austrian refugees, Swedes, British, and Americans, is very important from the point of view of the Christian movement, for they are working alongside Christian institutions. I believe that these people, too, understand who is their neighbor, and it is perhaps significant that this is the kind of form into which the missionary idealism of this generation is being cast. And it is because Christian forces have been found more ready than usual to cooperate with all who are not against them, that they are now welcomed even among their former enemies, the Chinese Communists.

**S**EVERAL groups of Christians have visited the Eighth Route Army, as the Chinese communists in the North West are now styled. Miss Frances Roots, daughter of the former Bishop of Hankow, visited them with some friends early in 1938. Dr. Richard Brown, a Canadian missionary, and John Foster of the American Church Mission helped them with medical supplies and relief for several months. A party of YMCA secretaries visited Yenan, the "Red" capital, last summer and were cordially received by Mao Tse Tung, the political leader. Any practical Christian work is welcomed. The Chinese Communists admit that they were mistaken in their previous estimate of Christianity—though no one pretends that the Communists are Christians (except for a few who claim to retain their faith), and such an attitude may only be one of expediency. But now is the time for Christians to seize the opportunity to prove themselves with weapons of love, not caring for questions of political expediency.

But the story of the Good Samaritan is not the whole Gospel. The Cross is something more than a Red Cross. It is the essence of all building, and the seed that falls to the ground in this terrible sowing is already by God's hand showing signs of growth in the Western part of China. Here again China's experience may be valuable to us. They have not waited for the war to end to begin rebuilding with the arts of peace. The war, in fact, is not considered as a thing by itself, but as part of the whole revolution, that tremendous travail which has been going on since 1911.

The migration of educated classes to the West of China is one of the most important sociological events of our day, for the most highly populated country in the world is changing its center of gravity. In addition to the universities which have moved and settled, often in very rough conditions, great numbers of engineers on roads and railways, business men, industrialists, and government officials who are starting life afresh in the Western hills and plains, bear witness to the immense vitality of China and the determination to continue the struggle. Here, too, are great opportunities for evangelism, especially among students.

In the city of Kunming, capital of Yunnan province, I have been working with Dr. T. C. Chao, one of China's leading Christian thinkers, in a small student church which

was opened last year alongside the universities from North and Central China, which have brought approximately 5,000 students to the city. Many of them have lost touch with their families. Most of them are extremely poor. They have to put up with lack of equipment, overcrowding, increasingly expensive living, and all the difficult relationships between educated immigrants and, on the whole, a backward and provincially-minded local personnel. To many of them the Gospel of God has come as a new way of answering these pressing problems. In the non-Christian universities Christian groups are springing up to fulfill the need of young men and women for a new way of life, a way of fellowship, and an adequate philosophy with which to meet the future. Chinese Christians are not only throwing a new light on their people's national life, they are giving us in the West a fresh interpretation of Christian faith and living.

Thus the work of following up Christian immigrants is doubly important. It is a movement with all the spiritual possibilities of the Pilgrim fathers, fraught too with all the

spiritual dangers which America knew in the days of westward pioneering. Already along the great highway which runs from South West China to Burma, plans are being made to establish Christian outposts at various points. It is for this work that another notable Christian Chinese, Dr. Y. Y. Tsu, a personal friend of Generalissimo and Madame Chiang Kai Shek, has been consecrated Assistant Bishop of the diocese of Hong Kong and South China. He is to have charge of Christian work in Yunnan and Kweichow provinces, before the war the most remote in China, but now vital centers of communication and production. So expansion and not contraction is the Chinese Church's answer to the war.

To summarize then the fruit of the long and heart-breaking experience of Chinese Christians since the war began in 1937: they have learned more of four things—forgiveness, penitence, works of love, and the necessity of growth. All are treasures from God, and the Church in this country will find its common cause with China as it learns these lessons in the hard schooling that is before us.

## The Divorce Question Again

By the Rev. Felix L. Cirlot, Th.D.

IT IS amazing how many discussions of the question of divorce and subsequent remarriage proceed as if the teaching of Jesus Christ has no crucial bearing on the problem. In reality, for any loyal Christian, it is and of necessity must be completely determinative. It may be disputed and perhaps even disputable just what He said, or just what He meant by it. But no sincere Christian ought to feel able to hold so much as an opinion on the subject unless ready to defend the thesis that such an opinion is in harmony with the teaching of Christ.

It is, then, refreshing to read the contributions on this subject of two such supereminent New Testament scholars as the Rev. Dr. Burton S. Easton and the Rev. Dr. Frederick C. Grant. They are fully aware how completely the teaching of Jesus Christ ought to determine the issue. They are, however, agreed that He did not intend to teach the indissolubility of marriage. Such a view is of the utmost importance, if true. That two such great scholars should agree in holding it makes it incumbent upon those who heartily disagree with their conclusion to consider the arguments on which it rests. I have drawn information chiefly from two articles. One of these was published by Dr. Grant in the *Churchman* for September 1, 1937, afterward distributed, I believe, at General Convention. The other by Dr. Easton was published in the *Anglican Theological Review* for April, 1940, and has been widely distributed throughout the Church.

Both these leading authorities develop or hold the same main argument. It is somewhat as follows:

It is now a settled point among New Testament specialists that the teaching of our Lord is of the "prophetic" rather than the "legal" type. Put differently, He taught "principles," not "precepts." Thus such sayings as, "Turn the other cheek," "Go into your closet to pray," "Give no thought to the morrow," "Swear not at all," etc., are not rightly to be understood as enjoining strict pacifism, prohibiting public worship, recommending improvidency, demanding affirmation rather than an oath when testifying in a court of law, etc. His precepts are to be interpreted in every case in the light of an underlying principle; and when so interpreted, they often

admit of exceptions to their strict letter which amount to a seeming reversal. There is no sufficient reason to deny that the same is true of His teaching about divorce.

Dr. Easton supplements this argument with another which is, in my judgment, of supreme importance. He attempts to prove that the saying in the Gospels which, in its Lukan form runs, "Everyone that putteth away his wife and marrieth another, committeth adultery; and he that marrieth a divorced woman committeth adultery," is unhistorical, as a saying of Jesus, in all its forms. He gives reasons which I shall not repeat, because I believe them valid, for holding that the present Markan form in Mark 10:10-12 and also the Matthean form in Matthew 5:32 and 19:9 are not at all likely to proceed from Jesus. But he goes on to argue that the same is true of the Lukan form given above. He argues thus:

For Jews the term "adultery" had a narrow technical meaning which was divinely fixed forever by Leviticus 20:10. An unfaithful wife was an adulteress, but an unfaithful husband became an adulterer only if his sin was with a married woman. Hence no Jew could have uttered the saying ascribed to Jesus by Luke.

Dr. Easton admits that "abstractly, of course, it is conceivable that it was Christ Himself who first used 'adultery' in this new sense, and so raised woman to man's plane." But he finds the evidence of the First Gospel decisive against this. His argument is that the First Evangelist has been at great pains to correct the non-Jewish form of the saying in Mark and Luke (if he knew the latter form). But if Christ had first used "adultery" in this non-Jewish sense, "Matthew" would simply have cited the Lord's words directly, and would not have had recourse to so roundabout a device. So, after accepting the reading of Matthew 19:9 which makes it agree exactly with Matthew 5:32, he concludes, "The present form of Matthew 19:9 is a textually corrupt Jewish-Christian revision of a Gentile-Christian interpretation of Christ's teaching." And from this he draws the inference, "What Christ actually taught, then, was: A man and his wife 'are no longer two, but one flesh; what, therefore, God has joined together, let not man put asunder.' This and no more; the

other verses cited above are very early Christian rules deduced from this primary saying."

Whether Dr. Easton thinks the elimination of this saying is *necessary* in order to uphold the contention that Jesus did not each the indissolubility of marriage, he does not make clear. But the trouble to which he has gone to get rid of it suggests that he does. Certainly, if he does, I can heartily agree. I do not see how our Lord's teaching taken as a whole *and including this saying* can possibly be put in the same class with the other sayings listed above in the fourth paragraph. I am fully aware of the conclusions of modern criticism on this subject, and share them wholeheartedly. But I do not see how one can prove that *all* the sayings of Jesus *must necessarily* be of that character by proving that many are. That would be an absolute to end all absolutes—to assert absolutely that Jesus never could utter an absolute statement. I see no warrant for such a generalization. And certainly if the three sayings on this subject are taken together, and without prejudging their meaning by the generalization rejected just above, they point to exactly the opposite conclusion.

First, since Jesus held the theory of the Bible current in the first century, He would not needlessly set two passages of Scripture in conflict with each other. Hence, if He held that *any cause whatsoever*—no matter what—could break the marriage bond, He had only to interpret the "unseemly thing" in Deuteronomy 24:1-3 as referring to that cause or causes, and to *accept* Deuteronomy thus properly interpreted. But He is obliged instead to *reject* Deuteronomy and appeal against it to Genesis! Since Deuteronomy does not say *what* justifies a man in putting away his wife, but only that *something* does, no one would be obliged to reject it except one who held that *nothing could ever justify a man in putting away his wife and taking another*.

SECOND, Jesus said, "What God hath joined together, let not man put asunder." The clear implication is that in every valid marriage God, and not merely man, has joined the couple into "one flesh"; also that in every divorce it is man alone who attempts to "put asunder." Otherwise, what He has said in no way answers the question He had been asked. In that case He has said nothing more than that men should not *illicitly* allow divorce followed by remarriage. But this in no way answers the question he was asked: namely, "When is it licit and when illicit?" He has answered that question only if He was saying, in effect, "It is *never* licit, *under any circumstances*."

Third, Jesus laid down the universal moral proposition, "*Whosoever* shall put away his wife and marry another *commits adultery*." He does not only *sin gravely*, but commits the *specific sin of adultery*. Now adultery is only possible (unless *with* a married person, of which there is no question here) to one who is already married. Otherwise, it would be fornication, not adultery. Hence, it is inescapably implied that the supposedly divorced man is really still married. But this contention, in a universal proposition, necessarily involves that *all divorces without exception are null and void*. Marriage not only *should* not be dissolved, it *cannot* be!

