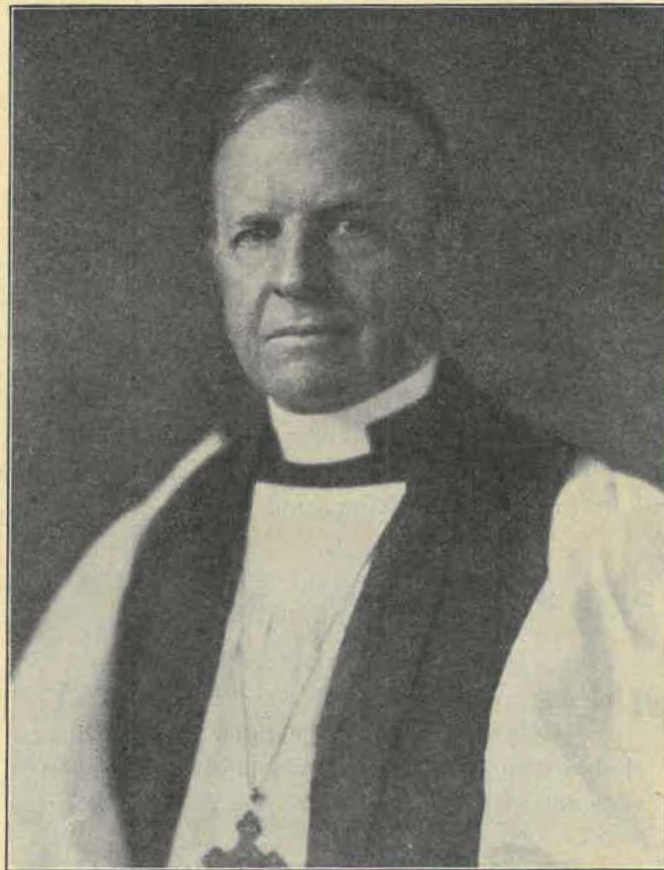


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The Living Church



THE PRESIDING BISHOP
Issues a Call to Christian Churchmen
(See pages 393 to 395)

GOD, MAN, AND SOCIETY

An Introduction to Christian Sociology

» » » by V. A. Demant

NO LONGER satisfied to bury their heads in the sands of indifference to the present social chaos, Christian people are now aroused to the necessity for active interest in and thorough understanding of social conditions, and definite means of betterment. Everywhere the tremendous responsibility of the Church and Church people is being more and more fully realized. V. A. Demant's *God, Man, and Society* is a timely indictment of popular fallacies and a constructive aid in the understanding of Christian Sociology. We of today have a choice to make. Shall we allow Communism and chaos to prevail? Or shall we work for the triumph of Christ's Kingdom?

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The Author

Hon. Member of the American Academy of Political and Social Science; Fellow of the Royal Anthropological Institute; Director of Research, the Christian Social Council, London; Member of the Editorial Board of "Christendom"; Subjects Secretary of the Anglo-Catholic Summer School of Sociology; Member of Advisory Committee on Research, International Christian Social Institute, Geneva; Priest at St. Silas the Martyr, Kentish Town, London.



» » » » »

THIS is not a book to be read 'unadvisedly or lightly'; neither is it one to be read and then stored on a library shelf. It is a meaty volume, calling not so much for reading as for re-reading. I earnestly wish that it might be studied by every diocesan social service chairman, every professor of pastoral care, and every social worker belonging to the Church."—*The Rev. C. Rankin Barnes, Executive Secretary, National Department of Christian Social Service.*

"From the more theological viewpoint also, this book is of great interest and value. The Anglo-Catholic trend of thought which the author represents forms an important factor in the inter-Church discussion, now being carried through within the ecumenical movement, on the specific characteristics of the Christian social ethos, and for that discussion this comprehensive outline offers new facilities on such questions as the existence of permanent Christian standards for judging social phenomena, and the Christian doctrine of the nature of man and its social implications."—*Churches in Action.*

MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., MILWAUKEE, WIS.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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 REV. GEORGE L. RICHARDSON, D.D.....Devotional Editor
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Church Calendar



JANUARY

- 28. Septuagesima Sunday.
- 31. Wednesday.

FEBRUARY

- 1 (Thursday.)
- 2. Purification B. V. M. (Friday.)
- 4. Sexagesima Sunday.
- 11. Quinquagesima Sunday.
- 14. Ash Wednesday.
- 18. First Sunday in Lent.
- 21, 23, 24. Ember Days.
- 24. St. Matthias. (Saturday.)
- 25. Second Sunday in Lent.
- 28. (Wednesday.)

KALENDAR OF COMING EVENTS

JANUARY

- 30. Conventions of Milwaukee and Ohio.
- 31. Conventions of Dallas, Los Angeles, Oregon, and special meeting of Liberian convocation.
- Convention of Lexington.
- Convocation of Utah.

FEBRUARY

- 2. Convocation of Honolulu.
- 3. Convention of Kansas.
- 5. Conventions of Chicago and Colorado.
- 6. Conventions of California, Iowa, Olympia, Western North Carolina.
- 7. Convention of Sacramento.
- 11. Race Relations Sunday.
- 16. Convention of Georgia.
- 22. Convocation of Panama Canal Zone.
- Convocation of Puerto Rico.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

- 5. St. Mary's, Salamanca, N. Y.
- 6. Our Lady of Grace, Cedar Rapids, Iowa.
- 7. St. Elizabeth's, Philadelphia, Pa.
- 8. Nativity, Bridgeport, Conn.
- 9. St. Barnabas', Omaha, Neb.
- 10. Trinity, Woburn, Mass.

Bishop of Dornakal Confirms 3,054

DORNAKAL, INDIA—The Bishop of Dornakal confirmed 3,054 persons within a year.

Clerical Changes

APPOINTMENTS ACCEPTED

BRATT, Rev. GEORGE F., formerly priest in charge of St. Mary's Church, Mohegan Lake, N. Y.; to be rector of St. Paul's Church, Ossining, N. Y. Address, 7 St. Paul's Place.

BUBB, Rev. EDWARD J., formerly rector of Grace Church, Greenville, Jersey City, N. J. (N'k); to be assistant rector of Christ Church, Bloomfield and Glen Ridge, N. J. (N'k.).

COLES, Rev. C. E., Ph.D., formerly archdeacon in the missionary district of Salina; has accepted an appointment in the Civil Works Administration and is at present with Project 38, Tallamook Head Trail, Clatsop Co., Oregon, and making his home for the time being, with Mrs. Coles, in Seaside, Oreg.

CROSS, Rev. EASON, formerly rector of St. George's Church, Maynard, Mass.; to be rector of St. Luke's Church, Allston, Mass. Address, 7 St. Luke's Rd.

HARTZELL, Rev. HOWARD S., formerly rector of the Church of the Messiah, Rockingham, N. C.; to be rector of St. Mary's Church, High Point, N. C.

KEAN, Rev. ARTHUR S., of Christ Church, Las Vegas, Nev., has been appointed to take charge of the Winnemucca field, to take place the beginning of Lent.

MCCOY, Rev. CHARLES E., formerly rector of Trinity Church, Williamsport, Pa. (Har.); to be rector of the Church of the Epiphany, Ventnor City, N. J. Address, No. 13 So. Pembroke Ave., Margate City, N. J.

MCCRACKEN, Rev. WALTER M., formerly assistant at the Church of the Messiah, Chicago, Ill. (C.); to be priest in charge of St. Paul's Church, De Kalb, Ill. (C.). Address, 450 College Ave.

WILKINS, Rev. W. ALFRED, formerly curate at Phillips Brooks Memorial Chapel, Holy Trinity Parish, Philadelphia, Pa.; to be vicar at St. Barnabas' Chapel, Pasadena, Calif. Address, 1062 N. Fair Oaks Ave., Los Angeles, Calif.

RESIGNATIONS

CAUGHEY, Rev. JOHN B., as rector of Christ Church, Holly Springs, Miss.; retired. Address, 2206 Alabama Ave., Fort Smith, Ark.

TODD, Rev. HENRY BALDWIN, as rector of Trinity Church, Waterbury, Conn.

NEW ADDRESSES

BENNETT, Rev. T. W., formerly 724 Gerald Ave.; 130 S. 6th St., E., Missoula, Mont.

LASCELLES, Rev. HAROLD, vicar of Winnemucca, Nev., who suffered serious injuries in an automobile accident in October and who has been obliged to give up hope of returning to his work, has left Reno for Ft. Collins, Colo.

MERRILL, Rev. HERBERT C., formerly 2014 South Salina St.; 426 West Onondaga St., Syracuse, N. Y.

WELWOOD, Rev. JOHN C., formerly The National City Bank, Farmers Trust Branch, 22 William St., New York City; Nassau Branch, National City Bank, Court and Montague Sts., Brooklyn, N. Y.

ORDINATIONS

PRIESTS

CUBA—The Rt. Rev. H. R. Hulse, D.D., Bishop of the Missionary District of Cuba, ordained to the priesthood the Rev. MANUEL R. PONCE, in Holy Trinity Cathedral, Havana, January 7th. The candidate was presented by Archdeacon Lopez and Canon Barrios preached the sermon. The Rev. Mr. Ponce will continue in charge of the work in Los Arabos and Colon.

LONG ISLAND—The Rev. WILLIAM R. OTTO was ordained to the priesthood by the Bishop of Long Island, in the Cathedral of the Incarnation, Garden City, December 12th. The ordinand, presented by the Rev. Creighton Spencer-Mounsey,

is in charge of Trinity Church, Northport, L. I., N. Y.

LOS ANGELES—The Rev. FREDERICK M. CRANE was ordained to the priesthood by the Rt. Rev. W. B. Stevens, D.D., Bishop of Los Angeles, in St. Thomas' Church, Hollywood, January 1st. The Rev. A. H. Wurtele, D.D., presented the ordinand and the Rev. Lindley Miller preached the sermon. The Rev. Mr. Crane will continue as assistant at St. Matthew's Church, San Mateo, Calif.

The Rev. FRANK H. LASH was ordained to the priesthood by the Bishop of Los Angeles, for the Bishop of Washington, in St. James' Church, Los Angeles, December 4th. The candidate was presented by the Rev. P. G. M. Austin, and the Rev. Ray O. Miller preached the sermon. The Rev. Mr. Lash is chaplain on U.S.S. *West Virginia*. Address, care of Postmaster, San Pedro, Calif.

The Rev. JOHN DEFOREST PETTUS was ordained to the priesthood by the Bishop of Los Angeles in All Saints' Church, Montecito, December 18th. The Rev. Bertrand M. Hause preached the sermon. The Rev. Mr. Pettus will be locum tenens at All Saints' Church, Montecito. Address, 88 Eucalyptus Drive, Santa Barbara, Calif.

PENNSYLVANIA—The Rev. FREDERICK WALTER LEECH was ordained to the priesthood by the Bishop of Pennsylvania in All Saints' Church, Philadelphia, December 15th. The Rev. Mr. Leech was presented by the Rev. James C. Gilbert, and is to become a curate at Grace Chapel, New York City.

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Child Labor

TO THE EDITOR: With reference to my letter on Child Labor printed in THE LIVING CHURCH of January 6th, may I submit the following corrections, brought to my attention by the National Child Labor Committee?

1. The "Enabling Act of Congress" is more commonly known as the *Federal Child Labor Amendment*, and has not been "written into the Constitution." It awaits ratification by 16 more states, or 36 in all, before it shall become a part of the Constitution.

2. At least 240,000 children are outside of the protection of the NRA codes, including children under 16 years of age, as well as under 10 years, largely employed in industrialized agriculture, street trades, and domestic service.

LOUISA BOYD GRAHAM.

Colorado Springs, Colo.

Church Services in Manila

TO THE EDITOR: Perhaps Mrs. Roberts (whose letter appears in THE LIVING CHURCH of January 13th) and others who were in Manila in "the days of the Empire" would like to know the whole story of the institution of the Church's services there after the American occupation on August 13, 1898. The first service was held by the late Chaplain C. C. Pierce on Christmas Day in the little school house opposite the Malate Church; and, because of political and religious prejudice, subsequent services were held at the residence of a British merchant on the Calle del General Solano until, in October of 1899, Col. W. W. Quinton placed the *sala* of the Cuartel de Espana, in the Walled Town, at Chaplain Pierce's disposal. Regular services were held there, as Mrs. Roberts testifies, until the arrival of Bishop Brent in the spring of 1902, when a temporary wooden building was erected on Calle Nueva, Ermita, and used by the Bishop as a sort of pro-cathedral until the erection of the present beautiful cathedral about 1906.

(Rev.) C. W. FREELAND,

Chaplain, U. S. Army, Retired.
Anniston, Ala.

Lack of Knowledge of the Church

TO THE EDITOR: I quite agree with you in your editorial (L. C., January 13th) upon the lack of knowledge of the American Church on the part of English people. But it should be said, however, that in many cases there are attempts to supply this lack. Last summer, for instance, I preached the annual sermon for the S. P. G. at St. Helen's, Wheat-hampsted, Herts. The vicar, the Rev. A. M. Baird-Smith, is keenly interested in us over here, and he asked for a sermon on the American Church—which I supplied to the best of my ability.

In our motor tour of the by-ways of south-eastern England, we found people generally—and the clergy in particular—interested in us over here; and at Winchester Cathedral there was a gracious, kindly evidence of that interest. It seems that a small child was killed in a railway accident near Winchester, and the cathedral authorities gave the use

of a side chapel as a resting place for the body until sailing arrangements for America could be made. And ladies (of the altar guild, I suppose) kept the little casket covered with fresh flowers daily.

There is truly a disposition over there to know us, and I think in England they want to love us. But how can they get to know about us (as we say here in Pennsylvania) when our own people themselves are so ignorant of their heritage? In this cure we are trying to give homeopathic doses of Church information this winter. A series of sermons is being preached on the broad basis of the Church and the Ministry and the Sacraments, etc., and then at the close of service, a tract is given to each attendant. The tracts, which are home-made, are very simple, short, and definite.

We clergy are too prone to assume that our people know as much about the Church as we do ourselves and what we say is generally over the heads of the average congregation. Let us get down to brass tacks and teach the fundamentals of life of the Church.

(Rev.) HIRAM R. BENNETT.

Williamsport, Pa.

Excerpts from Letters

The Church's Fiscal Year

WITH ALL which the Rev. Irving G. Rouillard says in your number of December 2d as to the Church's Fiscal Year I am in hearty accord. Another reason for beginning the fiscal year July 1st is that the bulk of the Church's work, both spiritual and as to contributions, comes between January 1st and July 1st.—(Rev.) R. ALAN RUSSELL, Albany, N. Y.

The Turks and Christianity

THE TURKS, whose cruel massacres of the Armenians are still remembered by all Christian people, are rapidly becoming independent of Moslem traditions. The Christian Churches should not turn their backs on this great door of opportunity. Could not the Episcopal Church do its part in the evangelization of Turkey? Surely a learned man could be obtained, friendly to the Eastern Churches and able to organize a new venture, who could be consecrated Missionary Bishop in Constantinople and the Balkans? Possibly one of the larger Religious Orders could help the secular missionary priests. This venture would be a splendid thanksgiving act on the part of Anglo-Catholics for the Oxford Movement.—STANLEY FRYER, Pine Falls, Manitoba.

THERE IS darkness at the foot of a lighthouse.
—Japanese Proverb.

THE WAY OF CALVARY

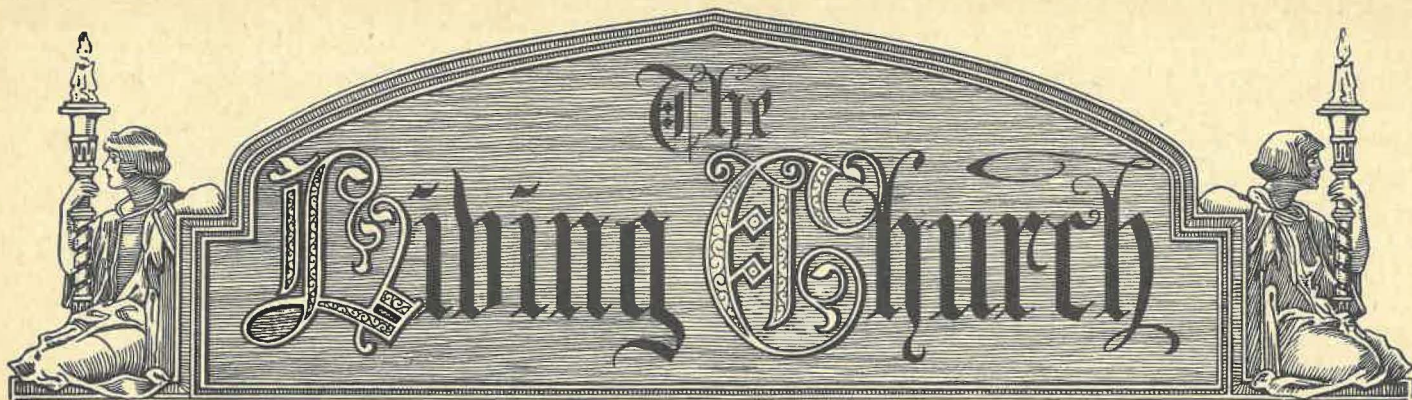
By the Rev. Charles C. W. Carver

A THIRTY-TWO PAGE BOOKLET containing the fourteen Stations of the Cross. The prayers are chiefly from the Prayer Book or in the Prayer Book spirit, and each of the Stations contains the following: a short versicle and response, three or four lines from a psalm, the Old Testament Prophecy related to the Stations, the New Testament reading, or the Traditional Story, an Act of Contrition, a Memorial of Redemption, a few moments for silent prayer, a concluding prayer, and one or two stanzas of a hymn from the Hymnal. The whole spirit of the book is constructive, and each Station is calculated to be a spiritual guide and help to the person taking part in the service.

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A Call

To Christian Churchmen

To the Bishops, Clergy, and Laity:

WE HAVE entered a year which is fraught with solemn significance and, no less, with new hope and expectation. Men's hearts, long "failing them for fear" seek now the sign of promise. Where may it be found?

You share with me the belief that the final answer to that question lies beyond material recovery. It will be found in the spiritual realm. The only reconstruction that will satisfy this shaken world must rest upon foundations built in conformity with God's purpose and in obedience to His will.

There is Divine purpose in God's creation, revealed by Christ and proclaimed by His Church. To you who are God's children there comes a call to have part in its fulfillment. As Christian Churchmen, in a time of confused thought and conflicting loyalties, you have in clear view a Way of Life which is yours to follow if you will. The Way has been revealed to us through God's guiding power displayed across the ages. It gives knowledge of His entrance, through the Incarnation, into human life. It sanctifies the home. It illumines every personal experience of birth and marriage, of joy and sorrow, of moral and physical adversity, suffering and death. It enters into every social and industrial relation. It leads at last into the Divine Presence, revealed through the language of prayer and praise in the Liturgy. Thus is God's Plan of life for you unfolded in our Book of Common Prayer.

I call upon you who are communicants of the Church to make this Way of Life your own throughout the coming year. Find in the services of daily Morning and Evening Prayer, with the appointed lessons and psalms, help for your private devotions. Thus prepared, attend each week the public worship of the Church receiving regularly the Sacrament of Holy Communion. Let whole parishes concentrate their thought and work upon our Lord's special missionary and sacramental purpose for His Church. Let there be carried from house to house and from heart to heart the message of the same loving purpose, until flames of faith, of quickened conscience and devotion, burn with new light.

The Epiphany, 1934.

Presiding Bishop.

EDITORIALS & COMMENTS

The Presiding Bishop's Call

WE ARE giving over, in this issue of *THE LIVING CHURCH*, what is usually our first editorial page to an important communication from the Presiding Bishop of the Church. It is a Call to all Churchmen, solemnly read by him at the National Cathedral in Washington last Sunday and intended to reach every man, woman, and older child in the entire Church.

On the next page, in place of our usual leading article, we are publishing a fuller message from the Presiding Bishop, explaining the reason and purpose of the Call and indicating some of its implications. This message, too, is intended for every Churchman.

What is it all about? Is this simply one more of the numerous plans, movements, and "challenges" that have become so wearily familiar to us in recent years? Is it another scheme for raising money? Is it the addition of one more organization to the many already in existence?

It is none of these things. No cut-and-dried program is set forth, no financial contributions sought, no new league or society contemplated. These schemes, and the rather bored sense of suspicion that has come to attach itself to them in many minds, may be dismissed from our consideration, for they have no place in the Call and Message issued by the Presiding Bishop.

BRIEFLY, the thing to which our Primate calls us is no less than a complete reorientation of our lives. Too often we have made of our religion a specialized section of our personalities, a little water-tight compartment that we could keep free from our daily contact with the world, the flesh, and the devil. Into this safe haven we have retreated at more or less regular intervals for rest and refreshment, meditation and prayer. We have made of it a sanctuary in which the things of the world were taboo, a peaceful spot into which we could escape for a moment now and then from the cares pressing upon us.

