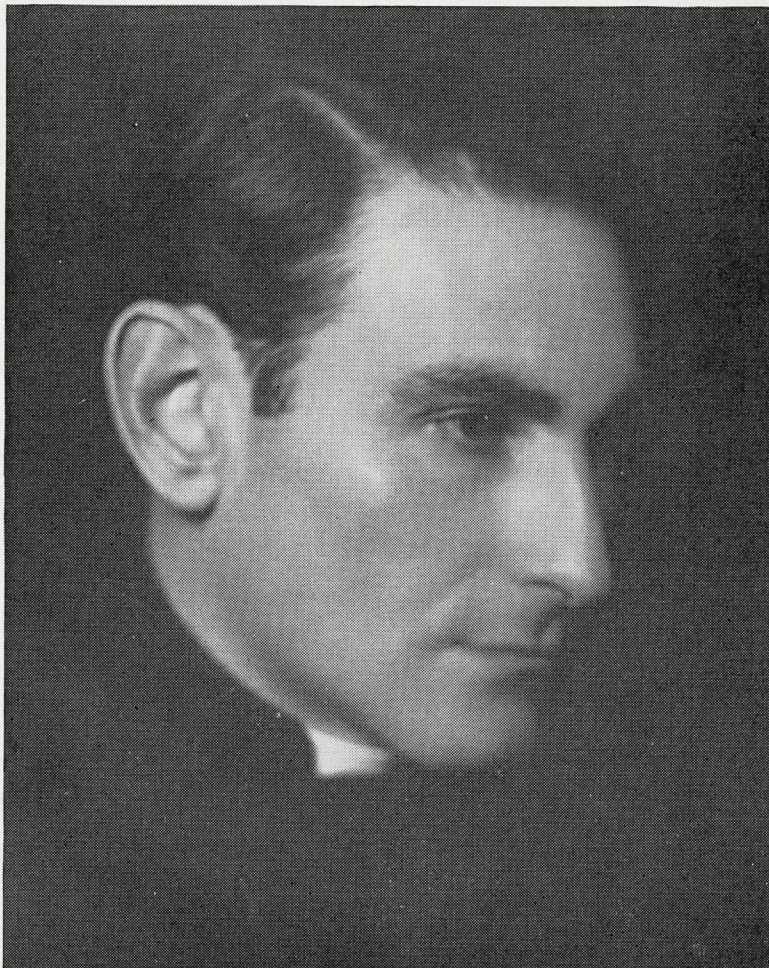


September 7, 1939  
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# THE WITNESS



**WILLIAM C. KERNAN**  
Rector of Trinity Church, Bayonne, N. J.

IS THERE AN ANSWER?

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## CLERGY NOTES

ALBUS, FRANK, residing at East Orange, N. J., died at Easton, Pa., August 19.

BARTLAM, ERNEST S., rector of St. Mark's Church, Medford, Ore., will be rector of St. Mary's Church, Eugene, Ore., September 15.

BRETTMAN, J. W., formerly rector of the Church of the Covenant, Junction City, Kansas, is rector of St. Andrew's, Birmingham, Ala.

EVANS, THEODORE H., rector of Trinity Church, New Haven, Conn., will be rector of St. Paul's Church, Cleveland Heights, Ohio, October 1.

FAIRBANKS, ROLLIN J., rector of St. John's Church, St. Johns, Mich., will be rector of St. James' Church, Grosse Ile, Mich., Oct. 1.

FILES, WILFRED C., was ordained priest by Suffragan Bishop Bentley of Alaska in St. Mark's Church, Nenana, Alaska, August 13, and is in charge of the Mission of Our Saviour, Tanana, Alaska.

FORTUNE, FRANK V., curate at St. Paul's Church, Cleveland Heights, Ohio, will be rector of St. Paul's Church, Steubenville, Ohio, September 24.

GIERE, HOWARD S., is in charge of churches at Innis, Lakeland, Morganza, Melville, and Rosedale, Louisiana.

GOODRICH, HERBERT J., is on the staff of the New York Protestant Episcopal City Mission Society as chaplain of Fordham Hospital, New York.

GRAY, D. MARVIN, formerly in charge of St. Paul's, Columbus, Miss., is in charge of Nativity, Greenwood, Miss.

(Continued on page 15)

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GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*

FRANK E. WILSON

WILLIAM P. LADD

GEORGE I. HILLER

CLIFFORD L. STANLEY

ALBERT T. MOLLEGEN

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## IS THERE AN ANSWER?

*By*

WILLIAM B. SPOFFORD

THE place of the Christian Church in a changing world is the concern of an increasing number of people, illustrated by a few quotations from the writings of important people. Says Pierre (Days of Our Years) van Paassen: "The struggle that is coming is a struggle for man. In that struggle Christianity will triumph. But that triumphant Christianity will not be the Christianity we know. The old Christianity, which identified itself with this world, will perish with that world. It will be a new Christianity that comes up from the depths of the catacombs of suffering and sorrow. Its apostles will be the martyrs and saints of a new religion that will solve the elementary problems of human existence, the conquest of economic slavery and poverty and peace." Will (Story of Philosophy) Durant is less optimistic when he writes: "Nearly all of Europe has put aside the ethics of Christ as incompatible with military vigor. Perhaps Christianity, like democracy, is doomed by the victory of force over persuasion, of efficiency over freedom, of war over peace." Finally there is Professor Nicolas Berdyaev, leader of the Russian Orthodox Church, who is on the faculty of the seminary in Paris, who says: "Christianity stands on the edge of a precipice and the decisive hour is drawing near, an hour of choice, perhaps the most decisive hour in Christian history. If Christians and Christian societies do not sever all links with the past—at least with that part of it which represents treason to their cause and which has since become a tradition; if they will still continue to practice shameless conformism and defend their clerical rights; if they persist in defending injustice—then Christianity will begin to wither and become a mere shadow of its former self."

SOME people react to such pronouncements with a shrug of the shoulders, continuing on their old way with services each Sunday at eight

and eleven and battling during the week over whether or not we should consider Presbyterians members of the Household of Faith—if indeed we select anything as vital for our divisions. Others take such challenges seriously and ask the question, "What must we believe and what must we do to be Christians in the world today?" It is for this group seeking light on vital issues that we are to publish in forthcoming numbers of THE WITNESS two series of articles. The first is a series of three articles by the same Nicolas Berdyaev who is quoted above. He is generally recognized throughout the world as a great theologian. The titles of his articles are "The Great Apostasy"; "Distorted Christianity" and "The House of Choice." The second series, immediately to follow, is contributed to THE WITNESS by the Dean of Canterbury Cathedral, England, Dr. Hewlett Johnson, under the general heading of "Christianity's Answer."

