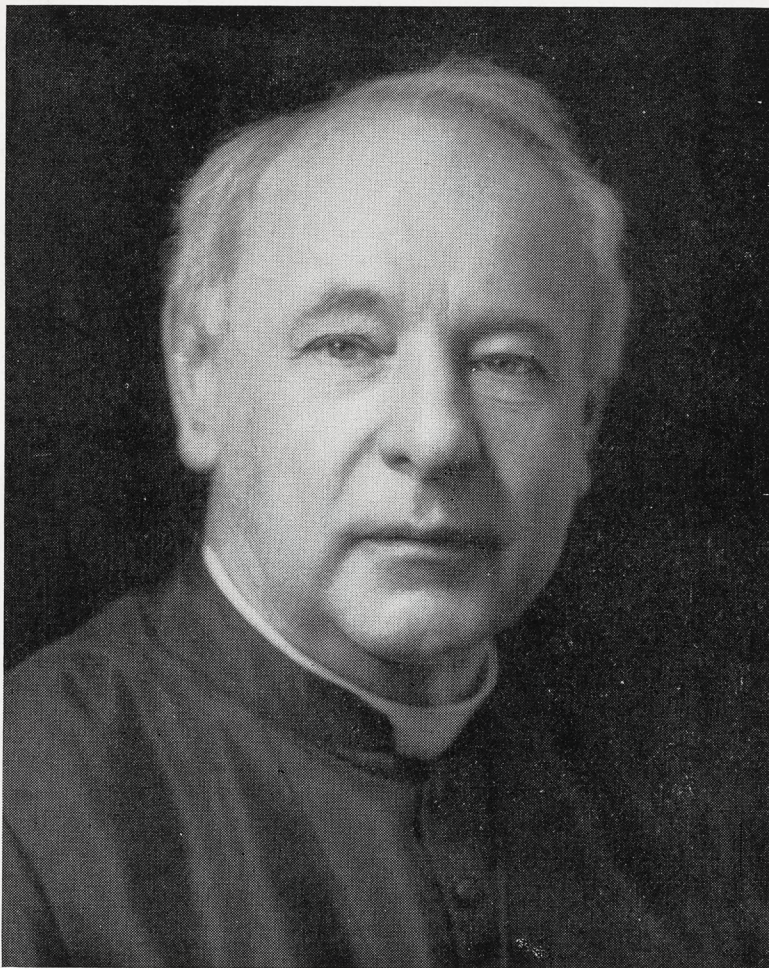


January 25, 1940
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THE WITNESS



EDWARD H. SCHLUETER
Vicar of St. Luke's, Trinity Parish, New York

CHRIST CAME TO KUSATSU

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CLERGY NOTES

ADAMS, HAROLD B., formerly rector of Christ Church, Meadville, Pa., has accepted the rectorship of St. John's, Mount Pleasant, Michigan.

BLANDY, GRAY M., formerly of the staff of Christ Church, Cambridge, Mass., has accepted the rectorship of St. John's, Troy, N. Y.

BRIDGES, THOMAS, is filling temporarily a place on the staff of the Cathedral of St. Paul's, Boston, left vacant when a staff member accepted a call to a parish.

CHARLTON, WILLIAM C., rector for twenty-one years of the Redeemer, Astoria, Long Island, died on January 9th in his 71st year.

DRAKE, ADDIS, formerly vicar of Trinity Church, Fillmore, Calif., has accepted the rectorship of the Good Shepherd, Los Angeles.

GRISWOLD, ROBERT M. C., on the staff of Calvary Church, Pittsburgh, was ordained priest on January 7th by Bishop Mann.

KEY, ROBERT, formerly vicar of All Saints', Brawley, Calif., is now a curate at St. Paul's Cathedral, Los Angeles.

SEYMOUR, CHARLES B. JR., formerly rector of Holy Trinity, Memphis, Tennessee, is now the assistant rector of Trinity, Columbia, S. C. Address: Nadia Apts., Henderson, Columbia, S. C.

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HE MUST COME FIRST

By

BISHOP JOHNSON

IT IS AN age in which men endeavor to solve the mystery of a diversified creation in terms of some fractional aspect of the whole. One man strives to estimate personality in terms of mathematics or to think of human relations as a problem in a chemical laboratory. Another enthusiast believes that a new political system will transform human nature into a fraternal brotherhood in which human needs will be adjusted to human wants in such fashion that everyone will have an equal share in the good things of life.

St. Paul rightly asserts that unless men are rooted and grounded in love, they will be unable even to comprehend the dimensional attributes of human brotherhood.

In order to have any decent social status, either in the family or in the nation, we must have individuals who love one another, and no political system will inspire men otherwise.

There are just two agents which control human action,—force and love. The experiment of making men good by law has always been a dismal failure. There is no inspiration in a legislature, a court room or dictatorship. You can no more make men good by force in a nation than parents can do it in a family. Unless Christ dwells in our hearts, there is no other motive which men have discovered that can cause them to love one another.

All that force can do is to control our material resources and when legal methods have done their best, men will still hate and exploit one another. It is merely a question as to which group is in the saddle that determines which group will have the cake.

Those who govern by force are the victims of forces which they cannot control and the result is that they destroy all those who presume to dif-

fer from the powers that be. Force seeks to achieve a material end, but we cannot serve God and Mammon, so Mammon rejects God and scorns Christ as a source of love.

There were two sermons on the Mount—The one in which the Master said “seek ye the Kingdom of God and His Righteousness and all material needs shall be added unto you.” In other words, the desire for righteousness must precede material abundance.

The other sermon was when the Devil took the Master to a high mountain and showed Him all the Kingdoms of the world and said, “All these things will I give you if you will fall down and worship me.” Which is exactly the appeal that the dictators make. If men will fall down and worship them—all these things will be added unto them.

IT IS a question of which comes first, the hunger for righteousness or the devotion to an egotist, who promises men all these things. What is the result of this substitution of one Master for the other?

The nations are using the Children's bread to make armaments and the result will be undernourished children growing up in an unusual atmosphere of poverty and crime. The result will be that the next generation will have to pay the debts which we shall bequeath them, as well as pay their own bills.

It is the inevitable result of the apostasy which has rejected God and elevated a mere man to His throne.

What can we do about it? The answer is that we must seek the Kingdom of God and His righteousness and so put first things first in our lives. We can do this confident that in the end we can give thanks to God who giveth us the

victory. Like St. Paul, when deserted by his associates and awaiting his execution, we should say, "I have fought a good fight; I have finished my course; I have kept the faith." Also, "If we suffer, we shall also reign with Him; if we deny Him, He also will deny us."