And in the prayers that have ascended from that sanctuary within us, there has been too much of the element of selfish petition. We have sought, in effect, to bend God's will to ours, and to ask His help in accomplishing our several purposes. We have laid our plans in the ways that have seemed best to us, and have asked Almighty God to bless them and bring them to fruition.

Such a concept of prayer has been a common one throughout the history of Christendom. It has been the guiding motive in many a scheme that has been promoted by those who thought they were carrying out the will of God. It can be seen in the prosecution of the Crusades, which began with the loftiest of motives but resulted in many manifestations of cruelty, crime, and immorality. It can be discerned in the Inquisition, in which misguided Churchmen thought to purify the faith of the Church by persecuting and torturing to death those who offended against the Faith in the narrow molds in

which they had received it. Again and again it crops out in history; but, what is of more immediate moment, again and again it crops out in the lives of sincere Christian people today. There is nothing easier in the world than the common mental error whereby we confuse our own schemes and ambitions with the will of God.

It is the exact opposite of this habit of thought to which the Presiding Bishop calls us. We are to come before the Throne of God, not with the intention of asking Him to do thus and so for us, but with the humble and devout desire that He will reveal to us His Purpose, and show us how we may be instrumental in carrying it out.

That, indeed, always has been the truly Catholic concept of prayer. It is the concept on which St. Augustine and St. Thomas Aquinas are at one, on which the mystics, the philosophers, the saints and martyrs of every age have agreed. It is nothing new; it is implicit in the entire Gospel of Christ.

THE PRESENT APPEAL, then, is for the reinstatement of the Purpose of God as the guiding motive in the lives of all Christian people. In their teaching and preaching the clergy and Church leaders are asked to give concerted witness to the reality and significance of that Purpose. In worship and sacraments the Church will endeavor anew to mediate the vision and strength needed to help her people achieve that Purpose.

This one thought, the Purpose of God, is to permeate the mind of the Church and the individual Churchman in the consideration of every question that may arise. It is not to be confined to public or private worship. It is to be carried everywhere, applied to everything. The Purpose of God is to be sought in the Bible, the Prayer Book, and the Church, in worship and sacrament; and it is to be applied to vocation and occupation, to life in the home, to civic and political affairs, to the use of time, of talents, and of money, to the spread of the Kingdom of God and the improvement of society. There is no department of life to which there should not be applied the question, What is the Purpose of God in this sphere?

HOW this aim is to be carried out, the Presiding Bishop does not venture to suggest. It will take as many diocesan forms as there are dioceses, as many parochial forms as there are parishes, as many individual forms as there are individuals who respond to the Call. Like a true spiritual leader, he has shown us the goal toward which we must strive. It is up to each one of us to reorient our own life in the direction of that goal, and to work out its personal, intimate implications for our own guidance. We hope that every organization, every group, every individual to whom the Call comes will earnestly and sincerely endeavor, through prayer, meditation, and self-examination, so to apply it, to the end that that organization, that group, that individual may find its proper place in the achievement of the divine Purpose.

The Message in Brief

By the Most Rev. James DeWolf Perry, D.D.

Presiding Bishop of the Church

THE CALL

THE HOUSE OF BISHOPS has assured the Presiding Bishop of its support in a call to a movement to revitalize the faith and life of the Church. To that end he now calls the whole Church to participate in a Church-wide endeavor to bring every member face to face with the question: "What is God's purpose for me in my personal life, in my home, and in my vocation?"

It is a call to individuals, first to believe that God's purpose is the most important factor in every life; second, to try to learn what that purpose is for my life; and third, to seek to relate my life to that purpose.

It is a call to use the means of grace given to us by the Church. God will show His purpose for us if we will seek for it in the pages of the Bible. He will answer daily earnest prayer as we turn to Him. He will enlighten our minds if we will spend time in individual meditation and in communion.

The answer to this call must be given in the depths of the heart and will of each individual. Will we turn from our own ways to seek God's ways for us, from working at our own purposes to seek the purpose of God? Will we join with thousands who will answer this call in parishes and dioceses all through the country and become part of a mighty movement to seek recovery of life by realizing the purposes of God?

THE NEED

A BEWILDERED WORLD looks anxiously for guidance. A man finds himself in a storm which he cannot control. The era that is closing was an era of vigorous self-confidence. For the first time in history man set himself to control the world in which he lived. He learned the laws of the forces of nature, and harnessed these forces to great machines to do his bidding. He built up great industrial, commercial, and financial structures through which to exercise his mastery. And from some unsuspected place there has come a tremor like that of an earthquake unsettling man's structures and stopping his machinery. Some of these works of man have fallen, all are in danger of disorganization. Man has lost the control which he believed he had gained.

The thoughtful man is the most troubled man today. Far more serious than the loss of goods and structures is the loss of confidence and courage. In an earthquake there is nothing more terrifying than the loss of the sense of stability as the supposedly solid earth sways. So man is frightened today as he experiences the trembling of his social and economic world which seemed so sure and stable. If only goods were lost man could recreate them; if only his constructions collapsed man could rebuild them; but the sense of security is gone and until this is restored man's hands are weak.

THE ANSWER TO THE NEED

THE CHURCH can give to man courage and confidence because the Church can point out definitely where man made his error.

The root cause of all our troubles is that men have ignored

the fact of a personal, active God who has a purpose for the world, for human society, and for each individual. Does this sound like impractical piety? Then look at the ruined world around us and ask how true was the godless practicality of the past era. This era thought that it was sufficient unto itself, it had no need to seek for a higher wisdom or greater power than its own.

The most important fact in human life and in the universe is the fact of a living God working ceaselessly and tirelessly for glorious ends for man. He is not man's enemy, He is man's Friend and Father. Our aims and goals in life were too low and too cheap to satisfy His purpose for us and He would not let us achieve them. His purpose for man is that man should be

great, noble, and heroic; that he should come to the measure of the stature of the fulness of Christ. In God's purpose the true place for man is that of a son in the Kingdom of his Father. And this is not merely a pious wish, it is the eternal purpose of an Almighty God. Left to himself, man would never reach such a goal. He would seek a comfortable prosperity on a low level, he would be satisfied with escaping the major evils of life. He would never rise to heights of heroism

and greatness. But God will not let man cheat himself out of the things that have been prepared for him. He will win the victory for man and in man in spite of man's blindness and wilfulness.

God gives to us, if we will take it, the opportunity to participate with Him in the outworking of His purpose. The world of nature obeys God blindly, it knows not what it does. But man is the child of God and there is given to him the opportunity to work intelligently with his Father in the Father's business.

Do we dare to rise to the high position to which God calls us, as co-workers together with Him? We must so rise, or fall completely into failure. For we are not great enough to control the universe according to our own plans, and God has such great goals for us that He will not let us stop at petty ones. We must rise to God's purposes or fail in our own. God is not an assistant to us in our purposes, as so many people wish Him to be. We are called to be assistants and co-workers with God in His great purposes.

Man's proper position is neither that of slave nor master of the universe. He is too great for the former and too little for the latter. His proper position is that of a child of God working for the Father's purposes and trusting the Father's wisdom and love. In this position dignity and humility coincide.

THE CHURCH AND THE PURPOSE OF GOD

THE CHURCH calls us back to our true position and attitude. She claims that the only way out of our troubles is the way of a basic change in our whole attitude of life and work. She has no hope for man unless man will recognize his own failure and humbly take a new status as a child of God. All the new legislation and all the new schemes of recovery and reconstruction will be futile if man continues to ignore the purposes of God for His children. Man has lost confidence because his confidence was based on his own wisdom and ability

THE PRAYER

Authorized by the Presiding Bishop

O GOD, who art the source of knowledge and of power, mercifully look upon Thy people in their time of need. Illumine the minds, strengthen the wills, kindle the hearts of the Bishops, Pastors, and Congregations of Thy Church: Grant that by them all Thy loving purpose may be known and through Thy grace abundantly fulfilled, even the redemption of mankind which thou hast promised through Thy Son our Saviour, Jesus Christ. Amen.

and this has failed. Man can only regain confidence as he bases it on a new foundation, the purposes of Almighty God, his Father.

Christianity promises to man the victory in this new attitude to God. God is not a judge watching for man's mistakes. God is our Father preparing for us such good things as pass man's understanding. We have failed. He cannot fail. He loves us and cares for us. There is solid ground for human optimism in the purposes of God; there is no ground for optimism in the power of man apart from God. Do we dare to turn to Him and seek His purposes for us?

The Church is the shrine of the purpose of God. In the life of the Church, in her worship and sacraments and fellowship, we will find that which we have ignored and lost, the purpose of God for the individual, for society, and for the world. We will find strength to make this purpose real in our own lives. We will find a new meaning in life which will dignify all our work. We will find a fellowship with God which will give us the confidence and courage that we have lost.

The Holy Communion

"Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in yourselves."—ST. JOHN 6:53.

ONE CANNOT but help asking just what do these words of our Lord really mean to the great mass of Christians all over the world. Of all the many services which are held weekly, and at other times in our churches all over this country, there is only one service which our Lord commanded us to observe. Not that He told us to refrain from these other services, but the one service which He expressly told us to observe is not as often observed as other services which men have instituted and seem to think take the place of the *one service* instituted by our Lord.

It is true that in a number of parishes the chief service of the Lord's Day is that of the Holy Communion, but in many, many parishes throughout the country the one service which our Lord commanded is celebrated only once a month at a late service; doubtless in many of these parishes there is an early celebration of the Holy Communion weekly at which a few of the parish communicants gather to do as our Lord commanded.

To one who has attended services in a number of different states, and a great many different parishes, the one service which our Lord instituted is very poorly attended. Just why is this? Is it because our people do not realize the importance of attending this service and taking part in it, even if they do not wish to receive the Body and the Blood of our blessed Lord weekly?

These same people see to it that their physical body is fed properly three times a day, and yet they seem to think that they can starve their souls without spiritual loss to themselves, which is impossible.

When the Church makes the Lord's own Service the chief service of the day, and when all Christians really believe and practise the words of our Lord as recorded in St. John, the 6th chapter and the 53d verse, then will we see and feel the power of the Christian religion as we have a right to expect to see it practised. We cannot starve our bodies and have strong healthy bodies. Neither can we starve our souls and have strong souls. It is utterly impossible. The way, and the only way to have strong healthy souls is to obey the commands of our Lord, to do as He has ordained. To try to substitute some other way is to be weak spiritually.—*Rev. C. E. Beach.*

A SINGLE GENUINE ACT OF FORGIVENESS, a single honest effort at the removal of prejudice will be of more value to mankind and give more glory to God than the singing of thousands of hymns and carols. The birthday of Christ, the supreme revelation of God's good will towards men, is a good time to begin. Let us determine to exercise good will towards all men and so be able to sing with sincerity the angels' song, because not merely in word but in very deed we shall have given "Glory to God in the highest."
—*Bishop Oldham.*



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

The Evil Eye

READ the Gospel for Septuagesima Sunday.

THE KINGDOM OF HEAVEN is like unto a man which went out early in the morning to hire laborers unto his harvest." That is to say, it is like a man in a hurry. When grapes are ripe they must be gathered without delay. There is no putting it off to a more convenient season. This man must have help and he must have it speedily. He is up at the break of day and is going all day to find suitable employes for the grape picking season. Our Lord says that the Kingdom of Heaven is like that. It is true that God is a God of patience and can exhibit incredible patience in waiting for results, but it is also true that the work of the Kingdom cannot wait. In each generation there is urgent need. In the field of spiritual effort, there is never any unemployment problem except that which arises from those who are not willing to work. There is work for all who can be had and the King and householder is ever seeking for laborers. At any hour of the day you or I may hear His voice asking "Why stand ye idle?"

It is evident, however, that in the work of the Kingdom something more is needed than the ability to work or willingness to work. There is a moral requirement. When at the end of the day the householder bids his steward call the laborers and give them their hire, he is just and exact in paying his promised wage to all. The response, however, on the part of those who are first hired is a complaint, not that he has not paid in full what he promised to pay, but that someone else fares equally well, although his hours of toil have been far shorter. The result of this is a sharp admonition that those men are through. "Take that thine is and go thy way," which in modern industry would be translated "Get your time. You're fired." One can imagine the indignant and perhaps bewildered look on the face of the workman thus summarily turned off at the very beginning of the grape harvest, when he supposed that he was engaged for the whole season at a fair wage. Apparently there was nothing wrong with his work. He had kept busy all through the hours of the day and had brought in his full share of the harvest. To his unspoken question, the master replies that the reason he is no longer to be kept on is that his eye is evil. We may recall that in the list of sins which our Lord enumerates in St. Mark 7:21, 22, He speaks of an evil eye. It is the scriptural term for the sordid sin of envy—one of the seven capital or root sins. It is one of the most hateful forms of selfishness because the envious person repines not because he himself has been ill-treated, but because somebody else has been treated well. The envious person is bound to be troublesome, and a troublemaker. Although the master of the vineyard was in a desperate hurry to get his work done, and in desperate need of help to do it, not even that could compel him to include among his workers people who were bound to demoralize the whole working force—the grumbling victims of the disease of an evil eye.

If this was true in a Palestinian vineyard in the first century, how much more true it is of the Kingdom of God in every age, for the Kingdom is to make war on sin and selfishness of every kind. Its central law is love. No one can contribute to its welfare nor help to build it in his generation while that subtle and perilous infection of envy is lodged in his heart like a worm in the core of a fruit. Yet as we examine our own conscience, individual and corporate, we must confess that the Church is often plagued and hindered by the evil eye. It creeps into parishes, dioceses, institutions. The disease spreads. Children learn from their elders the habit of criticism and complaint. Against it every resource of spiritual discipline ought to be arrayed.

From envy, hatred and malice, and all uncharitableness, Good Lord, deliver us.

The Church's Opportunity in the Training of Youth

By the Rev. Charles Herbert Young, S.T.D.

Rector Emeritus of Howe School

THE TRAINING of its young for the experiences that lie before them is instinctive in every form of bird and animal life. One who has the opportunity of watching the home life of his bird friends, and the domestic habits of some of his household pets, may learn from observation many practical lessons in the preparation of himself for the experiences of life.

During the past few decades we have devoted a great deal of time and attention to what has been called "child study," methods of teaching, curricula, and kindred topics. These studies have been passed along to the Church schools and applied to religious education with more or less benefit to our children according to the skill, personality, and experience of our teachers. The *Christian Nurture* series and all other modern courses of instruction for our Church schools bear the impress of the influence of modern psychology and pedagogy. Our teachers must make themselves familiar with these principles, or flounder helplessly in their efforts to guide their classes to a solid, reasonable foundation upon which to build their lives.

Among the many dangers confronting childhood and youth in these modern times, with their manifold schemes and methods for the development of "child nature" and his preparation for a complete and well-rounded life, is the neglect to recognize that he is not merely an animal possessed of a body to be developed and a mind to be trained, but that he is also an immortal soul, made in the image of God and after His likeness. To send him out to face the world and its sordid, selfish standards with only meager, if any, knowledge of his spiritual relation to God and to his fellow men, and without the experience of the divine grace so generously provided through the sacramental life of the Church is a neglect of duty dreadful in its consequences, and fearful to contemplate. One dreads to think of the day when parents and priests will stand before the great Shepherd and be asked by Him that searching question, "Where is the flock I committed to thee, My beautiful flock?"

The great changes brought about by modern inventions, and the altered ideals and declining standards of our social life, with the dissolution and decay of our Christian homes, have made more necessary than ever the careful, patient training of our children by the Church.

Conditions which exist about us in our world have made it impossible for even the most elementary training in religion to be given in our public schools. The vast majority of American homes are so organized (or unorganized) that there is no time or place, or ability on the part of the parents, to foster the spiritual lives of their children. It is a sad fact that many parents have never realized this lack because they have had little or no training themselves, and do not know that there is such a thing. They do not miss it because it has never touched their lives. In their blissful ignorance they follow the god of this world, never feeling the warmth or tasting the sweetness of God's love. Nor, which is still more sad, have they any sense of their own lack or of their injustice in failing to provide these blessings for their children. Every priest has heard parents lament (when the child has made a mess of his life) "I cannot understand it. I have tried to be

THIS paper is one of a series on "*Liberal Catholicism and the Modern World*," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

good to him. I have given him everything he wanted. And this is the result. I do not see why." And all the time the poor parent is ignorant of the fact that he gave his child all except what was the most important, the vital thing.

Our opportunity is great. Its possibilities are almost without limit. Our responsibility in the spiritual training of our youth is not limited to filling their minds with interesting and important

facts. That is one step, for the facts of our religion are stepping stones, bases upon which are erected principles of right living. We must also endeavor to help them form a right point of view; to try to place themselves alongside of our Lord and ask Him how He would answer the question of duty, how He would meet the present emergency, and then do their very best to act as He would. In other words, having learned the facts of the Saviour's life and the great truths He taught, endeavor to shape their lives after His, to interpret Him to the world by their words and their conduct. We give the children the Son of God as their ideal, we teach them that by their baptism they have been born into Him, that they are members of His Family and bear upon their brow the sacred emblem of His love, and that from now on they must love to show their loyalty to Him in every word and act of their lives. These children are at the age when love and loyalty are powerful elements in their characters. If we are wise in our methods and honest in our words, they will follow us eagerly and be grateful to us as long as they live.

THE study of child nature and an understanding of the principles of psychology, bringing a more complete understanding of the laws governing the human mind and the implications of its action, will enable the Church's teachers better to know how to interpret to children the great facts of our holy religion. We ought to know our own souls and to have solved our own problems if we would guide others through the mazes of spiritual difficulties. We must have discovered and have followed the road leading to peace in the presence of God, if we aspire to be guides of other pilgrims through this world. We must have experienced the blessings that come through the prayer of faith, through meditation and the study of God's word, if we desire to assist others with their problems. We should have tasted the peace and spiritual happiness which come to the soul through the experience of penance followed by the receiving of the Bread of Life, if we are to help God's children win victories over their spiritual foes and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Children are entrusted to us at their formative and most receptive period of life. The boy is making his contacts with the new world of learning, with science and mathematics, with philosophy, literature, and history. All these are reacting upon him, contributing their part to the formation of character, and to his ideals as to his religion and the life about him. This is a golden opportunity for the Church to present its divinely revealed faith in its most reasonable and convincing form, leading the youth to find God in every relation of his life. If we can convince him that whenever he discovers that the philosophy of life veers away from God's

Way it is wrong, we shall have given him a foundation upon which he can build an enduring, permanent structure.

With these thoughts in mind, we can show him that the world today is passing through a reformation of its standards of truth and honesty, of its appreciation of right social relations, of the distribution of God's gifts of life and time and wealth, and that he as God's child must contribute his strength to placing these principles upon God's basis, and so fulfill his purpose in the world. The world needs sadly today the revision of its standards of social purity, of the sacredness and permanence of holy marriage, of temperance and self control. If we as teachers in holy Church grasp our opportunity and do our duty thoroughly, with love and without fear, we can help the coming generations of men and women fill the place in the world which God desires for them.

THERE IS NEITHER space nor time to enter at length into an outline of what we may teach our youth, as we go with them into the fascinating work of laying foundations. Yet I am venturing to suggest a few points that have been found of value.

The boy recognizes at once that he is a free creature, and may choose his course. This gives a reason for the implication that therefore he is responsible for his actions. And if he is responsible, the person who made him so will surely provide him with means of making right decisions and of carrying them into effect. Here is a basis upon which to build his relation with his Father, and the Father's rich provision for his spiritual needs through union with the Saviour in the sacraments of the Church.

This leads naturally to a consideration of obedience and disobedience. Sin, leading away from God into darkness and despair, brings its penalty of lonesomeness and pain, and the longing to come back again to the God of love. Then repentance, forsaking the waywardness and disobedience, confessing the wrong spirit and the sinful act, is followed by the words of pardon and the heart filled again with the warm, tender, powerful love of GOD. Every sincere soul responds to this teaching of God's love, and children are certainly sincere. This foundation wisely laid will be an anchor throughout his life.

When we bring him to consider the statement of the faith, as expressed in the creed, he will realize the necessity for a true and correct belief, from his experiences in his daily life. He knows that unless his processes in mathematics are correct, he cannot do his work accurately. If he believes that two times four are six, he is doomed to failure. He knows that if a doctor has a wrong belief about the effects of the medicines he uses he may easily administer a fatal dose to a patient. And so we may lead him to understand why the Church has summed up for us the articles of our belief in the brief and accurate form of the Creed.

