

# The Living Church



*Drawing by William Hole, R.S.A., R.E.*

### WHEN IT WAS YET DARK

**T**EARS fell on the flowers,  
 Lily, rose, and aster—  
 In the early morning,  
 Sobs came fast and faster—  
 Then a Voice low speaking,  
 Mary—  
 Master—Master!

LUCY A. K. ADEE.

RECEIVED  
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 HARTFORD, CONN

*Edited by*

**FRANK GAVIN**

# LIBERAL CATHOLICISM AND THE MODERN WORLD

Vol. 1—  
**BELIEF**

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The Faith and Natural Science

**T**HESE PAPERS, originally published in THE LIVING CHURCH, present an application of the faith and practice of Liberal Anglo-Catholicism to many phases of modern life and thought. The writers are well-known clergy and educators, each a recognized authority on his subject.

The book is an excellent source of material for sermons and talks to adult study groups as well as informative reading for laymen in general.

There are articles, not only on matters of belief and on "The Sources of Our Faith and Our Faith in the Sources," but also on the relation of the faith to present-day problems, especially as they are being met, or not being met, by modern men and women. These include discussions of Modernism, Christian ethics, faith and moral life, and the new psychology. The concluding paper, on natural science, shows the relationship between scientific and religious thought, and considers many problems that perplex the average layman.

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# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....*Editor*  
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## Church Calendar



### APRIL

1. Easter Day.
2. Easter Monday.
3. Easter Tuesday.
8. First Sunday after Easter.
9. Annunciation B. V. M.\*
15. Second Sunday after Easter.
22. Third Sunday after Easter.
25. St. Mark. (Wednesday.)
29. Fourth Sunday after Easter.
30. (Monday.)

\* Transferred from March 25th.

### CALENDAR OF COMING EVENTS

#### APRIL

- 3-4. Regional Church conferences, Boston and Chicago.
- 5-6. Regional Church conferences, Omaha and Philadelphia.
- 9-10. Regional Church conference, Portland, Ore.
10. Convention of South Florida.
- 10-11. Regional Church conference, Birmingham, Ala.
- 12-13. Regional Church conferences, Raleigh, N. C., and Fresno, Calif.
15. Convocation of Eastern Oregon.
- 17-18. Regional Church conference, Dallas, Tex.
- 17-20. Church Congress, Philadelphia.
18. Convention of Massachusetts.
- 21-29. General Synod, Chinese Church.
24. Convocation of New Mexico, convention of South Carolina.
25. Convention of Arkansas.
- 25-26. National Council meeting.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### APRIL

9. St. Anthony of Padua, Hasbrouck Heights, N. J.
10. The Saviour, Providence, R. I.
11. St. James', Goshen, Ind.
12. St. Philip's, Buffalo, N. Y.
13. St. Matthias', East Rochester, N. Y.
14. St. Paul's, Brooklyn, N. Y.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BARTLAM, Rev. ERNEST S., formerly dean of Trinity Pro-Cathedral, Sacramento, Calif. (Sac.); to be rector of St. Mark's Church, Medford, Ore.

CHOWENHILL, Rev. NELSON L., formerly vicar of St. Paul's Church, Fort Morgan, Colo.; to be rector of Trinity Church, Lander, and priest in charge of St. James' Church, Riverton, Wyo. Address, Lander, Wyo. Effective April 15th.

HATHAWAY, Rev. H. ST. CLAIR, who has been acting as locum tenens of St. Paul's Church, Wellsboro, Pa.; has accepted a call to the rectorship, effective March 1st.

HEISTAND, Rev. J. THOMAS, rector of St. Paul's Church, Bloomsburg, Pa. (Har.); has accepted a call to be dean of St. Stephen's Cathedral, Harrisburg, Pa. (Har.). Effective April 6th.

JONES, Rev. ENOCH R. L., Jr., formerly vicar of St. Edmund's Mission, Richmond, Calif.; will assist for several months on the staff of Grace Cathedral, San Francisco, Calif.

MASON, Rev. J. C., of Epiphany Mission, Honolulu, has been appointed chaplain to the local National Guard.

STANLEY, Rev. KENNETH G. T., formerly junior curate at Trinity Cathedral, Cleveland, Ohio; to be rector of the Church of the Epiphany, Euclid, Cleveland, Ohio.

TEN BROECK, Rev. JOSEPH A., canonically resident in the diocese of Arizona; to be vicar of St. Edmund's Mission, Richmond, Calif.

### NEW ADDRESS

BISHOP, Rev. JULIAN MACL., formerly 21 Emerson Ave.; 510 Henry St., Utica, N. Y.

### RESIGNATION

WOODROOFE, Rev. R. W., D.D., as rector of St. John's Church, Detroit, Mich.; to take up residence in Woodstock, Ontario, Canada. Effective April 2d.

### ORDINATIONS

#### PRIESTS

CALIFORNIA—The Rev. RALPH BURLEIGH PEASE was ordained to the priesthood by Bishop Davies of Western Massachusetts, acting for Bishop Parsons of California, in Christ Church Cathedral, Springfield, Mass., March 20th.

MAINE—The Rev. ROBERT FRANKLIN SWEETSER was advanced to the priesthood by Bishop Brewster of Maine, in St. Paul's Church, Brunswick, March 20th. The ordinand was presented by the Rev. Arthur T. Stray who also preached the sermon. The Rev. Mr. Sweetser is to be priest in charge of St. Andrew's Church, Newcastle, Maine.

