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THE WITNESS



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In the Memorial Church, Baltimore

AN EDITORIAL BY BISHOP JOHNSON

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CLERGY NOTES

BAIRD, R. L., has resigned as vicar of St. Thomas', Clarkdale, Arizona.

BAKER, RICHARD G., formerly in charge of St. Mark's, Waterloo, Iowa, is now the rector of St. Paul's, Marshalltown, Iowa.

BIERCK, W. HUBERT, rector of St. Margaret's, Albany, N. Y., has been elected chaplain of the Albany County American Legion.

COXE, J. B., rector of St. Augustine's, Rhinelander, Wis., is now the rector of St. John's, Delafield, Wisconsin.

DORON, JOSEPH, former vicar of the Epiphany, Flagstaff, Arizona, has been appointed vicar of St. John's, Bisbee, Arizona.

HEYES, JOHN W., rector of St. Paul's, Greensboro, Ala., is now the archdeacon of North Texas. Address, Colorado, Texas.

KIRK, WILLIAM H., assistant at St. Peter's, St. Louis, Mo., has accepted the rectorship of Grace Church, St. Louis.

OWEN, WILLIAM H., has resigned as rector of Holy Trinity, New York City, to retire.

PRENDERGAST, GEORGE, has been placed temporarily in charge of the Epiphany, Flagstaff, Arizona.

PROFFITT, CHARLES C., 81 years of age, retired rector of Trinity, Garnerville, N. Y., died on November 11th at Short Hills, N. J.

REDENBAUGH, ROBERT, is now the vicar of All Saints', Oxnard, California.

RUSH, WILL, is now in charge of missions at Burns, Canyon City and Crane, diocese of Eastern Oregon, with residence at Burns.

SADTLER, H. S. L., has resigned as rector of St. Paul's, Rahway, N. J., to retire.

SHERMAN, FRANCIS W., formerly of the district of Salina, is now in charge of St. Luke's, Cedar Rapids, and St. Matthew's, Iowa Falls, Iowa.

SIMPSON, E. T., is temporarily in charge of St. Andrew's, Phoenix, Arizona, pending the appointment of a vicar.

TAYLOR, CARL REED, has retired as rector of Grace Church, St. Louis, to give up the active ministry and go on a pension.

WILSON, HERBERT A., is locum tenens of Christ Church, East Tawas, Michigan.

WINTERMEYER, HARRY, assistant at Calvary, Memphis, Tenn., is now the rector of Trinity, Clarksville, Tenn.

WRIGHT, THOMAS HENRY, rector of R. E. Lee Memorial Church, Lexington, Va., is to be married on December 1st to Miss Hannah H. Knowlton of Charlotte, N. C.

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MY FATHER'S HOUSE

An Editorial By
BISHOP JOHNSON

UNIVERSITIES are to be judged by the best that they can produce and are not to be condemned for the nitwits whom they graduate, and this for a very excellent reason. They furnish an opportunity for learning rather than a machine shop guaranteed to produce nuts and cranks. If colleges turn out a small percentage of able men today they are doing pretty well in spite of the fact that they could do better if they used their assets in a more effective way.

We might as well acknowledge that education can be a racket as easily as it can be a blessing. When Christ said, "Make not my Father's House a house of merchandize," He was stating two things, first that His Father's House was God's gift to man and furnished the opportunity to produce a John and a Paul, but that likewise it could foster a racket and produce an Annas and Caiaphas. Moreover it could be the home of a devout remnant of simple people as well as a home for Scribes and Pharisees and greedy priests. He discriminated, as modern reformers are not apt to do, between God's gifts to man and man's use of those gifts. In other words man can easily pervert something of great value by its misuse.

Let us take an analogy from a field which is not entangled with our own moral obligations. It has been well said that a proposition in geometry would be assailed if it involved personal self sacrifice in the construing of it. Let us go into the field of chemistry. God gave man the elements and the reactions resulting from their combinations. He has given those elements laws which may not be broken but must be observed. Man does not create them; he merely may discover them. God also gave man the urge for study and the capacity to acquire knowledge and the freedom to use those elements as he sees fit. Here we see the misuse of God's gifts, for the same learning that can create healthful medicines may also produce poison gas. Man does not condemn the chemical laboratory because out of it may come evil as well as good. Primitive scientists sought a knowledge of chemistry because they believed in an ordered world. In spite of criticism and cynicism they sought "the substance of things hoped for

and evidence of things unseen." They had faith and as they developed the capacity they were able to appreciate and appropriate the hidden treasure. If an anarchist should enter the laboratory, justifying himself on the ground that it manufactured poison gas, he would not only blow up the laboratory by his ignorance of its contents but he would also be unable to replace those facilities for good which the laboratory also afforded. So Christ differed from subsequent leaders in that He discriminated between the values of the moral law as distinguished from its perversion. "He came not to destroy but to fulfill."

He believed in an ordered universe in which God has established certain moral laws and spiritual opportunities which man had the capacity to seek, the freedom to use and the ability to employ to inaugurate a better social order, but the fact that men misused the temple did not detract from its integrity. In contrast the atheist comes in and spurns the moral law because it may produce hypocrites as well as saints and substitutes his own jejune philosophy for the law which God alone can create. The result of this reversion to atheistic domination is a return to barbarism in which the dictator is chief; the particular nation is sacrosanct; the tribal totems and taboos are imposed: the world is filled with wars and rumors of war with the result that cynicism replaces faith, force replaces personal liberty, fear casts out all love and the world becomes chaos with no center of gravity to preserve its order.

These leaders are seductive because they are able to detect the poison gas in the laboratory without the ability or the benevolence to produce the beneficial products of the same.

CHRIST was equally critical of existing orthodoxy but His remedy was not to destroy God's temple but to convert men to a proper use of it. He was as great a prophet of change as the modern communist but in advocating a new order He did not destroy that which God's providence had erected in the fullness of time.

Before destroying the Temple of the Lord and the

continuity of God's revelation, men should ask themselves the question, "what is the Church?" It is an historic institution which is founded upon the Life of our Lord as embodied in the Apostles Creed; the word of Christ as contained in the Gospels; the sacraments which are His Gifts to men, and a ministry which shall bear witness to Him for successive generations. Thus far the historic Churches have not been false to their trust, for in all of them we have the same creed, the same scriptures, the same sacraments and the same character of witnessing ministers.