St. Paul warned us that in the last days perilous times shall come. "Men shall be without natural affection, truce breakers fierce, despisers of those who are good; having a form of godliness but denying the power thereof."

The Church has the only answer—"Lift up your hearts unto the Lord, for the Lord God dwelleth on high." The alternative is found in the statement of Daniel, to the King, "The God in whose hands thy breath is and in whose hands are all thy ways, thou hast not glorified."

It is God's world and not ours and either He must come first, or the result is chaos. If we are to avoid the deluge, we must put first things first in our lives. "Thou shalt love the Lord thy God and thou shalt love thy neighbor."

CHRIST CAME TO KUSATSU

By

A. B. PARSON

Associate Secretary, Department of Foreign Missions

LAST spring I made a memorable visit to Kusatsu. Come with me to this lovely mountain village in northern Japan. You will see such sheer courage and indomitable faith as you never knew existed in human hearts. And if you are capable of being touched with emotion you can never be the same person again.

The train from Tokyo going north in six hours lands you at Karuizawa, that lonely mountain resort, known all over the Far East. From there you journey by a near-toy train that twists its laborious way up-up-up six hours more through glorious volcanic mountains until you reach the village of Kusatsu, forty-five hundred feet above sea level.

Once this was a cursed place of doom. Many afflicted people sought out its hot sulphur springs for their curative effect on their leprosy or other fearful skin and blood diseases. Like other nations the Japanese said to lepers "Unclean! Unclean!" In the loneliness of exile and in forgotten degradation they went away from family and friends to await the only merciful experience of their lot—death. Many found but a temporary relief and in reckless despair gave themselves up to debauchery in order to forget. They sought oblivion

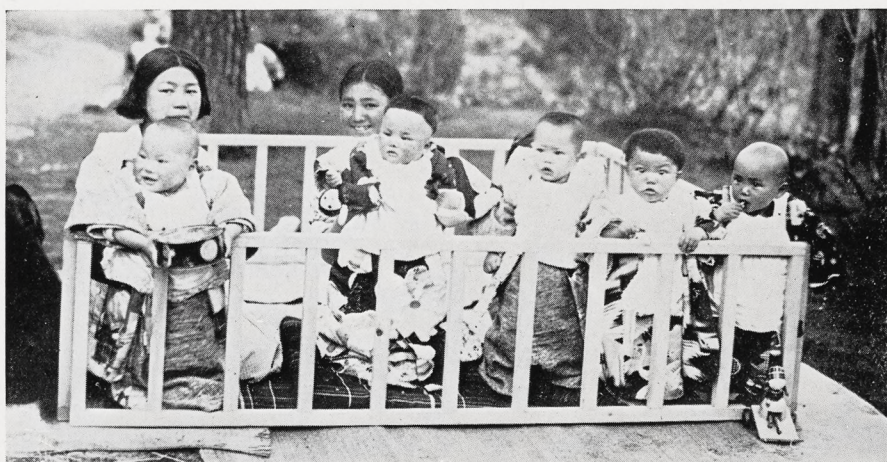
in the credo of the lost: "Let us eat, drink and be merry for tomorrow we die."

Then Christ came to Kusatsu. And ever since the whole region has been illumined with a never-dying light. Gone is the leper's fatalistic desperation. A valley formerly called by the Japanese name for Hell, where dead and dying were once thrown to their doom, became "The Garden of Prayer." Bishop McKim once said: "Kusatsu was like a place of perdition. It is now a Paradise."

He did not mean that the millenium had come to these poor folk. Still they suffer bitterly and die a lingering death. Still some of their children become tainted (although many boys and girls of leper parents are free from any contamination). Still many of the lepers become blind. But the spirit of these patient sufferers is now unconquerable. One saintly leper peasant says: "If He heals me I will give thanks; if He takes me I will give thanks."

The all-Father has wrapped these outcasts in the comforting Presence of His love. That is because the Divine Good News is there to stay.

THE present development of a Christian community at Kusatsu is the result of a succession of self-forgotten apos-



HEALTHY BABIES OF LEPER PARENTS

tles of the Great Physician—mostly from England; and many Japanese also. They brought to the outcasts the warm friendship of those who are closer than brothers. Notable in particular was a sainted English lady of cultured family whose father was a well known officer in the Indian Mutiny: Mary Cornwall-Legh, affluent and refined, once described as “the quietest person in the Japanese Empire”; (which is saying a good deal in view of the gracious reticence of this lovable people). Miss Cornwall-Legh had been touched by the story of Father Damien, apostle to the lepers in Hawaii; and passing through Japan on a pleasure tour of the world saw the plight of these doomed leper outcasts. She went to Kusatsu to “mother the village” and to bring some cheer to those living in the shadows of unrelieved hopelessness. “There was not a darker spot on the earth,” one witness said.

This frail gentle soul brought gifts of organization, as well as tender love. She went for a visit: she remained for the rest of her active life. Through the course of years there has grown up a Christian community, with buildings erected by funds secured by this ingenious and masterful leader. Members of the Imperial House of Japan have been regular and generous contributors. Many American friends have assisted giving through the Church or directly to Miss Cornwall-Legh. The American Mission to Lepers has been a never failing friend. The whole settlement bears the name of the apostle Barnabas, Son of Consolation. There are the simple church, where Christians worship; the homes for men, for women, for couples; the kindergarten, the day school, the home for well children and their school; the hospital and dispensary where through expert medical treatment the disease is arrested if not indeed in some cases cured.

In Miss Cornwall-Legh's place Miss Kathleen M. Shepherd is now in charge, carrying on in the quiet effectiveness that is the tradition of this “Leper Land, the Land of Joy” as the founder called it.

Think of the daring of such use of words!

THERE is in the minds of all friends of the leper the hope that the disease will be entirely eradicated some day. But that is far in the distant future. Meantime the government has plans for a comprehensive program of isolation of all lepers and their hospitalization and attempted cure for the thousands of lepers in the Empire. Eventually the government leprosarium at Kusatsu will supplant the St. Barnabas community. A clergyman of the Japanese Church will be

chaplain to Christian lepers. A new Church has been erected as a memorial to Miss Cornwall-Legh (now living in retirement in Southern Japan), where the lepers worship our Heavenly Father and find their joy even in the midst of their afflicted life in the Eternal Gospel of the Son of God, the Divine Friend of the Leper. It was His comfort that brought hope two thousand years ago to a leper whom He touched when He said: . . .

“ . . be thou clean.”