WE HAVE been connected with religious journalism too long to believe that there will be any wide response to this announcement. Get as many out to church on Sunday as possible; instill a bit of life into the parish organizations; find the cash somehow or other to keep the wheels turning—such activities will continue to be the beginning and end of life in most parishes. But we do hope that there will be some who will take the challenge seriously and will feel that a good way to start is to persuade at least a selected group to read and discuss these articles by two great Christian leaders. One should be moderate in using superlatives but I do believe that THE WITNESS has never offered articles more challenging. They are not for softies—these men, persuaded that Christianity must act or go under, preach a hard gospel. To present them to your people will be a "disturbing influence" so

steer clear of them if you want to go serenely on your way. But if you do want a couple of vigorous men to lay lovingly violent hands on your parishioners and shake them out of their complacency, it is for you to figure some way to get these articles before them. Some will merely distribute the paper each Sunday at church; oth-

ers will have copies mailed to key people; still others will organize discussion groups. The first article by Professor Berdyaev will appear (if your world and mine does not blow up before then) in the issue of September 21st. For your convenience in placing an order a blank is printed on page fifteen of this number.

## WHAT IT'S ALL ABOUT

By

CLIFFORD L. STANLEY

THE consummation of a non-aggression pact between Germany and the Soviet Union is easily the most important event since the rise of Hitler. The words that follow suggest some of the reasons for this opinion. The discussion is built around two questions. First, why did this rapprochement happen? Second, what is its practical bearing? Let us begin by attempting to answer the first of these questions.

Immediately the spotlight of attention is turned upon Germany. There is no question about who is the history-maker in our time. For six or eight years Germany has been the yeasty, fermenting element. At once the question arises, what does Germany want, who is to provide it?

No simple answer can be given to this question. The first answer that suggests itself is that he wants to defeat communism. It must be remembered that the political adversary of Hitler's National Socialist party was the Communist party. For a time it was a question which of the parties would capture the nation. So there was a natural political antagonism against a dangerous rival. But the conflict was deeper still. It was a conflict between revolution and counter-revolution, between the revolution of the industrial worker and that of the middle class. What was true in Germany was true elsewhere. That is, Hitler considered that he was engaged in a world-wide crusade against communism.

But Hitler was also head of a poor nation. Moreover he is a man of towering ambitions. These ambitions are based on messianic convictions which require a theological approach if they are to be understood. In overcoming the poverty of his people and in realizing his ambition he had recourse to three main devices. First, rectifying the Versailles Treaty. In passing it may be remarked that the Versailles Treaty was by no means as vindictive as the Treaty of Brest-Litovsk, exacted by the Germans from the Russians.

Nevertheless the British, in particular, always had an uneasy conscience over Versailles and thus played into Hitler's hands. Second, the Anti-comintern Pact. I think this pact was fairly sincere at first but as its possibilities were discovered, it was used increasingly to hoodwink Britain. Third, Hitler employed plain, old-fashioned expansionism as in the case of Moravia and Bohemia.

All of this was bound to bring Hitler into critical relation with Britain. Why? Because every age is dominated by some power which, in the last analysis, says what shall or shall not be. This is the British age in world affairs. Britain naturally did not care for German expansion, for eventually it would threaten her imperial interests. But Germany insisted on expansion. Meanwhile there was the opposition between communism and fascism. England cared for neither of these but of the two it preferred fascism, since it represents a violent counter-revolution against the march of the industrial worker. England itself did not need fascism since, like us in America, it is a rich nation and able to buy off such extremities of the social problem. Communism was hated and dreaded by the Tory ruling class. Why not, they thought, combine both problems! Turn Hitler east, toward Communist Russia. This will discourage any world expansion of communism. It will also satisfy Hitler's hunger for land and power. If Hitler wins in the struggle with Russia, the best man has won. If Russia wins it will be too exhausted to be dangerous. If they consume each other—both German expansionism and Communist machinations are dealt with at a stroke. Britain and the capitalist democracies were the ultimate beneficiaries of such a situation. It seemed to me that this strategy of turning Germany eastward and isolating Russia was the great lesson of Munich.

Evidently Russia thought the same. I think

we can date a definite Russian about-face from that time. Previous to Munich Russia was with England and the democracies. Why? First, because it was a rich nation and had the same interest as they did in preventing any rearrangements of the map of Europe. Second, it wanted their help in the world-wide struggle against fascism. In this be it noted, Russia's stake was defensive merely. The communist movement had subordinated the world revolution to the necessities of communism in Russia. Fascism, on the other hand, was definitely dynamic. Whatever the reason, Russia's adherence to the League, to collective security, was unwavering. Equally unwavering was the "democracies" preference of the expansionist powers. Munich marked the climax of this development.

After Munich, Litvinov, the apostle of collective security, was in hot water. Shortly afterward he was relieved of his position. Stalin's speech of February sixth showed which way the wind was blowing. Molotov's speech the day after was another straw. I will not say that Russia had decided to buy Germany off by that time. I will assert that these suggestions showed strongly that Russia was considering it. Even to consider it, represented a tremendous break with her previous course. Perhaps there was still a chance for Britain. But two things were certain. First, Russia was in the best bargaining position. Second, Britain had to play fair and pay dearly. One wonders whether the "peace front" came solely from the occupation of Bohemia or whether some intimations of this Russo-German rapprochement played their part. In a word, England was beginning to be wary but was still hopeful of sending Germany eastward. England entered those negotiations with Russia with undecided mind. I think perhaps Russia did so also. Russia did not know whether to trust Britain or not. Each side blames the other for failure of the negotiations. I think that both were to blame.

**N**OW that the deed is done, what does it mean?

Let us answer in terms of Germany, Russia and Britain. First, Germany; The results for Germany depend on the nature of the pact. If it means a military alliance, Hitler wins a great ally. The western nations would never have been his active allies. In my estimation, Russia stands to gain too little to be an active ally of Germany. Nevertheless, as I write, Russia mans the forts on the Polish border and considers universal conscription, as if preparing for a supreme effort. What seems likely, however, is not an alliance but neutrality. This would have two results,

military and economic. Germany would be delivered of her great dread, an enemy on both flanks, and she would have access to Russian raw materials. This means—and this is the supremely significant result—that Germany has access to materials to evade the British blockade and may continue a struggle for an indefinite period.

Then there is the meaning of this outcome in Russian eyes. Let us recall that Russia not only had a mighty enemy on her western flank—an enemy with the blessing of the 'democracies'—but also a terrible military power on her eastern flank, Japan. It would have been absurd for her to leave any method unexplored by which to immobilize one of these enemies. Now that the pact is concluded, the more terrible enemy is quiescent. Russia can grapple with the other, or perhaps bluff that other into inactivity. As for the west, suppose there is conflict—between Britain and Germany—the adversaries will exhaust each other. Russia will be fresh and unwearied. Her position as a nation will be better. If there are revolutions in the exhausted western nations, they can be turned to good account. All this is very good business for Russia.