However much in any place or time the Church may have failed to produce many saints, it has always given the opportunity to the humblest Christian to seek righteousness and always some have acquired virtues. Christ's temple has been a source of righteousness; if there has been failure it has been the fault of men, not the inability of the Master. The Church was never intended to be a "House of merchandize" to solve the

economic and political problems of this world but rather a House of Prayer to prepare men for a Kingdom in which they were to enjoy the glorious liberty of the Sons of God.

To suppress liberty of conscience in order to secure material benefits is to condemn the Church for failing to do that which it was never created to undertake, excepting wherever it could produce sincere followers of the Master, who by leavening society would raise its kindness and justice to a higher power.

To destroy the laboratory because it produces poison gas is to deprive society of other benefits.

To destroy the Church because some men are hypocrites is to deprive the world of love, joy and peace and to raise up dictators who have all the sins of the hypocrites and none of the virtues of the Saints. The mob can destroy that which only skilled workmen can replace and the revolutionists themselves lack the very virtues for the absence of which they blame the Church.

BISHOP WHITE AND EDUCATION

By

CHARLES MARTIN

Chaplain of the Episcopal Academy

EARLY this year we commemorated the 150th anniversary of the consecration of Bishop White—a great man possessing one of the most versatile minds in the history of our Church. It was not enough for him to give mold and shape to the new branch of the Anglican Church which was to develop in the United States, because he also brought into being a number of organizations and institutions, religious and secular, which have existed and borne fruit until today. Some bear evidence of his creative ability, others of his administrative ability, all are touched by his genius. He had a vision which went far beyond his age, yet a practical turn of mind which enabled him to give immediate root to his ideas and ideals.

In the latter part of the 18th century educational opportunities were meagre. Such schooling as was available at home was considerably disturbed by the war and the later unsettled conditions of the states. Those wealthy and cultivated who had been sending their children to England to be educated were loathe to have them go to what was now an alien country. Bishop White, ever a practical man, met the problem by gathering about him a group of distinguished gentlemen of Philadelphia and founded a school; a school, thanks to his vision, which would give not only sound, secular training, but religious training as well. In 1785, two years before his consecration, four years before the Constitution of the United States was accepted, The Episcopal Academy came into being.

The school was to have a very long and rich history, but hardly a smooth one. Throughout Bishop White's

life it grew and developed, hesitating in its progress only when the master would temporarily withdraw his hand to cope with some more pressing duties. During the 19th and even the very early 20th centuries, there were periods of great prosperity but also of deep depression. At times the ideals of the founder were almost lost in the shrouds of some shibboleth like "meet the needs of changing times." But as truth will, the school survived and flourished. Today in beautiful surroundings at Overbrook, it has developed into the largest Church school in the country, and has an educational record as rich as its history and tradition.

Among the steady stream of young men who left the Academy inspired to enter the ministry, many have become outstanding influences in the life of the Church. Included among these are seven who were called to be Bishops; the great bishop, John Henry Hobart, was a member of the class of 1789; Leighton Coleman, who became bishop of Delaware, was a member of the class of 1849. The class of 1847 included William Hobart Hare who became the first missionary bishop of South Dakota, and a year earlier one of the boys who graduated was Henry Codman Potter who became bishop of New York. William Walter Webb, who became bishop of Milwaukee, was a graduate of the class of 1874. Joseph Marshall Francis, the present bishop of Indianapolis, is a member of the class of 1879, and Thomas Frederick Davies, late bishop of Western Massachusetts, was a member of the class of 1889. Many priests, gloriously serving the Master in all phases of the work, are among the alumni of the school.

PHILADELPHIA is a much richer community because of Bishop White's idea, the Academy. A recent alumni survey indicated that nearly 46 per cent of the school's alumni now occupy high executive positions in commercial and industrial enterprises, or are in positions of importance in banking and finance; more than 26 per cent are engaged in professions, while others are in responsible positions in government service, architecture, social service and the arts.

It seems appropriate that on the 150th anniversary year of Bishop White's consecration the record of his school should be exceptionally outstanding. Harvard College each year compiles a confidential list of the standing attained by the schools which have sent in that year five or more boys to Harvard. This year there were nearly forty schools in this classification, including naturally the outstanding boarding and day schools of the eastern United States; only the name of the leading school in this group is ever made public, and the fact that the Episcopal Academy received this distinction bespeaks the highest praise for the training given at the school.

The Academy is now beautifully situated in twenty-eight acres of grounds, and is divided administratively into Upper, Middle and Lower Schools, each in its separate buildings. The student body of 504 boys is guided by a very strong faculty of fifty; boys up to nine years are taught by women; men are in charge of the sports and of all teaching beyond third grade. Many boys attend no other school, but enter the kindergarten at five to leave for college at eighteen. Ninety per cent of the graduates enter the principal eastern colleges, Harvard, Pennsylvania, Princeton and Yale receiving the great majority. During the past decade Academy boys have entered nearly forty institutions of higher learning. The college preparatory curriculum is enriched by certain courses in music, art, handicraft, and by religious education. Although the chapel, a small frame building, is not in keeping with the rest of the plant, daily services are held, and a fund for a more adequate edifice is slowly forming. Sons of the clergy are granted partial scholarships, but the demand far outruns the endowment available. There are no boarding accommodations, but several masters accept boys in their homes. Seventy per cent of the students are Episcopalians, eighteen per cent are Presbyterians, and six per cent Roman Catholics; the remaining six per cent represent twelve denominations.

Since Bishop White's day many church schools have come into being, some to gain outstanding success, others to enjoy only a short life, but there is an ever-increasing awareness among men of the desirability of more than just a secular education. In this anniversary year would it not be a fitting memorial to a great Churchman to seek by prayer and action to enlarge the usefulness of the Academy which he envisioned 150 years ago, a school which seeks to have its boys grow even as the Master in wisdom and stature, and in favor with God and man.