The snowy mountains of Western Japan centering about the lava beds of Mt. Asama compel one to lift his eyes to the Creative Spirit who wills healing and good-will to the least of His children. The simple village nestling in the shadow of these mighty peaks is the scene of the manifestation of the power of the Creator in the lives of men. That is the continuing influence of this Risen Saviour.

“What is the love of God like,” someone once asked a leper child at Kusatsu . . . Unhesitatingly came the reply:

“Miss Cornwall-Legh”—

So I give to American Christians, especially members of our Episcopal Church, this glimpse into the heart of one of earth's saddest pictures. But this is a sadness that has been turned to joy. No longer are these our brothers of another race the condemned victims of diseased exile; whose only hope was the release of death. They are new creatures in the Christ who came to Kusatsu.

Talking It Over

By

WILLIAM B. SPOFFORD

THERE are often hidden motives behind actions we find reported in the press, particularly in election years. Thus a person usually well informed told me the other day that the real reason for the burst of activity on the part of federal agents in getting after Nazis, Communists and the Christian Front, is to build up the New Deal as sleuths to offset the glamour of Tom Dewey, a possible Republican candidate. . . . The judicial and calm report of the Dies Committee also came as a surprise to some people. The story behind this is that Dies prepared a characteristically militant report, asking for a new bunch of money in order to track down “atheists” in a holy crusade. The liberals on the committee, headed by Churchman H. Jerry Voorhis, refused to sign it however and it was necessary, so Dies thought, to have a unanimous report. The report, as pre-

sented to Congress, was therefore written by the liberals. If you want to know what Dies thinks you must find some way to get your hands on his original report. One thing is quite certain, if the committee gets a new appropriation, which is likely, and Dies remains as chairman, also likely, you will continue to see American citizens tried in newspaper headlines, with no chance to defend themselves, as during the past two years of the committee's activities.

DEVERE ALLEN, director of No-Frontier News Service, has spent the past months in European capitols. I wish that those who objected so strenuously to my analysis of the European situation that appeared in this column the middle of last November, would read his article in the *Christian Century* for January 17th. He states, as I pointed out two months before, that the real rulers of France and England are those who are "afraid of a really democratic regime in central Europe . . . those who sold Hitler munitions, who extended him credits, who backed Dollfuss in Austria because he threw out the Social Democrats, who wanted no laboratories of successful non-capitalist economics in the heart of the Continent, who didn't like Hitler but liked him better than Labor Parties, peace organizations, socialized industry and anti-imperialist propaganda; they would turn with fury on a really democratic Germany; they hope fervently that Hitler will be supplanted by a government owing its strength to monarchistic, army, junker, or at least industrialist forces." Allen goes on to say: "The idea is that the Allies, which broke the Hapsburg rule before, will at the end of this war put it back in power." And again: "If Germany collapses, with the Tories in power in Britain and the Daladier dictatorship still on top in France, no democratic reorganization of German life will be permitted." It is possible, of course, to say that Allen is as wrong the middle of January as I was the middle of November, but don't come to that conclusion without first reading his article. It is also possible that we are both right, and if so you ought to know it because it is going to make a great difference to your life and that of your children.

LET ME PUT IN a couple of plugs (newspaper lingo for free ads). My friend, Gardiner M. Day, rector at Wilkes-Barre, Pa., lectured last summer at a Conference of the Companions of the Holy Cross on "Social Theory in the Protestant Episcopal Church." It went over so well that there was a demand that it be published. It now

appears in a neat pamphlet which can be bought from the Little Rhody Press, 125 Charles Street, Providence, for 10c. It is a grand job and you ought to read it. The other boost is for the series of articles we are to run during Lent called "Biography of the Church." Eminent Churchmen, announced on page fifteen, are to present the story of the Church in America through the lives of seven great Bishops. The first article appears in the February 7th issue and is written by Dr. Muller of the Cambridge Seminary on Bishop Samuel Seabury. It is our hope that many parishes will wish to use this series in Lenten discussion groups. If so orders must reach our Chicago office not later than February 3rd.

Let's Know

By

BISHOP WILSON

QUESTIONS

ONE of our readers sends in a question regarding the Marriage service. Why does the bridegroom say "I plight thee my troth" and the bride says "I give thee my troth."

First of all, about that word "troth." Young people who are not familiar with the service are very likely to say "truth"—which makes no sense and indicates that they have little idea of what they are doing. The word "troth" means allegiance or fidelity—and that does make some sense. The word "plight" means pledge. The bridegroom says "I pledge thee my allegiance." The older form has been retained because it has a better liturgical cadence.

The difference between "plight" and "give" is simply that the bridegroom takes the initiative. He pledges his allegiance and the bride responds by giving hers in return. They both do the same thing and the difference is not very important.

It is interesting to note that in the old days, five or six centuries ago, the bride also promised "to be buxom to thee till death do us part." Originally this word "buxom" meant pliant, tractable, compliant. Words often acquire new meanings in the course of time and this one came to signify healthy or comely as we use it now. A long time ago it was replaced in the Marriage service by the promise "to obey." That also came to acquire a meaning which was never intended in the first place—namely some sort of inferior servitude. It has now been dropped entirely in deference to the sensibilities of the bride.

Another letter came recently asking about the round collar worn by the clergy. Our correspondent had been told that it was a Roman garment adopted by the clergy of our Church—and therefore open to suspicion. The collar itself is purely incidental. The important feature of the street dress of a priest is the high-cut vest. It is simply an abbreviated cassock. In early times the cassock was a working garment for all kinds of people. Fashions changed but the clergy retained the cassock partly because of its simplicity and partly as a symbol of the fact that the ministry of the Church does not change. So the cassock remains as the basic vestment for those who officiate at public worship and in a shortened, more convenient form as the ordinary dress of the clergy. The round collar finishes off the cassock-vest. It is probably derived from the starched ruff of Elizabethan days. It belongs to us in the Episcopal Church as much as it does to anybody.

Here is an interesting thing about vestments. Some of the faithful shrink a little from eucharistic vestments (the alb and chasuble) because they consider them a wee bit Romanish, preferring the simpler surplice. Truth is that the alb, chasuble and cope are very ancient vestments, dating far back in early Christian times. The surplice, on the other hand, was a medieval invention developed under Roman auspices and quite unknown in the Eastern Church. It appeared in France and Italy in the eleventh and twelfth centuries and finally received official approval about a hundred years later. The only one of our vestments which could be called distinctively Roman is the surplice—and a very good vestment it is.

Superiority

By

WILLIAM PAYNE

Rector at Porterville, California

"GIVE Yourself a Pat on the Back" is the opening line of a song quite popular a few years ago. A refrain more appropriate for me would have been: "Give Yourself a Box on the Ears" when, recently, in a very casual way, my inflated ego was pricked.