Fourth, the disciples found our Lord's teaching so novel, and of such unheard-of strictness, that they jumped to the radical conclusion that if such were the case it is better not to marry at all. Hence His teaching must have been far stricter than even that of Shammai, who allowed only one reason for divorce. Only indissolubility would have been in their eyes stricter than that viewpoint.

It appears, then, that the complete indissolubility of mar-

riage is the only plausible interpretation of what Jesus said, and that is, moreover, what His disciples understood Him to have said. I Corinthians 7, John 4, and the almost or quite unanimous tradition of the Church for three centuries all confirm this latter point very strongly.

Moreover, if these sayings were not intended to teach the indissolubility of marriage, then what were they intended to mean? Dr. Grant thinks they were a flaming protest from the highest vantage point against current iniquity and injustice, against the laxity of divorce, against the hardness of men's hearts, against the ruthless cruelty in putting away their wives. He considers that the helpless economic position of the first century Palestinian woman was an important factor in leading our Lord to take His attitude.

Surely Homer is nodding! If that were the object, the condemnation would have been directed exclusively against putting the wife away, and anything that would have tended to alleviate the hopeless economic position of the divorced woman would have been a blessing. Remarriage would have been exactly the one thing to be desired, the happiest solution of all. This is, in fact, exactly the purpose of the Deuteronomic provision—to facilitate remarriage. But our Lord did not approve the provision of Deuteronomy, no matter how strictly interpreted. He rejected it as a concession to the hardness of men's hearts, and appealed against it to Genesis 2, as expressing God's true will and intention. Moreover, He unmistakably directs the brunt of His attack not at the putting away, but at subsequent remarriage. And it is not the remarriage of the cruel and hard-hearted husband alone which is condemned. The remarriage of the woman who was put away is equally condemned. Surely Dr. Grant's interpretation is untenable, unless Dr. Easton succeeds in his effort to get rid of the assertion that remarriage is always adultery. Nor have I ever seen or heard any other interpretation of our Lord's teaching, with that passage included, which does justice to *all* that He says, except the view that He teaches the indissolubility of marriage. We must, then, face at once the crucial question whether Dr. Easton is successful in getting rid of that vitally important saying as a genuine logion of Christ.

LET ME make it clear at the beginning that I am not prepared to defend the "Matthean" form as genuine, nor the portion of the Markan form which assumes that a wife had, in Palestine, the power to divorce her husband, nor (necessarily) the words "against her" at the end of Mark 10:11. The form in which I believe the logion can be and is a genuine utterance of Jesus is the Lukan form (Luke 16:18). I think this form was taken from Q, due to the Matthean parallel, though this is no essential part of my argument. I shall consider first the general argument against the passage given above in the sixth paragraph of this article. Then I shall consider the argument based on the treatment of the saying by the First Evangelist, summarized above in the seventh paragraph.

I do not doubt that the term "adultery" had among first century Jews (and still has) the narrow technical meaning given in Leviticus 20:10. But even there it is not said that nothing else is adultery but only to sin with another man's wife. Letting that pass, however, it is not at all unthinkable that there should have been another and less narrowly technical usage of the term alongside the first. There is, certainly, among us. People often speak of the sin of fornication as "committing adultery." This probably arises from the fact that the Seventh Commandment uses the word "adultery" and yet is admitted to forbid fornication. Not only is it likely, *a priori*, that the

same would have been the case among first century Jews, but in addition, there is, I think, definite evidence of this.

First, there is the way our Lord quotes the Seventh Commandment in the passage about the "rich young ruler." Here the verb, "to commit adultery," is used, but it certainly was not intended to have the narrow technical connotation Dr. Easton demands. Second, in Matthew 5:27 the same word is used, both in quoting the commandment and in applying it to the case of looking upon a woman to lust after her. Here nothing is said to require that either the man or the woman be married. Now if this still wider usage of the term was possible, *a fortiori* the less extended usage at which Dr. Easton stumbles would be possible. I am glad to have the agreement of the distinguished Jewish scholar, Dr. L. Ginsberg, to my contention that the existence of a narrow and strictly technical usage in no way excludes the possibility of a non-technical usage alongside it. Apparently, then, even an ordinary first century Palestinian Jew could have used the word "adultery" in a different sense from the one given in Leviticus 20:10.

But Jesus was by no means an ordinary Jew. He believed Himself to be nothing less than God's Messiah, and the most exalted kind of a Messiah at that. He considered Himself to be fully inspired by God. He had the tone of infallibility in His teaching. He did not at all hesitate to correct the Old Testament when it was wrong or inadequate. On more than one point "it was written," but He "said unto them" something very different. Matthew 5:27 contains a strikingly genuine saying, and one that extends the commandment much further than the saying in Luke 16:18 extends the Levitical definition of adultery in the technical sense. Nor would Jesus be at all bound by the fact that the oral tradition adhered to the narrow letter of Leviticus in its technical definition of adultery. And the passage itself, as noted above, is by no means clear and explicit. It does not say that for a married man to be unfaithful with an unmarried girl is not adultery; or that a married man can commit adultery only against another married man, but not against his own wife.

**N**O DOUBT the property conception is historically the root of the narrow definition of adultery given in Leviticus and preserved in the constant Jewish tradition. But it is doubtful if the historical Jesus would have known this point in His human mind, and still more doubtful that He would have accepted the root conception, even if He had known this. In fact, it is not at all difficult, but rather wholly in line with all else we know of Him, to imagine Him sweeping aside such a distinction with the same contempt He shows in Matthew 23 and elsewhere. And, as seen above, Dr. Easton admits that "Abstractly, of course, it would be conceivable that it was Christ Himself who first used 'adultery' in this new sense, and so raised woman to man's plane; it was He whose tenderness to women seemed revolutionary." Apparently, then, the whole proof that the triply attested records are wrong in saying that He actually did so, rests on the argument given above in the seventh paragraph of this article. Let us examine it at once.

We can accept Dr. Easton's contention that the "Matthean" form has been altered. And he is no doubt right in seeing a desire to make it more Jewish as the dominating motive. But what does this prove? Does it mean that the First Evangelist thought that the saying was a genuine one by Christ, but that its form (only) had become corrupted, and that he merely attempted to restore what he thought must have been the genuine form? If so, he has simply stumbled at the

same difficulty as Dr. Easton, and his treatment of the parallel passage proves nothing. If he knew only Mark, his error is made the more excusable by the fact that the Markan form really had become altered to suit Roman conditions, under which a wife could divorce her husband. It cannot be that he knew the Markan form was wrong because he knew what the true form was; otherwise he would simply give the correct form.

Or does Dr. Easton mean that the Evangelist thought that the saying was not genuine at all in any form? Surely, that is most improbable. He would hardly, in that case, have included it in any form at all, at least on our Lord's lips. I am not aware of a single saying that we are justified in accusing the Evangelist of including with the knowledge that it was not genuine. But even if he doubted its genuineness entirely, and yet included it, we have still to ask on what grounds he doubted it. If the ground was its non-Jewish character and nothing else, his doubt is not of any weight. We are better fitted to apply historical criticism than he was. For the question is not whether the saying is Jewish, but whether, in spite of its innovatory character, Jesus could have uttered it. If the ground was that it was not contained in his tradition, we must remember that he shows very little evidence of having an abundant and reliable tradition, except for his written sources, Mark, Q, and possible M. And at least two of these contained the saying.

It is perhaps not necessary to say that, for our purposes, for the Evangelist to *think* the saying was substantially genuine (though altered in form) and for it really to be genuine would have exactly the same effect on his handling of his sources. There is also the possibility to be considered that he had the saying in three different forms in his sources: the Markan form, the Q form in Luke, and the more Jewish form in M. In that case, he has simply preferred the one in harmony with his usual "*tendenz*." And obviously his preference proves nothing. Nor would the fact that the genuine saying had acquired a more Jewish form in the process of transmission in a strongly Jewish tradition prove anything whatsoever against its historicity in the form that gave offense—except that it gave offense. In any case, the First Evangelist cannot compare for a minute, as an historical authority, with a combination of Mark, Luke, and Q or L, confirmed moreover by St. Paul and St. John at least by implication.

**F**INALLY, even if the objection to calling the sin of the man "adultery" were well taken, it would leave the second part of the crucial logion unaffected. Even on the strictest Levitical definition, it could be said that the sin of the man who married a divorced woman is adultery, if it be a sin at all. In fact, it would not be a sin at all, except on the premise that she was still, despite the "bill of divorcement," the wife of the original husband. And on that premise, it would be not fornication, but adultery against the first and only real husband. But this crucial saying is found in all versions of this teaching which have survived, if we follow Dr. Easton in his conclusion as to the text of Matthew 19:9, with only inconsequential variations. And even if one could find justification for surrendering the historicity of the first part of this logion, its existence could be more plausibly explained by gentile parallelizing of a non-Jewish saying with a genuine saying already unanimously contained in the different local traditions than by the supposition that the whole logion is a pure fabrication, and one based on a serious misunderstanding of our Lord's meaning at that.

It appears, then, that Dr. Easton's argument breaks down

completely. That being the case, and the historical character of Luke being generally recognized, the saying ought to be accepted by a historian. For the burden of proof is on the shoulders of one rejecting a particular saying in a document, of which the general historical value is high. It is not, then, strictly necessary to say anything more. However, to make assurance doubly sure, I shall add certain confirmatory considerations.

We have testimony in all three of the synoptic Gospels, in St. Paul, and very probably in Q and in the Fourth Gospel which either attributes such a saying to Jesus explicitly, or else presupposes such an utterance as known to the writer. Hence, even if we had a valid objection to every single form in which the logion has come down to us, we would be bound to deduce that such a saying in *some* historical form must have been uttered by the historical Jesus. It is not legitimate historical method to suppose gratuitously that so much evidence completely misrepresents the truth when the much less drastic supposition will suffice to explain all the phenomena—the supposition that the genuine saying has undergone transformation in all its extant forms.

Nor would it be legitimate to accuse the unanimous primitive tradition of misunderstanding what Christ meant, even if we conceded Dr. Easton's contention that the logion in question is unhistorical, and that Jesus really uttered only the sayings about being one flesh, and that man should not presume to put asunder those whom God had joined together. I am not aware of any other case in which so many New Testament writers can justly be accused of misunderstanding the meaning of Jesus. Certainly, if any exist, they are very few, and the presumption is very strong against this in a particular case. The burden of proof would be very heavy on one asserting it had happened in this case. And no weighty proof can be given. It must be emphasized that, even if Jesus uttered only the two sayings Dr. Easton concedes to be genuine, the interpretation he puts upon them is at most a possible one. The one put upon the teaching of Jesus by the New Testament writers is at least equally possible, and I think far more probable, on the intrinsic force of the language used.