Prayer Book Inter-Leaves

A Series of Comments By

WILLIAM P. LADD

ADVENT

ADVENT is a dramatic season. To say that is not to decry it. All great institutions, ideas, and movements must be dramatic if they are to win support. Communism attracts its large following because it dramatically proclaims what it calls a "world revolution." The Christian religion, the world's greatest drama, ought to be presented with the best dramatic art we can command. Churches with humdrum services misrepresent the gospel of Christ, and deserve to be empty. We must utilize all the resources of tradition and ceremonial, art and learning, to give the Christian message a dramatic appeal. The Church year is one of the best features of our dramatic equipment, and no season is more dramatic than Advent. It must be presented accordingly.

Variety is a chief means of arousing interest and fixing the attention. The Advent services should come as a sharp contrast to those of the Trinity season. They should express expectancy as the shop windows do. They should not be penitential, but should reflect some of the joy of the great festival to which Advent looks forward.

The Prayer Book gives us effective help. The Advent collect, repeated daily throughout the season, the work of a great liturgiologist, Archbishop Cranmer, is one of the best, full of music and good theology. The Bible collect for the second Sunday, and the ministry collect for the third Sunday, both strike fundamental notes. The story of John the Baptist in the last two gospels adds to the dramatic mis-en-scene.

The hymnal also helps. Several of the Advent hymns have a stirring quality such as few hymns have. Nicolai's "Wake, awake, for night is flying" (no. 62), is, considering both words and music, perhaps the greatest hymn ever written. Then there is no. 66, "O come, O come, Emmanuel," the Advent antiphons so well versified by our great Anglican hymnologist, John Mason Neale, which strictly speaking belongs to the period after December 16, but may well be sung earlier. And "Thy kingdom come" (no. 56) by an American Unitarian has been called "one of the noblest hymns in the language." The John the Baptist hymns should, of course, not be used before the third Sunday. The Prayer Book hymn, the Gloria in Excelsis, may well, according to ancient custom, be omitted throughout the season, kept in reserve for Christmas day, and some other "proper hymn" sung in its place.

The first Advent is a dramatic story, and nothing could be more dramatic than the second Advent when "He shall come again" according to that article of the creed which, since the publication of Schweitzer's "Quest of the Historical Jesus" in 1907, has taken on a new lease of life. These are great themes for the preacher.

And we are fortunate now in having a new book by Professors Robbins and Easton which gives just the sort of help the clergy need to make the most of Advent and other seasons of the Church's year. It is hardly, as has been proclaimed, "the most significant theological book in many years," but it is a thoroughly competent piece of work, a book of which the Church may well be proud, and proud, too, of the General Theological Seminary from whose faculty it has come. The publishers have followed the bad custom, supposed to help sales, of affixing a title *The Eternal Word in the Modern World* (Scribner's) which offers no clue to the contents of the book, but the subtitle "Expository Preaching on the Gospels and Epistles for the Church Year" fairly well describes its contents. And certainly the publishers deserve all praise for fixing so reasonable a price (\$2.50) for a book of 321 pages, and every page valuable. It would be a great thing for religious education and for better preaching if some millionaire would conceive the bold plan of presenting a copy of this book to every clergyman and theological student in the Church. Meanwhile it is just the thing for the layman to give his rector for Christmas. On the fly-leaf he might inscribe the old formula "do ut des," "I am giving to you that you may give to me."

Suggestions and questions can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn.

Let's Know

By

BISHOP WILSON

THUG

WHEN we speak of a thug we mean a cutthroat, a ruffian, one who commits crime by violence. No argument is required to convince us that he is a wholly undesirable citizen and it seems obvious that he can have no idea at all of anything religious.

This appraisal of a thug is due to the fact that we have been brought up with a Christian background. The name itself is of Hindu origin—"thug" or "thag". The name belonged to a religious sect which existed in India far back into the Middle Ages before the Mohammedan invasion of northern India toward the close of the twelfth century. Later Mohammedans joined Hindus in this sect and the Thugs became a powerful and deadly element in the country for hundreds of years. They were devotees of Kali, the goddess of destruction, and went about their depredations with truly religious fervor. They believed that Kali wanted them to rob and kill people. They operated in closely organized groups. New members were initiated with religious rites and were bound by solemn oaths of loyalty.

Ostensibly the Thugs were respectable members of society, pursuing ordinary vocations as merchants, farmers, or business men of some sort. In October of each year they would assemble in bands, each band engaging in solemn devotions to Kali before going about its business. They used a vocabulary with hid-

den meanings and secret signs with which to communicate with one another. Under some suitable disguise they would travel the main roads where merchants or money-carriers were likely to be found, with whom they would strike up an acquaintance. Sometimes they would travel with their newly found companions for days or weeks until the right place and the right time arrived when they would fall upon them, strangle them to death, bury their bodies, and carry off the loot. Then they would assemble at a shrine of Kali and leave part of their ill-gotten gains as an offering. The pick-axe (used for burying the murdered bodies), was the magical symbol of their trade.

Thousands of Thugs operated in India for hundreds of years. No effort was made to suppress them for several reasons. It was dangerous to oppose them because of their close organization and their violent habits. India was split into many small states and if the Thugs of one state did their work in other territory and brought back wealth to their home state, a profitable business was scarcely to be interfered with. It was not until the British government was solidly entrenched in the country that anything was done about it. About a century ago the situation had become so acute that the British undertook to destroy it. The campaign lasted over a period of seven years during which some fifteen hundred were executed or banished from the land. Eventually the horrid business was eradicated.

All of which has a certain missionary moral. Often people tell us we should keep out of countries where people already have their own religions. Often we are told that if people are in earnest about their religion, even a poor one, they are to be commended. Well—the Thugs were very religious persons. The fact is that where people have a bad religion, the more earnest they are the worse it is for them. Who will say that the Christian influence which abolished the Thugs was an unworthy missionary effort? Can Christians complacently watch such things and shuffle off all responsibility to correct them? The question is not—have you got religion? The real question is—what kind of religion have you got?

Talking It Over

By

WILLIAM B. SPOFFORD

ONE OF THE MOST significant actions taken by General Convention, lost in the excitement of having a new Presiding Bishop, was the Convention's refusal to reelect any of the National Council. This action was not due to any inefficiency on their part. Indeed one former Council member, in being urged to serve another term stated bluntly on the floor of the House of Bishops that a new set-up was called for all along the line and that the house cleaning could best start with the Council itself. The new Council is to hold its first meeting in February and it will be interesting

to see whether Presiding Bishop Tucker and his new cabinet carries through the new set-up principle by rearranging departments at the Church Missions House.