It happened this way. I was waiting for a train, running half an hour or more behind schedule, at a railway station in one of the fruit growing areas in central California. Transients of the laboring class had preempted all the seating accommodation. They were to join the train and be deposited

in small groups at points adjacent to the orchards and vineyards to which they had been assigned.

As I surveyed that strange motley of humanity: Chinese, Japanese, Mexicans, East Indians and others my thoughts ran somewhat in this fashion: "I am thankful for having been born of a superior race"—How like the haughty Pharisee in the temple! "These simple folk," I reflected, "are of inferior intelligence, moreover, they do not look overclean. I wonder how soon their progeny will be inside our American Melting Pot, or whether perchance the Melting Pot itself is not already becoming a different kind of national receptacle to that which we have been accustomed to visualize."

Then my interest became centered on one member of the group: a brown man wearing a turban and reading a book. My curiosity got the better of me. What was the nature of the book he was interested in? Pacing the floor at the rear of the bench he occupied and glancing over his shoulder I saw that the book was in English and retracing my steps, sentry-like, I caught the name at the top of the page—"love!"

What could the brown-faced man from India, in the company of such a group, be doing with a book written in English? He was seated with those "lesser breeds without the law." What could he find to interest him in American romance? He could have no understanding with us Americans in that connection. Was not child-marriage the custom in his country?

So becoming more inquisitive and stepping around to the front of the bench he occupied I confronted the stranger: "I see you are reading a book in English," was my introduction to the turbaned man, and conscious of my superiority: "I notice that its title is love. Tell me, I am curious to know, what appeal has our American ideas on love-making for you?"

A friendly, refined face looked up at me. In a soft, cultured voice he replied: "I am reading the Essay on Love by Ralph Waldo Emerson. I like Emerson," he continued, "because I find a subtle affinity to our best Indian writers, more so than in any other of your American authors."

You could have knocked me down with a feather! I shall never quite forgive myself for harboring a presumption that aliens of another race and color who come to our shores and make an honest living by cultivating our orchards and harvesting our crops may not be gentlemen of high culture, and, it may be, sensitive souls familiar with a spiritual stratosphere into which many of us who treat them with scant courtesy may never have soared.

A NEW BOOK ON MYSTICISM WRITTEN BY RUFUS M. JONES

The Flowering of Mysticism, by Rufus M. Jones. Published by Macmillan, 1939. 263 pages and index. \$2.50.

Dr. Jones in his Prologue tells us that in 1886 he first became interested in "Friends of God," a mystical movement that occurred in the Rhine Valley during the fourteenth century, and that ever since he has been studying it as time and other duties permitted. This book is the result.

It seems to this reviewer that there are three principal things to be said about the book. (1) This movement of "The Friends of God" is an important one, illustrative of great spiritual achievements in times of terrible calamity. Everybody would be the better for knowing about it. Dr. Jones has given us admirable studies of the chief figures,—Eckhart, Tauler, Merswin, Suso, Ruysbroeck, Groot. This makes the book of value to the general student of Christianity. Also, it contains what is, so far as I know, the best discussion in English of various mooted points—such as, for instance, the amount of Tauler material that can really be ascribed to Tauler, the probable origin of "The Imitation of Christ," the identity of "The Friend of God from Oberland" in the Rulman Merswin literature. Hence it is a valuable help to the serious student of the mystical writings of the fourteenth and early fifteenth century.

(2) It contains some very useful discussions of the great figures in the history of Christian mysticism, of their speculative systems, of what essentially they were trying to say and to do. But this material is scattered through various chapters. There is a good deal of unnecessary repetition. I do not think that in this respect he has given us any help beyond that of his earlier books. (3) There are some passages dealing with the author's own convictions about the inner life, and a good many admirable quotations from the men he is studying, which are very illuminating to a person interested in the inner life and very helpful to one's own efforts in that direction. This element in the book would constitute a valuable addition to anyone's devotional library.

All in all, it is a hard book to evaluate. The extraneous elements detract from its value as a thoroughgoing study of one particular historical movement. On the other hand, the detailed investigation of disputed points detract from its value to the general reader who wants an introduction to the spiritual message of the "Friends of God."



HOWARD R. BRINKER
Consecrated Bishop of Nebraska

Throughout this book, as in his earlier ones, Dr. Jones is at pains to establish his conviction that mysticism is not tied up to any one system of philosophy (Oriental or Neoplatonic) and that it is not a matter of trance or emotional upset, but that it is "an immediate, intuitive, experiential knowledge of God, or one may say it is consciousness of a Beyond, or of transcendent Reality, or of Divine Presence." (p. 251) Hence, not only St. Augustine and Meister Eckhart can be numbered among the mystics, but even St. Thomas Aquinas; of whom Dr. Jones tells the story, "About two years before his death (after a remarkable experience) he put aside his pen and inkhorn and never wrote another word on his unfinished *Summa*. When he was urged to finish this greatest work of his life, he replied, 'I have seen that which makes all that I have written and taught look small to me.'"

A. C. ZABRISKIE.

The Moral Philosophy of Santayana, by Milton Karl Munitz. Columbia University Press. \$1.75.

One of the most penetrating of contemporary philosophers is George Santayana. In this little volume, Dr. Munitz has selected those aspects of his thought which deal with moral philosophy, showing how it plays a central role in Santayana's thought. Dr. Munitz discovers something here which is not made explicit by the philosopher himself: there is a dualism of Greek paganism and Buddhist-Christian contemplation in his ethics. On the one hand, he is a naturalist seeking the life of reason; on the other, he is a disillusioned quietist. So life is a combination of optimistic

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Racial segregation within the Church was disapproved by the joint commission on Negro work, meeting in Raleigh, North Carolina, January 10th.

Embodied in a resolution to be submitted to the General Convention at its triennial meeting next October in Kansas City, the disapproval was directed against a petition adopted last November by the bishops of 15 Southeastern dioceses.

The petition, also due to come before the General Convention, favors establishment of a Racial Episcopal Jurisdiction to administer the religious affairs of all Negro Episcopalians in the nation. A Negro bishop would be in charge.

Bishop Edwin A. Penick of the diocese of North Carolina, a member of the commission, said the petition was opposed incidentally because of its "impracticality," but principally because, "from our point of view, a line of separation between the races is undesirable. We believe in one church for all races."

He added, also, that the Southeastern bishops, in their "ill considered" plan, had failed to provide any means of financing a separate jurisdiction for Negroes and had overlooked the difficulty of one bishop's attending so widely scattered a population.