SO FAR, I have spoken as if we were dealing with writers for whom the Church made no claim of inspiration. But Catholics and Protestants are agreed that the New Testament writers were highly inspired. It is true that modern criticism has proved that inspiration does not necessarily involve infallibility. But surely the fact of inspiration, if admitted to be a fact, sets an even stronger presumption against the charge that *all* the writers have *gravely* misinterpreted the teaching of Jesus. How weak are the arguments by which this charge is sustained we have seen.

Let us now summarize our results:

1. Unless the saying that to remarry after divorce is adultery can be gotten rid of, it is exceedingly difficult to deny that Jesus taught the indissolubility of marriage.
2. Even an ordinary Jew could have used the word "adultery" in the sense found in Luke 16:18.
3. This would have been especially credible in the case of Jesus.
4. The way the First Evangelist has "corrected" the form of this logion found in his sources proves nothing as to its genuineness, even in his opinion.
5. Even if he doubted its historicity, the authority of those writers who believed it genuine is superior to his.
6. Five or six writers assert or imply the historicity of *some such saying*.

7. Even without this logion, the presumption would be in favor of the interpretation which all New Testament writers put on the teaching of Jesus.

8. If the inspiration of these writers is admitted, this presumption is greatly strengthened.

9. The arguments to prove the contrary are very weak.

I fear we must give up this effort to get rid of a "hard saying."

In closing, I must say a few words about a very different argument which Dr. Easton gives us in the closing section of his article. There, without revealing his own attitude toward it, he gives an argument to prove, not by "legalistic considerations," but by "the law of love," that "perhaps" after all the strict rule ought to be enforced by the Church. I cannot admit that the principle of the indissolubility of marriage is any more a "law" or "legal principle" than is, say, the *pons asinorum*. It is a *truth*; neither of the terms rejected just above is fairly applicable to it. It is not fair, therefore, but only confusing, to apply either term to this truth, and then seek to invalidate it by asserting the sweeping generalization that Jesus always taught something else, never "laws" or "legal principles"; even if the generalization were more justified.

I approve of the general line of argument Dr. Easton employs to suggest that maybe the "law of love" can itself provide reasons for strictness. I have always believed that argument to be entirely sound, and that it can be further strengthened. It is obvious that with divorce there is a "way out," but if marriage is indissoluble there is "no way out." In the former case, the tendency is to make "mountains out of molehills"; in the latter case, to make "molehills out of mountains." Which of these is more to the advantage of Christian marriage as God intended it to be? Does not this greater advantage far more than compensate for the suffering in a comparatively few hard cases? To make allowance for these few cases would sacrifice the whole principle on which the security of the divine institution depends. It may be necessary for a few to suffer lest the whole institution be undermined. He from whom Christian marriage takes its name knew how to suffer innocently for the "many." Perhaps He required us to be ready to do the same. The evidence indicates that He did.

But the part I cannot understand is why, if the "higher law of love" can be seen to point toward such a conclusion, it is so incredible to Dr. Easton and Dr. Grant that Jesus can have *meant to teach* the very truth which makes the desirable strictness absolute. If there is "no way out," that truth (accepted and universally taught by Christians) will do far more to secure the advantages of strictness than the teaching to which Dr. Easton's closing argument comes, that there *is* a "way out," but that no Christian should be allowed to take it and remain in good standing. Why may not Jesus, to put the matter differently, have thought and taught that what the "higher law of love" dictates and requires in this particular matter is the one principle, the one truth, which gives the maximum amount of stability to marriage, the truth that marriage is, by God's own will and intention, indissoluble?

### Christian Treason

FAILURE to support the missionary work of our Church under existing conditions is nothing short of the basest treason to Jesus Christ our Lord. If Christian nations will not concern themselves about the conversion of the pagan world there are nations who will displace paganism by doctrines infinitely more detestable.

—*Christ Church Chimes*.

# BOOKS OF THE DAY

Edited by

Elizabeth McCracken

## Dr. Westermarck's "Ethical Relativity"

[This posthumous review of a posthumous book is from the papers of the late Bishop Stewart of Chicago.]

CHRISTIANITY AND MORALS. By Edward Westermarck. Macmillan. Pp. 427. \$5.00.

THOSE who have read Westermarck's two volumes on *The Origin and Development of Moral Ideas* or his *History of Human Marriage* will know what to expect in a general way in this volume, where he being dead yet speaketh.

Armed with an impressive erudition and having established his own criteria of judgment, he criticizes with devastating effect the ethics of Our Lord and of St. Paul, Christian doctrine before and after St. Augustine, asceticism, the Sacraments, the regard for human life, Christianity and economics, Christianity and marriage, Christianity and divorce, Christianity and sex relations, and Christianity's regard or rather disregard for lower animals.

The ethics of Jesus are described as "not only hedonism but egoistic hedonism," a principle of reward and punishment "which permeates all His moral teaching." It appears that Our Lord, in Westermarck's judgment, was neither original, nor honest. "Jesus said what He did not mean, but terrified the simple and ignorant people to whom He spoke."

Moreover, Our Lord "never instituted Baptism," nor said "Go ye and teach all nations." Paul was the one who introduced the Sacraments and other borrowings from Eleusinian mysteries, "attributing to Baptism a magical efficacy," and giving to the Eucharist "a mystery-salvation meaning which was later incorporated into the Gospels." And of course St. Paul was predisposed to these conceptions by "pagan acts known to him from his boyhood in Tarsus, the myths and rites of Isis, Osiris, Dionysus, Cybele, and Attis."

So it goes throughout the entire book, a heavy bombardment of Christianity all along the line. The author is obsessed by a conviction that organized Christianity is inhospitable to truth. "In this" as he says on all but the last page, "the Christian Churches have been lamentably deficient."

In many respects this is a very valuable book. It embodies a wealth of scholarship; it states many of the Christian doctrines, both Catholic and Protestant, with scrupulous exactness, and it furnishes parallelisms in non-Christian religions which are enormously interesting.

The trouble with it is that Westermarck uses as a basis of judgment his own theory of ethics described as "ethical relativity" according to which all moral judgments are ultimately the expressions of "retributive" emotions of gratitude and resentment made disinterested through sympathy and generalized by social agencies. At bottom he sets up as the proper object of moral approval the voluntary act which causes pleasure, and as the proper object of moral disapproval, the act which causes pain. As another recent reviewer has said, "he does not impose the limitations of his thesis upon himself," and his book abounds in judgments based on value judgments in conflict with his own fundamental standard.

Above all he has completely failed to recognize and appraise the subtle influences exerted by Christianity through its disciples who have given their allegiance not to a code of morals but to a living Person whom they worship and with whom by the Spirit their lives are strangely and effectively identified.

The recent death of Dr. Westermarck is a genuine loss. But his renown as a scholar should not blind us to his failure in this book to reach the heart of Christianity which is after all a passionate devotion to the Incarnate Lord, and a mystical union with Him which issues in a spirit and in a behavior transcending any particular cultural mores.

GEORGE CRAIG STEWART.

## The Second Volume of a Notable Work

THE FOUNDING OF THE CHURCH UNIVERSAL. By Hans Lietzmann. Scribners. \$4.00.

THIS second volume of Dr. Lietzmann's work carries the history to the death of Origen and, as before, devotes as much space to Church life, devotional ideals, etc., as to "history"

in the narrower sense of the word. And again as before, ample attention is paid to the secular and cultural background, even to the extent of devoting some 10 pages to "secular" literature. Chapter 2 is chiefly occupied with tracing the development of Christian polity, with a cautious statement of the actually verifiable facts: facts capable of course of very diverse interpretations. Chapter 3 describes the growth of the New Testament canon, plus the appearance and rejection of the apocryphal books not noticed in the first volume. In the next chapter theological development and the emergence of the first creeds are the topics, but Dr. Lietzmann does not note that in the Apostles' Creed the clauses "the holy Church" and "the forgiveness of sins" were at first hostile watchcries. Chapter 5 (Worship) makes use of the material in Hippolytus and includes an able summary of early Christian art. Chapters 6 and 7 cover the persecutions and the apologists. The remainder of the volume gives the regional history in the order Asia Minor (including Montanism), Gaul, Africa, Rome, Syria and Egypt. Under "Rome" Callistus' breach with "universal" tradition is succinctly described (p. 327) and defended, while Fabianus is selected as marking the most pronounced advance in magnifying the place of the Roman bishop. In the chapter "Syria and Beyond" will be found the most novel material; very recent technical research has cleared up many obscure factors. Bardesanes is now established as (reasonably!) orthodox and Eusebius' high opinion of him is vindicated. Edessa received its first bishop about the year 200; his name was Palut and he became immediately involved with the followers of Bardesanes in a controversy that reduced his own adherents to a tiny minority. The view of Burkitt and others, who held that in the Syriac Church baptism involved a vow of celibacy, is rejected; only "certain groups of orthodox Syrians" taught this. The Chronicle of Arbela is duly utilized but Dr. Lietzmann does not mention the peculiar polity of the Mesopotamian churches (each had one bishop and one deacon but no presbyters at all). And this chapter is concluded by a summary of Mani's teaching, which is worlds asunder from that of the older books.

BURTON SCOTT EASTON.

## A Good Book on Modern Housing

HOUSING THE MASSES. By Carol Aronovici. John Wiley & Sons. \$3.50.

HOUSING is unquestionably one of the big social problems of the day, and America has done less to solve it than even war-torn Europe. Mr. Aronovici has made a real contribution to its discussion in this volume based on a long and widespread experience.

He believes that the solution lies in "wrestling from an unfavorable economy the means for adjusting the social, economic, legal, and technical factors affecting costs and fitness of housing so that the masses of the people may acquire the right to decent shelter in the same degree that they have acquired similar rights in matters of health and public education."

This book is interesting from the point of view of suggestion as from that of information and is certainly worth the attention of those who are concerned in this vital question.