COMMUNION SERVICES to which those outside the Episcopal Church are invited are again agitating some within the Church. Such a service was held recently in the diocese of Olympia in connection with the National Preaching Mission, and another in New Haven at Trinity Church at the time of the convention of the Connecticut Council of Churches. Criticized for allowing such a service the rector of Trinity, the Rev. Theodore H. Evans, has this to say: "There are many of us who have a rightful place in the Protestant Episcopal Church who rejoice in the leadership given toward Christian unity by the conferences at Oxford and Edinburgh, and I think the recent Pastoral Letter issued by our own House of Bishops would seem to favor the spirit of co-operation rather than that of exclusion. I quote these words from the Pastoral; 'We are convinced that the ideal of unity need not prevent co-operation among groups of widely differing traditions. There are those who feel that such co-operation may delay Christian union by obscuring its necessity. Experience teaches us, however, that such co-operation may be a valuable and important preparation for the united Church that is to come.' We in the Episcopal Church recognize as our heritage all that happened prior to the Reformation and all that happened during and since the Reformation. The catholicity many of us claim is the catholicity of the Holy Spirit who has led, is leading, and will ever lead us into new truth and new understanding of the old truth. Those in this communion who can win the co-operation of the Eastern Orthodox, Old Catholic, and other Churches of a similar nature, are urged to do so. It is, however, as equally the responsibility of those of us who appreciate and understand the values of other Protestant Churches to do what we can to unite with them in communion and fellowship to the glory of God and the building of His Church which is to come."

The Episcopal Church

By

GEORGE CRAIG STEWART

The Bishop of Chicago

BILLY SUNDAY once assured his hearers that he never attacked the Episcopal Church because his mother had taught him never to speak evil of the dead. Well, the Episcopal Church is very much alive. It is very old, that is true, a part of the great historic Church of the English speaking people, a sharer in the life of that catholic and apostolic Church which derives from the Apostles themselves, but she is bounding with the life of youth, for she is very popular with young men and women who find in her what they like; the reconciliation of authority and freedom. She is organized, but she is democratic. She is part of a great Anglican communion, but she is thoroughly and completely

American. She is the inheritor of a great and stately tradition in her liturgical worship, but she is not tied hand and foot with ceremonialism. She is, as always, devoted to scholarship, and never afraid of the truth; and yet she is wary of those who identify novelty with truth and she sees no reason to conclude that what was true and right on Tuesday need necessarily be false and wrong on the following Thursday, just because it is so-to-speak strictly out-of-date. She does attract to her many persons of rich, cultural background, but she knows no distinction of rich and poor—nor of black and white, be it said, for she has no separate racial episcopate. She is a roomy church, big enough to include clergy and laity of widely diversified schools of thought, but all of them using the same Book of Common Prayer, obeying the same canon law, serving under the same bishops and submitting themselves to the same doctrine, discipline and worship.

In a world bewildered and beset with madness, the Christian moves not as one apart, nor as one washing his hands of responsibilities. He recognizes his share of responsibility for the situation as it is. All our maladjustments, all our strifes industrially, socially, politically, nationally and internationally—arise from sin, both individual and group sin; from unwillingness to follow even the light we have, from rebellion against the will of God registered in our consciences and convincingly and convictingly brought home to us by that figure which H. G. Wells has called the Watershed of

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History, and whom we all recognize as the last word in divine manhood. To Jesus Christ the Episcopal Church is committed and with Jesus Christ the Episcopal Church is in love. She acknowledges Him to be the head of the Church. She recognizes the Church as His mystical body and she, by His help, is striving to actualize this faith in the lives of her own communicants and through them to leaven society with His Spirit. And in this effort she humbly and earnestly seeks so to cooperate with all Christian people—so far as possible, and with all religious non-Christians so far as possible—so as to hasten the coming of that Kingdom of righteousness and justice and peace for which all Christendom prays.

What Do We Need?

By

WILLIAM PAUL BRANDS

WHAT is the one thing, more than any other, that is needed in our Church life today? I think it is a very simple practice, but of great importance. We need the regular attendance at public worship every Sunday of all of our people who can possibly get there. If all were regular worshippers at Church we would be well on the way toward the solution of most of our Church problems.

The problem of finance is a major one in most parishes. The more people who attend services, the more money is likely to come in. People are more apt to support the Church if they attend it and know firsthand its needs and mission.

Vigorous spiritual life is essential in a parish. This is fostered by church attendance. Merely being present in body will not, of course, guarantee spiritual awakening, but those who are present at Church services are more likely than are others to catch the vision of what it really means to be a Christian.

Every Christian should be a missionary and bring someone else to Christ and to the Church. But the blind cannot lead the blind. Church attendance gives people the intelligent consecration necessary before they know how to win other people.

Many people have innumerable personal problems about which they think much but say little. Often their problems would be lessened, many times solved, if they faithfully attended Church services and put themselves in the way of the help which religion can afford them.

The world often does not take the Church seriously because of the lukewarm attitude many Christians themselves have toward the Church. The Christian who attends services bears public witness that he takes his religion seriously. The Christian who does not attend says, in effect, that, after all, the Church is not very important.

A well filled church makes for a high morale in the parish. It develops more "esprit de corps." It also helps the rector to preach better. One way to help your rector to preach more helpful sermons is to give him a sizable congregation to whom to preach.

Practically every Christian can help toward the Church's solution of her problems. If he is present at Church services regularly, he will be interested, grow spiritually, and contribute to the Church's mission.

The Tree-Planter

EIGHTY-YEAR-OLD Henry Watson Royal came into the office the other morning with his face wreathed in smiles. "Churchmouse," he announced, "I have just bought a piece of land and I'm feeling mighty good over it. I got it for a thousand and it will be worth ten in twenty years from now."

"Fine," agreed Churchmouse, "the profit will come in handy to celebrate your hundredth birthday with. Judging by the way you look this morning the chances are that you will be around here then."