Finally, there is Britain. By her Tory suspicion and evasive dealing with Russia she has alienated a great ally. This ally has a magnificent strategic position, boundless resources, a good army and two good reasons for opposing Germany, namely, national survival and philosophic antagonism. But the ally is gone; the day of grace, which was years long, is gone. So Britain struggles with a Germany that has Russia on her side perhaps, certainly with Russia standing aside. Thus the struggle is made more difficult, more certain to exhaust the contenders. We ourselves will most likely be one of these contenders, on Britain's side as before. Therefore we have a mournful interest in Tory Britain's stupidity and folly. There is no use to say that this pact makes things better. It does not; it makes them worse. It adds no restraints in the way of conflict; it makes the eventual conflict more deadly and long drawn out. Simple moral judgments are not relevant to such vast issues. It is idle and unjust to condemn Russia. If there is condemnation, much greater condemnation must be levelled at Britain. She has strengthened communism—which does not particularly interest me. But she has also jeopardized her own survival, survival namely of the oldest and greatest democracy. Democracy is my treasure too and I am filled with grief.

*Editor's Note: This analysis of the European situation was written by Mr. Stanley on August 31st, the day before hostilities broke out.*

## Prayer Book Inter-Leaves

### THE PRAYER BOOK AND MISSIONS

ALL intelligent missionaries realize the importance of adapting their services to the people they desire to convert. That is what the Jesuits of the 16th and 17th centuries (perhaps the greatest missionaries the Christian Church has ever produced) undertook to do in China and India, though when they proposed to translate the Mass into Chinese the Pope stopped them. That is what S. Patrick did in Ireland. And when S. Augustine started on the great missionary enterprise which was to result in the conversion of England and wrote to ask Pope Gregory whether to use the Roman or the Gallican Mass, the Pope answered: "Choose from every Church, whether Roman, Gallican, or any other, those things that are pious, religious, and right."

The three Irish and Gallican prayer books mentioned last time were all missionary books. The old cleric who transcribed the "Bobbio Missal" may not have known how to spell, but he (or the person—perhaps S. Columbanus—from whom he copied) had the good sense to disregard precedent and compile this first missal, suitable to carry in his hand or his pocket (the manuscript is only 3½ x 7 inches in size) and to use in his evangelistic tours as he went about from village to village. To those old Irish missionaries liturgical usage was a living tradition, and prayer book uniformity seemed less important than the edification of their people.

Let us look at a single example. In the "Gothic Missal" there was an introduction to the Lord's Prayer, as in our Prayer Book, but it was not an inalterable, sacrosanct formula. On Christmas Eve it ran as follows: "Approaching Thee in words which our Lord Jesus Christ commanded, we pray 'Our Father.'" But on Christmas Day it had changed to: "Not presuming on our own merit but in obedience to our Lord's command, we presume to say." The next day, S. Stephen's Day, it changed again: "We hold not back from saying, as He commanded and approves." On January first it is: "As the Lord himself hath taught us, we confidently pray." And on Epiphany: "Unworthy though we are of the name of sons, we obey the Lord's command and say."

The words of our Prayer Book formula, "We are bold to say," are (tell it not in Gath!) distasteful to many of the clergy and laity. However we must use these exact words at every communion service or be considered "disloyal." So the General Convention, or rather the Prayer Book Commission, decided in 1927.

But we may still ask whether the idea of an inalterable communion service legally imposed, that precious heritage from English privy councils of the 16th century, is worth this desperate loyalty. Are we actually wiser than the great men who converted northern Europe to the Christian faith in the years 400-800 A.D.? Is our "churchmanship" superior to that of Patrick, Columbanus, Gregory, and Boniface? Must the Church pray in correct traditional forms like "We are bold to say" (translation of the Latin *audemus dicere*) even though they sound queer in our day? Is no place left in this totalitarian world for any liturgical freedom? Can there be no spontaneity of prayer in the greatest of all prayers, the Holy Eucharist? And finally, is it possible there might be some relationship between our liturgical rigidity and our missionary deficits? Could it be that as a Church we are more concerned to keep our beautiful Anglican traditions intact than to spread the gospel?

This column, which appears every other week, is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Connecticut, to whom questions and suggestions can be sent.

## The Dignity of Man

By

GEORGE I. HILLER

THE Gospel makes that all important contribution to our thought. In most every way possible, the Christian religion, places emphasis on that truth. We are created in the image of God, but a "little lower than the angels." We have a will or the right of choice, and we have the gift of eternal life. If Jesus taught mankind anything at all, it was certainly the sacredness of human personality. It was illustrated in all His teachings; in fact His very coming into the world taught that truth unmistakably. "He took our nature upon Him"—the Incarnation is the greatest possible proof of the dignity and sacredness of human personality.

It does seem that with such clear teaching of this fundamental concept of religion, the world would have caught it by now. Certainly no professing Christian could miss the central fact of the Master's teaching. It is the basis of our relations with each other, in fact the basis of our own self-respect.

I would go one step further and say it is essential to democracy. Does not democracy in the world depend upon men recognizing the dignity of man? Is not that truth dependent upon religion? I do not think that we in this country know this. We think of our democracy as in some

vague way the product of Thomas Jefferson's pen or thought. It is not—democracy is an ultimate product of the Incarnation.

We Christians may be blind to that truth—but the Dictators are not. Christianity is intolerable in the totalitarian states, because of this emphasis on the sacredness of human personality.

We need to look to the reality of our professed belief in the dignity of man. It is a bulwark against the European ideologies, but it must be real; we must see God in men and women around us. We must believe that Jesus died for them and for us.

## Let's Know

By

BISHOP WILSON

WHAT DOES IT MEAN?

MANY phrases have come down to us from long ago which carry with them expressive meanings of their own even though their literal accuracy may be questioned. We say that the sun rises, that the winds blow, or that the stars come out at night. As a matter of fact we know that they actually do none of these things. But how far would we get in expressing our ideas if we insisted on using absolutely accurate statements? Imagine this—"it was a beautiful morning. As the earth turned upon its axis, the sun was gradually revealed in many startling colors." Or suppose we said—"the conflicting passage of air currents disturbed the atmosphere so that the curls were raised on her forehead." We would do much better to say that the "sun rose" and the "winds blew," even though we know they don't. Sometimes the only way you can express a thought is by poetical language. Longfellow speaks of the stars as the forget-me-nots of the angels blossoming in the meadows of heaven. You may question the words but the picture is true.

In early days people thought of the earth as a flat plain, overarched by the great bowl of heaven. Today we know that is not true. Yet we still speak of the sky as being "up there" and point to the moon "above us." Of course, we all know what such words mean and we are not troubled by any inaccuracy of expression. But somehow we are troubled when we do the same things with our religion. When we say that heaven is up above us, that Christ came down from heaven, or that He ascended up on high—people grow fearfully literal and tell us that such things could never happen because heaven is not

above us and Christ could not have ascended.