When our boy begins his studies in science and enters into the delights of biology, chemistry, physics or any other of the fascinating courses that lie open before him, he meets the scientist's method of explaining the processes of life and being. He feels the thrill of widening knowledge and experience. There is danger lest some half-understood, undigested theory may awaken doubts and sweep him off his feet. This gives us the opportunity of taking him back to the opening of Genesis, "In the beginning God created," and to the first chapter of St. John's Gospel where it is stated that "All things were made by Him, and without Him was not anything made that was made." Thus we reassure him that God is the Source of all life and all being, and that "evolution" and kindred theories are merely human efforts to explain God's method of progress and the unfolding of life from a simple form into the marvels we contemplate about us today.

As we lead him forward through the Creed, we can help him understand the necessity and the reasonableness of the Virgin Birth as the method of the Incarnation. It was impossible for the blood of bulls and goats to take away sin. No ordinary man was pure enough for such a sacrifice. But "God so loved the world that He gave His only Begotten Son." He is God from all eternity. It is necessary that He become man, and take our nature

into union with Himself, and that this nature be in every way our nature, but without sin. The ordinary method of human birth with two human parents entails a sinful nature, and produces a human person. But all life is the gift of God. And God's plan met this need by enabling the Saviour's human nature to be "Conceived by the Holy Ghost, born of the Virgin Mary." Thus He took our human nature (without sin) into union with His divine nature, in the Person of the Son of God. God's justice required a perfect offering to take away the sins of the world. His love and mercy (because man was helpless to do so) provided the one perfect sacrifice, oblation, and satisfaction for man's sins. We know that this sacrifice was accepted because He conquered death by His resurrection, He returned to His place of highest honor at the right hand of the Father, and from heaven He sends abundantly His grace to give us new life, to refresh and strengthen us, to wash away our sins, to be our food and sustenance until we pass from this life through the gate of death, and take our places with the ransomed throng.

WITH THIS foundation securely laid, our youth will see at once the reasonableness of the teaching concerning the Church, as the Kingdom of God upon earth, with its divinely empowered priesthood. He will understand the analogy between his human life begotten, trained, and nurtured by his human father, and his spiritual life begotten from his heavenly Father, sustained and nourished by Him through the sacraments of the Church. We can help him recognize his individual responsibility for participating in the life and worship of the Church, and in extending its privileges and blessings to others. He understands that a foreigner (no matter what his personal qualifications may be) has no part or place in the civic and political life of the nation until he has become a citizen through the new birth of naturalization. It is easy for him to recognize that in order to share in the blessings of the Kingdom of God, he must be born again through the regeneration in holy baptism. And then, just as every good citizen of the nation is expected to participate in the support of his country and in developing its life and power, so every good citizen of God's Kingdom must bear an active part in learning all he can about it, and using every opportunity to spread its teaching and bring other souls to share in its life. The good citizen of God's Kingdom will cultivate love and loyalty to our Saviour. His discipleship will be so real and so much a part of his very being that he will find his highest joy and his deepest satisfaction in rendering devoted service and loving worship to his Lord and Master.

When we have brought our youth to appreciate that God hath made of one blood all nations of the earth, and that it is God's desire not only that he should have a full share in God's blessings, but that each and every soul should likewise enjoy them, a new and deep sense of privilege will awaken, and he will wish to do all in his power to assist his fellow men. The standard of "the second great commandment," the "Golden Rule," the Sermon on the Mount will become a part of his daily conduct. He will raise his voice and use his influence to see that every one of God's children is given a fair chance to receive his portion of God's good things. Purer morals, cleaner lives, higher ethical standards, fairer treatment, more kindly sympathy for those who have made mistakes and are sorry, a better understanding of the whole purpose of life will take root and bear abundant harvests.

Youths are eager and receptive. They watch us in our daily lives and compare our words with our conduct. If we convince them that we are sincere and that our religion produces results to be desired, we can lodge firmly in their minds some of the great truths revealed by God. If we ring true we can awaken in their hearts a desire to make their lives count powerfully in establishing the Kingdom of Heaven upon earth, in establishing kindly associations with their fellows, and in making strong and holy the work and worship of the Church.

We are the sowers. God has placed in our care the seed. The ground lies within easy reach before us. Ours is the task. What shall the harvest be?

Jamestown—Williamsburg—Yorktown

By the Rev. W. A. R. Goodwin, D.D., LL.D.

Professor, College of William and Mary, and Rector of Bruton Parish Church

JAMESTOWN—Williamsburg—Yorktown. There is a magic charm and appeal in these three historic names. Each name recalls memories connected with the birth of this nation or with the birth of our national liberty. With a deathless pride our country cherishes both the memories and the ideals inseparably associated with Jamestown, Williamsburg, and Yorktown.

These three places, by strange circumstance, are located in near proximity to each other upon the historic Peninsula of Virginia which lies between the James River and the York. Surely no other three places in the world, so near to each other geographically, have contributed more to mould the destinies of a nation and the civil liberties of mankind.

At Jamestown, on May 13, 1607, was established the first permanent English settlement in America. This fact gives to Jamestown a place unique in the thought and affection of the nation, and a place of honor in the thought of the nations of the world. Because English America began there, the milestones of the years and of the centuries which mark the nation's ripening age will ever be counted back to the first milestone at Jamestown.

Here in 1614 John Rolfe was married, in the church, to the Princess Pocahontas. Here representative government in this country had its beginning in the legislative assembly which, on July 30, 1619, met in the church at Jamestown with Governor George Yeardley presiding and with two elected representatives present from each of the eleven plantations. There were then one thousand settlers in Virginia. The ancient records state:

"The most convenient place we could finde to sitt was the Quire of the Church, Where Sir George Yeardley, the Governor,

being sett down in his accustomed place, those of the Counsell of Estate sate nexte to him on both hands excepte onely the Secretary then appointed Speaker, who sate right before him, John Twine, clerke of the General Assembly, being placed nexte the Speaker, and Thomas Pierse, the Sergeante, standing at the barre, to be ready for any service the Assembly should comaund him. But forasmuche as men's affaires doe little prosper where God's service is neglected, all the Burgesses took their places in the

Quire till a prayer was said by Mr. Buck, the Minister, that it would please God to guide and sanctifie all our proceedings to his owne glory and the good of this Plantation. Prayer being ended, to the intente that as we had begun at God Almighty, so we might proceed with awfull and due respecte, towards the Lieutenant, our most gracious and dreade Sovereigne, all the Burgesses were intreated to retyre themselves into the body of the Church, which being done, before they were fully admitted, they were called in order and by name, and so every man (none staggering at it) tooke the oath of Supremacy, and so entred the Assembly."*

Here also men planted the English Church of their cherished devotion with the Rev. Robert Hunt commissioned by the Archbishop of Canterbury as their chaplain.

During the reign of Charles II a Latin charter was prepared, upon royal command, designating the Church at Jamestown as the Pro-Cathedral of the Church of England in America. This unsigned charter is still preserved.

Here too was undertaken the first well organized formidable military rebellion against the tyrannies of autocratic government, when Nathaniel Bacon in 1676 led his followers in armed

resistance against Sir William Berkeley, the royal governor, and burned Jamestown.

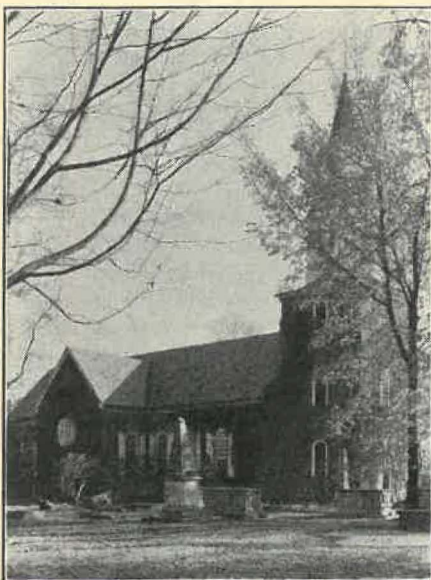
Jamestown, rebuilt, continued the capital of Colonial Virginia until 1699 when the seat of government was moved to Middle Plantation, which was then renamed Williamsburg.

The sequence of sovereigns upon the throne of England was registered in the nomenclature of Virginia counties, towns, and rivers. The state was named *Virginia* in honor of Elizabeth, the Virgin Queen. *James River* and *Jamestown* were so named in honor of King James I; and, after *Charles City County* had done honor through its name to King Charles I, the second capital of Virginia, when Jamestown was abandoned in 1699, gave honor to King William III in the choice of his name for *Williamsburg*. Six years previous both he and his queen had been honored by the establishment at Middle Plantation of

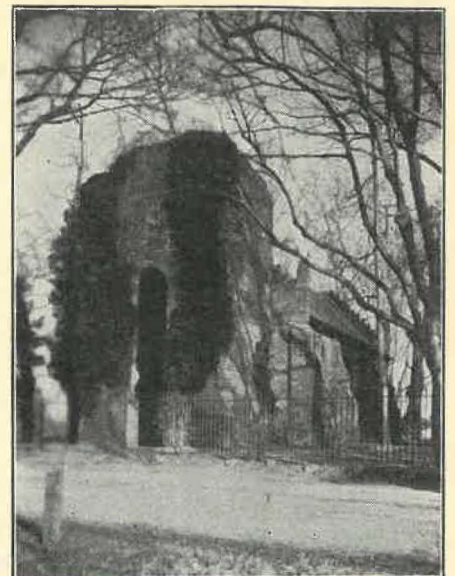
* *Early Virginia Narratives*, Tyler, p. 251.



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The oldest academic building in the United States



BRUTON PARISH CHURCH



JAMESTOWN TOWER

Their Majesties Royal College of King William and Queen Mary, chartered in 1693.

Upon the removal of the government from Jamestown, the General Assembly met in the college, pending the building of the capitol of 1705. The Rev. Dr. James Blair, Commissary of the Lord Bishop of London, founder of the college, was a member of the King's Council. The college, next to Harvard established in 1636, is the oldest college in America and was America's first college of royal foundation.

Williamsburg owes its origin to the Indians. In 1632 it was founded as a palisaded outpost against Indian invasion, and was named "Middle Plantation" because it was midway between the James River and the York. When it became the capital of the colony it got itself newly and scientifically laid out, in royal fashion. Francis Nicholson first did honor to the oldest son of Queen Anne by naming the mile-long street running from the college to the site of the new capitol the Duke of Gloucester Street. He then did double honor to himself by naming the streets on either side, the one Francis, and the other Nicholson.

Along these streets and upon three spacious greens were erected Court House, Powder Magazine, the Governor's House, soon to become known as the Palace, a market house, the printing office of the *Virginia Gazette* of 1736, the Raleigh Tavern and the inns, ordinaries, stores and homes of the early part of the eighteenth century. In 1716 a theater was erected upon the Palace Green.

Observing all this, as well as the building of the college and the erection of the primitive palisaded houses of 1632, had stood the English parish church, which was rebuilt and enlarged in 1715 under the supervision of Governor Alexander Spotswood, to accommodate the officials of state and the increased population of the town. Old Bruton, the Court Church of Colonial Virginia, still stands at the intersection of the Duke of Gloucester Street and the Palace Green, "a link among the days to knit the generations each with each."

One who elects to live in Williamsburg becomes a custodian of noble traditions. The visitor to Williamsburg, come whence he may, is made more fully aware of the richness of his heritage as an American citizen. In church and college and capitol and palace he hears echoing voices which recall the faith, devotion, and sacrifice of many of the nation builders. The capitol echoes with words of Patrick Henry speaking of Caesar and Brutus, of Charles I and Cromwell, and of tyranny. In this building also comes to us the inspiration breathed by George Mason into his immortal "Declaration of Rights," and here also one is made aware of the spirit of determination which voiced the prelude of national liberty through the resolution which empowered Richard Henry Lee to offer in the Continental Congress in Philadelphia the resolution which declared the Colonies free and independent states, and which set Thomas Jefferson, and others, to work framing the Declaration of Independence.

Here in Williamsburg one marks the beginning of every aspect of Washington's public career. He came to the college to stand the examination required for the commission which he received as a surveyor. He dined in the palace with Governor Dinwiddie and was commissioned to the French and Indian Wars. He returned to Williamsburg as representative in the House of Burgesses where, having achieved fame as a soldier, he was trained as a legislator and statesman and here, having married the Widow Custis in the nearby county of New Kent, he returned to begin his domestic life in the city home of his bride. Here, when wearied by work, he found relaxation in the theater, at the banquet board of the Raleigh Tavern, as a welcome guest at the palace, and as a regular and reverent worshipper in Bruton Parish Church, and from here he was sent to the Continental Congress where he was subsequently elected Commander-in-Chief of the Continental Army.

SO IT HAPPENED that the causes of the War of the Revolution were clearly set forth from Williamsburg, her voice joining with Massachusetts and the other Colonies in protest

against tyranny. A clarion call was sounded from the city to all citizens of the Colonies and later a man preëminently fitted was found in this training school of patriots to lead this war to successful conclusion.

Then when the War for Independence had been fought out from Massachusetts to South Carolina, it came back to the birthplace of the nation to find its ending in liberty achieved. At Greenspring and Jamestown Lafayette fought against Cornwallis.

Soon after this battle Washington, Rochambeau, and Lafayette established headquarters at Williamsburg, six miles distant from Jamestown, and on September 28, 1781, marched fourteen miles down the Peninsula to invest Cornwallis at Yorktown.

The magic circle was closed. From May 13, 1607, at Jamestown, to October 19, 1781, at Yorktown, extended the English Colonial period of American history.

At the beginning we see three pioneer ships, freighted with discoverers and with hope and aspiration. They bring with them their love for Old England, her charters of liberty, and the established institutions of the English Church. They founded a New England in the western world and then, when at home and here, these liberties were transgressed and denied by a deluded king who sought to substitute unwarranted tyranny for the chartered guarantees of liberty, the issue was fought out for both England and America, at Yorktown. There England and her Colonies sealed a new-born conception of freedom in the passing of a sword of surrender upon the bloodstained battlefield of Yorktown. The Colonies had achieved liberty, and England a new-born wisdom from which her far flung empire has sprung. The seal of victory was a new seal of spiritual union between Old England and the United States, now united in the new high purpose of a lasting fellowship of peace and goodwill between themselves and for mankind.

It is therefore preëminently fitting that Colonial Williamsburg should be restored, through the cultured and patriotic devotion of Mr. John D. Rockefeller, Jr., and made for all time a beautiful and worthy witness of those memories by which the nation and the world are enriched.

It is also fitting and a cause for national pride and gratification that our national government should have embraced in its creative and protective care this area of momentous beginnings, and established here the Colonial National Monument.

THE restoration of Colonial Williamsburg was a potent if not the determining factor in the decision to establish this historic Colonial National Monument.

It will include the Island of Jamestown, the battlefield area of Yorktown, and sentimentally, but not territorially, the Colonial city of Williamsburg, preserved and restored by Mr. Rockefeller. These three places will be, and are now being, connected by a scenic highway, a monument road, with a five hundred foot right-of-way for protection against unsightly intrusions. This road will link these three places into closer physical unity. Time has united them in inseparable historic unity, for Williamsburg is the successor to Jamestown, and Yorktown is largely the consequence of Williamsburg.

Within the next few years these long cherished dreams will find their beautiful and complete fulfilment. In Williamsburg the Colonial college buildings of William and Mary, including the Christopher Wren Building, have been restored. The governor's palace, the capitol, and the Raleigh Tavern, have been rebuilt. Most of the Colonial houses on the Duke of Gloucester Street and the spacious city greens have been restored. Within a year the telephone and power wires, which in Williamsburg as in China hinder the return of ancestral spirits, will go underground; concrete streets and pavements will have vanished.

Along the graveled street the hitching posts, mounting blocks, and wayside wells and watering troughs of other days will reappear, and, with them, the ghosts of the past will return to say things in twilight hours to spirits attuned to hear their voices

(Continued on page 404)

The Three Dictatorships

By the Rev. Bernard Iddings Bell, D.D., Litt.D.

Canon of the Cathedral of St. John, Providence, R. I.

SUPPOSE the American Christian tries to look at the world with the eyes of that great anti-democratic *bloc* which largely controls contemporary Europe and Asia,¹ has he, as a rule, any real understanding of the alternative that, in the belief of these people, faces the world of today and tomorrow? That choice is not any longer, so they think, between democracy and dictatorship, but merely between two kinds of dictatorship—Bolshevism or Fascist. The purpose of this article is to describe Bolshevism, in its theory and as its own proponents see it; and then similarly to describe Fascism in its two current forms—the Italian and the German.

THE Russian dictatorship is Communistic. Rest assured that it is a dictatorship. There is no democracy about it, and no liberty of speech in any real sense of the phrase. It is comical to see how American radicals of the literary type admire and applaud Russia, while at the same time they insist on the rights of free speech, of pacifism, of criticizing one's government.

None of those things would be tolerated for a single moment in Russia. Our gently radical weekly papers would not there be permitted to get out an issue. As in all modern dictatorships, the will of non-conformist citizens is not to be consulted. Things are done for the people by those who claim to know what the people need and really desire. Once these things are in being, the masses are persuaded to like both them and the ideas they represent and realize. If the people cannot be persuaded to like these things and to applaud them, then of course the dictatorship must fall. As long as they can be kept enthusiastic, the dictatorship will live. The Russian government is really run by a class which regards itself as the elect, a class which alone is wise, right, true, and in a sense holy. Let all heretics be executed or exiled, if they will not be quiet and coöperative.

Bolshevism is Messianic. The Bolshevik Messiah, come to save the world, is the proletariat, the workers at machines—not the farmers, or the learned, but the mechanics. This class is the already saved, as it were, and its mission is to make the farmers, the learned, everybody, think as the machinist class thinks. The machinist class is to be the liberator and redeemer of the race. The proletariat is the new Christ, with a kingdom wholly of the world. It is opposed to God, for to adore Him would distract, the Bolshevik is sure, from the one great task of making a world of material things the enjoyment of which, in his opinion, is all the enjoyment there is. Man, he thinks, is of this earth, earthly. He is himself a sort of machine. Man collectively is all that counts—Mass-man. Only people who understand this are fit to rule, the Russian Communist maintains, and only the workers—the machine-workers—have the wit to know this basic truth. The proletariat alone has the qualities needful for the direction of the state into the materialistic Paradise. It will see to it that the powers of nature are brought under control entirely, and help produce things to the maximum, for everyone's benefit. That is all there is to life. Other ideas are nonsense, or worse. Religion is a wicked nonsense, designed to distract people from their real job. That is the Bolshevik position.

But, of course, even all the machine workers do not understand that, poor fools that many of them are; and so control

THIS is the second of two articles by Canon Bell on the current revolt against Democracy, a world-influencing phenomenon which Christians must understand if they would advance their cause intelligently. The first article appeared last week.

can not reside with *all* the workers. The custody of the proletarian idea is in the hands of a small group, with wit enough to grasp the true faith. The rest of the workers, and the others who are not machine laborers, must be brought into conformity by per-

sua-sion or, if necessary, by force. Even this little understanding group may be too weak for the determined leadership that is necessary. Therefore a tiny and resolute junta must control even the elect. A very small, iron-willed handful of men, led by Stalin, decides what shall be done, and leads the party-membership, who are class-conscious believers in the program, and through them, with pitiless rigor, forces the rest of the people into line. All the while, instruction in the glory of the mechanistic paradise that is to be, of the destiny of Russia to bring it into being, and of the intolerable folly of all possibly opposing ideas (and particularly religion), is drilled into the people by the regimented arts, by a propagandist press, by demonstrations, parades and oratory, by workers' institutes, and in every school. It is illegal, punishable by heavy fine, to teach any child under sixteen that there is a God, or that religion is other than an antiquated bourgeois absurdity. This seems very terrible, but it is strictly logical. Granted you believe that material prosperity is all that is needed to make men happy, and that all else is nonsense, it becomes your bounden duty to make your nation desire only that, and to concentrate at all cost on promoting the mechanistic Utopia.

It must be said, whatever *we* think about it all, that most Russians apparently like it very much. They and their fathers have had next to nothing, most of them, of this world's goods; and they think that now they are all going to get them in abundance. They believe, moreover, that to get them is all men need to make them happy. They believe in their mechanistic Utopia and sacrifice for it, almost incredibly. To it they immolate the integrity of the family and the home, freedom to go and come as they will, liberty of speech and thought, respect for their own individuality, the right to pursue and to adore God. Their program has the compelling power of a religion, of a religion fanatically followed, an inverted religion which insists that there is no God, that there are not even men and women, but only a mechanical collective entity called "Mass-man." That is the Russian faith today; and the government, the embodiment and promoter of that faith, with the proletariat its grim servant, and the rest of the people ready to be led, is increasingly effective.