"No, Churchmouse," replied Henry, "The chances are that I will not, but I might, at that or I might go tonight or tomorrow. Just when I am to go doesn't worry me for I know that when my time does come the good Lord will take care of me. Meanwhile, while I am here, I intend to carry myself and think and make plans ahead as if I expected to live forever. Somebody will be better off, sometime, because I bought that land today. It is like planting a tree."

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SINCE 1831—AMERICA'S LEADING SILVERSMITHS

INTERESTING BOOK ON CONTEMPORARY ENGLISH THEOLOGY

By GARDINER M. DAY

Dr. Walter Horton, professor of theology in the Oberlin graduate school of theology, has written an amazingly interesting volume in his *Contemporary English Theology*, (Harpers \$2.) In the first chapter he deals with the persistent traditions of English theology, namely the Catholic, Protestant, and Liberal traditions. He next describes how the idea of a transcendent God displaced that of an immanent God, social pessimism displaced the social optimism and a more serious view of the problem of evil and a lower estimate of the importance of science for theology grew up during the post war period, in a way that was singularly devastating for liberalism. This section is especially interestingly illustrated biographically by the means of the spiritual pilgrimage of R. J. Campbell. The author has a happy faculty of using individuals as illustrations of present tendencies and movements. He bases his chapter on liberalism on the following well known men; Dr. L. P. Jacks, Dean Inge, Dr. F. R. Tennant and Canon Streeter, illustrating respectively Unitarianism, Platonism, Scientific Empiricism, and the future of Liberalism. As the representative of Protestantism he selects the distinguished theologian, John Oman, and as the representative of Catholicism he selects the group who together collaborated in writing essays—"Catholic and Critical." His final chapter on the central trend of contemporary English theology is illustrated by the writings of Archbishop Temple.

Dr. Horton's conclusion is that America will be much wiser if she looks to England for help in theological thinking rather than to the Continent. "As far," he writes, "as the constructive presentation of Christian truth is concerned, the present period must be described as a great and inspiring period in the history of English thought and one that is actually producing—not by slovenly compromise but by clear and comprehensive thinking—the kind of contentment that promises to dominate the minds and guide the lives of the people." Outstanding in the comprehensiveness of his thought is the Archbishop of York who Dr. Horton says "in the domain of Christian thought is already primate of all England."

As Dr. Horton is a Congregationalist a couple of comments which he makes concerning Anglo-Catholicism are of special interest since they



BISHOP FOX
Pulls a Fast One

come from an outsider viewing the movement objectively. "I feel bound to say that although I have given no space in this book to this sociological side of Anglo-Catholicism, I have been more impressed and influenced by it than by anything else I have encountered in England. It has convinced me that Christian ethics and Christian social action should not be something plastered on, something wholly separate from Christian theology, but something growing out of it by a deep organic affinity." After this high praise, he continues: "what sometimes troubles me is the wide gap between the crude type of supernaturalism that prevails among the Anglo-Catholic laymen, and is propagated by cheap tracts, and the noble philosophic transcendentalism that prevails among leading Anglo-Catholic theologians. Can nothing be done to close that gap, and rescue the laity from superstition, or must Anglo-Catholicism—like Roman Catholicism—continue to teach two apparently irreconcilable and contradictory theologies? Is one's reputation for Catholicism likely to be inspired if one attacks popular superstition?" We are indebted to Dr. Horton for a most interesting volume and it is surely good for us to see ourselves as others see us, for better and for worse.

BISHOP ROWE HAS A BIRTHDAY

Bishop Rowe of Alaska has a double anniversary this month—on the 20th he celebrated his 81st birthday while on the 30th he is to observe the 42nd anniversary of his consecration as Bishop of Alaska. He is now the senior bishop of the Church in active service.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

St. Mark's Mission at Nenana, Alaska, boasts one of the finest gardens in Alaska, with enough vegetables harvested each fall to supply the mission tables throughout the year. The garden produces not only food but prizes as well, since they are usually exhibited at the fair in Fairbanks. All of the work is done by the staff and children of the mission. The mission goes in for fishing, too, with fish wheels catching salmon during the summer months. The boys then cut and clean them, hang them up on racks in the sun to dry and then put them in the smokehouse for winter use. The smoked fish feed not only members of the mission but the mission dogs as well, with each dog getting one fish a day. There are nine of these dogs owned by the mission, used to haul wood and ice and to do the work ordinarily done by horses on a farm.

* * *

The Tyranny Of The Dead

One of the most important matters discussed at the young peoples conference held this past summer in the Philippines was the problems arising from death and burial. To the Igorots disease is caused by the malign influence of a dead man. The problem therefore is first to identify him with the aid of a seeress, who does it by going into a trance, and then to propitiate the dead man by sacrifice. The tabus which these people have built up around death and burial violate all sanitary precepts and yet they are practiced by these mountain people, often even after they become Christians. Another belief, that serves to terrorize the living, is that the last words of a dying person are sacred. The words, often spoken in the throes of delirium, are considered a sacred injunction. The conference agreed that the Church should be outspoken in teaching that they should disregard the binding character of such messages. There were many other heathen practices described at the conference, such as the placing of a live chicken in the grave, fastened with a robe "to lead out the soul." It was agreed at the sessions that some of the practices were quite harmless while others should be vigorously opposed.

* * *

The Present Situation In Europe

In St. Louis there is an interdenominational club for men, called the Cathedral Luncheon Club, that meets each Wednesday at Christ Church Cathedral. The speaker on November 3rd was Bishop Scarlett, who

spoke on his recent trip to Europe and gave an appraisal of the present situation there. On October 20th Dean Sidney Sweet spoke on his trip to China. * * *

Bishop Morris Leads Clergy Retreat

The clergy of the diocese of Dallas held a retreat November 2-4 at Fort Worth, led by Bishop Craik Morris of Louisiana. * * *

Death Takes Savannah Churchman

George Turner Cann, for 30 years senior warden and for 45 years a vestryman of St. John's, Savannah, Ga., died on November 10th. He had been a deputy to numerous General Conventions, including the one this year in Cincinnati. * * *

Massachusetts Parishes Hold Choir Festival

The choirs of fifteen parishes in the Connecticut River section of Massachusetts held a choral evening at St. John's, Northampton on November 14th. The director was the Rev. William E. Soule, choirmaster of St. John's, the precursor was the Rev. George A. Palmer of West Springfield, and Alfred R. Lincoln of All Saints, Springfield, was organist. There were 250 in the choir and the church was jammed. * * *

Pennsylvania Clergy Hear About Palestine

Canon Bridgeman of Jerusalem spoke on "Conditions in Palestine" at a meeting of the clergy of the diocese of Pennsylvania on Monday, November 22nd.