Members of the commission attending this meeting were, in addition to Bishop Penick, Bishop Stewart of Chicago; Bishop Scarlett of Missouri; Bishop Demby, the only American Negro Bishop; Archdeacon Harris of Norfolk, Va., a Negro priest; the Rev. E. H. Oxley, Negro priest of Cincinnati; the Rev. George M. Plaskett, Negro priest of Newark; Lieutenant L. A. Oxley, Negro layman of Washington, D. C.; Mr. Warren Kearny, white layman of New Orleans. The commission also approved the proposal for a \$125,000 program to modernize St. Agnes Hospital, Raleigh, which is connected with St. Augustine's College, an institution of the American Church Institute for Negroes.

* * *

Lenten Speakers in Chicago

The Church Club of Chicago opens its 44th annual series of Lenten noon-day meetings on Ash Wednesday, February 7th. The preachers this year are to be Bishop Hobson of Southern Ohio; the Rev. Donald H. Wattley of New Orleans; the Rev. E. Frank Salmon of Philadelphia (who made the headlines recently by saying that parsons should cut out

all preaching); the Rev. Charles W. Sheerin, vice-president of the National Council; Dean R. F. Philbrook of Davenport, Iowa; Dean Austin Pardue of Buffalo; with the series ending as usual during Holy Week with sermons by Bishop Stewart of Chicago.

* * *

Churchwoman Elected Head of Missions Council

Mrs. Augustus Trowbridge, New York Churchwoman, was elected president of the National Council of Women for Home Missions, meeting in Indianapolis, January 16th. The Council represents missions boards of several Protestant Churches, in both the United States and Canada.

* * *

Many Friends Greet Vicar

A great party was held earlier in the month for the Rev. E. H. Schluter, for thirty years the beloved vicar of St. Luke's Chapel, Trinity Parish, New York. They made a full day of it on the 15th, with a sung Eucharist in the morning, a luncheon following and a parish party in the evening, all very genial and gay as are most things at St. Luke's. A late picture of the vicar appears on the cover this week.

* * *

Church Leaders Oppose Defense Program

The President's request to Congress for record peace-time armament appropriations was attacked at a meeting of the War Resisters League, meeting this month in New York. Spokesmen declared that it was out of harmony with the Christmas message which the President himself addressed to the Pope, the president of the Federal Council of Churches and the head of the Jewish Theological Seminary.

* * *

Mrs. Roosevelt Speaks on Religion

Mrs. Roosevelt was the headliner at a conference held in Washington by the institute of human relations on January 19th. Her subject was the contributions which the religious forces of the nation can make to the promotion of world peace.

* * *

North Carolina Churches Meet

Bishop Penick, of North Carolina, spoke on the Churches in Action at the annual convocation of churches, held in Greensboro, January 16-18. Many Episcopal clergymen attended.

* * *

Younger Clergy Meet in Ohio

The younger clergy of Ohio, twenty in all, held a conference at Kenyon College, Gambier, on January 9-11. It is a sort of College

Off-Moments



It isn't that he hasn't a car but he likes to pedal about Trenton for exercise. It is Canon Robert Smith who is doing a grand job as the head of the social service work of the diocese of New Jersey.

of Preachers idea, with professors at Bexley and Kenyon, and also Bishop Tucker, acting as the leaders.

* * *

Spanish Refugee Meeting in Cincinnati

A fund for Spanish Refugees, raised by a Cincinnati committee headed by Mrs. Joseph Fletcher, was dedicated to the memory of the Rev. Frank Nelson, at a meeting held on January 14th. The speakers were Bishop Hobson and Miss Marcia Spofford of Antioch College, who visited Spanish camps in France this past summer.

* * *

Bishop Wilson Addresses Clericus

Bishop Wilson of Eau Claire addressed the clericus of St. Paul and Minneapolis on Monday last.

* * *

Quiet Day For Laymen

Bishop Ingley of Colorado is having a quiet day next week with the sign up; "For Laymen Only." It is to be a day of preparation for Lent.

* * *

Must Be A Lot Of Fun

Hymns sung to the accompaniment of an accordion at services held in a cellar are indications of

the pioneer character of a mission being organized at Avenal, California. It is a boom town where a high grade of petroleum was discovered a few years ago.

* * *

Conference on the Ministry

The annual conference on the ministry was held, as usual, at St. Paul's School, Concord, N. H., meeting January 5-7, with 63 men attending. Most of the men were from twelve colleges that were represented. The speakers were Bishop Dallas of New Hampshire; Rev. A. L. Kinsolving; Rev. A. Grant Noble; Rev. Jesse Trotter; Rev. Truman Heminway; Rev. Meredith Wood; Rev. Clifford G. Twombly; Rev. C. Leslie Glenn; Rev. Frederic B. Kellogg.

* * *

Emery Fund Reaches Hundred Thousand

The Emery Fund of the Auxiliary, used for expenses of missionaries on furlough and volunteers in training for missions, has reached \$100,000, according to an announcement by Miss Grace Lindley, executive secretary.

* * *

Consecrate Bishop of Nebraska Today

The Rev. Howard R. Brinker, former rector of St. Bartholomew's, Chicago, is being consecrated Bishop of Nebraska today, January 25th, at Trinity Cathedral, Omaha. Presiding Bishop Tucker is the consecrator, with Retired-Bishop Shayler of Nebraska and Bishop Beecher of Western Nebraska the co-consecrators.

* * *

To Study Needs of Boston Seamen

Harry J. Pearson, director of the welfare department of the Seamen's Church Institute, New York, is making a three months survey of the needs of seamen in Boston, with the objective of finding how the Sailors' Haven, Church institution, may more effectively serve the men.

* * *

Boston Chimes in the Antarctic

Admiral Byrd and his men listen to the chimes of the Church of the Advent, Boston, as they huddle around the old potbellied stove in the Antarctic. The director of a Boston radio station sent to the Admiral, whose own home is near the Advent, the record which played the chimes on Christmas Eve.

* * *

Dean Sturges Dies

The whole Church has lost an outstanding leader in the death on January 9th of Dean Philemon Sturges, for the past thirteen years the dean of the Cathedral of St. Paul, Boston.

During his ministry at the Cathedral he transformed it from a parish church to its secure establishment as the spiritual center of the diocese. He was a preacher and executive of distinction and a personality of great attractiveness, enjoying wide popularity both inside and outside Church circles. He had been ill for several weeks with a heart ailment.

* * *

The Oldhams Have a Party

Bishop and Mrs. Oldham of Albany had a tea party on the 13th, the occasion being their twenty-fifth wedding anniversary. Lots of people were there, four hundred in fact, including Governor and Mrs. Lehman, a flock of judges and state officials, to say nothing of scores of parsons.