One can understand this and, in a way, sympathize. Given a people long misruled and never really civilized, coming out of an insane World War which to no purpose had impoverished them in body and spirit, disgusted with a Church too long the pliant instrument of tsardom, full of a vast and indiscriminating admiration for everything European and American, and particularly for the more crude elements of our culture, convinced that we, too, are really materialists who despise the spirit but are too hypocritical to acknowledge it; and given, too, some blazing and cock-sure fanatics convinced that men are indeed mechanical beasts and nothing else, and a leader—Nicholas Lenin—of pitiless and half-insane genius, to take command of the situation, how could anything else have eventuated?

BUT for all our possibly sympathetic understanding, we are fools if we minimize the world-danger inherent in such a regime. Once out of Asia came a similar fanaticism which well-

¹ It should be remembered that this *bloc* includes not merely the masses, but also a considerable majority of the clergy, lawyers, physicians, professors, and other learned people on these two continents.

nigh ruined Europe, with a cry that "God is One, and Mohammed is His prophet." It was organized, inspired, mad. Islam was bad enough; but now emerges a worse menace, with its cry "There is no God, but only Mass-man. We are the super-beasts, and on fire with joy and pride in it." Into the Orient it spreads, the Orient that democracy once almost ruined, and into Europe on the West.

Is it to be met only by a conformist Christianity with most of the fire gone out of it, and by politics hampered by checks and balances, by a world of nations and citizens so intent on playing in their own backyards that there remains no security from meaningless war, no stopping of useless competition in armament, little certainty of work for honest people, and small hope in men's hearts? Can anyone doubt the growth and triumph of Communism (with ruin to the noble and more spiritual sides of life), unless there is created to meet it something more true and no less organized than itself? As long as they are in a state of moral and political confusion, the nations are bound to prove impotent against a fanatically united Bolshevik front. If we, too, have no higher god than ourselves, no larger aim than luxury and ease, if we have lost our souls and become but animals, the Russians have, indeed, a definite moral advantage over us. Their system would at least distribute material goods to all. There would be with them no palaces on the edge of slums. We must be as good as they, and as well integrated, if we would resist them. It is in the service of our noblest dreams and most just hopes, and on the basis of those dreams and hopes, that our states must be aroused and made organic. Else will the Mass-man kill off man as man may be.

IT WAS with this conviction that Benito Mussolini set about it to combat Communist dictatorship, not by an attempted return to democracy, but by the creation of a dictatorship dedicated to more human and more spiritual ideas than those to which the Communists are pledged.

Mussolini will quite possibly be regarded by posterity as one of the few political geniuses of history, and will almost certainly be esteemed much the greatest statesman—indeed, almost, if not quite, the only first-rate thinker in government—that our present century has produced. He combines an unflinching realism in looking at facts, on the one hand, with a recognition of the compelling validity of ideas and ideals, on the other. He can understand men and affairs without despising them; he can see visions without sentimentality. Mussolini was himself a Communist leader in his youth. He still believes Communism to be correct in its reaction against democracy, but fatally defective in its limiting of that life and culture which unites the nation, to merely material or mechanical elements. His political theory and practice are precisely those of Bolshevism; but in his thinking the unifying purpose of society is more broadly founded. The objective of the state to him is at once more humanly complex and, to an observer of any historical understanding and psychological penetration, more worth the having.

The Italian government, like that of Russia, is run by the elect, who claim the right to lead on the ground that they do most truly understand the historical significance, and therefore the destiny, of Italy. The elect is not the working class. It is not confined to any economic stratum of society. It consists of the creative-minded and socially responsible, of those who look on life and labor with the artist's eye. And, since artists are apt to lose creative force in middle-age, this group is for the most part young in years. At any rate, only those young in spirit can be expected to understand Fascism and wholeheartedly to endorse it. With deliberate intent born of a shrewd understanding—by a stroke of genius—it was to the young men of Italy that Mussolini appealed, calling them to save their country alike from the democratic fumbling of the aged and from the churlish crudities of the Communists. In the name of creativity, conceived of as the unifying spirit of Italy, the Blackshirts marched on Rome. Italian history, since, has been the record of their increasing triumph. First, as in the setting up of any dictatorship, all opposition had

to be crushed out. To this end, where persuasion was not enough, force was used. This may at least be said, however, that the Italian revolution has been of all revolutions the least marred by bloodshed and cruelty. But of course it has not been much fun for those who resisted.

At the center of the Fascist group, directing it, is a central council, quite small, which interprets even to the elect the meaning of their *Credo*; and over all is the dictator himself, *il Duce*, the Duke, the Leader, spokesman and chief prophet, commander of those who believe that Italy has always existed, still exists, and always must exist in order that the young-minded, the creative-minded, may flourish and be glad. To that end, Fascism believes in individuality, but only when it flowers in creation, never when it seeks to exploit and own for the sake of mere possession. Fascism believes in private property; but it will pitilessly dispossess any man who uses that property for his own grubby self, instead of to promote the mutual good. It respects private business as long as it behaves itself; but let a private business forget that it exists for the common welfare and act as though it existed for the sake of the owners, and it will find itself confiscated and the owners dispossessed. Fascism believes that labor should organize freely; but labor must not be allowed to hold up the procession at its own sweet will. As Professor Rocco says² and says with *il Duce's* express agreement and authorization, speaking of both capitalists and laborers, "Class self-defense, evinced by strikes and lockouts, by boycotts and sabotage, leads inevitably to anarchy. The Fascist doctrine, by which the state enacts justice among the classes, does away with class self-defense which, like individual self-defense in the days of barbarism, is a source of disorder and civil war." In other words, if labor in Italy is ill-treated, it cannot strike. It must appeal to the state for justice, quick and sure and not in long-drawn-out struggle in a bourgeois court-room. If capital is injured by labor, it cannot discharge labor or lock it out. It, too, must submit its grievance to swift governmental intervention and settlement. If a business can no longer employ its quota of laborers, it must fail, and the proprietors lose their property as well as the workers their jobs.

To make such handling of labor easier, the Fascist State has created its own *syndicates* or unions, both of employers and employed; and it will recognize no others, and no individuals, either, who would remain outside these unions. And the latest, and most logical, development from this is taking place even now. The joint syndicates, the syndicate of employers and the syndicate of laborers, in each industry will from now on take over the complete supervision of that industry; and these industries will elect delegates to a national General Council which represents every vital work. This will take the place of the old Chamber of Deputies (the equivalent of Congress or Parliament) and pass the laws for Italy. The people who do things will thus make the country's legislation, instead of a group arbitrarily and democratically elected by geographical districts. In that General Council, too, the professions will be represented, and the arts, and letters, and learning, on an equality with material producers.

As a result of this government by a creative dictatorship, Italy has become, as most dispassionate observers now admit, the happiest, the most healthy-minded, the most contented, the most dynamic, and the most brave-spirited and optimistic country in our present world. The idea does seem to have worked, somehow. Against a glum and drab Utopia of gadgets and carnality, in Russia, has been advanced, in Italy, not a fumbling democracy, suspect of being owned and controlled by an unscrupulous minority, and at best reticent and dull and middle-class, but a gay and colorful Utopia dedicated to the creative spirit. While the democracies have been fearing and deploring Communism, this new dictatorship has made a state and culture so jolly that even the Communists begin to envy it. That seems sound strategy.

² The Political Doctrine of Fascism, by Alfredo Rocco. In *International Conciliation*, No. 233, October, 1926, Carnegie Endowment for International Peace, New York.

NO SURVEY of the new political developments can be complete without some consideration of the rise of the German dictatorship under Adolph Hitler. Because it is the newest of them all, it is most in the public eye. It is too soon, yet, to speak with confidence of its significance. It will be another five years, at least, before we can begin properly to evaluate it. But even now it may be said that it has plainly the machinery characteristic of Bolshevism and Fascism, their theory of the state, and their contempt and hatred for democracy.

It is a mistake to think that Germans have little first-hand knowledge of democracy. Even before the World War, while political democracy was lacking among them, industrially there was more of it than in any nation in the world; and after the post-war revolution, Germany became politically democratic, too, with avidity. Now Germans are disgusted with democracy. Why? Because they believe that democracy makes it easily possible for small, powerful and unscrupulous groups of rich men (by control of political machines and by ownership of newspapers and other means of spreading public misinformation) to manipulate the masses for selfish and sinister ends. America, for example, by non-participation in the League of Nations after she had persuaded the Teutonic peoples to sign an armistice on the basis of Mr. Wilson's promise of a new and honest world, seems to Germans to have made a betrayal of honor, instigated by predatory American interests who misled the common people over here, and inflamed their prejudices. Moreover, it is precisely the most democratic states of Europe, France and England, which have treated newly-democratic Germany the worst. It seems to the German that post-war diplomacy is one long story of the allied democracies breaking their word and behaving like base rogues. Nor for all their roguery, the German sees, do they succeed. Their plutocratic, pseudo-democratic prosperity has collapsed like a house of cards; and apparently their governments are impotent, so full of checks and balances and constitutional guarantees are they, either to make debt-owners give up their strangle-hold or to reorganize industry more deftly.

The German regards us and our English cousins and the French as fumbling, hopelessly in a muddle; and, rightly or wrongly, he lays most of the blame on our democracy. Then he looks on Russia, strong, united, plausible. But, because the German is a very civilized man, as spiritually sensitive as the contemporary Russian is crude, he fears Bolshevism greatly, and most justly. In short, the German thinks that western democracies have let him down, not so much because they are wicked as because they are incompetent, and left his people to face not the old Kiplingish "bear that walks like a man," but a much more horrendous creature, "the bear that walks like Mass-man." And then, to the south of him, the German sees, in Italy, the one hopeful sign on his horizon. It is entirely natural, indeed it has been inevitable, that Germany should decide to become Fascist.

THE NEW German government has the characteristic marks of the new post-democratic state. It is run by an elect class; it has its inner cabinet who must direct even the elect. It has its dictatorial leader and spokesman. It has its suppression of all opposition, its regimenting of newspapers, schools, universities, and other educative institutions in the interest and under the direction of the government. It has its rousing of enthusiasm among the masses by parades and demonstrations and oratory (done in Germany more skillfully than in either Russia or Italy). It has its confining of popular vote to expressions of confidence. At first glance, we may say, then, that the Nazi movement is of a piece with the two others of which we have spoken. But one may have some doubts, if he looks a bit more closely.

First, Nazi-ism has had difficulty in finding a unifying principle to which it may appeal. Russia, as we have said, appeals to a mechanistic creed, to be advanced and realized by the proletariat, for the salvation of the world. Italy has appealed to a creed, as we have noted, which exalts the creative-minded and socially responsible. Germany might better have taken either of these, and especially the latter, than the one she has adopted. As her

centralizing principle she has revived the Aryan myth. She says that Germans *qua* Germans are the super-men, the superlatively wise, the transcendently noble, to whom, by virtue of their German blood, belongs the direction of the future. Down with the Jews. Theirs is an inferior blood. Down with the Slavs. Beside the Teutons they are but half-men. Even the Fascist brethren south of the Alps are a hodgepodge mixture, a Mediterranean low-caste mob.

There are three things the matter with this Teutonic myth, upon advancing which German Fascism relies for reaching the destined glory of its people. First, and least important, it is a theory false to fact—against ethnological science and contrary to history. The Germans are not of one blood; nor has civilization ever flowered in the north except when Teutonic peoples have mingled with Mediterranean peoples, and German culture been corrected and enriched thereby. There is no use laboring that point. Every historian knows it. Even the new Fascism came up to Germany over the Alps. In the second place, the new claim is intolerantly exclusive and therefore leads inevitably to war; and this threat of war unites all Germany's neighbors against her—Fascists, Bolsheviks and democrats—in an irresistible ring which prevents the Nazi state from necessary commercial and spiritual intercourse with the rest of the world. Third, and worst of all, the claim is funny. It makes people laugh. And when all the world laughs, the sound is sure to interrupt, and to make ludicrous, in the end, the German people to themselves, and foolish in their ears the passionate oratory of their leaders. People laugh at Hitler. No one ever laughed at Lenin or Mussolini. The present unifying Nazi principle amounts to worse than nothing; and without a centralizing principle that will wash, no dictatorship can long endure.

Still another observation leads one to doubt the possibility of Nazi-ism standing long beside Bolshevism and Fascism—namely the noting that, so far at least, Hitler and his cohorts have failed to tackle the economical problem, the problem of how to manage industry in the common interest. Efforts to that end have been conspicuously lacking and, when seen at all, have been even more mild than our own somewhat hesitant N.R.A. This has led quite a few non-German observers to a belief, the validity of which is suspected at least by many Germans, that the movement is really reactionary, an attempt by the economically privileged to continue a strangle-hold upon the nation. If that be true, if German Fascism refuses to face the problem of a top-heavy capitalism, the Nazis will not long continue to dominate or even to exist. The intelligentsia and the masses alike will rise up and slay it. But whether it lives or dies, it is at any rate next to incredible that in Germany democracy will ever again in our time be regarded as desirable or even tolerable.

FINALLY, what effect is all this new growth of dictatorships going to have on Christianity? Several things come to mind which may be offered by way of suggestion for further thought. Let them be stated in the form of questions:

1. Is Christianity itself a democracy of atomized individuals, each with his own or her own private and inviolate contact with God; or is Christianity, in spiritual realms, a kingdom with a dictator (Jesus Christ), a select few who understand (the Church), and an integrating principle, namely that the meek, the self-forgetful, shall corporately transform the earth. The former idea is Protestant, the latter Catholic. In a non-democratic world, has Protestantism an effective appeal; or can it have?

2. Can Christianity save democracy? If so, it can be only by making every citizen understand that he is also rightly a subject of God's kingdom, obliged because of it to function as a citizen of the state in obedience to God's law. Can this be done in the present state of men's minds? Is the consciousness of the Majesty of God common enough, or strong enough, to inspire a democracy to righteousness? If not, obviously democracy is doomed, at least so far as the Christian can possibly see.

3. How far can the Christian Church make itself the servant of a dictatorship? Obviously, only in so far as the dictatorship

promotes God's will in a world devoted to the sacredness of personality and to respect for all races of men. It is thus easier for the Church to bless Mussolini's regime, with its rule of the creative-minded and socially responsible, than Hitler's regime, with its rule of *Deutschland über alles*, and inevitable war to result therefrom. And of course the Church cannot bless Bolshevism at all, or conform to its domination. The Bolshevik's exaltation of Mass-man above all individuality in men and women, his hatred of the rights of human personality—these things are anti-Christ.

But if the Church will not bless a dictatorship, then Christians living under it must expect to pay the penalty. In Russia this even now means martyrdom of Christians. It is more than likely that, in Germany, Christians (as well as Jews) must pay the price exacted by an anti-religious Teutonism, intolerant of the Christian doctrine of the essential brotherhood and equality of man. It may mean that sort of thing under any dictatorship, if the dictatorship's demands become, as they easily may, fundamentally anti-Christian. Are Christians ready to be martyrs for Christ the King and for His truth? If not, Christianity, too, must disappear in our world of change.

Jamestown—Williamsburg—Yorktown

(Continued from page 400)

speaking in boxwood and rose gardens revived, and from quaint artistic ancient houses and from spacious and ornate public buildings restored.

To those who will have the wisdom to come and linger here, and it is necessary that one should linger here, these voices will speak.

The Colonial National Monument road will beckon them into the silent forests through which it will pass from Jamestown to Yorktown, with commanding vistas of the spacious river of York and the historic James. Children, with their God-given fancy, unblinded by unrealities, will sense the presence of fascinating ghosts in shadowed haunts and glimpse the Indians of other days through the beckoning greenery of forest glades, or seek to trace the footsteps of Pocahontas through the woodlands where she dwelt, or follow the warpaths of King Powhatan, her father.

Children of the larger growth of time, who have been spoiled and blinded by "the light of common day," as they have passed in their journey away from the dawn, will come, and if wisdom lingers, will linger here through restful and restoring days. To them will come, amid these ancient habitations, visions of reality and they will return home inspired and enriched by the vision of those things which live because God has thus linked them through deathless memories with the immortalities of human life.

Protestantism and Disestablishment

AS WE have pointed out before, there is an important implied admission of the ever-increasing weakness of Protestantism, both within and without the Church, in the vehement Protestant opposition to disestablishment, or to such modification of the relations between State and Church as is entailed in the proposals to reform the methods of selecting bishops. A speaker at the recent Church Assembly Conference at Oxford declared that "disestablishment would remove the greatest hindrance to absolute reunion with Rome, which would become more than possible." This means that, left to itself, and unhampered by subjection to the State, the Church of England would inevitably fully recover its Catholic character, and that Protestantism is forced on it to some extent by a Parliament, the great majority of whose elected members are not members of the Church at all. Not even the enthusiasm of the centenary celebrations was a greater evidence of Catholic progress than the openly expressed fear of the opponents of that progress that they would be absolutely helpless if they could not count on the backing of Scottish Presbyterians, Welsh Calvinists, the solitary Christian Scientist from Plymouth, and other members, with no particular religious belief, who have been elected to the House of Commons.—*The Church Times*.

Cameos of Modern Prophets

H. G. Wells

By the Rev. Albert E. Baker

Visiting Lecturer, Berkeley Divinity School

H. G. WELLS is a writer of genius. His comedies, *Kipps* and *History of Mr. Polly*, guarantee him a place among the immortals. His elaborate studies of modern society, such as *Tono-Bungay*, or *Joan and Peter*, or *The World of William Clissold*, revealed new possibilities for the novel as a literary form. The *Outline of History* was an achievement of which no other living man would have been capable, a real effort for a more rational understanding among men. But his philosophy of life is fundamentally false and wrong.

Mr. Wells was brought up in evangelical Protestantism. He dislikes it very much, however, and particularly its teaching about eternal punishment and the blood symbolism of its theory of the Atonement. Toward the Anglican Church he has usually been cold and critical, when he was not merely amused by it. It is out of touch with the mind and soul of the people, essentially a product of the compromise between religion and the world which was one aspect of the Reformation!

He has little patience with Catholicism. It is otherworldly, and all good Catholics, he says, sneer at progress. But at the heart of the Catholic system he recognizes the Spirit of Jesus which has inspired that unselfish devotion which makes a better world possible. The Christian teacher, though sometimes, Mr. Wells says, in spite of himself, has always sown the seeds of freedom and responsibility.

By many people Mr. Wells will be remembered as one of the first great English writers to express in his novels the 20th century claim to unlimited freedom in matters of sex. His heroes and heroines make no pretense of being chaste. Indeed, if one read through his novels one after another, one would get the impression of passing from one squalid *amour* to another. No religion, and no code of morals, worthy of the name, could make terms with such a conception of the relations between men and women. Indeed, it may be said with confidence that sex does not play the part in the life of any quite sane man that it does in the novels of Mr. Wells.

The dominating influence on his thinking has been natural science. He was a pupil of Huxley's at South Kensington, and took the B.Sc. degree at London University with first class honors. In expounding his philosophy he uses metaphors and illustrations drawn from biology. He pictures reality (he used to call it God!) as a persistent organism in which particular persons exist as individual cells which come into being and cease to be. There can be no belief in immortality, of course, in such a scheme, and it would seem to leave little room for religious experience. But passages in many books, from *First and Last Things to Bulpington of Blup*, suggest that he knows, at first hand, what mysticism means.

Mr. Wells believes that the Christian religion is finally discredited. At the same time he summons us all to devote our will and energy to bringing in a World-State in which all the economic and industrial resources of mankind are to be controlled for the good of the whole. Just when it is clear that the reason why humanity cannot achieve salvation is the poverty of human material, in governors and governed alike, in leaders as in those who follow, Mr. Wells is content to try to do without the inspiration of supernatural religion. He cannot believe in Almighty God, but he proposes to give to some central authority of a World State such power over the destiny of the human race as only the perfectly good and perfectly wise would dare to exercise. But Mr. Wells is more convincing when he is proving that all human parties, governments, and institutions are wrong, than when he proposes an alternative.

THE HEART has reasons of its own which reason cannot know.
—Pascal.

The German Religious Situation

Ominous Quiet Prevailing

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council for Life and Work

NO WORD has yet reached America concerning what happened when the period of the so-called ultimatum of the bishops expired January 17th. The failure of any news to be cabled at this point would seem to indicate that nothing decisive has happened because great interest attaches to the whole matter. There is, of course, the possibility that the government has forbidden newspaper men to send out the news, although this seems improbable.