Staten Island Parish Has Anniversary

The Ascension, Staten Island, N. Y. is celebrating its 135th anniversary from November 28th through the 5th of December. Bishop Gilbert is to speak at the dinner on the 29th; Rector-emeritus Pascal Har-



BISHOP STRIDER
Leads in Diocesan Mission

rower is to preach the morning of the 5th and the Rev. John W. Chapman, former missionary to Alaska in the evening. The Rev. C. Avery Mason is the present rector. * * *

Church Hospital Damaged by Bombs

Cable despatches from Shanghai announce the bombing by Japanese planes on November 12th of St. Andrew's Hospital and the Church of the Holy Cross, Wusih. Apparently no great damage to buildings was done, although bombs dropped on both the hospital compound and the church compound, about a quarter of a mile apart. Two Chinese orderlies were killed. So far as is reported, none of the patients were killed or injured.

Wusih is an important city with a population of about 300,000, some 70 miles west of Shanghai on the Shanghai-Nanking Railroad. The opening of Wusih as a mission station of our

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Church early in the present century was made possible by a gift from the United Thank Offering of the Woman's Auxiliary at the General Convention in San Francisco. The city is the center of a populous region with many farms and small villages. Both the hospital and the church minister to all this region which is reached by the creeks and canals that take the place of roads.

The present Church of the Holy Cross is a simple but dignified building accommodating a congregation of about 400. It was erected through the gift of the late Mr. and Mrs. George Zabriskie of New York City in memory of two children.

The beginnings of St. Andrew's Hospital in 1908 were made possible by the devotion of Dr. Claude M. Lee, supplemented by a gift of money from a Churchwoman of Rochester, New York, for the first building. Through three decades, the hospital has been enlarged, its equipment improved and its service to a large and needy clientele has been greatly increased. About 600,000 patients have been cared for in its wards and clinic. Dr. Lee himself has performed more than 6,000 major operations.

* * *

Reinhold Niebuhr At People's Congress

The Rev. Reinhold Niebuhr, professor at Union Seminary, is to be one of the headliners at the People's Congress for Democracy and Peace which is to meet in Pittsburgh, November 26-28. Others on the program are Spanish Ambassador Fernando de los Rios and Ludwig Renn, famous German peace leader.

* * *

They Get Together In London

Japanese and Chinese residents of London got together on October 29th at a service held at Westminster Abbey to commemorate the 50th anniversary of the organization of the Japanese Church and the 25th anniversary of the organization of the Chinese Church. The Archbishop of Canterbury preached.

* * *

Matriculation At Trinity College

There were 176 men matriculated at Trinity College, Hartford, on November 3rd at the annual matriculation ceremony, when entering students take an oath of loyalty to the college and its aims. The speaker was Vaughan Merrick, headmaster of St. George's School, Newport, R. I.

* * *

Methodist Leaders To Hold Meeting

Leaders of the Methodist Church are to hold a conference on social problems at the Union Seminary on December 3-4. Among those on the program are Reinhold Niebuhr and

Harry F. Ward of the Union Seminary faculty; Bishop Francis McConnell of the Methodist Church; Professor Halford Luccock of Yale Divinity School and the executive secretary of the Episcopal CLID.

* * *

B. I. Bell Wants More Doctrine Preached

The Rev. Bernard Iddings Bell of Providence, addressing theological students and about 200 Methodist parsons in Boston the other day, pleaded for more preaching of doctrine. The Protestant world is still under the spell of Matthew Arnold's definition

of religion as "morality tinged with emotion." But even the rivals of religion, communism and fascism, though tinged with emotion, are based on faith in intellectual principles—false, to be sure. Christianity is a doctrine concerning God to be believed. The world has no time today to listen to preaching on less vital matters. The public, finding next to no doctrine taught from pulpits, and weary of beautiful ideas and sentiments spun out of the void, has stopped going to church. "Apply Christianity to modern problems!" we cry, and rightly. But the world re-

Hymnals and Prayer Books for Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as a contribution to the work of the Church.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation, so far as possible.

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plies: "Tell us clearly what you have to apply!" People do not come to church any more to be entertained. They can get better shows elsewhere. They come to worship, to learn about themselves and God, what they ought to be. Woe to the preacher who gives them aught else!

* * *

Among Workers In Religious Education

Miss Elizabeth Mary Bennett is now the director of religious education at Grace Chapel, New York City. She was formerly a part time worker at St. Bartholomew's, New York.—Miss Elizabeth Linsley has resigned as educational worker at St. Thomas' Chapel, New York.—Miss Mary Hall has joined the staff of St. Clement's, New York, as a parish worker.—Miss Margaret V. Hibbard is now director of religious education at the Flandreau Indian Vocational High School, Flandreau, South Dakota. She was formerly on the staff of Holy Trinity, New York.

* * *

Bishop of Dornakal Visits Boston

All the Protestant Churches of Greater Boston were represented on October 31st at a service at Trinity Church at which Bishop Azariah of Dornakal was the preacher.

* * *

National Preaching Mission in Jacksonville

Bishop Juhan of Florida is the chairman of a committee sponsoring the national preaching mission under the auspices of the Federal Council of Churches, to be held in Jacksonville, December 2-5. National known speakers are to conduct the mission, including Churchman Francis B. Sayre, under secretary of state of the United States government.

* * *

Bishop Oldham Is Reelected

Bishop Oldham of Albany was reelected president of the World Alliance for International Friendship through the Churches at the annual meeting of the organization, held in Boston, November 10-11. In his ad-

dress to the conference he declared that isolation and neutrality were "two terms of which we some day shall be heartily ashamed". He further said that war prevention, not escape, is the only sensible and realistic policy today. "No informed person", he maintained, "believes the United States could remain out of a major war. And since major wars, like the last, often have very insignificant beginnings, the only way to keep out of war is to see that no war occurs. We are so tied and bound to one another that in the long run we must rise or fall together. Peace must be everywhere if it is to be secure anywhere."