OREGON—The Rev. JAY THEODORE BLACK was ordained to the priesthood by Bishop Sumner of Oregon in St. Stephen's Cathedral, Portland, March 11th. The candidate was presented by his father, the Rev. Jay Claud Black, who was also gospeller and master of ceremonies. The sermon was preached by the Very Rev. H. M. Ramsey, D.D. The Rev. Jay T. Black left immediately for Nevada where he will do mission work under Bishop Jenkins. Address, Winnemucca, Nev.

VIRGINIA—The Rev. PAUL E. SCHULTZ was advanced to the priesthood by Bishop Tucker of Virginia in Christ Church, Luray, March 14th. The ordinand, presented by the Ven. W. Ray Mason, is to be rector of Luray parish, Luray, Va. The Rev. C. J. Gibson, D.D., preached the sermon.

#### DEACON

NEBRASKA—ROBERT B. MASON was ordained deacon by Bishop McElwain of Minnesota acting for Bishop Shaylor of Nebraska in St. John's Memorial Chapel, Evanston, Ill., February 19th. The sermon was preached by the Rev. P. V. Norwood, Ph.D., and the candidate was presented by the Very Rev. F. C. Grant, D.D.

## INFORMATION BUREAU

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This department will be glad to serve our readers in connection with any contemplated purchase of goods.

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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.

### "A New Armament Race"

TO THE EDITOR: In connection with the timely editorial in your issue of March 17th, "A New Armament Race," I should like to call the attention of your readers to an article in the magazine *Fortune* for March, upon the subject. The article is unsigned (according to the custom followed in that magazine), but the allegations therein are supported by references to documents and reports easily accessible. While dealing chiefly with European armament plants, and their sinister influence through dual directorates, ownership of important newspapers, and international banking connections, the article has a distinct bearing upon the relation of influential corporations in our own country to the armament question. The appalling facts set forth substantiate what you so well say about the profit motive in the manufacture of arms as a constant menace to the peace of the world. *Fortune* is an expensive magazine; but most public libraries ought to have a copy of it. And anyhow it is worth a dollar to have this notable article in one's possession.

(Rt. Rev.) BENJAMIN BREWSTER,  
Portland, Me. (Bishop of Maine).

### The Armaments Racket

TO THE EDITOR: We are all your grateful debtors for the astounding articles by Fr. Widdington on The Armaments Racket. Would to God every person in the United States might hear them, read, mark, learn, and inwardly digest them! These powerful munition makers in Europe and America are nothing but human vultures, who feast and fatten on the blasted bodies of the dead, and they represent the rank flowering of the Profit Motive, which is the chief deity in the pantheon of the Capitalist System. "More death, more dividends; more blood, more bonus!"

Some months ago out here in far Cathay, our local English language newspaper printed prominently the item, which, however, I had previously seen elsewhere, that among the large share-holders in Vickers-Armstrong, the gigantic British armament firm, is Sir John Simon, which presumably rather cramps his style in disarmament conferences, and—more perplexing still—the Bishop of ——. Is this true? If so, a word of explanation from this shepherd of the sheep would seem to be in order. The news, spread throughout the seven seas, that a bishop of the Church is willing to receive financial gain from such a source is much more likely to forward the anti-God movement than the coming of the Kingdom of Heaven, for which, we had supposed, he was consecrated. Let us hope that his Lordship has been falsely accused, or, if not, has already repented. Surely no Christian will wish to join in

### THE ARMAMENT MANUFACTURER'S PRAYER

Our Father, who art in heaven  
A battle-cry be Thy name,  
Let dark fears come,  
And hate, till the drum  
Turns earth into death's Kingdom.  
Give men once more their daily lead;  
And grant that the land's debts  
For bomb and gun shall make  
The unborn my great debtors.

Lord, lead us not  
To disarmament's temptation:  
Deliver us from such evil.  
For mine is the profit, and the power,  
and the patriot's glory. Amen.

(Rev.) EDMUND L. SOUDER.  
Hankow, China.

THE LIVING CHURCH received the above letter some weeks ago, but was unwilling to publish it without first referring it to the Bishop of the Church of England mentioned, in order to enable him to reply to the charge. For his reply, and further comment on this subject, see our editorial.

### Interest in the Church

TO THE EDITOR: Bishop Mitchell was thrilled when a layman expressed interest in the Church and a desire to help (L. C., October 21, 1933). How would he feel if on an eleven weeks' trip throughout the southern part of the Philippines seven different American or British men specifically asked to be informed when the Church needed money; or when an eighth, who had not been seen for a year, due to other duty of the canon missionary, sent a check for \$50, unsolicited? Such has been my recent experience.

One can but thank God for the privilege of ministering to such people; and long for the time when there will be enough priests available so that he need not spend three-fifths of his time trying to fill other men's shoes, instead of doing his own work.

(Rev.) BENSON HEALE HARVEY.  
Manila, P. I.

### The Fellowship of Bethlehem

TO THE EDITOR: May I, through your columns, tell your readers about The Fellowship of Bethlehem?

The Fellowship of Bethlehem is one of prayer, having for its vision *all* child life 14 years and under. It was founded in England 1927 by the Rev. A. Lee Kenny where it has developed ever since under his leadership. The work of the Fellowship has been extended and carried forward in Canada, and now there is the great hope of carrying this worthy and loving cause into our country. Already we have a few members in the States and would like others to join us. There are no obligations whatsoever connected with it, only prayer.