As Edith Elmer Wood, herself an authority on housing, said in a recent article: "The general objective, of course, is an America in which every family is properly housed. But that will take many years, 25 or 30 at least. So it becomes of considerable importance who has priority. We know quite well that in housing by private enterprise the family with the highest income is served first. We know that public housing is different. Does it therefore follow that the family with lowest income or with no income should be served first? Should indigence give priority? A great many people seem to think so, including some social workers who are good friends of housing. But that answer is much too simple."

In our author's preface words: "We may seek inspiration in the courage and monumental achievement of Europe, but we must find our own way on our own terms if our efforts to improve housing conditions are to meet our needs and are to represent the American way of living."

CLINTON ROGERS WOODRUFF.

# NEWS OF THE CHURCH

## Rest Home Clean-Up Effected by Students

Social Workers of Graduate School of Applied Religion Coöperate with Police, Health Departments

CINCINNATI—A clean-up of Cincinnati's rest home racket has been brought about by several students of the Graduate School of Applied Religion here, coöperating with the police and health departments and the Better Business Bureau.

Investigators of the case which started official action were five students of the Graduate School: Samuel Tyler, Emmet Gribbin, Leonard Sizer, Carl Hille, and William Weeks.

An official check-up has disclosed that although many convalescent homes here are reputable institutions, others have been misrepresenting themselves to the public. Friendless old people have been lured into the cheerless, unsanitary homes and kept there by intimidation. Senile patients have been induced to sign their old age pension checks over to the management.

These conditions first came to the attention of four students who were sitting in on a hearing in juvenile court, in connection with their study of social service at the Graduate School. During the hearing, a "rest home" owner was charged with contributing to the delinquency of a juvenile. At the request of the court's woman referee, two students were then sent to investigate the home.

The students found that the rest home owner had falsified his college background, deprived his patients of proper food and nursing care, operated an unlicensed register for nurses, and violated the minimum wage law by underpaying his servants.

When the students reported the deplorable conditions of the home, the court referee called a meeting of police and health department officials, the county prosecuting attorney, four judges, and representatives of the Better Business Bureau and the Aid for the Aged, as well as the students who attended the juvenile court hearing. The group organized itself as a committee to determine the extent of the evil and plan for its eradication.

As a result of subsequent findings of the committee, city, county, and state legislation has been instigated.

### Issues Quiz Sheets on Sermon

RICHMOND, VA.—Believing that when a congregation hears a sermon, some of the facts ought to be remembered, the Rev. James W. Kennedy of All Saints' Church here has been issuing mimeographed quiz sheets of 15 questions based on his sermons. "For families to use on Sunday after dinner," the quiz sheets read.

## Fall Conferences to Study Every Member Canvass

NEW YORK—Approximately 60 dioceses, as well as deaneries and districts, will hold conferences in September or October to plan and discuss the fall campaign and the Every Member Canvass. Several such conferences have already been held, and a few will come even later in the year.

The Presiding Bishop and most of the officers of the National Council will assist at several conferences, together with bishops of foreign jurisdictions in the United States for General Convention, and many missionaries on furlough.

The list includes conferences for bishops and priests, conferences for laymen, and combinations of both groups.

## Prize-Winner Describes Religion of Nation's Poor

GRAND RAPIDS, MICH.—The social service scholarship committee of the province of the Midwest has announced the awarding of its prize for 1940 to Raymond Gayle, a student in Bexley Hall, the Divinity School of Kenyon College. Mr. Gayle's prize-winning paper was entitled, *The Churches of the Dispossessed and their Social Milieu*.

The paper describes the various types of religious sects which have sprung up among the underprivileged groups in American society. The committee's award is \$50 in cash and a credit of \$100 at the Graduate School of Applied Religion at Cincinnati. The prize is given each year to a theological student at any of the seminaries in the fifth province, for the best paper on some phase of Christianity and the social order.

The committee which made the award is composed of the following members of the department of Christian social relations of the province of the Mid-West: Dr. H. Ralph Higgins, chairman, the Rev. Francis J. Bloodgood, Dr. William S. Keller, and Dr. Herbert W. Prince.

## Myron C. Taylor Leaves Rome for United States

NEW YORK—Myron C. Taylor, President Roosevelt's personal representative at the Vatican, has left Rome for the United States, according to a dispatch appearing here in the *New York Times*. Mr. Taylor planned to travel by plane to Lisbon and sail on August 29th.

Vatican circles, said the dispatch, are expressing the opinion that Mr. Taylor's return to Rome depends on the outcome of the November elections. The Associated Press, in a dispatch from Rome, quoted friends of Mr. Taylor as saying there was doubt whether he would return to Rome because of his health.

## Disapprove Erection of Negro Jurisdiction

Members of Joint Commission on Strategy and Policy Ask Merger of Salina and Kansas

NEW YORK—Opposition to the proposal for the erection of a Negro missionary jurisdiction with a Negro bishop in charge is voiced in the report which will be recommended to General Convention by the Joint Commission on Strategy and Policy. Merger of the missionary district of Salina with the diocese of Kansas is also suggested.

The proposal to erect a Negro missionary jurisdiction in four Southern dioceses has been advanced by the commission on Negro work of the Fourth province. The Joint Commission considered the subject as it made a study of approaches to racial groups and to changes in the ethnological character of immigration.

In regard to the merger of Salina and the diocese of Kansas, the Commission states:

"Missionary jurisdictions which have little likelihood of attaining self-support for many years, if ever (such as Eastern Oregon, North Texas, San Joaquin, and Western Nebraska), should be merged with contiguous dioceses."

Commenting on missions, the Commission reports:

### "STRENGTHEN EXISTING WORK"

"At the present time we should strengthen our existing work and not seek to enter new fields; Roman Catholics whose religious alliance is fixed are not proper subjects for evangelization; we should enter foreign fields where the Church of England is at work only by invitation of, or after conference with, that Church; we should not assume any missionary jurisdiction in India."

The commission notes with regret the forthcoming retirement of Dr. John W. Wood as executive secretary of the Department of Foreign Missions, and endorses the selection of one of its own members, the Rev. Dr. James Thayer Addison, as Dr. Wood's successor.

On the subject of "promotion and stimulation," the Commission recommends that the Church should make greater use of qualified laymen; approves the continued use of the Every Member Canvass and the Duplex Envelope, extension of work among the isolated in dioceses and missionary districts, aggressive search for special gifts and legacies for the Church's program, careful selection of candidates for the ministry, tithing; and finally commends the work of the National Council's Department of Promotion.

A resolution will be offered by the Commission to General Convention, asking that the Liturgical Commission be asked to

### **Pictures of Noted Church Leaders Used in Booklet**

NEW YORK—In the Anniversary Commemoration booklet issued by the Columbia Broadcasting System, appear photographs of the Presiding Bishop, the Rev. ZeBarney T. Phillips, and the Rev. Roelif H. Brooks, who have recently given addresses over the Church of the Air.

In addition the booklet lists 49 Episcopal Church leaders, bishops, other clergy, and laymen, who have spoken to the Columbia audience over the Church of the Air.

The Presiding Bishop and Bishop Manning of New York were among those who sent their congratulations to the Columbia system upon its completion of nine years of Church of the Air broadcasts.

consider recommending to General Convention, the insertion of the following question and answer in the Order of Confirmation:

"Do ye promise to give regularly of your substance, according as God gives you ability, towards the maintenance and extension of the work of the Church?"

"I do."

Weekday education, Church secondary schools, and Church work in universities and colleges are commended, with special appreciation of the work of the secretary for college work in the National Council. Problems of adult education are discussed, and the coöperating centers established by the National Council Department of Christian Education are commended.

The Commission reports close coöperation with the National Council's Committee on Strategy and Policy, and a division of labor between the two groups.

The late Bishop of Chicago, the Rt. Rev. Dr. George Craig Stewart, who was chairman of the Commission on Strategy and Policy, expressed approval of the Commission's report in a letter dated the day before he died. The Commission is made up of bishops, other clergy, laymen, and women of the Church.

### **Hold First Retreat for Laymen in Nevada as Galilee Closes Season**

GALILEE, NEV.—The first retreat for laymen in Nevada was held here at Lake Tahoe over the Labor Day weekend. The retreat closed with a conference on the fall program.

Increased attendance was reported at all summer conferences as the 12th season ended. The boys' and girls' Camp had doubled its attendance. 25 children represented St. Francis' Mission, Lovelock, the largest group to come from any congregation in the history of the camps. A class of older boys made various articles of furniture and furnishings for the chapel soon to be built at Smith Valley.

Under the chairmanship of a Methodist missionary on the Schurz Indian Reservation, a conference for Indian workers in all Churches working on reservations in the West was also held here in August.

## **Commission Favors Seminary Mergers**

### **Report to General Convention Asks Establishment of Commission on Theological Education**

NEW YORK—There are too many seminaries in the Church, and mergers or even eliminations may be in order. This is the opinion of the majority of the members of the Joint Commission on Theological Seminaries expressed in a report which will be submitted to General Convention in Kansas City in October.

Not prepared to recommend specific mergers of seminaries, the Commission urges creation by General Convention of a continuing Commission on Theological Education, which will, through the new group's studies and periodic reports, contribute to orderly growth and possible consolidation of certain seminaries.

The Commission will ask also resolutions stipulating standards of learning, limiting establishment of new seminaries, and providing for reports from the seminaries to the Commission.

The Commission makes clear that it is not suggesting that there is too great emphasis in the Church on the adequate training of theological students. The report stated that the opposite is true, adding the comments:

"One reason why we have so many seminaries today is that groups within the Church rather than the Church as a whole have taken practical initiative in this superlatively vital matter. . . . Were our existing theological schools differently placed, there would be room for most of them. Some regions are oversupplied and some undersupplied."

Urgent needs in the seminaries are, according to the Commission, better training in preaching, in the use of the voice, and in pastoral and business administration. The difficulty in this respect, it is stated, is the limiting of seminary courses to three years. Extension of the theological course to four years is needed if many additional subjects are desired, the Commission believes.

#### **URGE CORRELATION OF COURSES**

Another suggestion of the Commission is that all summer work engaged in by a seminary student might helpfully be integrated with his seminary course in pastoral theology. His professor in that subject, with the advice and consent of the bishop concerned might help such a student to relate principles laid down in the classroom to actual problems encountered in the field, and might also require from the student on his return in the autumn, written reports and papers based on the summer's experience.