* * *

Convocation of Church in Mexico

Mexico is the only mission field of the American Church in which the annual convocation is carried on entirely by native born clergy and officers. It was held January 12-14 in the Cathedral of San Jose de Gracia, Mexico City. The United Thank Offering was presented by the women at a service when the sermon was preached by the Rev. Jose A. Carrion, on the clergy staff of the district for forty years.

* * *

Chaplain at Veterans' Hospital

The Rev. Westwell Greenwood, formerly of the staff of Trinity Chapel, New York, is the chaplain for our Church at the Veterans' Hospital, Oteen, N. C., and the Western North Carolina State Hospital at Black Mountain. He asks that clergy let him know of patients or staff members at either institution who are Episcopalians in order that service may be rendered in the name of the Church.

* * *

Wants Support for the Concordat

The vestry of the Church of the Holy Apostles, New York, unanimously passed the other day a resolution offered by Mr. Oscar W. Ehrhorn, warden, calling upon the convention of the diocese of New York to elect delegates to the General Convention "who will give sympathetic consideration to the proposed union of the Presbyterian and Episcopal Churches." The Bishop of the diocese strongly opposes the concordat.

* * *

Bishop's Son Dies of Monoxide Gas

Philip Reinheimer, 17 years, youngest son of Bishop and Mrs. Bartel H. Reinheimer, died of monoxide gas poison Sunday afternoon, January 14th. He was found unconscious in

MANY THANKS

The following note has been received from Dr. Christian F. Reisner, pastor of Broadway Temple (Methodist), New York:

"I have been receiving THE WITNESS and want to congratulate you on its newness and the attractive way in which articles are presented. I wish more of our churches had as wide awake and as inspiring a periodical. May God bless you in your work."

If you agree with Dr. Reisner won't you act on one or more of the suggestions sent to subscribers last week—subscribe for friends, either Episcopalians or non-Episcopalians. May we also call your attention to the announcement of the Lenten Features, to be found on page fifteen, and also to the message presented on the back page of this number. Church Press Week ended January 21 but there is still time for you to help before we make announcement of the results.

the garage by the Bishop and Mrs. Reinheimer when they returned from an engagement. All medical assistance failed. He was an ardent radio fan and had his log book in his lap when found by his father and mother.

* * *

South Dakota Churchman Dies

Mr. Harry F. Brownell, leading layman of Calvary Cathedral, Sioux Falls, S. D., died on January 7th. He held many positions in the church and was also prominent in business and governmental circles.

* * *

Bishop Clingman Addresses Laymen's League

Bishop Clingman of Kentucky addressed the annual dinner of the Laymen's League of Tennessee, meeting in Nashville, January 24th. The meeting was held in connection with the diocesan convention.

* * *

Bishop Quin Leads Conference in North Carolina

Bishop Quin of Texas was the leader at a conference of lay workers and younger clergy, held in Raleigh, N. C., January 10-11.

* * *

Conscientious Objectors in England

Up to the middle of November 2,143 men had appeared before tribunals in England as conscientious objectors to war. Two hundred ninety-nine were registered unconditionally; 935 were registered on condition that they do civil work for

the nation; 509 were assigned to non-combatant duties with the armed forces while 400 were removed from the conscientious objectors' register.

* * *

Getting Students Out to Church

Representatives of four colleges in Nashville, Tennessee, Vanderbilt, Peabody, Scarritt and Ward-Belmont, set aside January 14th as Join-the-Church-Day for the students of these institutions. Literature urged the youngsters to ally themselves with the church of their choice in the city.

* * *

Report of Church Building Fund

The Church Building Fund made gifts of \$23,541 in 1939 and loans of \$60,702. There were 36 gifts made in 29 dioceses and missionary districts, and seven loans were made. The permanent and reserve funds now stand at \$838,166 of which \$538,162 is represented by loans to churches.

* * *

New Chapel in Nevada

A new chapel, St. Barnabas', Wells, Nevada, started six years ago, has been completed. It includes a bedroom for the resident deaconess and a garage for her car.

* * *

New Jersey Memorial for Former Bishop

All Saints Chapel, Trinity Cathedral, Trenton, New Jersey, where the late Bishop Ralph E. Urban was rector for thirty-five years, was set apart on January 11th as a memorial to him.

* * *

Canadian Archbishop to Visit Los Angeles

Archbishop Wand of Brisbane, and Metropolitan of the province of Queensland, is the guest of the diocese of Los Angeles, meeting in convention today and tomorrow, January 25-26. Missionary rallies were held during the week in the four convocations in preparation for the convention.

* * *

Acolytes Festival in South Florida

Acolytes of the western deanery of South Florida held their 2nd annual festival on January 14th at St. Andrew's, Tampa, with over one hundred acolytes in the procession. Following the service, at which the Rev. William A. Lillycrop of Saratoga preached, the boys were entertained at a dinner.

* * *

Death of Leading Churchwoman

Mrs. Grace Miller Clark, mother of Deaconess Julia Clark of China and of the Rev. Stephen Clark, Jr., of

Pasadena, died at her home in Pasadena, after an illness of three months. . . . Mrs. Rebecca Lewis Hibbard, widow of the late Canon Hibbard, died recently at her home in Pasadena.

* * *

Rural Work Conference in Western Michigan

A conference on rural work was sponsored by the diocese of Western Michigan, meeting in Battle Creek on January 16th.

* * *

Bishop Block to Give Lectures

Bishop Karl Block, coadjutor of California, is to be one of three Church leaders to deliver the Earl Lectures at the Pacific School of Religion at Berkeley, California, February 20-22.

* * *

Flint Parish Has Centennial

Bishop Creighton was the speaker at a dinner on January 14th that marked the centennial of St. Paul's parish, Flint, Michigan.

* * *

The Rector Reaches His Goal

Calvary Church, Ashland, Kentucky, being fifty years old in 1939, Rector Francis H. Cooper set out to present fifty persons for confirmation during the year. The fifty-first person was presented for confirmation in this parish of 250 persons just before the end of the year. Whether there is any connection between the events we do not know, but in any case Bishop Abbott appointed Mr. Cooper archdeacon of the Ohio Valley the other day.

* * *

Episcopal-Presbyterian Dinner in Cleveland

Bishop Hobson of Southern Ohio and the Rev. Henry Sloane Coffin, president of the Union Seminary, addressed over 350 clergy of the Episcopal and Presbyterian Churches at a dinner held at Trinity Cathedral, Cleveland. Bishop Beverley D. Tucker presided. A highlight of the meeting came when Bishop Tucker introduced Mr. James Garfield, son of the late President Garfield, who is, practically speaking, both a Presbyterian and an Episcopalian. Mr. Garfield for many years has served as a member of the executive committee of Trinity Cathedral and a member of the chapter of the cathedral by unanimous consent of the congregation, and yet he has never allowed his membership in the Presbyterian Church to lapse.