The Rev. W. J. B. Scott, warden of the Fellowship, in one of his sermons says: "Think, for example, of the child widows in India; or the children in the factories of the Far East; or the children sold as slaves, and for immoral purposes. Do you realize that the vast majority of the children in the world's nursery are *sufferers*?"

So we are trying to bring light into the world's nursery through our intercessions.

Those wishing to join the Fellowship in America, please write to Miss Hilda G. Beddows, 5955 North Fourth street, Philadelphia, Pa., in Canada to Mrs. F. Ward Price, 583 Avenue road, Toronto, Canada.

Philadelphia, Pa. HILDA G. BEDDOWS.

### "Reunion"

TO THE EDITOR: Baxter's Press, Oxford, England, has just undertaken the publication of a new magazine entitled *Reunion*, for the Confraternity of Unity. The editors are priest members of the Confraternity. Volume I, Number 1, dated March, 1934, has just appeared and a supply has been received by the undersigned. The format of this 32-page triannual is attractive, the paper of good quality, and the type clear. . . .

As chairman of a committee interested in furthering the work of this new publication, I am especially anxious to secure as large an American subscription list as possible. American subscriptions are low in price—only \$1 for two years. Every American Churchman interested in the promotion of Unity owes it to the cause to subscribe. All communications and subscriptions should be addressed to *Reunion*, care of the undersigned, at 90 Fifth avenue, New York City.

(Rev.) H. BAXTER LIEBLER,  
New York City. Chairman for America.

### Excerpts from Correspondence

#### Living Christianity

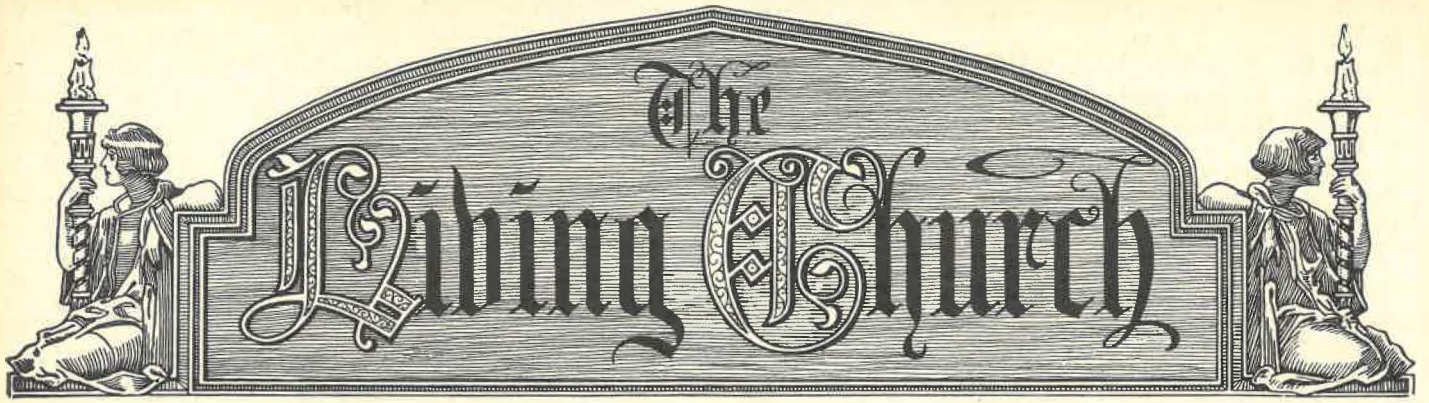
THE CHURCH has always had to contend with her selfish autocrats, those who use the Church as a means toward selfish and materialistic ends rather than toward the greater spiritual development and progress of man—the Church Militant. Because of such leaders, the Christianity of the Church becomes open to criticism of the intelligent masses. A few leaders will state that there is "an insidious and determined attack contemplated on Christian institutions and the Christian faith." Not so. But there is a subconscious if not a recognized conscious movement at work in the mind of man, which if rightly interpreted, insists that Christian leaders *practise* what they preach; that they *live* according to the principles of Christianity. These principles cannot fail to reflect and manifest the personality of Jesus Christ in and through our leaders.—LILLIAN BALLINGER, Avenel, N. J.

#### "Weighing" Candidates

WOULD IT NOT be wise to *weigh* the classes presented for confirmation rather than the present custom of merely *counting* them? We have large numbers of confirmed people wandering about utterly neglectful of Church attendance and apparently unaware of their Church responsibility. Our cities are full of unattached Episcopalians. Could not this abuse be corrected by the clergy taking more pains to thoroughly instruct candidates?

Now that the clergy, bishops and priests, are endeavoring to deepen their religious lives, it might be edifying for them to thoroughly examine themselves as to their motives in presenting and confirming large classes. As an old priest, approaching his 50th anniversary of ordination, I venture to suggest such an examination of conscience to our beloved clergy, in a constructive spirit. Personally, I am convinced that much indifference among Episcopalians is the result of superficial preparation for confirmation.

There is another question of vital importance, not always given due attention; the validity of the baptism received by people in the various sects from which they frequently come. I was advised to administer conditional baptism to all candidates from the sects, and thus make sure of their baptism. Would it not be safer to observe this custom generally?—(Rev.) G. TAYLOR GRIFFITH, Portland, Ore.