The report adds:

"Thus vacation activity could be converted into a sort of extension course of the department of pastoral theology and might well be a part of the required work for which due credit is given."

Some members have advanced the opin-

### **Protestants to Participate in World Wide Communion**

NEW YORK—Indicative of a trend on the part of Protestant Churches to place an increased emphasis on Holy Communion is the scheduled observance of a world wide Communion Sunday, sponsored by the Federal Council of Churches of Christ in America and the Provisional Committee of the World Council of Churches in Geneva, Switzerland. October 6th is the date set for the observance.

The sponsors have suggested that each congregation make a visitation of its entire membership on the afternoon of the previous Sunday to explain the plan. The sponsors do not have in mind union Communion services, but rather attendance of all Church members at their own Communion services.

ion that the vacation period should be shortened.

The Commission on Theological Education has as its chairman Bishop Strider of West Virginia. Members include Bishops Hobson of Southern Ohio, Parsons of California, Carpenter of Alabama, and Ivins of Milwaukee; five other clergy; and five laymen.

### **Congregation Addresses Plea to Congress on Behalf of Britain**

PHILADELPHIA—"Conscious of the great possible peril to our country through a victory of the Nazi and Fascist dictators," the clergy and representative members of the vestry and congregation of St. Alban's Church, Olney, Philadelphia, recently addressed to Congress a five-point appeal urging the American government to give assistance to England.

The statement favored "immediate conscription or draft on a large scale; the greatest possible assistance to England in every material way; the immediate dispatch of all the destroyers that those in authority think can be spared; the sincere support of General Pershing in his counsels and views; and the substitution of an informed and intelligent patriotism in place of partisan politics, and a spirit of sacrifice and the love of country and ideals rather than counting the cost and deceiving oneself into a false security."

The signers stated that they were desirous of helping England and the British Empire in "their splendid struggle for liberty, freedom, and religion, in which they are fighting our cause and the cause of all democratic governments as well as their own."

The Rev. Dr. Archibald C. Knowles is the rector of St. Alban's.

#### **Made Honorary Rector**

BALTIMORE—On August 25th, two days after his 80th birthday, the Rev. Carroll E. Harding was made honorary rector of the parish of the Epiphany here. Fr. Harding was Epiphany's first rector, beginning his work in 1898. The parish has grown gradually and in October will open a day school kindergarten.



## Tells of War's Effect on Russian Institute

Promise of Aid by American Friends  
Is Received With Great Joy in  
Paris, Dean States

PARIS—"Funds sent from the United States will be the essential if not the only source of life for us over winter," stated the Very Rev. Dr. Sergius Bulgakoff, dean of the Russian Orthodox Theological Institute in Paris, in an interview on July 24th in which he discussed the effects of the war on student life at the Russian institute.

"As yet we have felt little financial strain," he said. "Restriction in food, even privation, would seem insignificant to us, Russian emigrés who have gone through the horrors of civil war and hunger in Soviet Russia."

Because the institute is facing a hard winter, students and faculty received with great joy two cables which came recently from the Rev. Lauriston L. Scaife of New York, executive secretary of the Russian Theological Academy Fund, upon whom the institute recently bestowed the title of "Friend." The cables which arrived on June 28th and July 2d assured them that they had not been abandoned by their American supporters.

Funds collected by the Russian Theological Academy Fund, through the coöperation of THE LIVING CHURCH and other organizations, have during the past academic year, given the institute "an assurance for a long time unknown." The welcome telegram stated that additional funds from America would soon be transferred to Paris for the institute's coming academic year.

"The students expected to be mobilized in May or June, but even during the tragic and alarming week that saw the entrance of the vanquisher's army, we have been able to continue our studies," Dean Bulgakoff added.

Military events made it necessary for a number of the students and professors to evacuate the city, but the professors remaining assumed additional duties and classes were able to carry on. During the summer, he said, the students would remain at the academy and work; some of the professors would continue their courses.

"Word from our American friends now gives us hope that we can courageously face the future and follow our task, which in our eyes has acquired a new and greater importance," the dean said.

### Clergymen Are Cell-Mates

WASHINGTON (RNS)—The National Catholic Welfare Conference news service, in a dispatch from Geneva, reports that the Rev. Martin Niemoeller, German Protestant pastor and former submarine commander, now is the cell neighbor of the Rev. Rupert Mayer, SJ, well-known Munich priest and war hero, in the Nazi concentration camp at Oranienburg.

### Bishop Tucker to Address Laymen's League Meeting

KANSAS CITY, MO.—The Presiding Bishop, honorary president of the Laymen's League, is expected to address the opening session of the meeting of the organization to be held on October 14th and 15th here.

Other speakers will include Bishop Strider of West Virginia, chairman of the Church's Commission on Laymen's Work, and Dr. Alexander Guerry, chairman of the Laymen's Council of the province of Sewanee.

The League, to which every baptized man 18 years of age or older is eligible for membership, is a national fellowship of laymen organized in 1932 and authorized by General Convention. It aims to foster active Church work by laymen. There are 177 parish and 9 diocesan branches at present.

### Dr. C. Leslie Glenn to be Toastmaster at Dinner

KANSAS CITY, MO.—Toastmaster at the Convention dinner to be given by the National Commission on College Work and the Church Society for College Work will be the Rev. Dr. C. Leslie Glenn, who recently accepted a call to be rector of St. John's Church, Washington. Dr. Glenn has long been a leader in the Church's work among students in colleges and universities.

The principal speaker at the dinner, which will be held on October 18th at the Woman's Club here, will be the Hon. Charles P. Taft of Cincinnati. The Presiding Bishop, Bishop Keeler, Coadjutor of Minnesota and chairman of the National Commission, and Bishop Lawrence of Western Massachusetts, chairman of the Committee on College Work of the National Council, are expected to attend as guests of honor.

The announcement of the dinner was made by the Rev. Dr. Alden Drew Kelley, head of the National Council's Division of College Work.

### Plan State-Wide Organization of Wyoming Young People's Groups

LARAMIE, WYO.—As a result of a three-day conference of young people held here on August 27th, 28th, and 29th, plans have been made for a state-wide organization of young people's groups. Jane Holliday of Laramie was elected president.

Over 40 delegates were present from 10 parishes and missions in the state. Plans were made for the executive council to meet at the annual convocation in the spring to arrange for a camp conference next summer. This conference will be open to all members of the Young People's Fellowship.

### Owens 2,000 Dime Novels

AKRON, OHIO—Dr. Walter F. Tunks, rector of St. Paul's Church here, has a collection of 2,000 rare books—all of the "Deadeye Dick" era. His library of dime novels is valued at several thousand dollars.

## Heads of Training Schools to Convene

Clergy, Representatives of Woman's  
Auxiliary and School Boards to  
Attend Kansas City Sessions

KANSAS CITY, MO.—Heads of training schools for women workers of the Church will hold a pre-General Convention meeting here on October 7th and 8th, another of the many important Church gatherings which surround the Convention.

Schools represented will be Windham House, New York; St. Faith's, New York; Tuttle Memorial Training School, Raleigh, N. C.; Philadelphia Training School, Philadelphia; Chase House, Chicago; and St. Margaret's House, Berkeley, Calif.

Meeting with the heads of these institutions will be a number of bishops and other clergy, representatives of the boards of the schools, and the personnel committee of the national executive board of the Woman's Auxiliary. Sessions will be held in the Hotel President, and Dr. Adelaide Case of Columbia University, consultant of the Woman's Auxiliary, will lead the discussions.

The purpose of this series of conferences, which is being planned by the heads of the schools, is "to provide opportunity to discuss the problem of the schools and to plan future work and development."

### TO OUTLINE FIELDS' NEEDS

One session will be devoted to observations and the needs of the field. Miss Margaret Marston of New York, educational secretary of the Woman's Auxiliary, will present the foreign field, and Miss Ellen B. Gammack of New York, personnel secretary of the Auxiliary will present the home field.

Sharing in this presentation will be Miss Bernice Jansen of Sendai, Japan; Miss Jeanne Miller, Scarsdale, N. Y.; Margaret Williams, college worker, Berkeley, Calif.; and Maude Cutler, Washington, N. C. The Rev. Dr. George A. Wieland, head of the National Council's Department of Domestic Missions, and Mrs. Esther Brown Smith, former field worker among Negroes for the Woman's Auxiliary, may also participate in this discussion.

The Life of the Spirit will be discussed by Mother Mary Agnes of the Community of St. Margaret, and perhaps by the Rev. Dr. John W. Suter jr. Future plans will be presented by the Rev. Dr. Daniel A. McGregor, executive secretary of the National Council Department of Christian Education, and by Bishop Fenner of Kansas.

A session considering practice work will hear Gertrude Rutherford, head of the United Church Training School, Toronto, Canada, and the Rev. Stephen Bayne jr., Northampton, Mass.

The training schools are also coöperating in preparation of an exhibit at General Convention, to illustrate the various aspects of their work, as well as of the work of women in the Church.

## Census Bureau Reports 43 New Denominations

WASHINGTON (RNS)—The Census Bureau has reported a gain of over 1,000,000 in the number of members of American Churches and an increase of 43 denominations during the period from 1926 to 1936. Figures based on the 1936 census also showed a decrease in expenditures by American people for Church purposes over the same period and a decrease in the value of the Churches' buildings.

In 1936 there were 256 religious bodies with 199,032 organizations and 55,807,366 members, as compared with 213 denominations reporting 232,154 organizations and 54,576,346 members in 1926.

The total expenditures in 1936 were \$518,953,571, as compared with \$817,214,528 in 1926. Under this item are included the amount expended for salaries, repairs, payments on church debts, home and foreign missions, denominational support, and all other purposes.

The value of Church edifices was \$3,411,875,467, as compared with \$3,839,500,610 in 1926. This item included any building used mainly for religious services, together with the land on which it stood and all furniture and furnishings owned by the church and used in connection with church services. Buildings hired for religious services or used for social or organization work were not included.

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### Business Head of Forward Movement to be Rector

CINCINNATI—The Rev. Harold J. Weaver, business manager of the Forward Movement Commission and former priest in charge of St. Matthew's Church here at Bond Hill, has accepted appointment as rector of St. John's Church, Sharon, Pa., effective November 1st.