God is beyond the reach of human words. Yet we have to use human words when we talk about Him. We have no other words to use. With Him there is no above and below, there is no before and after. Time and space simply do not figure in the realm of God. Therefore any terms we use speaking to or about God are bound to be inadequate, but they may be perfectly true. It is the business of theology to bridge this gap and give us human expressions which will convey divine ideas. No religion can go along without theology.

Will Durant had an article about Christianity in a recent issue of the Saturday Evening Post. He makes an emotional plea for religion but would separate it from theology. It is curious that one who claims some expert knowledge in philosophy should base his deepest needs purely on feelings. Emotions may be valid but so is truth. Christianity applies to all of human life—thought and will as well as emotions. Durant says that service clubs and fraternal orders happily gather in people of all kinds of theological ideas and that the Church ought to do the same. Turn it the other way around. The Church happily welcomes Rotarians and Kiwanians, Masons and Elks. But would the Rotary Club welcome a member who believed that service was a selfish fraud? Would the Masonic Order want a member who believed that human brotherhood was a pious fiction? The Church deals in religion. The service club deals in service. The two are not parallel.

As a matter of fact the Church does not expect all of its members to be theologians and allows a wide latitude of understanding. But the Church must have a theology if it is to teach anything.

## His Great Desire

"AS I look back," said old Sylvanus Carpenter, "I can see where I have had a mighty good time piling up these seventy years of mine. The good Lord has given me about everything I have asked for that was good for me and He has withheld a great many things which I only thought were good. While Life has been a pleasant game with me, it has kept me so busy that I have had no time to notice how other people play it. I want to stick around in the 'Borderland' a little while, after I pass out, and look over people's shoulders. I want to be a Kabitzer Angel."—THE CHURCHMOUSE.

## NOTES ON RECENT PUBLICATIONS IN RELIGIOUS FIELD

THE MESSAGE OF JESUS CHRIST, by Martin Dibelius. Translated by Frederick C. Grant. New York: Scribners, \$2. This is an excellent book, excellently translated. It gives the ripe conclusions of one of the best New Testament scholars. Dr. Dibelius, a leader in developing form-criticism, presents here the major presuppositions of his approach to the Synoptic Gospels, classifies his material, and isolates what he regards to be the earliest tradition about Jesus. Inevitably, of course, scientific and theological decisions enter into the historical and critical decisions.

Two major sections constitute the book. The first is a brilliant idiomatic translation of New Testament passages regarded as most basic and primitive. An introductory group, *Early Christian Preaching*, prepares the reader with the mind of the early Church which preserves its knowledge of Jesus in material classified as *The Old Stories, Parables, Sayings, The Great Miracles Tales, and Legends*. The last category uses legends not to mean false history but in the medieval sense of sacred stories about sacred persons read to evoke faith and inspire emulation. The second portion of the book, *Explanation*, treats the passages set forth in the first part under the same titles and in the same order. It reveals the presuppositions which control the selection of texts as earliest, sketches the general method of criticism used, and knits the book into a unity.

Throughout the whole, the technique and tools of research are subordinate to the presentation of the primitive message about Jesus so that the reader finds the Gospel falling upon him with fresh depth and mystery. The book abounds with insights which thrust the reader out of the platitudinous plane of interpretation and into new dimensions of understanding. A sentence, for instance, in the section on *Parables* reads: "But there is one thing we must not forget; these are stories taken from life, from the life of those days, and that life was by no means Christian. The behavior of the characters is neither Christian nor even as a rule exemplary . . ." (p. 149).

In refusing to modernize Jesus, the book helps to recapture the religious authority of Jesus' words and of the original Gospel. It shows, as the author writes, that Jesus' words ". . . are spoken in order to announce God's approach in the coming Kingdom. And whatever changes this expectation of the Kingdom may have undergone in the course of the centuries, they simply do not say that 'what

## Off-Moment Department



Did you ever have a photographer do his stuff with a flash light while you were delivering a lecture on the Meaning of Christianity? This is what happened to the Rev. Paul Tillich, with the above result. Dr. Tillich is at present a professor at the Union Seminary in New York, a refugee from the Nazi terror. The picture was taken while he was lecturing at the Graduate School of Applied Religion in Cincinnati.

is shall be as before', or that 'tomorrow shall be like today.' They strip bare the uncertainty of human life and activity, strike men dumb, prostrate them before God, lead them to penitence." (p. 163).

Incidentally, the book reads aloud quite well. Those who are not too familiar with recent historical criticism will find Burton Scott Easton's book, *What Jesus Taught*, an excellent preparation for Dr. Dibelius' book.

A. T. MOLLEGEN.

THE EARLY EUCHARIST, by Felix L. Cirlot. London: S.P.C.K., 12/6. The early Eucharist bristles with critical and historical problems. The author of this book tackles a thousand of these problems, more or less, and does it with a rare combination of originality and good judgment, historical imagination and sound learning. Proceeding (in the modern way) from the Jewish background, he analyses the New Testament and patristic evidence and works out the problems of Eucharistic origins, the Eucharist as a sacrament and a sacrifice, the *Epiclesis*, the Agape, etc. Everyone knows how the Didache, that second century document which has so much to say, and yet tells so little, about the Eucharist and the Agape, has baffled scholars since its first discovery two generations ago. Messrs. Cabrol and

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Faced with the prospect of war on the continent of Europe, Church leaders have been meeting the last two months in attempts to head off catastrophe. Others are trying to formulate the attitudes they are to take when war comes. The World Alliance for International Friendship Through the Churches, headed by Bishop Oldham of Albany, met in Geneva August 16, and made a plea for a world conference to deal with colonies, economic and financial relations, political and racial problems, and other questions. It was proposed that such a conference be called as the third Hague conference, and that one or two years of preparation for it be begun immediately by all governments. The alliance recognized that a call for such a conference at this time would seem to be utopian, but pointed out that the alternative is general war and chaos.

Previously a board of strategy of 35 ministers and laymen from 11 countries had met in Geneva under the auspices of the provisional committee of the World Council of Churches. Although there were tensions within this group between those who desired changes and adjustments and those who opposed aggression, a memorandum was prepared for the information and guidance of the Churches. It was concluded that justice required orderly change as much as protection against violence and aggression. It was held equally immoral for nations to seek to maintain the status quo out of self-interest or to engage in aggression out of self-interest. "In face of the tendency to absolutize nation or state," the memorandum says, "and to put the loyalty to the state on the same level as that towards God, it is the duty of the Churches to disentangle patriotism and religion and to teach fearlessly that state and nation belong to the sphere of relative, earthly values. God alone is absolute and He alone has a claim to our unconditional loyalty." Bishop Oldham and Georgia Harkness were among the American members of the Board.