# EDITORIALS & COMMENTS

## Be Not Afraid

**E**ASTER IS ASSOCIATED so completely with joy in the minds of most Christian people that they do not always remember that fear was mingled with the joy of those who saw the Risen Christ on the Day of Resurrection. The moment they recognized Him, they were frightened. Before they could fully receive Him, that terror must be overcome. They could not conquer it themselves; the Lord did it for them. "Be not afraid," He said to the women. "Why are ye troubled?" He asked the disciples. And He showed them His hands and His feet. "It is I Myself," He told them. When all this did not quite vanquish the fear with which they beheld Him, He sat at meat with them. Then, at last, their hearts were freed of the thoughts that had arisen in them, and their joy was without fear. It was indeed their Lord whom they saw and heard and touched.

One of the most profoundly impressive things in the Gospels is the utter absence of any questioning of the Risen Lord as to the manner of His Resurrection. The disciples did not ask Him how He had overcome death; they did not inquire as to the habitation of His spirit during the three days when His body lay in the tomb. They did not even ask Him where He hid Himself when He vanished out of their sight during His days on earth after His Resurrection. And He did not tell them anything at all about these great

mysteries. They were His friends, and He had returned to them from the dead. But they asked Him nothing, and He told them nothing, about His death and Resurrection.

That is to say, He told them nothing that He had not already spoken to them while He was yet with them before

His crucifixion. What He did was to tell them all this again. There was no new word. He expressly said that He had told them; the angels bade the women remember what He had told them. It was familiar to them, not strange at all.

We know what it was: all things which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning Him. When He met the two disciples on the way to Emmaus, these were the things that He expounded to them, "beginning at Moses." He declared these same things again to the Eleven when He appeared to them at Jerusalem. They had all heard the Scriptures daily in the Temple from their youth up. The

Risen Christ "opened" the Scriptures to them. And He "opened their understanding, that they might understand."

There is no necessity upon us to wonder what it was that He would have them see concerning Himself in the Scriptures. It is clearly set down. First, that it behooved Christ to suffer, and to rise from the dead the third day. Then, that repentance and remission of sins should be preached in His Name among

### AN EASTER MESSAGE

From the Presiding Bishop

**T**HE TRUTH OF EASTER came first as a promise to wondering and uncomprehending men. "The Son of Man must suffer . . . shall be put to death . . . shall rise again." The goal of every hope is reached along the same hard path. The light of the Risen Christ breaks now through the shadows of Lent upon a world tried by temptation, bowed in penitence, torn by suffering. ¶ In no other way can the joy of Easter be felt and its meaning known. I send this message to thousands who have silently resolved to seek and to accept God's purpose for the world and for themselves. The Way of Life which Christ reveals if followed to the end is marked at times by difficulty, doubt, and pain. ¶ The Christian Church to prove its faith has now to take that way and to accept its part in the sacrificial love which ministers to human need. The Way of the Cross will lead at last to the triumph, the gladness, and the peace of Easter Day.

all nations. And then, that they were witnesses of these things, and that they would be endued with power from on high to fulfill this great destiny. We all know so well what He said to them. And we know so well what they did. They changed the world.

**B**UT THE FIRST THING that He said to each one of them was: "Be not afraid." Yet He did not return from the dead in any strange or awesome manner. When Mary saw Him in the garden, while it was still so very early in the morning that it was dark, she supposed Him to be the gardener, who might be expected to be in the garden. The two disciples on the way to Emmaus did not even notice at first that He was a stranger; they were surprised that He did not know what had come to pass there in those days. When He stood on the shore, they did not see that He was not one of the company of fishers. It was when they recognized Him that they were frightened. They had not expected to see Him, though He had promised them that they should; they could not believe that they actually did see Him. So they were afraid. It was so with all of them. To them all He must needs say: "Why are ye troubled? It is I Myself."

We are all inclined to believe that every other Easter Day must be essentially different from that first Day of Resurrection. The disciples really saw the Risen Christ, we say; they were actually with Him. There was the unique amazement of it, also. The wonders of that day came unexpectedly upon them. But we know that the Lord is risen. Our Easter, we feel, must be a commemoration of a mighty event rather than the event itself. Too often it is no more than that.

Sometimes we do not recognize the Risen Lord at all. We are not seeking Him in quite the same way that the women and the disciples sought Him; and perhaps we do not see Him. He cannot show Himself to us because we are not looking where He is. But this does not happen very frequently; because earnest Christians, most of them, are trying to find Him.

What does come to pass is that, like those first seekers, we are frightened. Suddenly we behold Him: in the poor, the sick, the afflicted. In their wounds we see His wounds. We had expected a vision of majesty, and we see Him in the person of some one whom we had often met but never really noticed before. We are afraid. Why? Because we are startled, and because we do not know what to do. What does He wish us to do, now that we do know that it is He Himself?

He tells us. "Be not afraid." Again to us, as He did to those first disciples, He opens the familiar Scriptures. We can read the very words that the disciples heard on the Day of Resurrection, "beginning at Moses and all the prophets." We know what He said to them.

It was not about His death that the Risen Christ spoke to His disciples, but about the purpose of it. It was not about the manner of His Resurrection that He told them, but about their relation to it. He came into the world to save the world. Through them was the knowledge of that salvation to be carried to the uttermost parts of the earth. It was so august and yet so simple, so homely. "Feed my lambs," He said to Peter. "Feed my sheep." The disciples were to teach all nations: what? To do what He had taught.