### Bishop's Secretary Recuperates From Burns by Ignited Gasoline

LARAMIE, WYO.—Miss Mildred Capron, treasurer of the missionary district of Wyoming and secretary to Bishop Ziegler, recently returned to her office duties after a three weeks' absence. She was the victim of a gasoline explosion and came out of it with severely burned arms.

She and a friend, Mrs. Lydia Corthell, were cleaning a newly-laid wood floor at her cabin on Snowy Range, preparatory to shellacking, when the gasoline ignited. Aflame from feet to hair, Miss Capron rushed out of the cabin and threw herself on a pile of loose earth to smother the flames on the front of her clothing and on her arms. Mrs. Corthell, just in time, landed on Miss Capron's back, smothering the flames on her back and hair.

Since Miss Capron wore heavy gloves, her hands were spared. Other than thorough hair-singeing, the only burns were on her arms between wrists and elbows.

### Community is Asked to Pray

PALATKA, FLA.—A chapter of the Daughters of the King in Florida is sponsoring a campaign to encourage Christians of all denominations to offer a daily prayer for peace and help for suffering people.

## Wayside Fellowship Ends Summer Drive

Presbyterian, Episcopal Churches  
Coöperate in Organizing Schools,  
Congregations in Southern Ohio

CINCINNATI—Six church schools with local lay leadership have been organized and 38 persons have been baptized as a result of the coöperative campaign sponsored on wheels during the summer months by the Presbyterian and Episcopal Churches in Southern Ohio.

Although the Wayside Fellowship meetings came to an end the latter part of August, a follow-up program has been planned. Arrangements for regular Sunday afternoon and evening services have been made in seven places, in addition to the work of the church schools.

Since the first of June the Wayside Fellowship has been in action, with a staff composed of men from both Churches. Headed by Charles E. Ayers, lay missionary, and Dr. John Sharpe, general presbyter in the Ohio synod, the personnel of this staff includes Capt. B. Wesley Toal of the Church Army; Frank S. Bowman, Mr. Ayers' assistant; and John W. Meister, a senior in Princeton Theological Seminary. Parish clergy in both Churches have added their services from time to time.

### BISHOP AIDS FELLOWSHIP

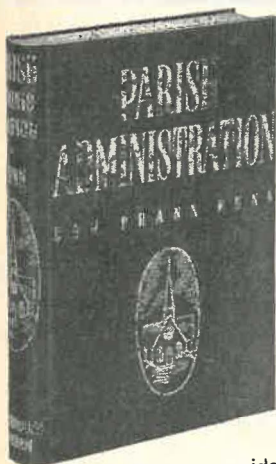
The Wayside Fellowship program began at the General Assembly of the Presbyterian Church in Rochester on May 18th, when evangelistic open air services were held with the Wayside Cathedral during the Assembly sessions. Speakers included Presbyterian and Episcopal Church leaders who told of the plans for the Wayside Fellowship. Bishop Hobson of Southern Ohio was one of the speakers before the General Assembly and also participated in the open air services.

Immediately after the close of the session, the Wayside Fellowship began its evangelistic campaign in Southern Ohio, carrying on its work in the North Eastern section of the diocese, which included the area adjacent to Martin's Ferry and the Hocking Valley.

With very few exceptions, the Wayside Fellowship visited small towns and mining camps which had no established churches. Starting on June 3d at Connorsville, the fellowship held services in Bradley, Dun Glen, Dearmanville, Duncanwood, Glen Robbins, Piney Fork, Willow Grove, McClainsville, and Neffs. Most of these are mining camps. Before this year, two weeks of daily vacation Bible school, under the direction of Dr. Sharpe, had been the sum total of Christian education, training, and worship offered in these communities.

### Arrives From Liberia for Convention

NEW YORK—Among the bishops coming from overseas for General Convention is Bishop Kroll of Liberia who, with Mrs. Kroll, arrived recently after a comfortable 18-day trip direct from Monrovia.



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**15,000 Visit Headquarters  
to Aid Refugee Children**

NEW YORK—The United States Committee for the Care of European Children reported on August 28th that 15,000 persons called in the preceding six weeks at its headquarters in New York to make inquiries and then, in most cases, to offer homes or support for one or more of the refugee children. Other persons made cash contributions. In addition, thousands of letters and telephone calls have been received daily.

**ACKNOWLEDGMENTS**

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**CHURCH CALENDAR**

**SEPTEMBER**

- 15. Seventeenth Sunday after Trinity.
- 18, 20. Ember Days.
- 21. S. Matthew, Ember Day. (Saturday.)
- 22. Eighteenth Sunday after Trinity.
- 29. S. Michael and All Angels. Nineteenth Sunday after Trinity.
- 30. (Monday.)

**COMING EVENTS**

**SEPTEMBER**

- 9-13. Brooks Institute, Brooks School, North Andover, Mass.
- 16-20. University of Pennsylvania Bicentennial Conference, Philadelphia.
- 24. Special convention of the diocese of Chicago to elect a bishop.

**AMERICAN CHURCH UNION  
CYCLE OF PRAYER**

**SEPTEMBER**

- 15. St. Mary's, Hamilton, Tex.
- 16. All Saints' Cathedral, Milwaukee.
- 17. St. Luke's, Racine, Wis.
- 18. Christ's, Canaan, Conn.
- 19. St. Andrew's, Plainfield, N. J.
- 20. Grace and St. Peter's, Baltimore.
- 21. St. Paul's, Endicott, N. Y.

**Window Depicts Coastal Scene**

SEAL HARBOR, ME.—A stained glass window depicting a scene from the coast of Maine was recently dedicated in St. Jude's Church as a memorial to Virginia Stuart Mackay-Smith, who was the wife of the late Rt. Rev. Alexander Mackay-Smith, former Bishop of Pennsylvania.

In the central panel of the window appears a lighthouse symbolic of the text at the base of the window, "Let Your Light So Shine." The window was executed by the Westminster Memorial Studios.

**College Campus Will Be  
Reproduced for Exhibit**

NEW YORK—The College Work Exhibit at General Convention, sponsored by the National Council College Work Division and the Church Society for College Work, will reproduce a college campus, the Rev. Dr. Alden D. Kelley of the National Council College Work Division, announced recently.

The facade of the exhibit space will be a copy of one of the buildings at William and Mary College, the oldest building in a Church college in this country. Permission to reproduce a portion of this facade has been given by the Williamsburg Restoration Committee, which has also provided pictures and other specifications.

The exhibit will be set up as a separate room to be used as a lounge and general meeting place. Miss Peggy Thompson, Church worker on the campus of Northwestern University, will be on duty regularly as official hostess. There will be present also a number of clergy and women workers who will answer questions about "the Church's newest mission field."

Part of the space will be used as a chapel. There will be a daily Communion service on weekdays at 7:30 P.M. This service will be open to all, but is planned primarily as a corporate Communion for college workers and others interested in the Church's college ministry. It will be the only religious service held regularly in the Convention building.

**Mens' Thank Offering "Encouraging"**

BOSTON—The Mens' Thank Offering in the diocese of Massachusetts has been showing encouraging results, according to Philip H. Stafford, diocesan treasurer. A recent report showed a total of \$2,223.62 received from 120 parishes and missions.

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**LYMAN P. McDONALD, PRIEST**

ELYRIA, OHIO—The Rev. Dr. Lyman Porter McDonald, retired clergyman, died here on August 26th after a long illness. Dr. McDonald was born in 1864.

He received the degrees of Bachelor of Arts, Master of Arts, and Doctor of Divinity from Griswold College, and attended the diocesan seminary in Iowa.

Dr. McDonald held pastorates in Iowa, Nebraska, Illinois, and Ohio. During the last 13 years of his active ministry, he served as chaplain in hospitals in New York.

He is survived by his wife; a daughter, Mrs. R. G. Rockwood; and two sons, Edward and John. The burial service was held in St. Andrew's Church here on August 29th. The Rev. Edwin B. Redhead officiated, assisted by the Ven. Dr. G. F. Paterson of Ohio.

**MISS CHARLOTTE L. BROWN**

RENO, NEV.—Miss Charlotte L. Brown, retired United Thank Offering worker and one of the most widely known missionaries in the Western domestic field, died on August 20th after a brief illness in Reno, where she had come from her home in Boston to spend the summer as the guest of Miss Ruth Jenkins at the Bishop's House.

Miss Brown's trip had included a visit to each of her former missionary fields—North Dakota, Eastern Oregon, and Nevada. Taken ill in Eastern Oregon, she came on to Nevada, where she entered the hospital for observation. After her condition showed a slight improvement, she went to Galilee, where the Lake Tahoe Summer School was in session. There she spoke to the staff of Nevada missionaries. Within a few days her illness became acute and she was taken to St. Luke's Hospital, San Francisco. When it seemed that she might not live long she was brought back to Reno, where she died a few days later.

A Requiem and Burial service were held at St. Stephen's Chapel in Reno. Bishop Jenkins of Nevada officiated, assisted by the Rev. Henry B. Thomas and the Rev. Arthur S. Kean. Memorial services at the same hour were held at Adelynrood, South Byfield, Mass., the center and home of the Society of the Companions of the Holy Cross, of which Miss Brown was a member.

Miss Brown was born in 1871. Before the World War she was head of a large insurance office in Boston, and left her position to serve with the Boston Homeopathic Hospital unit in France. After the war she entered the missionary service of the Church, opening the Church's work in St. Philip's in the Desert, Hawthorne, and later inaugurating the Correspondence Church School for isolated families. She retired in 1936 because of ill health.

**FREDERICK EHRENFELD**

PHILADELPHIA—Dr. Frederick Ehrenfeld, head of the department of geology and mineralogy at the University of Pennsylvania and a member of the faculty for 43 years, died of a heart attack the third week in August while on a vacation near Ogunquit, Me. He was 68 years old.

A graduate of Wittenberg College, he also had served on the faculty of York Collegiate Institute, York, Pa. He was a member of the Seismological Society, Franklin Institute, and the Academy of Natural Sciences of Philadelphia, and served as a vestryman at St. Mary's Church, Hamilton, Philadelphia.