In New York a committee headed by the Rev. Elmore M. McKee, rector of St. George's, has issued a call to pacifists and sympathizers to hold a conference on October 9 at the Church of the Incarnation, New York. It will consider the attitude the Church should take in the event of war, and the treatment to be accorded pacifists and conscientious objectors. Bishop Paul Jones, Mr. McKee, the Rev. John Gass, rector of Incarnation, Mrs. Henry Hill Pierce, the Rev.

S. Whitney Hale, rector of the Church of the Advent, Boston, and the Rev. W. Russell Bowie will be among the speakers and discussion leaders.

\* \* \*

#### Fights For the Democratic Way

We picture on our cover this week the Rev. William C. Kernan, youthful rector of Trinity Church, Bayonne, New Jersey, who is a vigorous fighter for the democratic way of life. He has fearlessly opposed Mayor Frank Hague of Jersey City, and his articles about Father Coughlin presenting proof that the radio priest has a direct tie-up with Nazi Germany's propaganda machine, brought to him nationwide recognition. The first of these articles about Father Coughlin appeared in THE WITNESS last spring.

\* \* \*

#### Tucker Calls for Aggressive Campaign

Declaring that the spiritual vitality and moral character of the Church are at stake at the present time, Presiding Bishop Tucker has called upon the clergy to take the lead in raising the spiritual level of the Church through an aggressive fall campaign. In a message sent to the clergy he points to the "challenge of a bewildered and troubled world," and says that it "is only a Church in the lives of whose members the saving power of Christ has been demonstrated that can present Him convincingly to the world as its Saviour." Bishop Tucker places this spiritual objective above what he admits is a serious financial task now before the Church. While the clergy must provide the leadership, the Presiding Bishop holds that they must not let such leadership be a substitute for lay effort. He asks that the laity be enlisted to the fullest possible extent in carrying out the objectives of the fall campaign, and that a well-organized every member canvass be prosecuted in every parish and mission. As an aid in the campaign the National Council has issued a pamphlet entitled "Canvass Essentials," to be used is organizing parish canvasses.

\* \* \*

#### Way to Oppose Coughlin Shown

A Roman Priest speaking at the Williamstown Institute of Human Relations last week explained how the Rev. Charles E. Coughlin, the Roman priest in Detroit, is related to the Roman Church and how opposition to him is to be exerted. The speaker, the Rev. Gregory Feige, formerly a professor of philosophy at Fordham University, New York, pointed out that when Coughlin deals with political and economic matters he is exercising his rights as a citi-

zen, which the bishop under whom he serves could not easily restrict. "I believe," he said, "that decent public opinion rightly presented to his archbishop would naturally have influence. This would have to be done by a representative group of citizens." He indicated that Coughlin had changed his stands from time to time, and that he had the support of his former bishop.

Earlier in the conference the Rev. H. Richard Niebuhr, of the Yale Divinity School, warned against ecclesiastical totalitarianism, and against making a religion out of democracy. Democracy must be based on the rejection of "every human absolutism, whether it be that of an individual, or of a party, or of an institution," he held. "The working principle of keeping relative things relative," he went on, "comports well with the Scriptural faith, in which Christians and Jews alike seek to hold that absolute power belongs only to God, and that none is good save God, and that man runs counter to the constitution of the universe when he concedes absolute power and gives final loyalty to any being less than the Infinite Creator and Lord."

\* \* \*

#### Consecration Functionaries Appointed

Presiding Bishop Tucker will be consecrator, and Bishops Stewart of Chicago and Ivins of Milwaukee co-consecrators at the consecration of the Rev. Edwin J. Randall as suffragan bishop of Chicago. Bishop Stewart will preach. Bishops Wilson of Eau Claire and McElwain of Minnesota will present the bishop-elect,

who will have Dean Gerald G. Moore of Evanston and the Rev. Frank F. Beckerman of the Chicago City Mission as attending presbyters.

\* \* \*

#### New Bishop's House at Roanoke

After the retirement of Bishop Jett the diocesan officials of Southwestern Virginia decided to sell the episcopal residence then in use and to provide new quarters elsewhere. The diocese has now purchased a residence at 636 Avonham Ave., South Roanoke, which will be used by Bishop Phillips.

\* \* \*

#### Diocesan Papers Discuss Problems

The second annual conference of the Association of Church Publications will meet at the College of Preachers in Washington, D. C., September 12 to 14. Discussions in the conference will fall under three heads, with Dean Carl Ackerman of the School of Journalism of Columbia University speaking on the value of news in diocesan papers, Joseph E. Boyle of the National Council staff on the appearance of diocesan papers, and the Rev. Howard Harper, of Waycross, Ga., chairman of the association, on cooperation between diocesan departments.

\* \* \*

#### Deaconess Joins Staff of Training School

Deaconess Lydia Raysam, director of religious education at St. John's Church, Flushing, New York City, has become assistant to the deaconess in charge of the New York Training School for Deaconesses. She



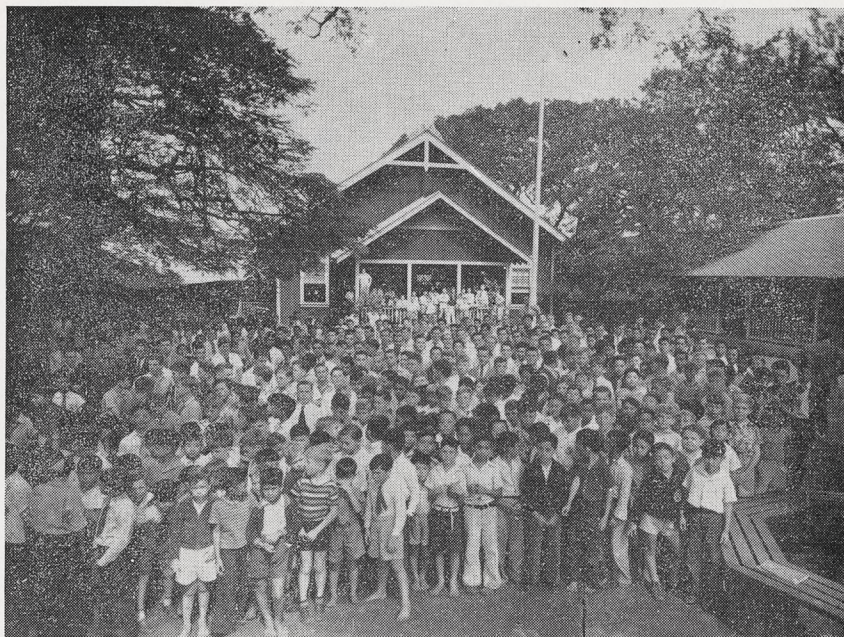
THE RECTORY SCHOOL, POMFRET, CONNECTICUT

will be succeeded at the church by Martha Pray of Amherst, Mass.