In his speech Bishop Hobson emphasized the fact that he believed that the organic unity of these two great branches of the Christian Church is the will of God. Of the

proposed Concordat between the Presbyterian and Episcopal Churches he said, "When I voted for it in General Convention I did not do it with my fingers crossed. It was not just passing a pretty little resolution to try to express good will. When we said there should be organic union we meant it." The Bishop went on to say that, having voted for this great forward step he was not going to be content simply to sit back and see what happened, rather, he was going to do all within his power to bring about union between the Presbyterians and the Episcopalians.

Dr. Coffin began his speech by saying that he was so glad that Bishop Hobson had expressed his conviction that organic unity was the will of

God, because he himself felt the same way about it. He went on to say that the Presbyterians in general had received the proposed Concordat with favor and that some of them had become greatly "steamed up" about the possibility of the step toward unity provided for in the Concordat. He said, however, that some Presbyterians were being very careful not to become too enthusiastic about the proposal because they remember that the Episcopal Church in the General Convention of 1886 made an identical advance to the Presbyterian Church, which started a discussion which went on for about ten years and finally resulted in nothing. He said that in view of this fact the Presbyterians were anxious to see



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some action on the part of the Episcopal Church. He felt that if the General Convention of 1940 did pass the Concordat that there would be little doubt but that it would receive an overwhelming majority in the Presbyterian General Assembly in 1941. Dr. Coffin made a very able presentation of the similarity between the Presbyterian and the Episcopal Churches, and expressed his sincere hope that the proposed Concordat would be the first step toward organic unity.

* * *

Salary Increases in Kentucky

Prosperity—as a result of the Every Member Canvass three congregations in the diocese of Kentucky have increased the salaries of their parsons.

* * *

Summer Can Not Be Far Behind

The Racine Conference is to be held this year from June 24th to July 5th. Dean Walter C. Bihler, Chicago, is soon to announce the faculty.

* * *

Missionary Stars At Massachusetts School

The Rev. Ernest H. Forster of Nanking, China, is the headliner at the school being sponsored by the department of religious education of Massachusetts. All sessions are being held at St. Paul's Cathedral, with eight weekly sessions. Another fea-

tured course is offered by the Rev. Malcolm Taylor, general secretary of the first province, on the Christian family. Others to give courses are the Rev. Gilbert Hill on drama; the Rev. Arnold Nash, British lecturer at the Berkeley Divinity School on Christian marriage; the Rev. Cuthbert Fowler on music; Church history by the Rev. Hugh L. Willson; Christian biography by the Rev. Chester G. Porteus; the Rev. Henry Ogilby on the Prayer Book; the Rev. John Moses on the Old Testament and Miss Lillian M. Boyd on the requirements of a Church school.

* * *

New Members of the National Council

Dr. Frank W. Moore of Auburn, N. Y. and Mr. C. Jared Ingersoll of Philadelphia, have accepted election to the National Council. They are to fill vacancies caused by death and resignation. Dr. Moore retired as a

member of the faculty of the Auburn Theological Seminary in 1930 and since that time has given most of his time to social and philanthropic agencies. He has also been a leader in Church affairs, is a member of the Advisory Board of this paper and

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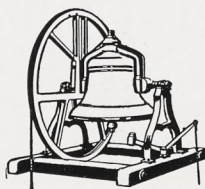
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was a delegate to General Conventions of 1934 and 1937. Mr. Ingersoll is a banker and a railroad executive. He is a trustee of St. Paul's School, Concord, N. H., and is active in Church affairs.

* * *

Memorial Windows in Virginia Church

Two stained glass windows, the work of the Lamb Studios of Tenafly, New Jersey, were dedicated recently at St. John's, Roanoke, Virginia. They were in memory of Sarah Bernard Berkeley. Her husband, the Rev. Alfred R. Berkeley, made the announcements and her son, the Rev. Edmund Berkeley read the service.

* * *

Church Hospital Receives Award

The Baby Clinic of St. Agnes' Hospital, on the campus of St. Augustine's College, Raleigh, N. C., has been awarded a certificate of merit from the United States Public Health Service, for participation in the National Negro Health Campaign. Notice of this distinction has just come to Mrs. Frances A. Worral, in time to aid in her celebration of her sixteenth anniversary as Superintendent of this American Church Institute for Negroes Hospital.

* * *

World Christianity to Be Discussed

World Christianity was the theme of the 20th annual meeting of the Massachusetts Church Service League, meeting at St. Paul's Cathedral and Ford Hall, Boston, January 16-17. The Rev. Henry Pitney Van Dusen of the Union Seminary faculty led a conference of men the morning of the 17th, the women meeting at the same time at Ford

Hall to listen to an address by Miss Katharine C. Eynon, president of the young people of the diocese who was a delegate to the Amsterdam Conference. In the afternoon Mr. Van Dusen addressed a joint meeting, with Bishop William Lawrence also speaking. One of the features of the session was "Stump the Experts" when the young people of the diocese held a rally and put questions to Church leaders.

* * *

Progress in the Canal Zone

"New pews may seem lifeless," said the Rt. Rev. Harry Beal, Bishop of the Panama Canal Zone, "but when they are a gift, to replace the nondescript seating arrangements of the Cathedral of St. Luke, Ancon, they become quite an event with us."

Bishop Beal dedicated the new pews in the Cathedral on the Third Sunday of Advent, and explains that they were the gift of various indi-

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viduals and groups, all as memorials or thank offerings. One pew was given by a number of officers and men of the Special Service Squadron of the United States Navy stationed on the Pacific side of the Isthmus of Panama. They complete the interior furnishings of the Cathedral, "and it is about time," said Bishop Beal, "as the Cathedral was opened in 1923 and consecrated in 1924." The pews are of native mahogany, designed to harmonize with the choir stalls. The Cathedral congregation became for the first time self-supporting a year ago. In the past two years they have made considerable expenditures in caring for the building, and installing a very fine Gorgas Memorial Organ. The Very Rev. C. Alfred Voegeli is Dean.

* * *

Trowbridge Speaks at Birth Control Meeting

The Rev. Cornelius P. Trowbridge, canon of St. Paul's Cathedral, Boston, is on the program of a three-day conference, to be held in New York, January 23-25, and sponsored by the Birth Control Federation of America. He is to speak for religion in a symposium on Race Building in a Democracy.