**MISS MATILDA GRAY**

LEBANON SPRINGS, N. Y.—Miss Matilda Gray, principal of St. Agnes' School for Girls, Albany, from 1912 to 1929, died at her home here on August 27th after an illness of nearly one year.

Her life was spent in educational work, for 14 years as principal of Noble Institute, Anniston, Ala.; for several years as assistant principal at the Bishop Thorp School, Bethlehem, Pa.; and for 17 years at St. Agnes', Albany.

Burial was from the Church of Our Saviour here with the Rev. Howard S. Kennedy officiating, assisted by the Rev. J. J. Paulsen.

**MRS. SARAH SLIDELL**

WHITEWATER, WIS.—Services were held here in St. Luke's Church on August 31st for Mrs. Sarah Slidell, 82, wife of the Rev. James Slidell, rector emeritus of St. John's Church, Milwaukee. Mrs. Slidell died at her home here on August 29th.

Born in Nashotah, Wis., in 1857, Mrs. Slidell was a granddaughter of the late Bishop Jackson Kemper. She was married in 1884, and thereafter assisted her husband in his work in parishes in Wisconsin. In 1913 he became rector of St. Luke's Church here, retiring in 1919.

Surviving her beside her husband are a daughter, Mrs. Alfred Fricker; a son, Kemper Slidell; four sisters, Mrs. Charles H. Lemon, Mrs. Samuel E. Hall, Mrs. Loyal Durand, and Mrs. Fred C. Best; and two brothers, the Rev. William P. Kemper and Lewis H. Kemper.

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**ROSALIE CANFIELD TOLMAN**

HOUSTON, TEX.—On August 19th, Rosalie Canfield Tolman, widow of the late J. C. Tolman, died at her home here. She was married in 1903 and had resided in Houston for about 30 years.

Mrs. Tolman took an active part in the life of Trinity parish here serving as president of the Woman's Auxiliary and of the Trinity Women's Association.

She had served as diocesan president of the Woman's Auxiliary and of the House of Churchwomen. For nine years she was president of the Woman's Auxiliary of the Seventh province, serving at the same time on the National Executive Board.

Mrs. Tolman is survived by two nephews, M. L. and Stephen Canfield of Dallas, Tex. The funeral service was held in Trinity Church. The Rev. Robert R. Brown officiated.

**CLERICAL CHANGES**

**APPOINTMENTS ACCEPTED**

NEWMAN, REV. C. WARREN, formerly rector of St. John's Church, Bellefonte, Pa. (Har.); to be rector of Grace Church, Ridgway, Pa. (Br.), effective October 1st. Address, 216 Center St.

RIPPER, REV. STANLEY C., formerly chaplain of Bishop Hopkins Hall, Burlington, Vt.; is rector of St. Paul's Church, Vergennes, Vt.

URRAN, REV. RICHARD G., formerly in charge of St. James' Church, Lake City, Fla.; to be rector of St. Peter's Church, Fernandina, Fla., effective September 15th. Address at the rectory.

VAN WINKLE, REV. E. KINGSLAND, formerly assistant at Grace Church, Providence, R. I.; to be rector of St. Luke's Church, Worcester, Mass. (W. Ma.), effective October 1st. Address, 919 Pleasant St.

**NEW ADDRESSES**

MOSHER, Rt. Rev. GOUVERNEUR FRANK, D.D., formerly Manila. P. I.; 419 East 50th St., New York City.

BAKEWELL-GREEN, REV. ROBERT, formerly Collingdale, Pa.; 111 Montford Ave., Asheville, N. C.

CHASE, REV. WILLIAM J., formerly 417 E. Buffalo St.; Myron Taylor Tower, Ithaca, N. Y.

DAVET, REV. JAMES H., formerly Winter Haven, Fla.; 475 S. Broadway, Bartow, Fla.

GIBSON, REV. ROBERT J., formerly Accokeek, Md.; Riverdale Park, Apt. B-25, 254th St. and Riverdale Ave., New York City.

HART, REV. DR. OLIVER J., formerly 821 16th St., N. W., Washington, D. C.; 233 Clarendon St., Boston, Mass.

HILL, REV. CHARLES W. B., formerly Ft. Kamehameha, Hawaii; Fort Bragg, N. C.

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PARKERSON, Rev. CLAUDE R., formerly 20-43 33rd St., Long Island City, N. Y.; P. O. Box 529, Bedford Hills, N. Y.

PARTRIDGE, Rev. WELLES M., formerly 28 E. 17th St., Brooklyn, N. Y.; 8300 Roosevelt Blvd., Philadelphia, Pa.

ROLLINS, Rev. Dr. WALLACE E., formerly Alexandria, Va.; Sweet Briar, Va.

TOWNSEND, Rev. Dr. CHARLES, rectory address formerly 228 Angell St.; 121 Angell St., Providence, R. I.

WILKINSON, Rev. Dr. RICHARD, should be addressed at 936 Hickman Rd., Augusta, Ga.

WOOD, Rev. HORACE W., retired, formerly 518 W. 41st Dr., Los Angeles, Calif.; Box 3, East San Diego Station, San Diego, Calif.

### RESTORATION

PROVOST, GEORGE WELLS, as Presbyter, by the Bishop of Texas, August 14, 1940.

### DEPOSITION

KIESSEL, HENRY, Presbyter, by the bishop of Atlanta, August 8, 1940. Deposed. Renunciation of the Ministry.

### ORDINATIONS

#### PRIEST

SPRINGFIELD—The Rev. WILLIAM R. F. THOMAS was advanced to the priesthood by Bishop White of Springfield in St. Paul's Church, Springfield, Ill., May 14th. He was presented by the Ven. Edward Haughton and, since August 1st is rector of St. John's, Decatur, and in charge of St.

Luke's, Springfield. Address, Decatur, Ill. The sermon was preached by the Rev. Robert H. Atchison.

#### DEACON

OREGON—CHARLES SCOTT NEVILLE was ordained deacon by Bishop Dagwell of Oregon in St. Paul's Church, Salem, August 14th. He was presented by the Rev. Arthur Vall-Spinosa, and is to be assistant at Trinity Church, San Jose, Calif., and continue his studies at Church Divinity School of the Pacific. The Rev. George H. Swift preached the sermon.

### MARRIAGE

GOUGH, Rev. P. DOUGLAS, rector of St. Luke's Church, Kearney, Nebr., and Miss Phyllis Selby of North Platte were married on August 21st in the Church of Our Saviour, North Platte, with the Rev. F. J. Pryor III officiating.



## C L A S S I F I E D



### ANNOUNCEMENTS

#### Caution

Ross—Clergy and lay members of the Church are warned against the activities of H. Ross (or F. U. GRIFFITH) who solicits subscriptions to magazines and has been active in Missouri and Arkansas. He represents himself as a postulant of the diocese of Arkansas, whose studies at Sewanee were interrupted by an accident. He seeks magazine subscriptions on the pretense of making enough money to return to Sewanee and finish his theological education. I do not know Mr. Ross. He is not a postulant in the diocese of Arkansas. He has never been a student at Sewanee, according to the official statement of the University.

R. BLAND MITCHELL,  
Bishop of Arkansas.

#### Memorial

THOMAS—In the call of MARY E. THOMAS to the more perfect life the Conference Foundation desires to express its profound sense of loss. As one of the original members of the Conference for Church Work, Miss Thomas gave herself gladly to welfare for many years. Her wise counsel, her deep, unostentatious devotion, her steadfast courage and humor, are already greatly missed. The Foundation thanks God for her life and the inspiration which she brought to the realization of that vision of early days which is still its purpose and goal, in the confidence that such a spirit as hers does not cease to pray for its continued service to God through His Church.

### ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, SAINT MARY'S CONVENT, Kenosha, Wis.

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ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women—with or without bath. Reasonable rates. Address SISTERS OF ST. MARY, St. Mary's Hostel.

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BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

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MARGARET PEABODY Lending Library for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

IMPORTATION OF FINE LINENS for Church use is increasingly difficult owing to the war, and prices are rising. We advise purchases now for future needs. Send for our list and free samples. MARY FAWCETT Co., Box 146, Plainfield, N. J.

CHURCH VESTMENTS, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. From Cathedral Studios, Washington and London. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

### POSITIONS OFFERED

ENERGETIC, YOUNG PRIEST wanted for organized mission in Western diocese. Box D-1479, THE LIVING CHURCH, Milwaukee, Wis.

UNEMPLOYED PRIESTS wanted, to put full time on subscription work for THE LIVING CHURCH and THE LAYMAN'S MAGAZINE. Our clergy salesmen make from \$25 to \$75 a week. Representatives particularly wanted in East and Far West. Write for details to Business Manager, THE LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

YOUNG PRIEST, single, wants rectorship or curacy. Able preacher. Good references. Box B-1482, THE LIVING CHURCH, Milwaukee, Wis.

LAY READER, organist, choirmaster offers services for small remuneration. Boy or mixed choir. Plain song, modern. Excellent references. Box C-1481, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. Expert with male, mixed choirs. Devout Churchman. Any part of country. Good organ essential. Box D-1483, THE LIVING CHURCH, Milwaukee, Wis.

EX-TEACHER, widow, desires position as house-mother, receptionist, or hostess in school, sorority, fraternity. Licensed driver; free to travel as companion. Reads and sews well. Excellent references. Mrs. ROBERT M. HOWARD, 54 Mt. Kemble Ave., Morristown, N. J.

# CHURCH SERVICES

## World's Fair

These churches call attention of World's Fair visitors to their Sunday and weekday services:

### The Cathedral of St. John the Divine

Amsterdam avenue and 112th street  
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. GEO. PAULL T. SARGENT, D.D., Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Service and Sermon.  
Weekday Services  
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
The church is open daily for prayer.

### Church of the Incarnation, New York

Madison avenue and 35th street  
REV. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.  
Holy Days: Holy Communion, 10 A.M.

### St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector  
Sunday Services  
8 A.M., Holy Communion.  
11:00 A.M., Morning Service and Sermon.

### St. Luke's Chapel

Trinity Parish

Hudson street below Christopher  
Holy Communion  
Sundays: 8, 9:30, 11 A.M.  
Weekdays: 7, 8 A.M.