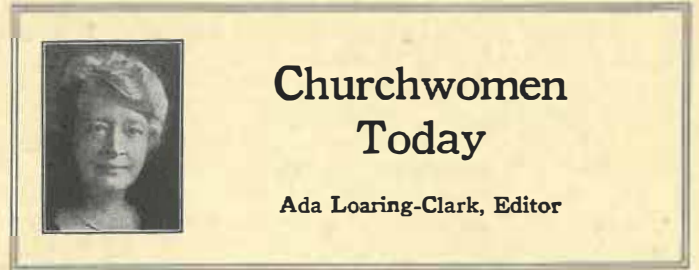
Private advices from Berlin show that Reichsbishop Müller has been far from well and that part of his time during these strenuous days has been spent in a sanitarium. Clearly his relations to Hitler are not what they were, for seemingly reliable reports show that Hitler refused to see the Reichsbishop on the 18th when he waited on him. A basic disagreement followed the Halle Conference.

It will be recalled that at that conference the bishops presented their ultimatum and Dr. Müller seemed on the point of accepting it when word went forth from Berlin that a new dictatorship in the Church was in force, that the Nazi decrees in Church life which Dr. Müller had suspended—including the hateful "Aryan paragraph"—were again in force. Reichsbishop Müller, for reasons that are not clear, issued an announcement that this new decree would not be promulgated. But the propaganda department of the government contradicted him and filled the press with confirmations of the decree. At this point the initiative seems to have passed to the political side once more; and as a result the bishops at Halle yielded temporarily while the pastors in the Emergency Federation went fearlessly ahead with their defiance of the leadership idea of Hitler in the life and doctrine of the Church.

It is freely predicted in Germany that Reichsbishop Müller will have to go. He has failed in his efforts to unify the Church. Neither the radicals nor the moderates trust him. His health is bad. His cabinets have gone down one after another. Hitler has shown his displeasure; so has Von Hindenburg. And he has never been consecrated. In a strict sense he is only Reichsbishop-elect even now! More and more hope arises that he will be replaced by Friedrich von Bodelschwingh who was the original choice of the leaders of the twenty-eight state Churches brought into the new German Evangelical Church. While he does not have the personal confidence of Hitler and would be anathema to the radical Nazi leaders, he is unqualifiedly trusted by the great mass of the people who care about the Church.

In spite of efforts to secure definite confirmation one way or the other there is apparently no way to verify reports concerning the dismissal of Dr. Karl Barth, professor at the University of Bonn. It was reported in the press that Bernhard Rust, Prussian Minister of Education, had taken this drastic step presumably because of Dr. Barth's very outspoken criticism of the Nazi régime. A correspondent of the *New York Times* cabled that when he interviewed Dr. Barth, he was informed by the theologian that the report was news to him and that he still considers himself a regular member of the university faculty. His writing and lecturing were both proceeding as usual.

It seems quite obvious that the efforts of Nazi lovers of violence as applied to all activities of which they disapprove have been somewhere balked. Efforts to intimidate the members of the Pastors' Emergency Federation have failed. When last Sunday these pastors appeared in their pulpits, many of them faced police in their congregations but these gentlemen merely listened and took no immediate action. Presumably it was assumed that after the threats of dire calamity which had been made many pastors would weaken in their determination to read or speak from the pulpit in any manner that would suggest opposition.



Churchwomen Today

Ada Loaring-Clark, Editor

THE LENTEN STUDY BOOK of the Church of England always brings a thrill of interest. I have just finished reading this year's book. It is called *The School of Charity*—charity, I take it, standing for universal love. It is written by Evelyn Underhill. The Bishop of London has given another of his inimitable forewords. We know Miss Underhill as perhaps the best writer on the mystical in religion today. She has helped many of us to solve our spiritual problems. She will help many more through this book which, for all its profound teaching, is practical and gives us something to use in daily life and living. Presented in three parts as meditations on the Christian Creed, and based on the principal articles in the Nicene Creed, it forcefully shows us the reality and nature of God; the revelation of that reality and nature to us, and the life they not only demand from us but make possible for us to live.

The truths in the book which most strongly appeal to the Bishop of London are enumerated and enlarged upon in his foreword. They are: How few and great are the solid facts that underlie all religion; How practical mystics are; The capability of all of us to live the spiritual life; particularly is he impressed with the description of the "Star-life possible to us here and which will continue in after life." I think you will find this book is one of the most stimulating and suggestive you have read (Longmans, Green and Co. \$1.00).

THERE is another helpful publication on the devotional life just issued. Winifred Kirkland is the author and she has called her short series of letters *The Way of Discovery*. Miss Kirkland was asked to give the Woman's Bible Class of Riverside Church a series of five devotional talks. Unfortunately she became ill and her talks were given in the form of letters. They are now published by the Cokesbury Press, Nashville, Tenn. (price 25 cts.). *The Way of Discovery* will show the enquirer very clearly how to discover the Divine; the first steps to be taken; the discovery of power, of personality, and of prayer. The supreme motive for discovering God being that we may give Him to others. "Seek and ye shall find." These letters will be valuable in our search.

IN OUR AWAKENED interest in India it is nice to know that in that beautiful country, with its green grass and brilliant blooms, its quick-growing hedges and colorful landscape there is a fine piece of evidence of applied Christianity in social service being carried on among the little children of Ahmednagar, which is about 150 miles east of Bombay. Three Baby Welfare Centers take care of a great need which is coupled with instruction for mothers, in health, home care, and cleanliness—child welfare work as we know it in this country. The mothers have become very friendly with the missionaries and eagerly listen to the advice they give. Seventy babies receive milk, baths, and medicine that is helping them to grow into strong boys and girls. Today, in our missionary effort, we have learned the great lesson of presenting the Gospel of our Lord as strength for the body, training for the mind, and growth for the soul. Hospital, school, and Church give us the opportunity for this expression.

ANOTHER VALUABLE leaders' help has been prepared in pamphlet form by Miss Edna Beardsley. It is called *Program Building* but contains many practical suggestions, not only for the making of all kinds of programs, but on organization and other things which our leaders must consider to make their organizations effective (Book Store, 281 Fourth avenue, New York City. Price 15 cts.).

Books of the Day

Rev. William H. Dunphy
Editor



THE MEANING OF EPHESIANS. By E. J. Goodspeed. University of Chicago Press. Pp. viii, 170. 1933. \$2.00.

THE QUESTION of the authorship of Ephesians, and the related questions of its occasion and meaning, are among the thorniest problems of New Testament criticism, and Dr. Goodspeed's work is a noteworthy contribution to the subject. Assuming that critical scholarship has already disposed of Pauline authorship, he argues cogently that a Paulinist of the second generation of Christians, having gathered together the Pauline corpus, wrote Ephesians as an introduction, emphasizing the note of unity. The "epistle" was composed for the most part in Paul's very words, and hence (laudably) attributed to the Apostle himself. This is at least an ingenious theory, and it is supported by many powerful arguments, as well as by others not so powerful. For example, Dr. Goodspeed finds the author's conception of "faith," as involving intellectual assent to certain beliefs, inconsistent with St. Paul's conception. But has he not forgotten some indisputably Pauline passages, notably Romans 10: 8-10? Again, the conjecture that the letter to Philemon is really the "Epistle to the Laodiceans" is attractive but not altogether convincing. Why may not Ephesians be the latter? Furthermore, the date assigned (after Luke-Acts, but just before Revelation, Hebrews, and First Peter!) raises serious difficulties. Yet in spite of such criticisms, the work is one of first importance, and no student of the New Testament can afford to neglect it. W. H. D.

MEN WANTED. By Bernard Iddings Bell. Harper's. 1933. \$1.00.

WHEN DR. BELL speaks we are compelled to listen. More than that, we are compelled to think. Still more, we are compelled to act. This book, the sixteenth in the Harper's Monthly Pulpit, is one of his best. Most of the sermons were delivered in university chapels, and the preacher shows once more that he knows the undergraduate mind and heart. His deep Christian and Catholic convictions are presented uncompromisingly, but at the same time in a winning and gracious style, which brings home to us anew the wonderful works of God and the undying treasures enshrined in Christ's Church. W. H. D.

REPORT OF THE CENTENARY CONGRESS, 1933. Pp. xvii, 194. Morehouse. 1933. \$1.75.

THE PAPERS read at the Fifth Anglo-Catholic Congress last July are for the most part of high order. They are practical, too, in that they grapple with the tragic needs of the present day, individual and social. Among the best are Fr. Gillett's prophetic address on Liberty and the thought-provoking paper of Professor Tinker of Yale on Beauty. Among the most stirring sermons are Bishop Henson's: The Oxford Movement: An Assertion of the Church's Freedom, with its courageous plea for disestablishment, and our own Dr. B. I. Bell's address: The Church and an Apostate World. W. H. D.

JOHN HENRY NEWMAN. By J. Elliot Ross. W. W. Norton & Co., Inc. New York. 1933. Pp. 225. \$2.00.

THE AUTHOR, a leader in American Roman Catholic educational circles, has written a frank, readable, and interesting biography. Yet it is a pathetic tale at best. Newman was recognized and loved as a successful, brilliant leader, while he remained a Catholic in the Church of England. When he made the great mistake of his life, at the difficult age of forty-five, he entered such a fog of cold and unsympathetic suspicion that Fr. Ross aptly describes his career as "five great failures." These were the Dublin University, the editorship of *The Rambler*, the new translation of the Bible, the Achilli Trial, and the Roman Catholic Center at Oxford. The mental suffering which resulted

was poignant. Though he had written thirty books, he finally laid down his pen. The Vatican group distrusted him for decades. Manning avoided all contact with him for years. A few friends, eleven years before his death, persuaded the Pope to make him a cardinal.

Some day we hope that someone, fully competent, will write a biography of Newman around the central fact that he was a celibate burdened with a musician's temperament. Nothing less, some people believe, can fully explain the pitiable combination of his unquestionable brilliance and the sadness of his "five great failures."
JOHN HENRY HOPKINS.

IN A WORLD where haste seems to make inevitably for superficiality and much learning for madness, there is real need for books that may give a man in haste a glimpse of things deeper than his highway's surface and a perspective wider than a learned treatise on the minutia of its signboards. The would-be theologian, perplexed by the modern babel of voices in religion, will find something of the sort in *The Gospel of Divine Action* by Oliver C. Quick (Dutton, \$1.50). Canon Quick in his preface disarms the obvious criticism that he undertakes to summarize volumes of theology in 140 pages, by referring to that need of perspective; and the reviewer has little left to do save indicate the limits of the book's usefulness. Its brevity does not imply popularity in the usual sense; and the book is not one to loan a puzzled vestryman whose philosophical training is limited to Durant and VanLoon. But any clergyman or layman who can follow the discussion of signs and instruments, knowing and doing, in the first chapter should thereafter find much help for the evaluation of other religious theory. W. F. L.

FOR ONCE BERNARD SHAW seems to have quite met his match in Charles Herbert Maxwell's retort, *Adventures of the White Girl in Her Search for God*. (Morehouse, 75 cts.). Of course his more faithful followers would deny such an impossibility, and doubtless devotees of H. G. Wells and Aldous Huxley would join them, for Mr. Maxwell also tilts a lance at them in passing. But in a humorous parody of scarce thirty pages the author at least convicts Mr. Shaw of struggling cleverly with men of straw and then "stands him on his head" while the "white girl" goes on reverently to learn of deeper matters. That is no mean achievement, and undoubtedly such weapons, if they find their mark, are more efficient than tomes of learning against such adversaries. W. F. L.

THEONAS: CONVERSATIONS OF A SAGE. By Jacques Maritain. Translated by F. J. Sheed. Sheed & Ward, New York, 1933. (19½ cm. pp. viii, 200.) \$2.00.

IN THIS WORK, a very earnest man seeks to clear away some of the mist of modern thought and to point to Thomism as an essentially progressive philosophy—a philosophy which gives an exact sense of the renewals necessary in human things and possesses the means of reconciling metaphysics and the natural sciences. Kant, for example, could not see that the intelligence is dependent upon some object not itself. He made the human intellect the measure and law of the object. St. Thomas Aquinas was able to perceive that when the activity of the intellect is conformed to the rule of right reason it achieves a higher liberty. It is only by restoring the objective value of the intellect that man escapes the worship of the intellect or the utter subordination of the same to practical action.

As the intellect yields itself to God it finds growth. Humanism has never succeeded in harmonizing intellect and love, for it oppresses the intellect and gives only a parody of love. "We do not love one another—I mean with an effective and truly disinterested love—save in God." The true reign of the heart demands the union of the soul with what is better than reason. Yet a Christian humanism would be a normal and reasonable thing. "Humanism, at least when it makes no claim to be a system in its own right, but simply stands as a rich development of graciousness and liberality produced by the antique discipline and by the love of beauty, is simply the flower of properly human life—above all, of the reason and the virtues of the reason; why then should it not be lifted into a harmony, on a higher plane, with the gifts that come from above to make us partakers of the divine life?"

E. L. P.

NEWS OF THE CHURCH

Lord Halifax, Leader Of Catholics, Dies

Layman Had Striven for 50 Years for Reunion of Anglican and Roman Communions

LONDON—Charles Lindley Wood, Viscount Halifax, for more than 60 years leader of the Catholic Movement in the Church of England and father of Baron Irwin, former Viceroy of India, died at his home in Yorkshire January 18th at the age of 94.

For half a century Lord Halifax had striven for reunion of the Roman Catholic and Anglican Churches and initiated the famous Malines Conversations in 1921 with Cardinal Mercier. To the end of his long life, he held to his faith in the ultimate reconciliation of the two Churches under the primacy of the Pope.

NOTED STATESMEN IN FAMILY

He was born June 7, 1839. His mother was a granddaughter of the great Whig statesman, Earl Grey, while his father received his viscountcy for his services as Chancellor of the Exchequer, as First Lord of the Admiralty, and as Secretary of State for India.

Through his ownership of the large Hickleton colliery in Yorkshire, Lord Halifax was enormously wealthy.

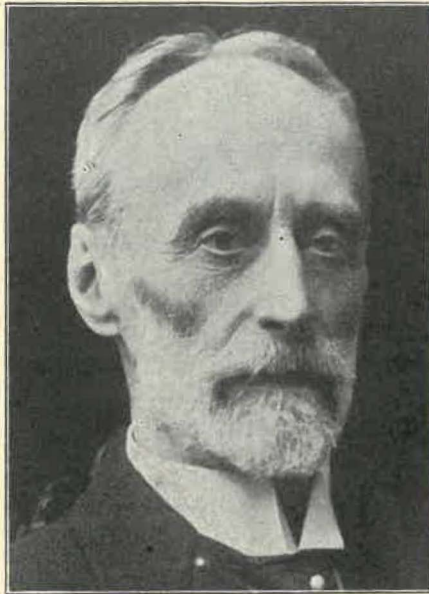
ENGLISH CHURCH UNION HEAD

Lord Halifax became president of the English Church Union in the same year that he married, and held the office uninterruptedly for 50 years. He resumed office in 1931, but resigned last November largely because its official publication had made what he described as a "vicious attack on the Anglo-Catholic Congress."

ACTIVE IN MERGER

As plans were made for the merger of the English Church Union and the Anglo-Catholic Congress, Lord Halifax withdrew his resignation. He was to have been president of the organization formed by the merger of the two Catholic groups.

Lord Halifax, with the Bishop of Truro, the Dean of Wells, and Bishop Gore, represented the Anglican Church in the celebrated Malines Conversations, at which Cardinal Mercier was the principal Roman Catholic representative. The conversations were described by Lord Halifax later as an attempt "to ascertain by a mutual exchange of ideas whether there was a sufficient measure of agreement between what was held *de fide* in the Roman communion and the formularies and teachings of the Church of England to justify an attempt to reunite the latter with the Holy See."



Wide World Photo.

LORD HALIFAX

12,000 Hear La Guardia In New York Cathedral

Bishop Manning Introduces Mayor; Many Churches Represented

NEW YORK—Twelve thousand persons attended the mass meeting in the Cathedral of St. John the Divine here the evening of January 21st and heard the address of Mayor La Guardia. Bishop Manning of New York introduced the mayor.

Mayor La Guardia said the new order is on the way, but that meanwhile the victims of the old order must be cared for.

Bishop Manning said the cathedral was intended for the use of such meetings as this which would stir the sense of responsibility for others.

Jewish rabbis and ministers of other communions were in the procession and choir. The New York Federation of Churches and other Church organizations were represented.

Leaders present included Judge Irvin Lehmen, Judge Samuel Seabury, William F. Morgan, President Nicholas Murray Butler of Columbia, Dr. Henry S. Coffin of Union Theological Seminary, and Dean Hughell Fosbroke of General Theological Seminary.

West Springfield, Mass., Church Consecrated by Bishop Davies

WEST SPRINGFIELD, MASS.—The Church of the Good Shepherd, West Springfield, of which the Rev. George A. Palmer is vicar, was consecrated by Bishop Davies of Western Massachusetts January 7th. The Ven. M. E. Mott was the preacher.

Presiding Bishop's Call Is Surprise

Entire Undertaking Organized and Put into Operation Quickly; Bishops Consulted, Approve

NEW YORK—The proclamation January 21st in the National Cathedral at Washington of the Presiding Bishop's Call to a Church-Wide Endeavor was a complete surprise to most of the members of the Church, clergy and laity alike, and yet this Call was not issued until the Presiding Bishop had received from a very large majority of the bishops their cordial approval of the Call and of the plan for the Church-Wide Endeavor having as its theme The Purpose of God.

UNDERTAKING SPEEDILY ORGANIZED

The reason why news of this enterprise has not found its way more generally throughout the Church is to be found in the speed with which the entire undertaking has been organized and put into operation. While the Presiding Bishop discussed with the House of Bishops at the meeting in Davenport, Iowa, November 9th, the necessity for some general movement throughout the Church for the re-affirmation of its faith and purpose and the revitalizing of its life and work and received the unanimous endorsement of such an endeavor from the bishops present, it was not possible for him or his associates to concentrate their thought and attention on this subject for several weeks.

MEETS WITH ASSOCIATES

Taking advantage of the holiday lull in official business, the Presiding Bishop spent Christmas week at his home in Providence, and during that period had his first real opportunity to give prayerful and thorough consideration to this problem. At the same time three of his associates met for two days in a spot remote from the noises of the busy world and there by prayer and meditation and the reading of the Bible endeavored to determine the purpose which God had for His Church at this time. Starting with a conviction that the real difficulty was lack of faith, this group soon came to the conclu-

Woman's Auxiliary Gives Cow to St. Barnabas' Home

GIBSONIA, PA.—The Woman's Auxiliary social service at St. Stephen's Church, Olean, N. Y., lately took the form of presenting a cow to St. Barnabas' Convalescent Home at Gibsonia. Learning that the Home was much in need of a larger supply of milk and cream for its family of nearly 100 invalids, the Auxiliary made this practical gift.

sion that more than a faith which was mere belief was needed.

Presently there emerged in their minds a conviction that the world was in turmoil because men had either tried to manage its affairs apart from the will of God, or else had endeavored to bend the will of God to help in the accomplishment of their designs. They agreed that the need of the hour was an earnest seeking for God's purpose for mankind and a humble obedience to that purpose. At the end of the second day the message on The Purpose of God had been drafted and a plan of the movement laid out.

RETURNS WITH DRAFT OF CALL

When the Presiding Bishop returned to his office he brought with him a draft of the Call in which the major theme was the necessity for seeking the purpose of God and definite recommendations as to where this could be found. So did these minds meet; so was the Church-Wide Endeavor born.

The Presiding Bishop January 2d presented an outline of the message and plan to his associates at the Church Missions House, including four of the general secretaries of the Field Department who had been hurriedly sent for. The next day the Presiding Bishop wrote to each of the bishops soliciting for one of his associates, acting as his messenger, a personal interview. Within 10 days more than half the bishops in the United States had been consulted and had given the plan their enthusiastic approval, and by January 21st when the Call was issued definite acceptance of the plan had been received from a large majority, leaving comparatively few to be interviewed after that date. An expression of approval was received from every bishop interviewed. Some dioceses had embarked upon similar plans of their own and in these cases the material of the Church-Wide Endeavor will be used to supplement the local material.

In the meantime the Publicity Department had undertaken to manufacture the various pieces of publicity. Final copy for eight separate pieces of literature was in their hands January 12th, and the first mailing to the distant clergy was completed on January 18th. The clergy in most of the dioceses received this material January 22d, the day after the Presiding Bishop's Call was issued.

Pennsylvania to Observe 150th

Anniversary Next October

PHILADELPHIA—The diocese of Pennsylvania will observe its 150th anniversary next October. A committee is planning a program which it is hoped will include a reception to the General Convention, then meeting in Atlantic City, a commemorative sermon by the Presiding Bishop, and a great historical pageant.

There will also be historical pamphlets, an observance of the event at the diocesan convention in May, and possibly projects in conjunction with the dioceses of New Jersey and Delaware, which are also holding anniversary celebrations at that time.