The Risen Christ comes to each one of us as he came to the women and the disciples; and He comes just as actually as He came to them. Just as truly is He known to us in the breaking of Bread. So let us go, very early in the morning, as it begins to dawn, seeking Him. And when we find Him and know Him, let us remember that He said "Be not afraid"; and that then He said: "Go tell my brethren."

**I**S IT POSSIBLE that any of the leaders in the Christian ministry are at the same time willing to participate in the bloody profits of the god of war?

From time to time we hear rumors that bishops and other prominent clergymen are stockholders of industrial firms de-

**The Murder Trust  
and the Clergy**

rividing a large measure of their income from the sale of war munitions. The evidence that such firms are an important factor in aggravating the international tension which has led to war after war in the past and seems not unlikely to do so in future is overwhelming. The League of Nations itself has recognized the armaments trade as one of the principal obstacles to international peace and has shown that armament firms have been active and are still active in fomenting war scares and persuading their own countries to adopt warlike policies, at the same time stimulating the same traffic with foreign countries, not hesitating to resort to bribery and the dissemination of false information to achieve their nefarious end. Certainly for a clergyman of the Church of Christ to participate in such immoral practices through ownership of armament shares is incredible and almost inconceivable.

We are publishing in our correspondence columns a letter from a well known American missionary in China, the Rev. Edmund L. Souder, who reports that an English-language newspaper in Shanghai has published a report that a certain English bishop is one of the shareholders in the Vickers-Armstrong Corporation, leading armament firm of Great Britain. We have referred the letter to the Bishop in question, and have received a reply from him. The Bishop states that he inherited these shares and that they originally represented ownership in a company manufacturing railway equipment which was later absorbed by the Vickers firm, and that he thereupon disposed of the shares. In view of this information we have deleted his name in Fr. Souder's letter. We suspect that many of these perennial "charges" have a similarly slight foundation.

If anyone has any doubt as to the immoral character of the armament industry, we refer him to the article on Arms and the Men in the March issue of *Fortune*. The article is described as "a primer on Europe's armament makers; their mines, their smelters, their banks, their holding companies, their ability to supply everything you need for a war from cannons to the *casus belli*; their axioms, which are (a) prolong war, (b) disturb peace." Much of the information contained in the article has already been presented to our readers in the two articles on The Armaments Racket by the Rev. P. E. T. Widdrington, published in our issues of November 11th and 18th, 1933.\*

Some of the shareholders of Vickers and allied concerns are listed in this article in *Fortune*. They included in 1932, amazingly enough, the Rt. Hon. Neville Chamberlain, Chancellor of the Exchequer, Sir Austen Chamberlain, M.P., winner of the Nobel Peace Prize in 1925, and Sir John Simon, Secretary of State for Foreign Affairs, who, however, is reported to have sold out his shares last year. *Fortune* further reports that "In 1914 the list was even more imposing," and includes in its listing "three bishops and Dean Inge of St. Paul's."

Here is another charge involving Anglican clergymen. We immediately telegraphed *Fortune* requesting the source of this information and the names of the three bishops. We also asked whether *Fortune* had any information as to any clergy-

\* These articles have been reprinted in pamphlet form: *The Armaments Racket*, by P. E. T. Widdrington, Morehouse Publishing Co., 25 cts., \$2.50 a dozen.

man in Europe or America at present holding armament shares.

In a telegraphic reply *Fortune* cited *Krupps and the International Ring*, by H. Robertson Murray (page 173), as its authority for the statement that the Bishops of Adelaide, Chester, and Hexham, as well as Dean Inge of St. Paul's, have been at one time owners of armament shares. Of these three bishops two of them appear to be Anglicans, one in England and one in Australia, the third being a Roman Catholic bishop in England.

Dean Inge is, of course, one of the most familiar figures in the Anglican Church today. He is known as the Gloomy Dean because of his dire predictions of what the future may hold for the world. It is, however, inconceivable that he would help to make these predictions come true and profit by them through ownership in an armament firm, and we are glad that he and the bishops in question have sufficiently recovered from the war hysteria to dispose of their holdings in the murder trust.

It is true that under our industrial system corporation management and ownership are separated, and individual responsibility on the part of shareholders correspondingly limited. That is one of the evils of capitalism, and cannot be corrected except by a fundamental change in our entire economic order. But the Christian conscience must function in the realm of investments as well as elsewhere, and that limitation of individual responsibility is no excuse for conscious participation in an industry that is as viciously anti-social and anti-Christian as the traffic in arms, under modern conditions, is increasingly seen to be.

The telegram from *Fortune* concludes: "Do not know of any clergy in Europe or America at present holding shares." We earnestly hope that there are no such clergymen whose consciences permit them to preach on behalf of the Prince of Peace and at the same time ride with the Four Horsemen of Destruction.

A SERIES of regional conferences will be held during the first part of April in various parts of the country for consideration of important problems with which the Church is faced. Held under the auspices of the national Field Department, with the coöperation of the provincial and diocesan field departments, the conferences are intended to embrace in their scope the entire life of the Church, both

at home and abroad. General Convention deputies-elect and other Church leaders have been invited to take part in the conferences, and we hope that as many of these as can possibly do so will attend them.

The topics about which the conferences will center have been well chosen, and they indicate the breadth of the inquiry to be conducted. To begin with, there will be a general survey of the religious tides of 1934, with a consideration of the religious factors apparent in the transformation taking place in American life and thought. What significance has this obvious change for the Church? What part should the Church have in it? And not only in the United States but in foreign lands in which the Church is at work, what religious significance is to be found in the revolution that the social structure of virtually every nation is undergoing?