* * *

The Picture On the Cover

Pictured on the cover is a Piscina recently dedicated at the Memorial Church, Baltimore, where the Rev. Benjamin B. Lovett is rector. A Piscina, in case the word is unfamiliar to you, is a stone basin in the sanctuary with a protected drain to the earth beneath the church, and is used for pouring away water or wine that has been used for any sacred purpose.

* * *

Bishop Fox Pulls a Fast One

There were 400 men and women attending the banquet which marked the centennial of All Saints' Church, Pontiac, Michigan, held the other day. One of the highlights of the occasion was a "radio sketch," written by Rector Bates G. Burt, which presented the history of the parish. The climax came when the announcer brought the audience down to 1905 when Herbert H. H. Fox, now bish-

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op of Montana, was the rector. The sketch had been presented behind heavy curtains, with a loud speaker carrying the music and the voices, with young people of the parish playing the various parts. When "Dr. Fox" was announced everyone wondered who would portray the role. But the voice that came next was unbelievably natural; people looked at each other; a hope slowly dawned; and then after the brief speech was concluded the curtains were parted and there stood the Bishop of Montana himself, smiling and a little misty-eyed, enjoying the surprise as much as anybody. He preached the centennial sermon, and was the celebrant at the Corporate Communion on All Saints' Day. Bishops Page and Creighton were present at the banquet as well as ministers of the various churches of the city.

Religious Emphasis Week at Florida University

The Rev. Theodore O. Wedel, secretary of student work of the National Council's department of religious education, was the headliner last week at a "religious emphasis week" sponsored by Miss Julia Gehan, secretary of student work at Florida State College for Women, Tallahassee.

St. Barnabas Guild Meets in Philadelphia

A conference on "The Nurse and Her Problems" was held at the Pro-cathedral, Philadelphia, on November 13th, following a religious service. It was sponsored by the branch of St. Barnabas Guild for nurses and was attended by nurses from hospitals throughout the city.

Religious Education Leaders Meet in Washington

There were over 600 men and women present at the annual convention of the Church School Institute, diocese of Washington, held at St. Mark's on November 10th. The addresses were by Presiding Bishop-elect Tucker, Bishop Freeman and Dean Noble C. Powell. It was the largest conference in the forty years existence of the department of religious education.

News Notes From Rhode Island

Bishop Bennett represented the Episcopal Church in a series of six addresses given at St. Michael's, Bristol, on "What My Church holds in

trust for the United Church of the Future." Others to speak were representatives of the Congregational, Methodist, Presbyterian, Unitarian and Baptist Churches. . . . The Rev. Alan Whittemore, superior of the Order of the Holy Cross, and the Rev. Frederic Fleming, rector of Trinity Parish, New York, were the speakers at a diocesan mass meeting for missions, held at Grace Church, Providence, on November 17th. Bishop Perry presided. . . . Dean Noble Powell and former under secretary of state, W. R. Castle, have been visiting in the diocese on behalf of Washington Cathedral.

It Pays to Advertise

Forty parishes and missions of Detroit joined forces in buying a half page of space in a morning and an evening newspaper on November 6th, to announce Homecoming Sunday the following day. The clergy report that the ads did a great deal of good . . . many new comers; cards filled out freely, and not a few pledges for parish support.

Toledo Has School of Religion

A school of religion has been held at Toledo, Ohio, this past month, meeting on Tuesday evenings at St. Mark's. The lecturers have been the Rev. R. Malcolm Ward, the Rev. Andrew S. Gill, the Rev. George R. Selway, the Rev. Paul R. Savanack, the Rev. Ernest E. Piper, Archdeacon

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Hagger and the Rev. A. J. J. Grueter. All of the classes have been well attended.

Reredos Dedicated at Massena, New York

A three panel painting for the reredos of St. John's Church, Massena, N. Y., was dedicated on November 7th, the work of Miss Gladys Branigan.

Frank Nelson Visits Diocese of Lexington

The Rev. Frank Nelson of Cincinnati and Bishop Abbott addressed 250

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representatives of parishes of the diocese of Lexington at Newport on November 4th, telling them about what happened at General Convention. On the 12th a similar meeting was held at Lexington with the Rev. Robert S. Lambert of Cincinnati and Bishop Abbott as the speakers, while on the 16th a meeting was held at Middlesboro, with Bishop Abbott and the Rev. E. W. Baxter of Frankfort as speaker.

* * *

Tulsa Christian Youth Forbidden to Parade

Roy Hyatt, chief of police of Tulsa, Oklahoma, issued an order forbidding the Christian Youth Council of the city from holding a peace parade on Armistice Day. The American Legion post of the city is said to be behind the action. It seems to give the brethren who are Legion chaplains a chance to go to work, both on the post and the police chief. How about writing the boys a few letters?

* * *

Consecration of New Shanghai Bishop

The Rev. William P. Roberts is to be consecrated Bishop of Shanghai on November 30th. Details of the service have not been received.

* * *

Washington Honors Its Laymen

A unique method of honoring Christian laymen of the city who render distinguished service in connection with the moral and religious life of the city, has been launched

by the Washington (D.C.) Federation of Churches. On the initiative of the pastor of Calvary Baptist Church, Dr. W. S. Abernethy, a silver scroll has been made and presented by a group of ministers to the Federation. On this scroll will be inscribed each year the name of the layman of the city who is selected by a jury-committee as having made the most notable contribution to making the

Christian conscience effective in the community. The first name which will appear is Wilbur LaRoe, the Superintendent of Police in the city and Chairman of the Civic Affairs Committee of the Church Federation.