Tree Planted in Washington Diocesan's Garden Memorial To North Carolina Bishop

WASHINGTON, D. C.—An interesting ceremony took place recently at the Bishop's Garden on Mount Saint Alban, when an oak tree from North Carolina was presented by the Woman's Auxiliary of that diocese and planted in the garden in memory of the late Bishop Cheshire, fifth Bishop of North Carolina. The Bishop of Washington and the Very Rev. G. C. F. Bratenahl, D.D., of the cathedral participated and Bishop Penick of North Carolina made a brief address.

Western Michigan Reduces Diocesan Missions Budget

All Work Will be Continued Despite Reduction of \$1,000

NILES, MICH.—The diocese of Western Michigan, at its 61st annual convention here in Trinity Church January 17th and 18th, pledged \$2,000 to general missions. The diocesan missions budget was reduced \$1,000, but all the missions of the diocese will be continued.

The Rev. Dr. J. E. Wilkinson, for 21 years secretary of the diocesan convention, resigned because of a difficulty with his hearing. The Rev. Gordon Smith of St. James' Church, Albion, was elected secretary.

Clerical deputies elected to General Convention were the Rev. A. Gordon Fowkes of Kalamazoo, the Rev. Lewis B. Whittemore of Grand Rapids, the Rev. W. A. Simms of Battle Creek, and the Rev. H. L. Nicholson of Niles. Alternates: the Rev. J. M. Horton of Marshall, the Rev. W. S. A. Larter of Big Rapids, the Rev. H. R. Higgins of Grand Rapids, and the Rev. E. G. White of Ionia.

Lay deputies: C. L. Dibble of Kalamazoo, A. Bruce Dickie of Muskegon, Norman Lilly, and A. A. Anderson of Grand Rapids. Alternates: S. G. Deam of Niles, E. W. Hunting, and C. G. Watkins of Grand Rapids, and Harold C. Brooks of Marshall.

Philadelphia City Missions Head College of Preachers Speaker

WASHINGTON, D. C.—There was a conference at the College of Preachers here from January 10th to 17th on Ministry in Institutions and on City Mission Staffs, conducted by Dr. William H. Jeffreys, superintendent of city missions of the Church in Philadelphia.

Bishop Strider Ohio Speaker

CLEVELAND—Bishop Strider of West Virginia will be the speaker at the dinner at the 117th annual convention of the diocese of Ohio here February 6th. The dinner will be at the Allerton Hotel. The convention meetings will be at Trinity Cathedral.

Pennsylvania Negro Parishes Plan Missions

Series of Preaching, Teaching Services Being Conducted by Rectors of Churches

PHILADELPHIA—A series of preaching and teaching missions is being held in the Negro churches in the diocese of Pennsylvania by the rector. Missions also will be held in two parishes in the diocese of New Jersey and one in the diocese of Delaware.

For some time the clergy in charge of the Negro congregations in the diocese have planned to hold a series of preaching and teaching missions in all their churches. In the group of parishes to be served in this way are included two in the diocese of New Jersey and one in the diocese of Delaware.

The first in the series of missions was held from December 12th to 16th in St. Mary's Mission, Chester, where the Rev. Messrs. R. H. Tabb, D.D., and C. C. Corbin, of Atlantic City, served as missionaries. Missions were held from January 8th to 14th in St. Augustine's Church, North Philadelphia; and from January 22d to 28th in St. Cyprian's Mission, Elmwood.

The schedule includes:

Phillips Brooks Memorial Chapel, January 29th to February 4th; the Church of the Crucifixion, February 12th to 18th; St. Christopher's Mission, North Philadelphia, February 19th to 25th; Chapel of St. Simon the Cyrenian, February 26th to March 4th; St. Thomas' Church, March 12th to 18th; St. Monica's Mission, March 20th to 23d; St. Augustine's Church, Camden, N. J., April 9th to 15th; Chapel of the Ascension, West Chester, April 23d to 29th; St. Barnabas' Church, Germantown, April 30th to May 6th.

The committee of the clergy which arranged for these missions consists of the Rev. Messrs. Joseph H. Hudson, A. C. Moore, R. H. Tabb, D.D., and E. C. Young, chairman.

Newark Church Club to Observe 27th Anniversary February 8th

NEWARK, N. J.—The 27th anniversary of the Church Club of the diocese of Newark will be observed with a dinner at the Robert Treat Hotel, Newark, February 8th, the speakers being Bishop Stearly and Bishop Washburn, the Rev. Luke M. White, D.D., rector of St. Luke's Church, Montclair, and Frederic M. P. Pearce, of Metuchen, secretary of the standing committee of the diocese of New Jersey. George W. Hulsart is president of the Church Club.

Canon Bell Speaks at College

HARTFORD, CONN.—Canon B. I. Bell of the Cathedral of St. John, Providence, R. I., gave a series of addresses at Trinity College January 9th to 11th by invitation of President R. B. Ogilby.

Evanston, Ill., Church Begins Parish House

New Structure of St. Mark's Parish to Cost Between \$40,000 and \$50,000; Funds on Hand

EVANSTON, ILL.—A new day in church building and educational work was forecast here as St. Mark's Church January 21st broke ground for the first unit of a rather extensive building program. The structure now started is a parish house, this unit to cost between \$40,000 and \$50,000.

Dr. Dwight F. Clark, senior warden of St. Mark's, turned the first sod. The Rev. Harold L. Bowen, rector, led the devotions and the parish choir provided music.

The funds for the erection of the first unit, the rector revealed, are in hand.

The first unit of the new plant will contain 18 classrooms and parish offices. When completed, the building also will include a large auditorium and parish offices. The building will replace Cunningham House, shortly to be demolished. The structure will be of Joliet limestone, to harmonize with the picturesque old church. It is in Norman-Gothic architecture.

The project is considered significant because it is the first sizeable church building program undertaken in the diocese of Chicago in nearly two years. It is hailed as indicating the turn in the times on church building and is expected to be followed by other projects of consequence. Eventually St. Mark's not only will complete the parish house but also will erect a new rectory.

Bishop Jasinski to Preach at St. John's Church, Dunkirk, N. Y.

DUNKIRK, N. Y.—Bishop Jasinski of the Buffalo-Pittsburgh diocese, Polish National Catholic Church, will be one of the preachers at the series of Sunday evening services ending with the Sunday before Lent at St. John's Church here. The Rev. Leslie Chard is rector.

The first Sunday night Brother Governor P. Hance of the Order of St. Barnabas will be the preacher and will tell of the work being done by the Brotherhood. Bishop Jasinski will be the preacher on the second of these special nights and will bring with him 100 of his men from the Buffalo Polish cathedral choir. The Rev. E. P. Wolkodoff will preach February 11th and will bring his choir from the Church of SS. Peter and Paul, Russian Orthodox Church in Buffalo.

Dean Moore Preaches in Milwaukee

MILWAUKEE—The Very Rev. Gerald G. Moore, D.D., dean of St. Luke's Pro-Cathedral, Evanston, Ill., was the preacher at the evening service at St. John's Church the First Sunday after Epiphany. The Rev. L. B. Hastings is rector.

National Cathedral Friends Buy 30,000 Sets of Cards

WASHINGTON, D. C.—Over 30,000 sets of the national Cathedral Christmas cards for 1933 were ordered by friends all over the country. Since 1925 the cathedral has issued Christmas cards "in order to promote the wider use of greeting cards which reflect the real significance of Christmas."

Chicago Collects \$5,700 Through Bishop's Pence

Report Made on First Three Months By Executive Secretary

CHICAGO—Contributions of \$5,700 from the Bishop's Pence plan in the diocese of Chicago during the first three months of its operation are reported by Sylvester A. Lyman, executive secretary, as the second Pence collection approaches. January 28th has been designated as the second "Pence Sunday."

Ninety-six of the 112 parishes and missions in the diocese expected to participate turned in Pence reports on the first collection, according to Mr. Lyman. Approximately one-fourth of the 20,000 Pence banks distributed were returned for emptying. The largest amount recorded in one can was \$21.90; the smallest, one cent.

Mr. Lyman has figured out that if all the contents of the Pence banks recorded in the first collection were pennies, stacked one atop the other it would make a pile four times the height of the World's Fair Sky Ride, or approximately 2,400 feet.

At a recent meeting of the Pence Commission, Bishop Stewart of Chicago declared the Pence plan to be definitely a success, financially and spiritually. Not the least of the results, in the Bishop's opinion, has been the establishment, or re-establishment, of the custom of saying grace before meals in the home.

The Pence Commission voted to pay \$1,500 of the proceeds thus far to the Bishop for diocesan work and \$500 toward the \$2,000 loan necessary for inauguration of the plan. It was further reported that approximately \$2,500 has been paid back to parishes representing their share (45 per cent) of the proceeds.

Congregation Makes Up Shortage

COLUMBIA, S. C.—When vestrymen announced to the congregation of Trinity Church December 24th that pledges were \$6,500 under the budget, and the rector, the Rev. Henry D. Phillips, D.D., called for "a gift of sacrifice," more than 450 pledges were made, with the total more than offsetting the shortage.

Bishop Penick Conference Speaker

RALEIGH, N. C.—At a one-day conference on evangelism sponsored here January 10th by the department of evangelism of the Federal Council of Churches, Bishop Penick of North Carolina was one of the principal speakers.

Nebraska Missionaries Volunteer for Work

Two Men to Receive Only Food, Clothing, and Shelter; Will Remain Unwed for Three Years

OMAHA, NEBR.—Bishop Shayler of Nebraska announced to the 67th annual council of the diocese of Nebraska that two young men had been appointed diocesan missionaries.

These men, volunteers, who are to remain unmarried for three years, will receive as compensation for their work food, clothing, and shelter. An unused rectory will form their center from which they will work in surrounding rural districts. An interested friend has guaranteed the sum of \$1,200 to support them the first year.

Bishop Shayler gave a stirring call to advance in evangelism and to a manifestation of greater brotherliness of spirit in his charge to the council which met in Trinity Cathedral January 17th and 18th. The charge took the place of a sermon at the celebration of Holy Communion opening the proceedings.

Clerical deputies elected to General Convention were the Very Rev. S. E. McGinley, the Rev. Dr. F. W. Clayton, the Rev. R. D. Crawford, and the Rev. D. G. Gallagher, all of Omaha.

Lay deputies: Quintard Joyner, L. T. Wilcox, and John S. Hedelund of Omaha, and Paul Good, of Lincoln.

Woman's Auxiliary: Mrs. W. Hoagland, Miss B. Gering, Miss E. Sprague, Mrs. H. Cooper, and Mrs. William Cosh. The standing committee was reelected.

Bishop Roberts and Fr. Hughson Preachers at Convocations

BETHLEHEM, PA.—Bishop Roberts of South Dakota preached the sermon at the winter meeting of the Scranton convocation in St. James' Church, Jermyn. He conducted a clergy conference on world peace.

The Rev. Shirley C. Hughson, Superior, O.H.C., was the preacher and conducted a quiet hour at the convocation of Reading in Calvary Church, Tamaqua.

Delaware Women Hear Two Missionaries

WILMINGTON, DEL.—The Epiphany meeting of the Woman's Auxiliary of the diocese of Delaware was held January 11th at the Church of the Ascension, Claymont. Members were present from all over the state to hear two missionary speakers. Dr. Margaret Richey, daughter of the Rev. Alban Richey of this city, told of her work as medical missionary in St. Elizabeth's Hospital, Shanghai, China. The other speaker was Miss Annie Park, director of the Preventorium at Charlottesville, Va., who told of this work of caring for mountain children, carried on by her for the past eight years. Bishop Cook of Delaware opened the meeting.

Service League Hears Bishop Lawrence

Dr. McGregor One of Other Speakers
at Massachusetts Organization's
Annual Meeting

BOSTON—"A big umbrella, taking in the whole family in a representative way and thus bringing together different interests, ideas, and ideals" is the description of the Church given by Bishop Lawrence to the Massachusetts Church Service League which held its 14th annual meeting January 17th.

After a celebration of the Holy Communion in the Cathedral Church of St. Paul, clergy and laymen met in the cathedral crypt for a conference on The Building of Christian Character Through Church Activities led by the Rev. Dr. Daniel A. McGregor, executive secretary of the National Council's Department of Religious Education. At this conference, part of the day's program devoted to consideration of The Church and the Building of Christian Character, Dr. McGregor made the premise that conventional goodness will not meet the needs of the world today; we must have a new set of morals.

WOMEN HEAR MISS COREY

Simultaneously with the meeting of the clergy and laymen, the women met in Ford Hall for the annual meeting of the Woman's Auxiliary. Miss Eva D. Corey presided and announced the details of \$52,458 contributed by the Auxiliary to the work in Diocese, Nation, and World. She emphasized the spiritual awareness and alertness that the aggregation of sums represents, as well as that which cannot be represented by any report of money. The Penny-wise Thrift Shop operated by a committee of women for three diocesan social service projects earned the sum of \$9,378 during the year. The Rev. Dr. Barrett P. Tyler of Ethete, Wyoming, addressed the women.

Bishop Sherrill of Massachusetts presided at the afternoon meeting when men and women filled Ford Hall. After brief reports for the work of men by Clarence H. Poor, Jr., for the work of women by Miss Corey, for the Young People's Fellowship by Robert Heighams, Dr. McGregor spoke on The Christian Life of the Home, emphasizing the home as the great educator, for what the child there observes in the usual course of daily life forms his attitudes toward people and the world and is the silent formative of his character.

Bishop Lawrence's address that followed, The Church in Relation to Christian Citizenship, was the climax of the day. After presenting in some detail the influence of three Churchmen from the annals of Trinity Church (Robert Treat Paine, leader in welfare work; Ben Clark with a heart alive to the problem of the prisoner; Richard Henry Dana who gave the nation that safeguard of liberty, the Australian ballot), Bishop Lawrence emphasized the responsibility resting upon each man and woman in the present day.

Confirmations in Nevada Treble, Staff Is Increased Despite Appropriation Slash

RENO, NEV.—During the five years of Bishop Jenkins' service in Nevada it is reported that the number of children under religious instruction has trebled, the annual confirmation numbers trebled, the clergy and missionary staff trebled, and in spite of reduced salaries and running expenses the total receipts exceed by several thousand dollars those of more prosperous years. The total National Council appropriation has remained about the same as it was when the Bishop came, in spite of increased numbers in the staff.

California Commission Surveys Community Work

65 Per Cent of Parishes Interested
in Social Welfare

SAN FRANCISCO—The commission on adult education gave to the California department of religious education at its January meeting a partial report of the survey of diocesan parish life now in progress. A questionnaire was prepared on the actual part each parish was taking in community life.

Sixty-five per cent of the parishes are deeply interested in social welfare, according to the report, although only one or two have facilities for taking part in directing the new leisure. Fifty per cent have limited reference libraries, and 50 per cent have study groups.

The children's commission reported a larger number of schools using Lenten boxes than ever before.

Rev. H. P. Houghton Explains Council Work to Nebraskans

OMAHA, NEBR.—The Elks' Club was the scene recently of an enthusiastic gathering of clergy and laity of the diocese who met at the invitation of the Bishop for supper and a frank discussion of national and diocesan Church issues. Representatives of parishes from every part of the diocese were present. The Rev. Dr. H. P. Houghton of the National Council addressed the group, explaining the work of the National Council and outlining a suitable organization of the parish. Dr. Fred Beck, diocesan field secretary, spoke on the diocesan Churchmen's Club, and H. Yates of the cathedral chapter discussed the episcopal endowment fund.

40 at New Haven Archdeaconry Meeting

NEW HAVEN, CONN.—The annual meeting of the New Haven archdeaconry was held at Christ Church, West Haven, the Ven. Floyd S. Kenyon, rector, on January 4th. About 40 clergy and lay delegates attended. The Rev. Frederic C. Earle was reelected secretary and treasurer for the 14th time. Recommendations for aid for several parishes and missions were approved. Committees corresponding to the departments of the executive council were elected.

Reformed Parish Votes to Return

Four Ashtabula, Ohio, Congregations
Unite at Meeting in St. Peter's
Parish House

ASHTABULA, OHIO—Four churches, one of them Trinity Reformed Episcopal Church, united at a meeting in St. Peter's parish house here January 15th. The Rev. J. E. Carhartt is rector of St. Peter's Church.

The congregation of Trinity Reformed Church unanimously voted at an annual meeting January 15th to reunite with the mother parish, St. Peter's, from which it had been separated for 45 years. Trinity's congregation numbers more than 100 persons.

The other two churches to be merged with St. Peter's are St. Matthew's Church, East Plymouth, and Grace Memorial Mission.

The congregation of St. Peter's Church unanimously adopted a resolution extending cordial greetings and full membership in the parish. Resolutions were adopted petitioning Bishop Rogers of Ohio and the diocesan council to permit the union.

The union of the parishes, all within a radius of four miles, centralizes the missionary work of St. Peter's parish.

Western New York Women Hear Presiding Bishop

BUFFALO, N. Y.—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, was the preacher at a special service in St. Paul's Cathedral January 16th.

In the afternoon Bishop Perry was the guest of honor at a tea held by the Woman's Auxiliary diocesan meeting at the Church of the Transfiguration. At noon he was the guest at a luncheon given by Bishop Davis of Western New York for all the clergy of the diocese.

Rochester Women Hear Spencer Miller, Jr.

ROCHESTER, N. Y.—The second annual meeting of the Woman's Auxiliary in the diocese of Rochester was held January 17th in St. Andrew's Church, Rochester, attended by over 300 women. Bishop Ferris of Rochester, assisted by a choir of priests, sang the opening Eucharist at 9 A.M. The principal speaker of the day was Spencer Miller, Jr., from the National Council, who gave a message on the position of the Church in the midst of the new era in industrial relationships. A message from the National Executive Board of the Woman's Auxiliary was delivered by Mrs. Henry Hill Pierce, a provincial representative. The Rev. F. C. Lee is rector of St. Andrew's Church.

Bishop Stires Institutes Rector

NORTHPORT, N. Y.—The Rev. William R. Otto was instituted rector of Trinity Church here December 17th by Bishop Stires of Long Island.

Nevada Cathedral Arrangement Ended

Bishop Jenkins Asks Dissolution of Agreement Because of Lack of Project's Success

RENO, NEV.—The pro-cathedral relationship between Bishop Jenkins of Nevada and Trinity parish here has been dissolved at the request of the Bishop.

Bishop Jenkins reported to the executive council that at the annual business meeting of Trinity Pro-Cathedral he made the request because the project under existing conditions had not met with the success required to continue the relationship.

MISSIONARY QUOTA PAID

The district treasurer's report showed the missionary quota of \$2,000 to the National Council had been paid in full, a greater number of missions in the district having paid in full and overpaid their missionary quotas and district assessments than at any time during the administration of the present Bishop of Nevada. The report also showed with one exception all pension premiums for the clergy of Nevada paid in full to the end of December, 1933.

English Church Union Members Vote to Merge With Congress

LONDON—A large and representative meeting of members of the English Church Union recently approved by an almost unanimous vote the merger with the Anglo-Catholic Congress decided by its council, and nothing could have been more encouraging than the tone of the speeches.

The older members had their spokesman in Athelstan Riley, who, while regretting the new methods of a new age, advocated the joining of hands in the spirit of sympathetic brotherhood. Clifton Kelway, though hitherto an opponent of the proposed merger, now that it is an accomplished fact, pledged himself to a continuance of his service to the great cause with which he has been closely connected for so many years. Before the Church Union functions successfully, other men must needs make some concessions. The union of the English Catholic societies may prove to be, as Lord Justice Slessor has suggested, a first move toward the reunion for which the whole Church prays. Certainly it should hasten the day when the Church of England speaks with one voice.

Bishop Stearly's Health Improves

ORANGE, N. J.—Bishop Stearly's health has so far improved as to permit him to undertake confirmation appointments this winter. A pre-Lenten conference for the clergy of the diocese of Newark is planned for January 29th, at St. James' Church, Upper Montclair, with the Rev. Malcolm Douglas as the speaker. The Art and Practice of Prayer, around which the week-day Lenten services in the diocese will center this year, will be the topic of the conference.

Omaha Congregation to Use Synagogue During Lent

OMAHA, NEBR.—All Saints' Church will hold Sunday services in Temple Israel, the Jewish synagogue, beginning February 18th, and for the four following Sundays in Lent. "It will be a service of goodwill," the Rev. F. W. Clayton, D.D., rector of All Saints' Church, announced, "an informal service with the full choir of All Saints' participating. We are deeply grateful for this opportunity to hold these services in Temple Israel while the fire damage to our own church is being repaired."

Immediately after the fire at the Church in November, Dr. Clayton was invited by Abe Goldstein, president of Temple Israel, to make use of their building at any convenient time. Since the fire services have been held in the parish house, but the space available has proved inadequate, and will not accommodate the numbers who will be present during Lent.

Bible Society Celebrates 100th Year of Chinese Work

NEW YORK—The American Bible Society concluded a series of celebrations held throughout China during 1933 marking the 100th anniversary of the beginning of its work there with a dinner on the evening of January 2d at the Hotel Pennsylvania here attended by more than 200 friends of the society.