\* \* \*

#### Rectory School in Pomfret, Connecticut

Situated at Pomfret in the rolling hills of northeastern Connecticut is the Rectory School where, since 1920, young boys have been prepared for leading secondary schools. Beginning in the rectory of Christ Church, Pomfret, with two boys, one the son of a publisher and educator, the other the son of the rector and former headmaster, Rectory School has grown steadily until several years ago it reached its present and, it is felt, ideal size of fifty-five boarding pupils. In 1937 the Reverend Frank H. Bigelow died and by vote of the board of trustees his son, John B. Bigelow, succeeded him as head master. In the fall of 1938 a new building, the Father Bigelow Memorial Building, was completed. It contains single bedrooms for twenty-eight boys on two floors, suites for members of the faculty, two large common rooms, and an auditorium with a seating capacity of one-hundred and eighty persons. Covered passageways connect this building with the main building and the refectory, so that the boys do not need to go out-of-doors in passing from one place to another when the weather is inclement. The main building houses the administration offices, schoolrooms, arts and crafts rooms, chapel and the infirmary. The refectory has bedrooms for twenty-two boys, a dispensary and individual piano rooms, as well as the school dining-room and kitchen. At the Cedars, the residence of the assistant head master, live a small group of boys and a house master. It is the school's policy to use the gymnasium, situated near the Cedars, only in bad weather and to have the boys engage in outdoor activities at all other times. At Britain House, the home of Mrs. Frank H. Bigelow, the headmistress, and at Craigdarroch, the residence of the head master, groups of boys are fre-



BOYS AT THE IOLANI SCHOOL

quently entertained and their parents are often overnight guests.

A year ago Rectory was honored when a well-known professor of social and political psychology at one of the large universities cited it as an example of "a laboratory of actual experience" in an article about private schools. It was his thesis that in the complicated social world of today the child has, on the one hand, the advantage of modern, efficient educational and recreational facilities which did not exist in other times, but, on the other hand, the disadvantage of not having that personal relationship with his leaders which his parents, brought up in the home circle, enjoyed. "His various needs are divided into pigeon-holes; no place is left for the whole child. This is important, since it is only by a

sharing of experience and knowing other individuals in many relationships that individuality and character can best develop. This difficulty, however, can be adequately met by a small private school of the proper type; for such a school can keep alive the earlier tradition. It can afford a nurture for the child in a form resembling that of the old, unbroken family circle."

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At Rectory the psychologist found that a boy's association with his teachers did not end with his morning classes, but that he shared with them his hobbies and his ideas throughout the day. He observed, for example, that his own son's English teacher was also a leader in sports and in woodcraft, and a "companion in trips of exploration, a coach in dramatic production, a co-worker in photography, and a fellow-resident in the dormitory." Moreover, he noted that the head master and headmistress gave their time not only to administrative duties, but to the diet, physical health and habits of cleanliness of the boys. They also frequently instructed them "with respect to standards, codes of honor, manners, and the meaning of politeness," talked with them about personal problems, sat with them at meals and entertained them in their own homes. "This arrangement, whereby cultivated personalities are daily mingling with the boys in many different capacities and natural environment, is, in my mind, a condition fundamental for education in the deepest and truest sense."

\* \* \*

#### **Iolani School In Hawaii**

Iolani School, although it is on an island in the midst of the Pacific ocean, is one of the most strategic and otherwise important outposts of both the Church and the American nation. In the Hawaiian islands, and especially in Oahu, and in the city of Honolulu, groups of several oriental and polynesian races live together with caucasians in friendly relations and harmony. Members of the rising generation are native born American citizens, and have an active voice in determining policies not only locally, but nationally and internationally. It is a matter of practical wisdom for the nation as well as the Church to see that these keen, active young people are well grounded in American principles and ideals of Christian citizenship.

When Bishop Staley, of the Church of England, came to Hawaii (the Sandwich Islands) he saw at once the importance of Christian training. With the interest of the native royal families and the generous assistance of friends he established Iolani School for boys, shortly followed by the Priory School for girls.

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Throughout its life Iolani has had under its care many boys of strong character and intellectual attainments. Among its former students were boys who grew to be leaders in public life. Dr. Sun Yat Sen, Dr. Wu, leading lawyers and physicians, teachers and business men in the Orient, our west coast and in the islands, laid in Iolani the foundations upon which they later built their careers.

The growth of Iolani has been steady and strong, so that today it lacks room for all who desire to attend. Plans are under way for the

securing of larger grounds and well equipped buildings, where Iolani will be able to widen its work.

\* \* \*

#### **Chicago Settlement Aids Relief Families**

Supplementing inadequate relief allowances, the House of Happiness, on the Chicago southwest side, has devised a plan whereby surplus produce from suburban gardens and truck farms is brought in and distributed to those in need of more fruits and vegetables. The plan grew out of an appeal issued by the settlement center a few weeks ago follow-



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ing a reduction in local relief expenditures. With the help of Mrs. C. Colton Daughaday, president of the diocesan Woman's Auxiliary, and the Rev. Frank H. Millett, rector of Trinity Church, Wheaton, quantities of fresh fruit and vegetables have been obtained from farmers in nearby communities, and shipped into the city by private automobiles.

\* \* \*

#### Now It Is Every Week

We are back on our regular schedule so that from now on you will receive THE WITNESS every week. The first article this week announces the series of articles that are to begin with the issue of September 21st. We call your attention to it, as well as to the order blank to be found on page fifteen.

\* \* \*

#### John Wood Is Married

John Wilson Wood, executive secretary of the National Council foreign missions department, and Regina B. Lustgarten, were married at the Church of the Transfiguration, the Little Church Around the Corner, in New York, on August 19. Miss Lustgarten was for a number of years on the staff of the Hankow, China, mission.

\* \* \*

#### Canal Zone Churchwoman Honored

Mrs. Herbert H. Evans, president of the Panama Canal Zone Woman's Auxiliary, has been awarded the Grenfell Medal by the Royal Horticultural Society of London for her water color paintings of the flowers of Panama. She exhibited the paintings recently in the hall of the society in Westminster.

\* \* \*

#### Church and Dictator Held Compatible

Preaching in Trinity Church, New York, on August 27, the Rev. B. I. Bell of Providence said that the Church judges governments by the extent to which they enable the common man to be adequately cared for, personally decent and happy, and free to serve his God. As long as dictatorships do these things the Church is not opposed to them, and may freely bless them, Mr. Bell held. He pointed out that this country's representative democracy was the most difficult of all forms of government, and one

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that requires great social intelligence and unselfishness, more, in fact, than the Church has ever "found to be in actual existence at any time or in any place." He felt that the low moral tone in America would make the continued maintenance of democracy increasingly difficult. The Church, Bell said, must say to America: "If you really believe that your form of government is to be more satisfactory than a dictatorship or an oligarchy, you will have to make of yourselves a lot better kind of folks than quite plainly you are. Otherwise your system will speedily collapse. Any outsider, any detached insider, and certainly the Church of the living God, knows that the people of this country are corrupted through and through with a 'me for me' philosophy that is flatly incompatible with constitutional democracy. The workers want all they can grab, imitative in that respect of a capitalist class that has long been intent on everything it can get away with and remain within the letter of the law. The dominant thought of each American, with few exceptions, seems to be: 'My prosperity, my ease, my comfort, my job, my family, my security, my future, my destiny!' When the average man is a self-seeking community exploiter—in fact or by desire—the democratic state inevitably becomes itself a mere device for exploitation, a thing to be captured and used by those clever enough to get a hold on it. Political parties in such case become competitive and venal bidders for votes, votes given them in return

for individual or class privileges granted or expected. And no amount of political reform can save such a state, because that and its people are cancerous."