* * *

Young People Meet at St. James

Several hundred young people of various denominations met last Sun-

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Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street
New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A. M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's, Cathedral

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

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

Baltimore, Maryland St. Michael and All Angels

St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days—Holy Eucharist — Mon., Wed., Sat., 10:00 A. M. Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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day evening at St. James Church, New York, where the Rev. Horace Donegan is rector. They represented about 25 clubs for young folks connected with the churches of the neighborhood. The idea was started a year ago by John L. Jackson, an enterprising member of the club for young people connected with St. James. He thought it would be an idea to bring all the groups together at least once a year to stimulate unity, cooperation and fellowship and it went over then with such a bang that the territory was extended for this year's affair. There was a supper, a service at which Mr. Donegan preached, and then discussion, followed by fun.

* * *

Jeanette Rankin Addresses Church Women

Miss Jeanette Rankin, who has the distinction of having been the first woman elected to Congress, addresses an interdenominational group of Church women in Kansas City, Mo., on November 16th.

* * *

Preaching Mission in Southwestern Virginia

A diocesan-wide preaching mission has been held this month in Southwestern Virginia, under the auspices of the Forward Movement. Bishop Darst was in Staunton November 7-

12; Bishop Bratton was in Roanoke and Bishop Strider in Lynchburg from November 14th through the 21st, while the Rev. Arthur Sherman of the Forward Movement office in Cincinnati was in Pulaski on those dates.

* * *

Minneapolis Parish Loses Leaders

Last month both the present and past senior wardens of Gethsemane, Minneapolis, died. Mr. Cornelius J. Gutgesell and Mr. William R. Sweatt were both devout Christian gentlemen who gave of themselves and of their substance to sustain the parish and promote its activities. Mr. Sweatt was senior warden for more than twenty years, being succeeded by his intimate friend, Mr. Gutgesell. They died within a few days of each other.

* * *

Ohio Parish Has an Anniversary

The Rev. Eric Tasman, rector at Orange, N. J., preached the centennial sermon at the celebration of the 100th anniversary of St. Andrew's, Elyria, Ohio, held October 31 and November 1st. Dean Emerson of Cleveland was the speaker at the banquet held the following evening. At this party Rector Edwin B. Redhead mentioned three aged communicants: Mrs. William Crisp, 96; Mr. H. W. Thomas, 88; and Mrs. H. J. Eady,

86, the latter two being present. There were memorials dedicated. More than that, many members of the parish sent in pledges to attend service every Sunday morning, to use prayer cards for the parish, to make an effort to bring at least one person into active membership and one child into the Church school.

* * *

Publicity for

1940 General Convention

Bishop Spencer of West Missouri believes in getting at things early. The General Convention having accepted his invitation to meet in Kansas City in 1940, Bishop Spencer devoted a considerable space in the November diocesan bulletin to the coming event and urged people throughout the diocese to get on the job organizing for it.

* * *

New Activity for Cincinnati School

During November a new departure in community relations is being explored at the Graduate School of Applied Religion in Cincinnati. A Cincinnati Institute on Religion and Social Welfare is meeting twice each week to hear special lectures on problems in which it is believed that clergy and social workers must cooperate. Discussion by representatives of both groups follow the lec-

Two Fine Books for the Clergy

MACKAY OF ALL SAINTS'

By Sidney Dark

Editor of the London "Church Times"

"Every lover of the writings of 'Mackay of All Saints' will be grateful to Mr. Sidney Dark, editor of the English **Church Times**, for this discriminating and loving sketch of the life and times of his former friend and vicar, Canon Mackay. . . . The first chapter on Mackay as 'The Artist' is almost perfect as a discussion of the artistry of his preaching and writing besides being an illuminating discussion of what preaching is in itself. After having read many books on preaching, we have no hesitation in affirming this to be one of the best chapters ever."—**The Episcopal Pulpit.**

\$2.00

STRETCHING FORTH THINE HAND TO HEAL

By the Rev. R. A. Richard Spread

"This little book on spiritual healing and the use of unction comes to us with the recommendation of Bishop Rhinelander who has contributed a foreword to the American edition. It deserves the careful attention of all our clergy engaged in pastoral ministrations. No doubt many of us have felt that our Lord's commission to His Apostles to heal the sick has been all too inadequately met by the Church since the Middle Ages. It is easy to understand why this is so but it is not easy to avoid the

responsibility for carrying on by spiritual means the healing office of Christ."—**American Church Monthly.**

\$1.50

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14 E. Forty-first St., New York City
1801 W. Fond du Lac Ave., Milwaukee

tures, which are on topics like current social welfare legislation, relations between public and private social work, and the family, health and housing, children's and delinquency prevention fields.

According to the Rev. Joseph F. Fletcher, director of the Graduate School and chairman of the Church and social work division of the Cincinnati Council of Social Agencies, there will be both religious and lay lecturers on the program. Among them will be Miss Gwynedd Owen, executive secretary of Church Mission of Help in Southern Ohio, who will speak on the structure and operation of private welfare agencies.

The Institute opened with a luncheon October 28. Eric W. Gibberd's address on social welfare today was received by the demand, equally from Episcopal, Protestant and Jewish clergy, that social workers be encouraged more pointedly to learn the value of religious skills and attitudes. "The lack of mutual understanding," said Galen Achauer of the Juvenile Court, "is as great among social workers as among the clergy." "There is just as much need," said Rabbi Samuel Wohl, "of a 'Graduate School of Social Work Apologetics' as there is of a Graduate School of Applied Religion."

* * *

Lay Corner Stone for New School Building

The corner stone of the new activities building for St. Albans School, Washington, D. C. was laid on November 4th by Bishop Freeman, assisted by Headmaster Albert Lucas, Dean Noble Powell, Canon Anson Phelps Stokes and School Chaplain James Henderson. The building, to cost \$200,000, to be used chiefly for athletics, has St. Paul's statement, "Quit you like men—be strong", inscribed on the corner stone.

* * *

New Presiding Bishop to Visit Baltimore

Presiding Bishop Henry St. George Tucker is to be the speaker at a service to be held in the Lyric Theatre, Baltimore, on December 5th. A new diocesan department of missionary information also staged a dinner on November 22nd for vestrymen and parish committee at which the budget for 1938 was presented and reports were given by deputies on the recent General Convention.

* * *

New Commission On Religion and Health

The Rev. Howard C. Robbins of the General Seminary faculty is the chairman of a new commission of the Federal Council of Churches, to deal with problems of religion and health. The personnel of the committee is to include both clergymen and physicians.

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