J. Frederick Talcott, president, presided, introducing Dr. John R. Mott, one of the society's vice presidents, who spoke of the significance of the society's world-wide work and then introduced Dr. Eric M. North, one of the general secretaries of the society, and later Dr. T. Z. Koo of the World's Student Christian Federation. Dr. North reviewed the society's activities of a century in China and Dr. Koo spoke of certain effects of Christianity upon his people.

During the century approximately 70,000,000 volumes of Scriptures were distributed and \$2,350,815 were expended.

Western N. Y. Department Reorganizes

BUFFALO, N. Y.—At the meeting of the department of Christian social service of Western New York in Buffalo recently a new constitution was adopted for the work of the Church Mission of Help. This work as before will go on under the direction of the department of Christian social service but with a special board of directors elected at this meeting. The work in the diocese will be conducted by Mrs. Wilma Vanderwall and her staff. The new board of directors has as its president Bishop Davis.

Tower Memorial to Warden

ROANOKE, VA.—As a memorial to the late Col. William Mayo Brodie, a tower has been added to Christ Church at Blacksburg, Va. Prior to his death in 1932, he served Christ Church for many years in various offices, notably as treasurer and later as one of the wardens.

Western New York Pledges Increase

Bishop Davis, in Report to Recovery Committee, Reports Seven-Year Decline Seems Ended

BUFFALO, N. Y.—Much better canvass returns were made this year than last, Bishop Davis of Western New York reported at a recent meeting of the diocesan executive council.

The council met to hear the first report of the diocesan recovery committee. Bishop Davis and Frank Baird are co-chairmen of the recovery committee and the co-executives are the Rev. Henry de Wolf deMauriac and A. F. Freeman.

Bishop Davis reported that returns were in hand from many of the important parishes and that the result was a better canvass than in the fall before.

FIRST GAIN IN SEVEN YEARS

"We are happy at the modest success of the first phase of our recovery program," Bishop Davis said. "For seven long years the pledges to our diocesan work have been smaller each year. The very first objective of our recovery program was to stop this distressing and demoralizing deflation."

"Judging by the first returns we have succeeded in halting the decline. Now we must proceed to build up again an adequate support for those enterprises of the Kingdom which we have had to whittle down constantly for so many anxious years."

INCREASE ESPECIALLY SIGNIFICANT

It was pointed out that the increase in pledges this year was especially significant inasmuch as most of the Community Chest campaigns in November fell short of the mark set for them. Reference was made to the report of Newton D. Baker to President Roosevelt last week on the results of the fall campaigns in which he said that 90 cities had made complete reports on their Community Chest campaigns and that they showed a loss of 22 per cent from the pledges of a year ago.

"We are grateful to the rectors and people of our parishes," said Bishop Davis, "and we are encouraged to go on in our effort to keep the Church functioning effectively in its ministry to the souls of people."

Nevada Mission Helpful

WELLS, NEV.—The mission held at St. Barnabas' Chapel, here, during December by Bishop Jenkins of Nevada was reported as having been most helpful. A children's mission, held each afternoon, was attended by a large group of children. The average attendance at the early service of Holy Communion held daily during the mission was over 80 per cent of the communicant list of the chapel, and a large number of young people of high school age joined with the older people in the daily evening services. This was the first such mission held in the district in the past five years and is the first of a series being planned by the Bishop. During Lent he expects to hold one in St. Peter's Chapel, Mina.

"Plus Effort" Plan Begun in Minnesota

Banks Placed in 5,000 Homes and
Spiritual and Material Offerings
of Churchmen Sought

MINNEAPOLIS, MINN.—A spiritual and material "Plus Effort" plan has been initiated in the diocese of Minnesota during the past week. The plan has been approved by Bishop McElwain and Bishop Keeler, the diocesan treasurer, the chairman of the department of finance, the deans of the eight deaneries of the diocese, and by a large group of wardens and vestrymen.

Banks have been placed in 5,000 homes; the labels on them bearing a prayer for family use, a portion of Scripture, blanks for the name, date, and name of parish, and the three words designating the challenge presented—PRAY—SERVE—GIVE. The label is centered with the seal of the diocese and bears the name, The 1934 Plus Effort. This name was chosen in consideration of a recent "Plus Effort" campaign initiated by the bishops. The labels will be changed every two months as to prayer and portion of Scripture.

The Plus Effort plan calls for a going beyond that which Church families have been doing spiritually and materially. It calls for daily prayer leading to a re-consecrated family life; for renewed loyalty to the missionary program of the Church and for a material expression of Christian gratitude, an average offering of five cents per day per family. This is an entirely free will offering distinct from the regular pledge made, and the proceeds will be used for the maintenance and extension of missionary work, diocesan and general.

Mrs. L. G. Barger President Of Bethlehem Woman's Auxiliary

BETHLEHEM, PA.—Mrs. L. G. Barger of Scranton was elected president of the Woman's Auxiliary of the diocese of Bethlehem at its annual meeting in Nativity Church here January 16th and 17th.

The Rev. James O. S. Huntington, D.D., O.H.C., conducted a quiet hour at the opening of the meeting and Bishop Beecher of Western Nebraska preached in the evening.

Cambridge Clergy Club Meets

DERBY, CONN.—The Cambridge Clergy Club of Connecticut, composed of graduates of the Cambridge Theological Seminary, met at the rectory of St. James' Church here January 16th as the guests of the Rev. Charles W. Hubon, rector.

The short business meeting began at 11:30 A.M., and concluded with the reading of a paper on Church Authority by the Ven. James S. Neill, rector of St. Mary's Church, South Manchester. The discussion period which took place at the afternoon session centered on this subject.

Committee on Restoration Of Old Churches Appointed By Bishop of Washington

WASHINGTON, D. C.—Bishop Freeman of Washington has appointed a committee on restoration of old churches, looking to the improvement of church buildings in the diocese that date back to Colonial times. The committee will report to the next diocesan convention as to how best to bring the old churches to a standard in keeping with the best architectural traditions of the Colonial period and also will have suggestions as to better new churches. This action grew out of a recent conference of architects meeting at the College of Preachers. The following were appointed on the committee: Horace Peaslee, Alexander B. Trowbridge, D. H. Smith, Lynch Luquer, and F. H. Brooke.

American Church Institute Group Presents Programs in Newark

ORANGE, N. J.—A quintet representing the American Church Institute for Negroes presented programs under the sponsorship of 40 churches in the diocese of Newark during the week of January 14th. In addition to the musical selections given, the work of the institute and the schools connected with it was outlined. Parishes in which programs were rendered were Christ Church, Ridgewood; St. Paul's, Paterson; St. Peter's, Morristown; and St. Paul's, Englewood. In East Orange the concert took place in the high school auditorium, the sponsoring churches being those in the Oranges and Montclair, and St. Philip's Church, Newark.

The members of the quintet are J. E. Blanton, principal of Voorhees School, South Carolina, H. K. Sanders, A. L. Bostic, L. C. Usher, and A. S. Watson.

Brotherhood of St. Andrew Of Pennsylvania Elects Officers

PHILADELPHIA—The annual meeting of the diocese of Pennsylvania assembly of the Brotherhood of St. Andrew was held at Holy Trinity parish house, 217 S. 20th street, Philadelphia, December 2d. Election of officers resulted as follows:

President, John P. Goheen, Good Shepherd, Queen Lane Manor; vice president, Charles H. Waterbury, Church of the Saviour; treasurer, Ronald J. McCarthy, St. David's; secretary, Ernest W. Nicholls, Church of the Saviour; chaplain, the Rev. Stanley Wilcox.

Pittsburgh Women Hear Dr. Trapnell

PITTSBURGH, PA.—The annual meeting of the Woman's Auxiliary of the diocese of Pittsburgh was held in St. Andrew's Church January 11th. The Rev. Dr. Richard W. Trapnell of the National Council was the principal speaker.

Bishop Roberts Paterson, N. J., Preacher

PATERSON, N. J.—Bishop Roberts of South Dakota was the preacher at St. Paul's Church, Paterson, the Rev. David Stuart Hamilton, D.D., rector, on the evening of January 14th.

Long Island C.L.I.D. Group is Established

200 Men and Women Discuss Economic
Situation in Meeting at
Holy Trinity Church, Brooklyn

BROOKLYN—Approximately 200 men and women of the diocese of Long Island, a large number of them young people, spent January 13th discussing the present economic situation and the Church's relation to it. The meeting was held at Holy Trinity Church, Brooklyn, under the joint auspices of the social service commission of the diocese and the Church League for Industrial Democracy.

Plans were made for future conferences of the same nature, and a Long Island group of the Church League for Industrial Democracy was established.

The keynote address was given by the rector of Holy Trinity, the Rev. J. Howard Melish. The conference then broke up into study groups which were led by Miss Lucy Randolph Mason, executive secretary of the National Consumers' League; Tom Tippet, a well known labor leader; the Rev. J. H. Johnson, the vicar of St. Martin's, a Negro parish of New York, and the Rev. W. B. Spofford, executive secretary of the C. L. I. D.

Following a prayer service and a supper, a meeting was called at which there were reports from the various groups, followed by further discussion. The day closed with a stirring address by the Rev. Charles H. Collett, of the National Council, in which he pointed out the obligation of the Church to lead the way out of our present economic and international difficulties.

Lack of Funds Causes Closing of Albany Religious Education Office

ALBANY, N. Y.—Owing to financial shortage in the budget of the diocesan council, it has been necessary to discontinue the office of a secretary of religious education in the diocese of Albany. John M. Garrison, who has held this position for two and a half years, accordingly resigned in January and has taken work in the New York state department of education.

New York Church Club Dinner

NEW YORK—The Church Club of New York will hold its 47th annual dinner in the Grand Ballroom of the Waldorf-Astoria the evening of February 5th. Bishop Manning and Mayor La Guardia will be guests of honor. The president of the club, Justice Philip J. McCook, will preside.

Central New York Youths Elect

UTICA, N. Y.—The new officers of the Young People's Fellowship of Central New York are as follows: president, Amos Prichard, of Zion Church, Rome; vice president, Harry Fish, Trinity Church, Utica; secretary-treasurer, Louise Warren of Trinity Church, Utica.

Albany to Repeat 1933 Lenten Program

Priests Ask for United Spiritual Endeavor Known as Family Search, Conducted by Visitors

ALBANY, N. Y.—At the request of many of the clergy, Bishop Oldham of Albany determined to put into effect a second time the program of spiritual activities that proved extremely helpful last Lent.

Bishop Oldham last Lent inaugurated a united spiritual endeavor known as the Family Search, which was carried on in the various parishes by selected visitors, the object being to bring all communicants to the Church's services in a deeper observance of the penitential season.

Pledge and prayer cards and pamphlets of daily devotions and Bible readings were furnished by the Bishop last year. This year the several clergy will provide such cards as they themselves desire, but the majority have expressed a willingness to repeat the Family Search and have ordered some 10,000 copies of the pamphlet of Bible readings which the bishop provides.

The Family Search endeavor last Lent had striking results, individually and congregationally, and is entered upon this year not as an experiment but rather as a proven benefit.

Rector Approves Crusade Against Slot Machines for Gambling

MECHANICVILLE, N. Y.—The Rev. D. C. Huntington, rector of St. Luke's Church, one of the leaders among Church and school authorities of the town in a crusade against gambling slot machines, advanced the theory that it was better to scrap the machines than to scrap boys guilty of robbery for the purpose of patronizing these tempting devices. Accordingly, a band of citizens decided to get rid of the machines rather than involve more boys and send them to reformatories.

Pageant Presented in Detroit

DETROIT—A cast of 45 persons presented for the 11th and 12th times respectively a pageant entitled The Little Pilgrim in St. Mark's Mission, Detroit, the evenings of January 14th and 15th. Future dates are also scheduled for the performance of the pageant, which is under the direction of Mrs. Jean DeCaussin. It has been given in various churches in and near Detroit this past fall.

Bishop Taitt Dedicates Window

PHILADELPHIA—Bishop Taitt of Pennsylvania visited Holy Nativity Church, Rockledge, December 31st to confirm a class and also to dedicate a memorial window in the nave of the church. This window, the gift of the Woman's Auxiliary and friends of the parish, is in memory of Mrs. Maude R. Argo, wife of the Rev. Fordyce H. Argo, rector.

San Francisco Cathedral Has One of Leading Choirs

SAN FRANCISCO—Grace Cathedral now has one of the leading choirs of the Bay region. The freshness of the boys' voices and their spirited singing has made an unusual appeal to the community during the recent Christmas season. The choir has appeared before the Pacific Musical Society and the Northern California chapter of the American Guild of Organists. Hugh Williams is director and J. Sidney Lewis is organist.

Idaho Cathedral Missionary Offering Increases 25 Per Cent

BOISE, IDAHO—While the offerings for local support in 1933 were falling 30 per cent below those in 1932, the offerings for the general Church in St. Michael's Cathedral here increased 25 per cent. The immediate effect of this is to constitute a challenge to the parish for 1934 that there be no going back from that record; there are many things the parish can do without for themselves, but missionary support is not one of them. The Very Rev. Frank A. Rhea is dean.

Rev. W. E. Craig Named Warden Of Los Angeles Mission Society

LOS ANGELES—The City Mission Society has chosen the Rev. William Elwood Craig, rector of the Church of the Epiphany here, as warden. The Rev. Anthony Dexter will remain as chaplain. The society's offices have been moved to the Church of the Epiphany.

The society assumes responsibility for the visitation of those in all of the county institutions.

South Dakota Dean to Conduct Retreat

SIoux FALLS, S. D.—The Very Rev. E. B. Woodruff, dean of Calvary Cathedral, will conduct a clergy retreat in DeSmet February 7th. This is a part of the program of the eastern deanery of South Dakota for the first half of 1934, planned at a recent meeting of the clergy at Calvary Cathedral January 5th. The Rev. J. Ethan Allen of Mitchell is rural dean. The Rev. Joseph Ewing of Brookings is general chairman in charge of preparations for the young people's conference April 29th.

297 Presented for Confirmation

EVERETT, MASS.—Bishop Babcock of Massachusetts confirmed 36 persons in Grace Church here January 14th, making a total of 297 persons presented for confirmation by the rector, the Rev. William H. Pettus, in a period of less than five years. This parish ended 1933 without a current deficit, and has paid its pledge for missions of \$1,000.

Memorials to Headmaster in Chapel

ARDEN, N. C.—Memorials to the Rev. R. R. Harris, late headmaster of Christ School here, have been placed in the chapel. They include a stained glass window and a brass altar set.

Priest Observes 50th Anniversary

Rev. J. F. Pritchard, of Renton, Wash., Builder of Nine Churches; Bishops of Alaska, Olympia, Preach

RENTON, WASH.—The 50th anniversary of the ordination to the priesthood of the Rev. J. F. Pritchard, and the sixth anniversary of the dedication of the ninth church built by him, were observed January 7th at St. Luke's Church here.

Bishop Rowe of Alaska was the preacher at the 11 A.M. service. He read to a large congregation a telegram from the senate and chancellor of the University of Emmanuel College, Saskatoon, Canada, stating that they had unanimously ordered the conferring of the Doctor of Divinity degree in recognition of the rector's work in Canada and the United States.

Bishop Huston of Olympia preached at the evening service. Several of the Seattle clergy were in the church. Afterward all attended a banquet in the guild hall where addresses were made, and the rector expressed his thanks.

Dr. Oliver to Speak in Philadelphia

PHILADELPHIA—The Rev. Dr. John Rathbone Oliver, author, will give an address on Spiritual Needs in the Life of Today February 7th at 8 P.M., in St. Clement's parish house.

Church Booklets

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Oregon School Plans Expansion

**Bishop Sumner Breaks Ground for
\$25,000 Junior College Annex to
St. Helen's Hall**

PORTLAND, ORE.—At a simple ceremony January 10th attended by the faculty, student body, members of the board of trustees, architects and contractors, Bishop Sumner of Oregon, president of the board of trustees, turned the first official spade of earth and signaled the beginning of construction of the \$25,000 junior college annex to St. Helen's Hall.

The new unit will make it possible for the school to accommodate approximately 200 more girls in the junior college division, which has become increasingly popular, making necessary rejection of many applications this year.

Miss Vera Zurhorst, president of the first class of the junior college, handed the spade to Bishop Sumner with which the first earth was turned. The brief ceremony was opened by Bishop Sumner with prayer. Miss Zurhorst and Miss Polly Lou Todd, president of the 1934 student body, followed Bishop Sumner, each turning a spadeful of earth.

The ceremony was attended by the Sister Superior and associates in the Community of St. John Baptist. The order has charge of the school.

Fellowship Dinner for Michigan Boys

WAYNE, MICH.—The mid-winter fellowship dinner for older boys of the diocese of Michigan was held under the auspices of the diocesan Brotherhood of St. Andrew in St. John's Church here on the evening of January 26th. The speakers included the Rev. Benedict Williams, rector of Trinity Church, Detroit, and the Rev. Irwin C. Johnson, rector of St. Thomas' Church, Detroit, for several years director of boys' work in the diocese of Michigan.

Bishop Cook Boston Speaker

BOSTON—Bishop Cook of Delaware, newly elected vice-president of the National Council, addressed a parish meeting of Trinity Church, Boston, January 10th on Why Missions Appeal to Men. This meeting was held under the auspices of Trinity's missions department.

Mission Reports 50 Per Cent Increase

AKRON, OHIO—St. Andrew's Mission here recently completed its canvass with an increase of 50 per cent in the amount pledged. Some of Akron's banks are still closed and last spring one out of every four families was reported receiving aid. The Rev. G. M. Brewin is in charge.

Appointed Historiographer

BROOKLYN, N. Y.—The Rev. G. W. McMullen, of Lynbrook, has been appointed historiographer of the archdeaconry of Queens and Nassau.

Bishop Jenkins Celebrates Fifth Consecration Anniversary

RENO, NEV.—Bishop Jenkins of Nevada celebrates the fifth anniversary of his consecration on St. Paul's Day by holding a service on the evening preceding at St. Paul's Church, Elko, and on the morning following, St. Paul's Day, he will be joined by Bishop Bartlett of North Dakota, secretary of the Department of Domestic Missions, who will assist at the anniversary service of the Holy Communion. Following this they will drive on a tour of inspection of six of the mission stations of the district, covering some 400 miles to reach Reno by night, where on the morning following a conference will be held. At noon the bishops leave, Bishop Bartlett to continue his survey of the missionary districts and Bishop Jenkins for the diocese of Olympia where he will from January 28th to February 4th conduct a mission at Christ Church, Puyallup, the Rev. E. C. Schmeiser, rector; and from February 11th to 18th at St. Paul's Church, Bellingham, the Rev. T. DeWitt Tanner, rector.

Quick Growth Recorded

VALLEY CITY, N. D.—Since St. Andrew's Mission Chapel at Enderlin, N. D., was completed and opened October 1st, 20 persons have been presented for confirmation and one has been received from the Roman Catholic Church. The Rev. T. A. Simpson, priest in charge of All Saints' Church, Valley City, is also in charge of St. Andrew's.



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Rhode Island Rector Tests Communicants

Presents "Opinions" to Two Groups, One Representing Wealth and the Other Moderate Means

PROVIDENCE, R. I.—The Rev. Dr. W. Appleton Lawrence, rector of Grace Church, the largest church in the diocese, gave what he calls "an opinion test on industry" recently to about 90 of his communicants.

Dividing them into two groups, one composed of communicants living on the East side of the city, and the other of communicants living on the West side, he presented 26 "opinions." It was his thought that by such a division he could find the degree of responsibility for social well-being assumed by those who represent wealth and by those who represent comfort, most of the wealth of the city being centered in the East side.

"OPINIONS" AND RESPONSES

Here are some of the "opinions" stated in the test and the responses:

"The responsibility of the Church in the realm of industry is merely to proclaim the ideal." East side: 23 yes; 31 no; 1 uncertain. West side: 14 yes; 15 no; 1 uncertain.

"If Christ were a missionary today He would tell the people about their heavenly Father, but would leave to others the task of changing the actual conditions of their lives." East side: 11 yes; 36 no; 8 uncertain. West side: 11 yes; 21 no; none uncertain.

"Christians should not invest money in industrial enterprises well known for their bad labor conditions." East side: 34 yes; 22 no; 2 uncertain. West side: 18 yes; 15 no; 1 uncertain.

"A Christian has a right to accumulate unlimited private profit if he does it by fair means." East side: 48 yes; 7 no; 3 uncertain. West side: 30 yes; 4 no; 2 uncertain.