\* \* \*

#### Prayer Book Play Has Premiere

The historical play, "The Great Book," which the Rev. Phillips E. Osgood of Boston has written at the request of Presiding Bishop Tucker to commemorate the 150th anniversary of the adoption of the American Prayer Book, was performed for the first time on August 18 at Evergreen, Colorado. It was presented by members of the Evergreen national conference, and was directed by Canon Winfred Douglas of Evergreen and Denver. The play depicts the part

#### Annual Retreat for College Clergy, Schoolmasters and Others Interested

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Prof. John D. Wild, Harvard  
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Rev. Frederic B. Kellogg, Harvard  
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#### Conferences— Again

Remember some weeks ago we came out so strong for Wellesley Conference? Well, sir, right on top of that we had occasion to visit the now famous Kanuga Lake Conference, and we came away from that Conference all thrilled up. A grand place, and grand people! Then, on top of that, a fellow out Chicago way writes in and throws the Racine Conference in our teeth as topping them all. Shucks! We can't visit them all unless we buy an airplane. We've come to the conclusion that they are all swell places for Episcopal Christians to be in the summer-time, and next year, you all, priests and lay-folk, should take time out to jam our Conferences to capacity. And while you're at them, keep your eye peeled for our exhibit, and if it isn't there, just you ask somebody why.

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which Hebrews, Greeks, Latins, Englishmen and Americans took in the formation of the Prayer Book.

\* \* \*

**Armistice Leaflet Issued**

The Woman's Auxiliary will again sponsor a "Quiet Day for Prayer" throughout the Church on Armistice Day. Prayers for use by all Church people have been prepared and issued in leaflet form.

\* \* \*

**Massachusetts Laymen Plan Campaign**

With two delegates from each parish, laymen of the diocese of Massachusetts will meet for their seventh annual conference in St. Mark's School, Southborough, Mass., September 16 and 17. The conference will make plans for the promotion of the every member canvass, with the Rev. Charles W. Sheerin, vice-president of the National Council, leading the discussions. Bishop Sherrill of Massachusetts will preach at a service on Sunday.

\* \* \*

**Not Birds of a Feather**

A recent story here about Bishop Rowe and Alaska referred to the

Rev. W. M. Partney as the chaplain accompanying the bishop in his trek to the north. The name should have been Partridge. Mr. Partridge says that this was mild compared to the time he was at a meeting with a Salvation Army leader who kept referring to him as "Rev. Pidgeon." After a while Mr. Partridge's patience gave out, and he shouted: "Why not make it Ruffled Grouse for a change? But remember you can't make me Quail!"

\* \* \*

**Bishop Jenkins at School Opening**

A quiet day for the students and faculty of the Church Divinity School of the Pacific, Berkeley, California, was conducted by Bishop Jenkins of Nevada on August 28. The customary quiet day opened the school's 47th academic year.

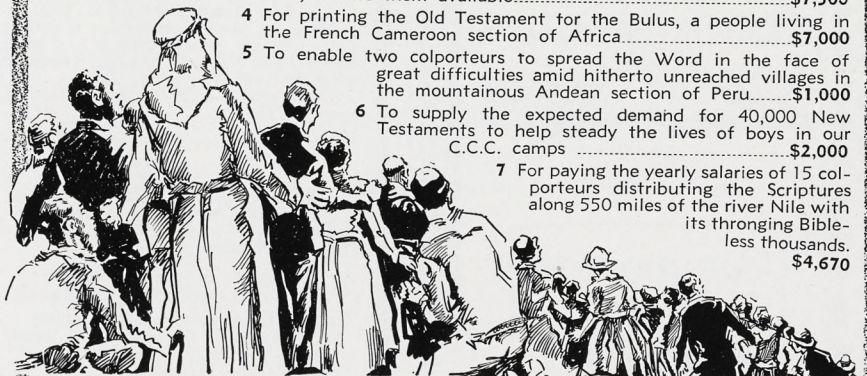
\* \* \*

**The Enjoyment of Laughter**

While travelling across Russia on a train this summer an American tourist had occasion to ask a young Russian factory worker about his attitude toward religion. "Oh," he said, "I go to church every Sunday." The American was duly surprised and inquired of the attitude of the worker's

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My Great Redeemer's Praise!****S**OME portion of the Word of God now appears in more than 1,000 languages and dialects. But a vast field still remains unexplored . . . possibly one thousand more tongues! And too, many languages now have only a small portion of Scripture available in them. The work is only one aspect of this tremendous task.**Here are a few specific needs of the American Bible Society for this coming year:**

- 1 For translating and publishing St. John in Cuyo, the first portion of the Bible ever to appear in this Philippine Islands dialect.....\$400
- 2 To continue the skilled revision of the Old Testament in Cantonese spoken by some thirty million people in South China.....\$1,500
- 3 To provide the difference between the cost of Scripture volumes for the blind and the price at which the Society makes them available.....\$7,500
- 4 For printing the Old Testament for the Bulus, a people living in the French Cameroon section of Africa.....\$7,000
- 5 To enable two colporteurs to spread the Word in the face of great difficulties amid hitherto unreached villages in the mountainous Andean section of Peru.....\$1,000
- 6 To supply the expected demand for 40,000 New Testaments to help steady the lives of boys in our C.C.C. camps .....\$2,000
- 7 For paying the yearly salaries of 15 colporteurs distributing the Scriptures along 550 miles of the river Nile with its thronging Bible-less thousands. ....\$4,670

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W-1

factory superior toward this lapse into obscurantism. "Well," said the young Russian, "my foreman told me that we have complete freedom in the Soviet Union now. 'You can pray,' he said to me, 'and I can laugh'."

\* \* \*

#### Synod to Meet in Albany

Bishop Wilson of Eau Claire will be the speaker at the meeting of the synod of the province of New York and New Jersey, which will be held in Albany October 17 and 18. The speaker at the synod dinner will be Prof. G. R. Elliott of Amherst. Bishop Washburn of Newark is president of the synod. Bishop Wilson will speak on the proposed concordat with the Presbyterian Church in the U.S.A.