* * *

William S. Keller to Visit Pacific

Dr. William S. Keller, associated with the Graduate School of Applied Religion, Cincinnati, is to lecture in February at the Church Divinity School, Berkeley, California. The Archbishop of Brisbane, Canada, Dr. J. W. C. Wand, is to lecture at the school on January 26th.

* * *

Teaching Institute in California

The Church Institute of the diocese of California opened on January 9th and is to meet on successive Tuesday evenings through February 13th. On the faculty: Bishop Parsons, Bishop Block, Dean Henry H. Shires, the Rev. Harold Brewster, Miss Frances Young, Rev. Russell Staines, Mr. Val C. Ritschy. There is to be a lecture before the entire school given each Tuesday by some notable, among them Chester H. Rowell, distinguished editor, and the Rev. John Bennett, professor at the Pacific School of Religion.

* * *

Lenten Program for Colorado

Around - the - table - family - dinner - table - discussions related to the perplexities of the times feature the Lenten program proposed by Bishop Ingley of Colorado for his diocese. Subjects proposed for discussion are "the conquest of fear"; "the secret of joy"; "the road to peace"; "my country and I"; "beginning with

me"; "where to get help"; "loving my neighbor as myself."

* * *

May Be a Valuable Suggestion

A contributor has suggested that the following statement might fall on fertile ground and prove to be valuable to our readers. The biggest problem the ministers have to face in the ministry today is the ministers themselves, stated Dr. Talmadge Johnson of the First Baptist church, Kinston, North Carolina. "Whenever things go wrong in my

own church," he said, "I have a haunting feeling that the trouble is with me. Consider, for example, the matter of church attendance. . . . Great preachers never lack hearers. I have never increased the size of my congregation by fussing and fuming about absentees, but by improving my own preaching."

* * *

Head of Church Hospital Dies

Dr. Catherine P. Hayden, resident physician and superintendent of nurses at St. Agnes Hospital, Ra-

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Chapel of the Intercession

Broadway at 155th
New York City

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.

Grace Church, New York

Rev. Clifton Macon, D.D., Locum-tenens
Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M. Daily: 12:30 except Mondays and Saturdays.

Thursdays: Holy Communion, 12:30. Holy Days: Holy Communion, 11:00 A.M.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

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 4:30 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, 10, 11 A.M., 4 P.M., Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

St. Bartholomew's Church

New York

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
4 P.M.—Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church, New York

Madison Avenue at 71st Street

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

8:00 A.M.—Holy Communion
9:30 A.M.—Children's Service
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Choral Evensong and Sermon
Holy Communion Wed., 8 A.M.; Thurs. 12 M.

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, 10:00, 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. 12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

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

Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—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

On North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday School.

11:00 A.M.—Morning Service and Sermon.

leigh, N. C. from 1900 to 1913 died at her home in Ashland, Mass., on December 26th. She was in her 82nd year.

St. Agnes Hospital at that time was said to be the only hospital between Washington and New Orleans which offered a full nurse training course for Negroes. Dr. Hayden, because of her excellent professional training, her resourcefulness and her devotion, accomplished much in the way of establishing standards which gave the hospital and nurse training school an enviable reputation in its earlier days. Cooperating with Mrs. Hunter and a distinguished staff of local physicians, she assisted in extending the influence of St. Agnes throughout the community, and even into adjoining states.

* * *

Church Opens Employment Bureau

A free employment bureau has been opened at St. Cyprian's Mission, San Francisco, with the people of the diocese urged to call there if help is needed. It is an effort to meet the unemployment problem of a number of people in the church.

* * *

Peace Aims Pushed By Group in Parliament

Twenty members of the House of Parliament are pushing a statement of peace aims which they believe should form the basis of any settlement of the war and of any stable peace. The fact that they can work for these aims from the vantage point of their places in the House of Commons, gives the statement significance and interest, apart from its intrinsic constructive character. "We aim," says the group, "at securing a negotiated peace as early as possible. The foundations of that peace must include: 1—A new European system, every country to sacrifice some measure of national sovereignty in the interests of guaranteed security. 2—A standstill in armaments, under supervision. Disarmament to be discussed by civilians. 3—Economic internationalism (raw materials and food); free use of great waterways; free access to all major airports and seaports of all nations; removal of trade barriers. 4—Widest possible extension of self-government in all dependent areas of the world (including democratic self-determination for India.)"

* * *

Foretells Results of Concordat

The Rev. Henry B. Bryan of Leonia, New Jersey, believes that he can foretell events that will follow the proposed Concordat between the Presbyterian and Episcopal Churches. He sets forth his opinion as follows: "The first of these will be the coming into existence of a new Church,

that will naturally be called and known as the Presbyterian Episcopal Church. Those who do not follow this Union will remain as the Old Church, a constituent body of the Anglican Church. The Presbyterian Church has over 9,000 ordained ministers in the U. S. The Episcopal Church has only a little over 6,000 clergy, and more will naturally be absorbed by the greater number and so what went with the New Church will naturally disappear and the traditions and teachings of the lesser body will in time disappear. The question of the endowments and institutions of what was a part of the Episcopal Church will naturally have to be decided between the New Presbyterian and Episcopal Church and the Old Episcopal Church which did not become a part of the New Presbyterian Episcopal Church. These considerations of the results of the proposed Concordat are subsidiary to those concerning the Faith, Traditions, history and teachings of the Church and are practical results that will follow to the great setback

of the Reunion of Christendom and are surely worthy of consideration."

* * *

What Does It Mean?

When the Episcopal students at Wayne University formed the Canterbury Club, they overlooked a bet. The University group in Christ Church, Lexington, Kentucky, call themselves the Dialogi Forenses Universitatis.

A NEW BOOK ON MYSTICISM WRITTEN BY RUFUS M. JONES

(Continued from page 8)

energy and cynical resignation. Such a combination of hope and pessimism is the essence of any view of moral man, and as Irwin Edman says in the Introduction, it is "a duality of all sensitive minds, who are torn between conceiving life as a moral opportunity and as a conversation, brief and brilliant, with eternal forms." The book is thoroughly documented and has an index.

RANDOLPH CRUMP MILLER.

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TUTTLE, <i>Apostle to Far West</i>	by DEAN SIDNEY SWEET
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limited period, like Lent, is slightly more in order to cover costs.) Further, the ONCE-A-MONTH NUMBER, containing an article by a great leader of another Church, and a Review of the News of All the Churches, is but 50c for an entire year. Many have made gifts of this Once-a-Month number to their friends of other churches.

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Edited by

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