"In parts of Africa where forced labor under bad conditions has many times led to appalling death rates among native Africans, a first duty of the missionary is to champion the rights of the people." East side: 44 yes; 6 no; 5 uncertain. West side: 30 yes; 2 no; 2 uncertain.

"Missionaries should not be actively concerned about the great power of foreign capital to work harm, but should stick to preaching the 'simple Gospel.'" East side: 18 yes; 32 no; 5 uncertain. West side: 25 yes; 7 no; 2 uncertain.

"Increasing the minimum age limit and shortening hours of labor is a benefit to poor people." East side: 44 yes; 4 no; 7 uncertain. West side: 29 yes; 4 no; 2 uncertain.

"We can help the world best by making America first in everything." East side: 19 yes; 34 no; 2 uncertain. West side: 15 yes; 19 no; 2 uncertain.

"In time of war it is the duty of every citizen to set aside personal judgment and to support the government." East side: 38 yes; 18 no; 1 uncertain. West side: 28 yes; 5 no; 1 uncertain.

"The average Negro is mentally as capable of education as the average white." East side: 17 yes; 37 no; 3 uncertain. West side: 17 yes; 14 no; 5 uncertain.

"It is God's purpose that some races should

remain subordinate to others." East side: 14 yes; 38 no; 5 uncertain. West side: 5 yes; 25 no; 3 uncertain.

"It is the duty of America to protect the foreign investments of her citizens by armed threats." East side: 8 yes; 36 no; 6 uncertain. West side: 7 yes; 21 no; 3 uncertain.

"Pacifism is in accord with the highest religious principles." East side: 32 yes; 13 no; 8 uncertain. West side: 12 yes; 14 no; 6 uncertain.

"Real friendship between a Negro and a white man is impossible." East side: 17 yes; 33 no; 4 uncertain. West side: 12 yes; 17 no; 4 uncertain.

"Foreigners are responsible for nearly all the crime in the United States." East side: 14 yes; 30 no; 12 uncertain. West side: 15 yes; 13 no; 4 uncertain.

"To aid in the outlawry of war and the establishment of peace is not the work of the Church." East side: 18 yes; 36 no; 1 uncertain. West side: 15 yes; 16 no; 2 uncertain.

"The sanest policy in international relationships is military preparedness." East side: 19 yes; 30 no; 6 uncertain. West side: 18 yes; 9 no; 5 uncertain.

"Christians have a duty to carry their religion into every country, even if they are not wanted." East side: 37 yes; 14 no; 6 uncertain. West side: 26 yes; 4 no; 2 uncertain.

"It is all right for an individual to practise the virtues of humility and forgiveness; but it is not to be hoped for from a nation with its honor and the needs of its people at stake." East side: 13 yes; 25 no; 11 uncertain. West side: 13 yes; 9 no; 7 uncertain.

"A pacifist cannot be a patriot." East side: 18 yes; 30 no; 3 uncertain. West side: 7 yes; 13 no; 7 uncertain.

"There is nothing in her international relationships for which America should be ashamed." East side: 12 yes; 32 no; 7 uncertain. West side: 10 yes; 11 no; 7 uncertain.

"Missionaries in foreign countries should not depend upon the protection of the military forces of their governments." East side: 28 yes; 10 no; 6 uncertain. West side: 10 yes; 13 no; 5 uncertain.

"Social discrimination should not be based on color." East side: 33 yes; 15 no; 5 uncertain. West side: 12 yes; 13 no; 3 uncertain.

It is interesting, Churchmen are saying, to examine this test rather carefully, for it reveals a bit of evidence which, if borne out by other and wider tests, would give us, they argue, well-founded hope in this new social order everybody's talking about and nobody is quite sure of. Take that question, for instance, of whether it's right or not to invest money where labor conditions are bad. The group representing moderate means is slightly in favor of such investments or, at least, does not regard them as ethically wrong. On the other hand the group representing larger means is 60 per cent opposed to them.

Then, too, the East side is a little less sure than the West side that a Christian has a right to make as much money as he can if he does it honestly. The sense of responsibility is shown to be greater in nearly all sections of the test.

East side is less intensely nationalistic, more international-minded and surprisingly close to what is regarded as "radicalism" in its attitude toward war. For example, it says that the sanest policy in international relationships is not military preparedness, quite contrary to the view of the West side. And it is sure a pacifist can be a patriot, while the other group is as sure that he cannot.

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† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

V. C. BONNLANDER, PRIEST

BERNARDSVILLE, N. J.—The Rev. Vincent C. Bonnlander, vicar of St. John's Church, a mission of St. Bernard's parish, died suddenly January 11th at the age of 48.

Until recently he had headed the Somerset County Emergency Relief Bureau. He was a director of the local Chamber of Commerce and the Rotary Club.

The Rev. Mr. Bonnlander was born in Brooklyn February 27, 1886, the son of Nichols and Ernestine B. Bonnlander. He received his Bachelor of Arts degree from Columbia, the Master of Arts degree from the University of New York, and the Bachelor of Divinity degree from General Theological Seminary.

He was ordained deacon in June, 1912, by Bishop Rhineland, and priest in December, 1912, by Bishop Matthews. He married Margaret I. Hoxsie April 6, 1920. His first parish was St. Paul's Church, Bound Brook, N. J. For the past 15 years he lived in Bernardsville.

He is survived by his father, his widow, and three children.

JOHN A. CLELAND, PRIEST

OREGON CITY, ORE.—The Rev. John Alexander Cleland, for 12 years rector of St. Paul's Church here, died January 10th and was buried from the church January 13th.

He was graduated from McGill University. Since 1900 he has been a priest, holding various charges in Canada and the United States.

Bishop Sumner of Oregon officiated at the funeral. He was assisted by the Rev. A. J. Mockford, rector of St. Paul's Church, Oregon City; the Rev. P. K. Hammond, the Rev. T. F. Bowen, the Rev. C. H. L. Chandler, and the Rev. R. A'Court Simmonds. Practically all the clergy of Portland and the northern part of Oregon were in the chancel.

The Rev. Mr. Cleland had been appointed vicar of Calvary Church, Seaside, on retiring as rector of St. Paul's in October.

MILTON C. DOTTEN, PRIEST

LOS ANGELES—The Rev. Milton Church Dotten, Ph.D., retired priest of the diocese of Los Angeles, and canon of St. Paul's Cathedral here, died at his home in Pasadena at the age of 85.

Coming to Southern California before the formation of the diocese of Los Angeles, he was active in making that a possibility, serving in many official capacities in the early years and being president of the standing committee from 1916 to 1924. He was rector of All Saints' Church, Riverside, Calif., from 1892 to 1915 when he retired from active service.

Dr. Dotten was born in Eastport, Maine, and was educated at Flushing In-

stitute. He received the degree of Ph.D. in Heidelberg, Germany. Before coming to Los Angeles he had pastoral charges in New York City, Detroit, and Saranac Lake, N. Y. The funeral was held at St. James' Church, South Pasadena, Bishop Stevens officiating, assisted by the Rev. T. R. Jones, rector.

M. S. EAGLE, PRIEST

NORFOLK, VA.—The Rev. Morris Stockwell Eagle, 64, rector of St. Bride's, Berkeley, Norfolk, and minister in charge of the Church of the Epiphany, Norfolk, died suddenly at his home in Berkeley, Norfolk, January 3d. Death was due to apoplexy.

The Rev. Mr. Eagle was born in Loudoun county, Va., December 23, 1869, a son of the late William and Anne Esther Tramwell Eagle. He attended Roanoke College and graduated from the Virginia Theological Seminary in 1901. He was ordained to the diaconate by Bishop Gravatt in 1901 and to the priesthood by Bishop Gibson in 1902. He served several parishes in Virginia and Southern Virginia. In 1903 he married Miss Loula Jeanne Hall. Surviving him, in addition to his widow are two daughters, Miss Esther Ellie Eagle of Richmond, Va., and Miss Martha Paxton Eagle, and one son, Morris S. Eagle, Jr.

The funeral was held from St. Bride's Church January 4th, Bishop Thomson officiating, assisted by the Rev. E. P. Miner of St. Mark's, Norfolk, and by the Rev. Norman E. Taylor. About 20 of the clergy were in procession. All the ministers of the other communions in Berkeley were present in a body. Interment was in the family lot at Leesburg, Va.

JOHN F. KIRK, PRIEST


ATLANTIC CITY, N. J.—The Rev. John Foster Kirk, retired priest, died here January 13th. He had retired from active work in 1929 on account of ill health.

He was born in Dorchester, Mass., the son of John Foster and Mary Weed Kirk, but passed his early years in Germantown, Pa., where the family had settled.

As a very young man he was deeply interested in religious and other helpful work for boys and young men. One result of this interest is the "Boys' Parlor" of Germantown, one of the earliest and most successful boys' clubs, which owed its beginning to him and in which he worked actively during his residence in Germantown. Another result of far-reaching significance is the number of "Fr. Kirk's boys" persuaded through his rare influence to enter the ministry. He also added teaching to his parochial labors, and opened the way for many boys to go to college, often preparing them himself for the examinations.

Graduating from the General Theological Seminary, he was ordained priest in 1898. Of his 31 years of active service in the ministry about one-half were spent in the diocese of Maryland. In the diocese of Easton he was examining chaplain many years. His last charge was at St. Thomas' Church, Glassboro, N. J., and he is buried, by his wish, in the churchyard there.

While rector at St. Michael's, Clai-



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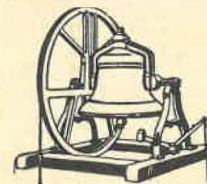
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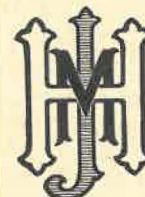


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The Requiem for him was in All Saints' Church, Atlantic City.

GEORGE F. WELD, PRIEST

LOS ANGELES—The Rev. George F. Weld, D.D., rector of All Saints' Church, Montecito, Calif., and rural dean of the convocation of Los Angeles, died suddenly at his home from a heart attack, at the age of 67.

Dr. Weld had been very active in the diocese of Los Angeles ever since he came to Montecito in 1913. He was also one of the most active members of the board of missions, and very rarely missed a meeting in the whole of the 20 years of his service.

For a number of years he had been vice president of the Province of the Pacific, and chairman of the southern division. He was probably most widely known for his work in Christian healing, being secretary of the National Commission for a number of years. He was the author of *The Meaning of Christian Healing*. He was a member of the executive council of the diocese, and delegate to the General Convention and the provincial synod.

Dr. Weld was born in Boston April 22, 1866, and was educated in New England, graduating from the Episcopal Theological School, at which he received the degree of B.D. The Church Divinity School of the Pacific conferred upon him the degree of Doctor of Divinity in 1924. He was formerly rector of the Church of St. John the Evangelist, Hingham, Mass.

The funeral was held at All Saints' Church, Montecito, with a large number of the clergy present. Bishop Stevens and Bishop Gooden, the Rev. Roal Balcom, D.D., and the Very Rev. J. W. Gresham of San Francisco were officiating clergy. The Rev. Edric A. Weld was the celebrant at the Requiem.

Dr. Weld is survived by his widow, Dorothy Appleton Weld; three sons, the Rev. Edric Weld, headmaster of Holderness School, George Weld, and Sumner Weld; and three daughters, Mrs. Daniel Cox, Miss Anna, and Miss Margery Weld.

CHARLES T. MATHEWS

NEW YORK—Charles Thompson Mathews, retired architect, who was noted for his church designs, died January 11th of a gall bladder ailment, at his home, 812 Fifth avenue, after an illness of about two months. His age was 70.

Besides achieving distinction as an architect, Mr. Mathews was known for his books on architecture. He was a member of an old American family, being descended from Anthony Thompson, who came to this country in 1637 and was one of the founders of New Haven; and of Major Dirke Wesselse Ten Broeck, who settled in Beverwyck, now Albany, in 1662 and later became its mayor.

Although of American ancestry, Mr. Mathews was born in Paris March 31,

1863, a son of the late Charles Drelicourt Mathews and Mrs. Rebecca Thompson Mathews.

After attending schools in Nice and Paris, Mr. Mathews came to the United States and attended St. Paul's School at Concord, N. H. He then went to Yale University, where he received his A.B. degree in 1886. In 1889 he was graduated from the School of Mines of Columbia University, receiving a Ph.B. degree in architecture. In 1892 he received his A.M. from Columbia.

After studying architecture in Paris, Mr. Mathews began the practise of his

profession in New York. He prepared designs for the Metropolitan Museum of Art building and in 1891 won a competition for the remodeling of the Church of the Holy Trinity here. His plans were used.

He was the author of several books on architecture. He retired 10 years ago.

During the World War Mr. Mathews was a member of the United States Food Administration. He was a founder of the American Society for the Relief of French Orphans.

Mr. Mathews is survived by his sister, Miss Florence Mathews, with whom he

Church Services

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Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.; 5:15 P.M.
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High Mass, with Procession, 11 A.M.
Preacher: The BISHOP OF ALGOMA.
LINCOLN'S BIRTHDAY, MONDAY, FEB. 12
ACOLYTES' FESTIVAL
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Wisconsin

All Saints' Cathedral, Milwaukee

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VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

made his home, and a brother, Harold C. Mathews, also of New York.

The funeral service was held at St. Bartholomew's Church January 13th.

ROBERT L. ORCUTT

St. LOUIS, Mo.—Robert Lee Orcutt, president of the Lincoln Warehouse Company, which he founded in 1926, died at his home, January 6th of complications caused by a sinus infection. He was 54 years old.

Mr. Orcutt was active in civic organizations and Church work. He was a charter member of the diocesan council, secretary and treasurer of the department of missions for many years, and a member of the chapter of Christ Church Cathedral. All of these offices he held at the time of his death.

The funeral service was held in Christ Church Cathedral, Bishop Scarlett of Missouri, the Very Rev. Sidney E. Sweet, and Canon C. E. Remick of the cathedral officiating.

Mr. Orcutt is survived by his widow, Mrs. Alice Crowther Orcutt, and two brothers, Frank and Rupert Orcutt.

GEORGE B. PATTISON

TROY, N. Y.—George B. Pattison, for 20 years treasurer of the trustees of the diocese of Albany, and a prominent vestryman and Church leader, died here January 15th just five days after the death of his wife.

Mr. Pattison was a graduate of Trinity College. He had been repeatedly a deputy to the diocesan convention and was untiring in his devotion to his parish and the diocese. He had recently resigned as treasurer of the trustees of the diocese, due to the strain of advancing years. Burial was from St. John's Church, Bishop Oldham of Albany and the Rev. Nelson M. Burroughs, rector, officiating.

MRS. ANNE H. PERLEY

WILLIAMSPORT, PA.—Mrs. Anne H. Perley, widow of the late Allan P. Perley, died January 15th at her home here.

She was one of the oldest members of Christ Church, having been a member of the greater vestry since its foundation. She had been active in the organization and extension of the Woman's Auxiliary of the diocese of Harrisburg, and had been the first and only president of St. Mary's Guild, of Christ Church, since its establishment by the Rev. John Henry Hopkins, when he was rector of the parish.

Mrs. Perley was active in welfare work in the city of Williamsport, having been for many years president of the Home for the Friendless. She had also been state regent of the Pennsylvania Daughters of the American Revolution.

She is survived by two daughters, Mrs. William H. Crockett and Mrs. O. S. Marston, and by two sons, Fred Perley and Allan P. Perley, Jr., of Black Mountain, N. C.

The Burial Office was said by the rector of Christ Church, the Rev. Canon Hiram R. Bennett, January 17th. Burial was at Wildwood Cemetery, Williamsport.

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ANNOUNCEMENTS

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BONNLANDER—The Rev. VINCENT CHARLES BONNLANDER, vicar of St. John's Chapel and associate rector of St. Bernard's parish, Bernardsville, New Jersey, died suddenly on January 11th, in his forty-eighth year at St. John's vicarage, Bernardsville, New Jersey.

Memorials

HELEN C. MONTGOMERY

HELEN C. MONTGOMERY, who passed to the life eternal, December 2, 1930, beloved wife of the Rev. H. P. Alan Montgomery, New York City.

The truest friend and companion; ever sympathetic to all in trouble and duress; constant in untiring devotion; patient with the mistakes and errors of others; generous to a fault; perfect unselfishness; a most loyal and loving daughter, sister, wife. Her whole life was an exemplification of complete unity and subservience to the will of God as expressed by His Son, our Saviour.

Her call has been to greater service for Him, for her work on earth was done.

May He grant to those remaining, the vision to so perform their work as will bring them to the path of Christ and which path leadeth to God.

GEORGE J. D. PETERS, PRIEST

In loving memory of my husband, GEORGE J. D. PETERS, priest, who went home on January 31, 1927.

NOTICES

THE CONNECTION with the diocese of Springfield and the Rev. F. H. Spencer, as executive secretary, secretary of the diocese, and as deacon in the missionary field, having been severed as of December 26, 1933, all official communications should be sent to the Bishop.

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, 175 Ninth avenue, New York City.

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Discipleship. By Leslie D. Weatherhead. \$1.00.
Facing Our Day. By William Chalmers Covert. \$1.50.
- CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE, Washington, D. C.:
A Collection of the Diplomatic and Consular Laws and Regulations of Various Countries. Volumes 1 and 2. By A. H. Feller and Manley O. Hudson.
- CHARLES SCRIBNER'S SONS, New York City:
Over Here. 1914-1918. Vol. V of "Our Times—The United States." By Mark Sullivan. \$3.75.
- CHURCH ASSEMBLY, PRESS AND PUBLICATION BOARD, London, England:
Official Year Book of the Church of England, 1934.
- FARRAR & RINEHART, New York City:
City Management. The Cincinnati Experiment. By Charles P. Taft. \$2.50.
- FLEMING H. REVELL CO., New York City:
The Gospel According to John. By G. Campbell Morgan. \$3.40.
So Loved the World. By Virginia L. Paine. \$2.00.
Henry Codman Potter. By James Sheerin. \$2.00.
- FOREIGN POLICY ASSOCIATION, New York City:
Soviet Russia: 1917-1933. By Vera Micheles Dean. World Affairs Pamphlets No. 2, 1933. Paper, 25 cts.; cloth, 50 cts.
- F. S. CROFTS & CO., New York City:
Europe Since 1914. Revised edition. By F. Lee Bennis. \$5.00.
International Organization. By H. M. Vinacke. \$5.00.
- HARPER AND BROTHERS, New York City:
America Faces the Next War. By Frank H. Simonds. \$1.00.
John R. Mott: World Citizen. By Basil Mathews. \$3.00.
- HOME OWNERS' LOAN CORPORATION, Washington, D. C.:
The 18 Year-4% Bonds of the Home Owners' Loan Corporation.
- THE MACMILLAN CO., New York City:
Mental Hygiene in the Community. By Clara Bassett. \$3.50.
The New Church and the New Germany: A Study of Church and State. \$2.25.
The Teaching Parson and His People. By John Reginald Lumb. \$1.50.
Ethics and Moral Tolerance. By Arthur Kenyon Rogers. \$2.50.
- MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:
God, Man, and Society. By V. A. Demant. With a Foreword by the Rev. Julian D. Hamlin. \$2.00.
Imagination and Religion. By Canon Lindsay Dewar. \$1.50.
- LONGMANS, GREEN & CO., New York City:
The School of Charity. By Evelyn Underhill. \$1.00.
- REGIONAL PLAN ASSOCIATION, INC., New York City:
The Rebuilding of Blighted Areas. A study of the neighborhood unit in replanning and plot assemblage. By Clarence Arthur Perry and C. Earl Morrow. \$2.00.
- ROUND TABLE PRESS, New York City:
The Christian Message for the World Today. A Joint Statement of the World-wide Mission of the Christian Church. \$1.50.

- SHEED & WARD, New York City:
The End of Our Time. By Nicholas Berdyaev. \$2.25.
- STATE EMERGENCY RELIEF BOARD, Harrisburg, Pa.:
Unemployment Relief in Pennsylvania—September 1, 1932-October 31, 1933. Report of the Executive Director of the State Emergency Relief Board of Pennsylvania.
- UNIVERSITY OF PENNSYLVANIA PRESS:
Creative Christian Living. By W. Brooke Stabler. \$1.50.

PAPER-COVERED BOOKS

- AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST, Cambridge, Mass.:
Cowley. Quarterly Review, Winter, 1933.
- ALEX. DULFER PRINTING CO., San Francisco, Calif.:
Crucifying Christ in Our Colleges. By Dan Gilbert. \$1.25.
- LONGMANS, GREEN & CO., New York City:
The Story of Paula. By W. R. Inge. 40 cts.
- MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:
The Present Position of the Catholic Movement in the Church of England. An Address delivered at the Conference of the Clergy of the Diocese of New York at Lake Mahopac on October 18, 1933. By Will Spens. 10 cts.
The Armaments Racket. By P. E. T. Widdrington. 25 cts.
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