\* \* \*

#### Berkeley Appoints English Lecturer

The Berkeley Divinity School announces that its visiting English lecturer this year will be the Rev. Arnold Nash, general secretary of the Church of England Moral Welfare Council. The Moral Welfare Council seeks to coordinate the thought and action of the Church of England in relation to the place of sex, marriage, and the family in the Christian life, and Mr. Nash is the editor of a book entitled "Education for Christian Marriage" which has just come from the Student Christian Movement Press. He is also the honorary secretary of the National Council for Pastoral and Medical Cooper-

ation which, under the chairmanship of the Archbishop of York, seeks to promote cooperation between physicians and the clergy, and a member of the Commission appointed by the Archbishop of Canterbury to follow up the Oxford Conference. Mr. Nash

will arrive in New York on September 18th and remain until Christmas. His wife comes with him. He will lecture at Berkeley on Christian ethics, and while there will be available for a limited number of outside lecturing and preaching engagements.

## Services in Leading Churches

### The Cathedral of St. John the Divine

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Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

### Chapel of the Intercession

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Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

### Chapels of the

#### New York Protestant Episcopal City Mission Society

San Salvatore—(Italian) 359 Broome Street; St. Cyrian's—(Colored) 175 West 63rd Street; St. Martin's—(Colored) Church recently burned. Services held at Ephesus Seventh-Day Adventist Church, Lenox Ave. and 123rd St.

All Sunday Services at 11 A.M.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

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Holy Communion, 11:45 A.M. on Thursdays and Holy Days.

### The Heavenly Rest, New York

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Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

### The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

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

### St. Bartholomew's Church

Park Avenue and 51st Street

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

Sunday Services

8 A.M.—Holy Communion  
11 A.M.—Morning Service and Sermon  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

The Church is open daily for prayer.

### St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon.  
Preacher: Bishop Abbott.  
Holy Communion 12 noon Thursday.

### 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: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

### 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

Very Rev. Austin Pardue, Dean

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

Weekdays: 8, 12:05.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

### 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.; 4:30 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.

### St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

The Rev. Don Frank Fenn, D.D., Rector

Summer Service Schedule

Sundays: 7:30 A.M., Holy Communion; 11:00 A.M., Morning Service and Sermon.

Weekdays: Mondays, Wednesdays, and Saturdays—10:00 A.M. Tuesdays, Thursdays, and Fridays—7:00 A.M. Holy Days—7:00 and 10:00 A.M.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

### St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

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Sunday Services: Mid-June to Mid-Sept.

8:00 A.M., Holy Communion

10:30 A.M., Morning Service and Sermon

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Weekdays: 8, 12 A.M. and 5 P.M.

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## NOTES ON RECENT PUBLICATIONS IN RELIGIOUS FIELD

(Continued from page 8)

Leclercq, e.g., joint editors of the great French Dictionary of Liturgics, give each his own interpretation in the pages of their dictionary, but they flatly contradict each other. Mr. Ciriot gives a new interpretation both of the Didache and of that other important early Christian document, the Apostolic Tradition, and thus constructs a really intelligible account of the Agape, and one that will certainly have to be taken into account by future investigators. This is an example of the sort of work with which the book abounds. Any adequate review could only come from a scholar of equal learning and would require a book rather than a book review. It is, in short, a fine piece of work, and deserves to rank with the best liturgical work being done today by continental scholars; and it is written, moreover, in a clear and vigorous style. We may well be proud that such a book should have come from a priest of our own Church. It marks a long step forward, and inspires the hope that we may at last begin to repair our long neglect of this important field of theological study.

W. P. LADD.

ONE GENERATION AND ANOTHER, by R. R. Wicks. New York: Scribners, \$1.50. The dean of Princeton Chapel has just written an excellent companion volume to his "Reason for Living." Dealing with individual and family problems in a vivid way, chock full of cases and illustrations, it is one of the best popular guides in recent years, whether you are a lone individual, or one of a teeming family.

R. MORTIMER-MADDOX.

A WORKING FAITH FOR THE WORLD, by Hugh Vernon White. New York: Harper, \$2. This is a volume which will interest those who are especially concerned with the modern missionary enterprise. The author, who for many years has served as secretary of the American Board of Commissioners for Foreign Missions, bases his entire philosophy of missionary work both as it relates to the individual and as it relates to the Christian community. The great dominant idea and purpose, according to the author, is "the honoring and the making honorable of human personality. In this we are working with God and lending ourselves to Him as the agents of His will. We do a great disservice to the cause of the Kingdom of God, therefore, when, even by implication, we teach men that they are morally, as well as in other ways, the hapless victims of social circumstance, and that they are to be pitied and not censured for their moral failures."

G. M. DAY.

## CLERGY NOTES

(Continued from page 2)

GREEN, JAMES, formerly curate at Trinity Church, Newport, R. I., is curate at Trinity Church, New York.

GRINT, ALFRED POOLE, formerly at 255 Hope St., Providence, R. I., is at 57 Clinton Ave., Ridgewood, N. J.

HILL, GILBERT K., formerly assistant at Holy Trinity Church, New York, is vicar of St. Stephen's Church, Boston, Mass.

LEWIS, VICTOR G., formerly vicar of Holy Trinity, Gillette, Wyo., is rector of St. James', Dillon, Mont.

MANROSS, WILLIAM W., formerly on the staff of the General Theological Seminary, New York, is residing at 8 Garfield Place, Lynbrook, N. Y. He will give his time to research and writing.

NEWTON, E. ROBERT, is in charge of St. Paul's Church, Southington, Conn.

PARSONS, F. ALAN, formerly rector of the Church of the Ascension, Washington, D.C., is superintendent and rector of the Church Home for Children, Philadelphia, Pa.

PERKINS, KENNETH D., formerly curate at St. Andrew's Cathedral, Honolulu, is vicar of the Church of the Holy Apostles, Hilo, Hawaii.

SAYRE, SAMUEL H., rector of St. John's Church, Bellefonte, Pa., is to be rector of St. Barnabas's Church, Los Angeles, Oct. 15.

SMITH, RICHARD U., is curate at St. Paul's Church, Flint, Mich.

TAYLOR, WILLIAM C., JR., formerly chaplain of St. Dunstan's School, Providence, R. I., is assistant at St. James' Church, Chicago, Ill.

TRAGITT, HORATIO N., JR., formerly vicar of St. Jude's, Burbank, Calif., is rector of All Saints' Church, Minot, N. Dak.

UNDERWOOD, E. FREDERIC, assistant at St. Bartholomew's Church, New York, was awarded the degree of doctor of philosophy by the University of Pittsburgh on Aug. 25.

WELLER, HEBER W., is rector of Grace Memorial Church, Hammond, La.

WHITE, HOWARD D., has resigned as rector of St. Mary's Church, Eugene, Ore.

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