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

46th Street between Sixth and Seventh Avenues  
REV. GRIEG TABER, D.D., Rector

Sunday Masses: 8, 9 and 11 (High Mass) A.M.  
Week-day Masses: 7 and 8 A.M.  
Confessions: Thursdays, 4:30 to 5:30 P.M.  
Saturdays, 3 to 4 and 7:30 to 8:30 P.M.

### RESURRECTION

74th Street  
East of Park Ave.

THE REV. GORDON WADHAMS, Rector  
Sunday Masses: 8, and 9:30 A.M.; weekdays, 7:30, except Monday and Saturday, 10 A.M.

### St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector  
Sunday Service: 8 and 11 A.M.  
Daily: 8:30 A.M., Holy Communion.  
Thursdays: 11 A.M., Holy Communion.

### Little Church Around the Corner

### TRANSFIGURATION

1 East 29th St.,  
New York

REV. RANDOLPH RAY, D.D., Rector  
Communion, 8 and 9 A.M. (daily, 8 A.M.)  
Choral Eucharist, Sermon, 11 A.M.

### 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.

### DISTRICT OF COLUMBIA

### St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector  
Summer Schedule, June to October  
Sunday Mass, 7 and 10 A.M.  
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.  
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

### FLORIDA

### St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean  
Sundays: 7:30 A.M., Holy Communion; 9:30 A.M., Sunday School; 11:00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.)

### MONTANA

### St. Peter's Pro-Cathedral

Helena, Montana

VERY REV. CHAS. A. WILSON  
Sunday Services: 8 & 11 A.M.

### NEW HAMPSHIRE

### Christ Church, Portsmouth

THE REV. SHEAFE WALKER, Rector  
Sundays: Low Mass, 7:30 A.M.; Sung Mass, 11:00 A.M.; Evensong, 7:30 P.M.  
Saturdays: Mass, 7:30 A.M.; Confessions, 7:00-8:00 P.M.

### PENNSYLVANIA

### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.  
Daily: 7, 9, 12:30, and 5.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

### All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street  
VERY REV. HENRY W. ROTH, Dean  
Sunday Masses: 7:30; 11 (Sung Mass and Sermon).  
Weekday Mass: 7 A.M.  
Confessions: Saturdays, 4:30-5, 7:30-8.  
Evensong: 5:30 daily.

## Convention Services in Greater Kansas City

The clergy of churches listed below cordially invite all persons attending the 1940 General Convention of the Episcopal Church to visit these churches for the services noted. The clergy extend a cheerful, friendly welcome to every out-of-towner.

### Kansas City, Mo.

### Grace and Holy Trinity Cathedral

415-25 West 13th Street  
Very Rev. C. W. Sprouse, Dean  
Sundays: 8 and 11 A.M.  
Weekdays: 7:30 A.M.

### St. Andrew's Church

Meyer Blvd. and Wornall Rd.  
Rev. Dr. Earle B. Jewell, Rector  
Sundays: 8, 9:30, 11 A.M.; 6:30 P.M.  
Friday: 10:30, 11:15 A.M.

### St. John's Church

517 Kensington Avenue  
Rev. J. B. Matthews, Rector  
Sundays: 7:30, 9:30, 11 A.M.

### St. Mary's Church

13th and Holmes Streets  
Rev. E. W. Merrill, Rector  
Sundays: 7:30 and 11:00 (2nd Sun. also 9:00)  
Weekdays: Wed. 7:00; Thurs. 9:30; Fri. 6:30; Sat. 8:00.

### Kansas City, Kans.

### St. Paul's Church

18th and Washington Blvd.  
Rev. Carl W. Nau, Rector  
Sundays: 7:30, 9 and 11 A.M.

# CHURCH SERVICES NEAR COLLEGES

## AMHERST COLLEGE

Grace Church  
Amherst, Mass.

THE REV. JESSE M. TROTTER, Rector  
Sunday Services: 8:00 and 11:00 A.M.

## BENNETT JUNIOR COLLEGE

Grace Church  
Millbrook, New York

THE REV. H. ROSS GREER, Rector  
Sundays: 8:00 and 11:00 A.M.

## BOWDOIN COLLEGE

St. Paul's Church  
Brunswick, Maine

THE REV. GEORGE L. CADIGAN, Rector  
Sunday Services: 8:00 and 11:00 A.M.

## BROWN UNIVERSITY

St. Stephen's Church by the Campus  
Providence, Rhode Island

THE REV. CHARLES TOWNSEND, D.D., Rector  
THE REV. GEORGE P. HUNTINGTON  
Sunday Services: 7:30, 8:30, 9:30, and 11 A.M.,  
and 5 P.M.

## FRANKLIN AND MARSHALL COLLEGE

St. James' Church  
Lancaster, Pennsylvania

THE REV. ROBERT C. BATCHELDER, Rector  
Sunday Services: 8:30, 11:00 A.M., and 6:15 P.M.

St. John's Church  
Lancaster, Pennsylvania

THE REV. CANON HEBER W. BECKER, Rector  
THE REV. HARRY G. HARTMAN, Associate Priest  
Sunday Services: 8:00, 10:30, 11:00 A.M., and  
7:30 P.M.  
Weekdays: Mon., Wed., and Fri. 7:00 A.M. Tues.,  
Thurs., and Sat. 9:00 A.M.

## GOUCHER COLLEGE

Church of St. Michael and All Angels  
St. Paul and Twentieth streets  
Baltimore, Md.

THE REV. DON FRANK FENN, D.D., Rector  
THE REV. HARVEY P. KNUDSEN, B.D., Curate  
Sunday Services  
7:30 A.M., Holy Communion  
11:00 A.M., Morning Service and Sermon  
8:00 P.M., Evening Service and Sermon  
From Advent Through Easter  
Celebration of Holy Communion Daily.

## HARVARD UNIVERSITY

Christ Church, Cambridge

REV. C. LESLIE GLENN, Rector  
REV. FREDERIC B. KELLOGG, Chaplain  
REV. HENRY B. ROBBINS, Assistant  
Sunday: 7:45 and 9:00 Holy Communion; 10:00  
and 11:15 Morning Prayer; 7:30 Evening  
Prayer.  
Weekdays: 7:45 Holy Communion; 8:45 Rad-  
cliffe College Prayers; 10:10 Holy Communion  
(Holy Days and Tuesdays)

## HUNTER COLLEGE

St. James' Church  
New York City

THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8, 9:30, and 11 A.M.  
Wednesday, 8 A.M. and Thursday, 12 noon, the  
Holy Communion.

*"Pro Christo per Ecclesiam"*



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Philadelphia Pennsylvania

## LEHIGH UNIVERSITY

Pro-Cathedral Church of the Nativity  
3rd & Wyandotte Sts., Bethlehem, Pa.

THE VERY REV. ROSCOE THORNTON FOUST  
THE REV. CHARLES R. ALLEN

THE REV. DEAN STEVENSON, Chaplain to  
Episcopalians at Lehigh University

Sunday Services: 7:30, 8:30, 11 A.M.  
Young People's Fellowship: 5:30 P.M.

## Trinity Church

Bethlehem, Pa., North Side

THE REV. MERRILL MILES MOORE, Rector  
Sunday Services: 7:45 A.M. and 11:00 A.M.

## UNIVERSITY OF MARYLAND

St. Andrew's Church  
College Park, Maryland

THE REV. NATHANIEL C. ACTON, B.D., Rector  
Sunday Services: 8 and 11 A.M.  
Student Bible Class: Sundays, 10 A.M.  
Episcopal Club: Wednesdays, 7 P.M.

## UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.

306 North Division Street  
Henry Lewis Frederick W. Leech  
Sunday Services: 8:00 A.M., Holy Communion;  
11:00 A.M., Morning Prayer and Sermon; 7:00  
P.M., Student meeting in Harris Hall, State and  
Huron streets.

## MICHIGAN STATE COLLEGE

St. Paul's Church  
Lansing, Michigan

THE REV. CLARENCE W. BRICKMAN, Rector  
Sunday Services: 8, 9:30, and 11 A.M.  
Canterbury House, 445 Abbott Rd., E. Lansing,  
Sundays at 5 and as announced.

## UNIVERSITY OF NEVADA

St. Stephen's House

University and 8th streets, Reno  
REV. HENRY B. THOMAS, Chaplain  
Holy Eucharist: 8 A.M.  
Choral Eucharist and Sermon: 11 A.M.  
University Vespers and Address: 6 P.M.  
Daily, Holy Eucharist: 8 A.M.

## PHILLIPS EXETER ACADEMY

Christ Church, Exeter, N. H.

EMERSON SCHOOL FOR BOYS, EXETER, AND  
STONELEIGH COLLEGE, RYE BEACH  
Sunday Services at 7:30 and 10:45 A.M.  
UNIVERSITY OF NEW HAMPSHIRE, DURHAM, N. H.  
Holy Communion in the Community Church at  
times to be announced.

REV. CHARLES W. F. SMITH, Rector  
REV. JUNIUS J. MARTIN, Diocesan Assistant

## UNIVERSITY OF TEXAS

All Saints' Chapel, Austin, Tex.

Whitis avenue and 27th street  
3 blocks from campus

THE REV. CHESTER L. HULTS, Rector  
Sundays: Holy Communion 6:30, 7:30, and on  
first Sunday 11:00 A.M.; Morning Prayer and  
Sermon 11:00 A.M.; Student Vespers 6 P.M.;  
Student Club 6:30 P.M.  
Holy Days: Holy Communion 7:00 and 10:00  
A.M.

## TUFTS COLLEGE

Grace Church, Medford, Mass.

THE REV. CHARLES FRANCIS HALL, Rector  
Sunday Services: 8:00 A.M. Holy Communion;  
11:00 A.M., Morning Prayer and Sermon, first  
Sunday in month, Holy Communion.  
Saints' Days: Holy Communion, 10:00 A.M.

## UNIVERSITY OF WISCONSIN

St. Francis' House and Chapel

Episcopal Student Center  
1001 University avenue, Madison, Wis.  
THE REV. CHARLES F. BOYNTON, Chaplain  
Sunday Services: Holy Eucharist 8:00 and 10:30  
A.M.; Evensong 7:00 P.M. Weekdays: Holy  
Eucharist, Monday, Wednesday, Saturday, 8:00  
A.M.; Tuesdays, Thursdays, Fridays, 7:00 A.M.  
Evensong, 5 P.M. Daily.