As a corollary to this question, an attempt is to be made to take a broad view of the state of the Church, to get far enough from the parochial trees for a few minutes to envision the ecclesiastical forest as a whole. What have been the effects of the past four difficult years on the mind, the spirit, and the

fabric of the Church? Which of these effects have been gains, to be permanently built into the future program of the Church; which have been losses, and how are we to overcome them? What does the future hold for us, anyway? To what extent may we expect the reëstablishment of things as they were, to what extent should we anticipate and plan for a changed order? Should the policy of the Church be one of resistance, acquiescence, or leadership? If the shape of things to come is to be materially different, what readjustments in our missionary, social, and fiscal policies are indicated?

But the conferences are not to be devoted entirely to these general questions. There are specific and immediate questions, extremely grave ones, that the Church must face and answer. However we may dislike to emphasize the financial element in the Church, we have to face the facts. And the chief of these particular facts is that the financial structure of the Church has broken down. Our budget system, with its pay-as-you-go feature, depends entirely upon mutual coöperation and partnership between national Church and diocese. That partnership has virtually ceased to exist in so many dioceses that the system can no longer function on that basis, unless it can be restored. Shall we take steps to reinforce this controlled Church economy, or must we abandon it and try something else? If so, what? In short, shall we reinstate the plan inaugurated with the Nationwide Campaign in 1919, or attempt to modify it in some way, or substitute an entirely new plan?

These are some of the vital problems that the Church has to solve, and solve quickly. If we allow matters to drift, there is no doubt as to the direction in which the current will carry them—to certain destruction of a large measure of the Church's work. General Convention next fall will have a real task on its hands—perhaps the greatest task it has ever had to face. Upon its decisions, and the policies that emerge from it, will depend the future place that the Episcopal Church is to take in the life of the American people, and the people of other nations to whom she has carried and is carrying the Gospel of Jesus Christ. Will she speak with a clear voice and sure confidence? Or will she sound the notes of fear, uncertainty, alarm, and retreat?

These conferences are an important part of the preparation for General Convention. As many of the leaders of the Church as possible should take part in them. Those who participate in them should do so fearlessly, prayerfully, seriously. They should be ready to contribute what they can to solving the problems to be considered, but they should also be ready to weigh carefully the lines of procedure suggested by others, balancing every proposal in the light of God's purpose for the Church and the world.

There are two dangers to which conferences such as these are prone. One is that discussions will be so general that they result in nothing but worthless generalities. The other is that a "headquarters" group will come to them with a prearranged panacea all ready to be put into operation as soon as it is duly endorsed. If either of these dangers prevails, the conferences are doomed to utter failure.

We have said that invitations have been sent to deputies and other Church leaders. There is one Church Leader who will be there whether He is invited or not. Some religious conferences call upon the Holy Spirit for direction, and then plunge into the promotion of their own pet schemes so vigorously that He has no opportunity to answer the prayer. This time let's be sure to give Him a chance. Perhaps, after all, our Lord really meant it when He promised divine guidance to the Church even unto the end of the world.

## Prophets

By the Rev. George H. Toop, D.D.

Rector of the Church of the Holy Apostles, Philadelphia

**T**HERE are prophets all about these days. Just as we had grown used to the idea that the day of the prophet was over, lo, this new crop of prophets is upon us, in number like a locust swarm.

Some of these new prophets are veritable Jeremiahs, prophets of doom. They tell us that our present civilization is a total failure, and is on the way to entire extinction.

They assert that Democracy is dead, and that Communism, Fascism, Naziism, Humanism, Socialism, or some other ism is to take its place.

They tell us that our fathers did not know what they were doing, and that we know the right way of life less than did our fathers.

They tell us that new world wars are coming, that new revolutions, new cataclysms are on the way to sweep us, the incompetents, out of the picture.

One of these new prophets said recently in my hearing that "within five years our civilization would perish unless we changed our ways."

Another I heard say that "science is the only thing that can save us"; and still another asserted that "our only hope of satisfactory life lay with the poet."

It may be that all these prophets of imminent change and disaster know the significances of their own prophecies, but they fail to convince some of us that they do.

We refuse to be frightened, and that pretty largely because we know our history, have confidence in the ultimate sanity of ordinary humanity, and foresee a destiny of the human race not spelled in terms of doom.

Over against these prophets of doom stand the prophets of the dawn.

They, too, think that changes are coming, and are bound to come, but that the changes, though immediately painful, are bound to be ultimately beneficial.

They talk, a bit vaguely, about millenniums, social utopias, new world orders and fraternities, and a new day when nobody shall do much work and everybody shall have leisure and plenty of money or its equivalent.

We like these prophets better than the prophets of doom, but we do wish that they were a little more definite as to plans for ushering in their dreams.

As we study them we are led to wish, whimsically perhaps, that their hair was not quite so long, that they did not have upon them quite so much of the pallor of the cloister, that they had mingled a little more with life in the raw and the real, and that their knowledge, while being not less economical or poetical or socialistic, were more universal and practical.

"There standeth One among you whom ye know not."

That word is still true in large measure in spite of the hundreds of millions of Christians, and in spite of the tens of thousands of temples erected in His name all over the world.

If Jesus Christ be the Son of God, if He be God's complete and final word for this world, then there is no escape from the implications and applications of His teaching, no other way than His way of life.

We may try all other ways, as we seem inclined to do, but to His way we must come at last.

It is not an easy way, for it is the way of sacrifice and love, and sacrifice always costs, and love costs more.

But it is *the way*—God's way, and, could we but be great and simple and loving enough to understand it, the way out of all our ills, and the way to the fulfilment of all our dreams and hopes, bringing a peace, past knowledge, to a fretted and unhappy world.



## The Sanctuary

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

### When It Was Yet Dark

READ the Gospel for Easter Day.

**A**S WE CONTEMPLATE the lonely and sorrowful figure of the Magdalene approaching the sepulchre when it was yet dark, she seems strikingly typical of much human experience. She walked in darkness with no light visible, yet all unknown to her the glory and splendor of the most wonderful dawn earth ever knew had already flamed in the sky. That tragic darkness still veils many eyes and clouds many hearts.

As we kneel in rejoicing worship at our Easter altars, let us not forget the multitude of the heathen at home and abroad, for whom still "the earth is full of darkness and cruel habitations." They know nothing of the eternal hope, nothing of the Lord of life and light. Surely one of our Easter prayers must be for them.

It is no easy task to bear the good news to heathen lands, but in some respects there is a more difficult work laid upon the Church here at home. How may she catch the ear and quicken the conscience and open the eyes of those whose ignorance is wilful? There are many such for whom "it is yet dark." St. Paul's words still apply, that "the God of this world hath blinded the minds of the unbelieving that the light of the Gospel of the glory of Christ should not dawn upon them." For them, this life is all; Easter may be a holiday, but it is no holy day; the seal still holds the stone in place upon His sepulchre. Many seem to be adopting as their own the ancient motto, "Let us eat and drink; for tomorrow we die."

To those of us who have had experience in the joy of Easter, it is important to remember that the continuance of the Easter joy demands a definite spiritual effort, not simply on the feast itself but long after. It is strangely true that for many Christians Good Friday has a clearer message than Easter Day. They know what the cross means, and the nails, and the crown of thorns. But "on the third day He rose again from the dead" does not for them as yet ring with triumphant certainty. They may be going with loyal hearts along the way that leads to Joseph's tomb in the garden, but they are going when it is yet dark. "It is easier to serve God in austerity than in joy," wrote Dr. Pusey. "Easier amid our first burst of Easter happiness than in our continued joys." In order that we may walk in the light, we must realize that we must be risen with Christ, not simply thinking about the risen Christ. To believe in the Resurrection calls for a higher faith. To love the glorified and ascended Saviour calls for a higher and purer affection. To choose the resurrection life means a higher consecration of the will by which our lives are hid with Christ in God.

Easter brings a supreme message of gladness, but to receive it we must go out of ourselves. It requires a chastened, disciplined character, not less but even more than clinging to Good Friday's cross. Yet we may consider for our encouragement that if Mary Magdalene had not gone seeking in the dark, she would not have met her Lord in the garden, and heard His voice. As we think of the many seeking Him on Easter morning, we may be sure that He will manifest Himself to them as He did to her. As we see beyond that radiant, adoring group of the faithful, a great company still in the shadow, we may pray hopefully that some among them will turn their footsteps toward Him, when it is yet dark, will "seek Him that turneth the shadow of death into the morning," and seeking, may find.

We beseech Thee, Lord of life and light, to make Thyself known this Easter to us and to all seeking souls, and to shed Thy glory into all the dark places of the earth. Amen.

SEVENTY PER CENT of the world's population still makes its living from the soil.  
—*The Living Age.*



# The Economic Order

By the Rev. Niles Carpenter, Ph.D.

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and Assistant Minister, Trinity Church, Buffalo.

AMONG certain "liberal" groups it is popular nowadays to look upon capitalist-industrialism as having wrought its own destruction and being inevitably due to be replaced by another and—presumably—a better system of economic relationships.

This point of view takes into account no more than half of the existing economic scene—if that much. There are at least three forces, none of them primarily economic in nature, which are at the present time imposing almost intolerable conditions upon the existing economic structure, and which would be just as hostile to the efficient functioning of any economic order.

Chief among them is *nationalism*, that extension and intensification of primitive tribalism which has followed upon the application of modern science to the communication of ideas and the devising of instruments of warfare. The World War, with its terrific destruction of life and property and its uprooting of commerce, was of course a tremendous blow to economic stability. Probably, an even more deadly blow has been the nationalistically motivated politico-economic struggle that has taken place since the war, in the form of excessive military expenditures, tariff walls, import quotas, exchange restrictions, and competitive currency inflation. It is necessary only to follow the trail of havoc wrought throughout the whole realm of trade, industry, and banking by any one of these forms of nationalistic sabotage to realize how great a handicap they are upon the economic rehabilitation of the world.

Less spectacular, but almost equally inimical to orderly economic processes, is the growing *cleavage between city and country*. Much of Germany's present economic and social turmoil is predicated upon the antipathy of the German peasant for his urban-industrialist compatriot. The greatest single stumbling block to the success of the Russian régime has been the passive resistance of the peasant. In America today the demands of large numbers of farm leaders for artificially inflated prices constitutes a very serious threat against economic recovery. The urban-rural conflict, is, it is true, chiefly economic in its terms, but it rests upon an essentially non-economic phenomenon, or at least, upon one which is not directly related to capitalist-industrialism—namely, urbanization.

Finally, there is now at work in the world a totally new sociological force, whose influence upon both economics and politics can scarcely be calculated. That influence is wielded by *the rising tide of mass emotion*. It is, in part, a product of the democratic ferment. It is in part a result of the dissemination of ideas, through the printed page, the radio, and the like. It is, in part, merely a response to the fact that the number of persons who can live in a given area in tolerable comfort has grown astonishingly since the 18th century, thereby multiplying the size and potency of the unit of mass action. In any event, no present-day ruler, no matter how dictatorial he may appear to be, can survive without taking into account the waves of passion and hysteria that can sweep like an epidemic throughout whole populations. During the past few years these movements of popular feeling have, for better or for worse, profoundly changed the economic complexion of almost every country in Europe and America. The "bank holiday" in the early months of 1933 in

*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.*

the United States is only one example among many of the way in which herd psychology can dominate an economic situation. The wave of "outlaw" strikes, in the fall of 1933, is another.

It is, then, a grave mistake to envisage the existing economic situation as being due, solely or chiefly, to the forces inherent in the existing economic structure. Equally futile is any attempt to discuss economic reconstruction

without taking these forces into account. It is idle to hope that these various influences—political, sociological, emotional—will somehow fade out, so as to make possible whatever purely economic reforms may be proposed. These influences will remain operative and determinative for as long as it will take any economic program, that is in the least degree realistic, to be put into operation.

A CHRISTIAN PROGRAM for the economic order must, therefore, take into account the very grave limitations which the existing world situation imposes upon any economic régime, whether present or proposed. As a matter of fact, certain of the concomitants of these external forces should be embodied in any attempt to place a Christian valuation upon economic life.

Two of these corollary effects of existing political and socio-psychological trends are profoundly important to the consideration of the religious aspects of economic society. They are:

- (1) The prospective simplification of economic processes with its related:
  - (a) lower standard (materially speaking) of living and
  - (b) lessening of the extent of the inequality of wealth, and
- (2) the expanding rôle of popular concepts of right and wrong, as mediated through governmental ownership or control, in the determination of economic policy.

The elucidation of these two propositions is fairly simple: Nationalism is leading rapidly to a state of economic self-sufficiency or the nearest approach to it that is practicable, and this means the steady decline in the international flow of goods and services, and as a consequence the raising of living costs and the diminution in the variety of products available to the consumer. The increasing encroachment of government upon economic life—a product both of nationalism and popular pressure—leads in the same direction. Whatever its political or ethical justification, governmental interference in economic activity makes for increased cost, routinization, inflexibility—and, *pari passu*, a simplification and reduction in the standard of life.\* The urban-

\* The writer realizes that this is a highly controversial point, partly because of the confusion in the usage of terms involved. There is no doubt that an increase in governmental control of industry together with various publicly sponsored devices for equalizing the division of wealth (public schools, hospitals, parks, libraries, etc.) would greatly increase the standard of living of the lower ranges of the economic scale. The net effect of these several measures might temporarily, in fact, raise the median average of well-being, in that extremely high incomes would be reduced and the most depressed classes leveled upward. On the other hand, it is the writer's belief that the total volume of goods and services measured both quantitatively and qualitatively would be somewhat lowered for the reasons cited above. It is, furthermore, his belief that diminished flexibility would greatly stereotype productivity and services, thereby decreasing the range of choices available to any individual, and to that extent *simplifying*, if not actually lowering, his living standard.

rural conflict works in the same direction. As the present trend in the United States clearly shows, it can be dissolved only by meeting agricultural unrest with various forms of subsidies and bonuses, all of which increase the tax burden and raise the living costs of the urban dweller, to the consequent lowering of his living standards.

All of these influences tend to narrow the gap between the upper and lower economic strata, particularly governmental interference with business activity, since it rests upon popular opinion for its inspiration and support, and popular opinion works unceasingly toward the equalizing of wealth and opportunity. Nationalist economic policies increase the uncertainties and risks of business enterprise—particularly when they lead to war or the threat of war—and militate against the steady accretion of wealth from generation to generation upon which the most conspicuous forms of inequality rest. Similarly, all agrarian measures tend to mitigate the basic cleavage in wealth between city and country that is promoted by existing economic processes.

The pressure of popular opinion upon business practice is so obviously at work throughout American economic life at the present moment that it requires little comment. The raising of wages; the shortening of hours, the penalizing of large retailers in favor of small-scale merchandisers, the drastic curtailment of speculation—all these are more than emergency economic measures. They are the economic morality of the American people, suddenly imposed upon commerce and industry through the opportunity offered by the national emergency. It may be taken for granted that, in some form or another, they will be continued long after the present depression will have passed.

These tendencies—on the one hand toward a simpler, a plainer, and a less unequally balanced economic life, and toward increased intervention of popular opinion and emotion in the ordering of economic affairs on the other hand—make the task of a Christian-oriented economy at once easier and more difficult.

The task of Christianizing the economic order is rendered easier for the simple reason that men and women are increasingly going to be forced to find satisfaction in non-material interests and activities—in a word, in some sort of spiritual values.

**I**T WILL REMAIN for future generations to assess the extent of the materialism that has all but overwhelmed spirituality in the past two or three generations. There has been the *materialism of want*, experienced by large sections of our populations—a never-ceasing and corroding preoccupation with the bare elements of physical subsistence. At the other end of the social scale there has been a *materialism of surfeit*—a way of life so crowded with material comforts, with toys, gadgets, luxuries, with access to ever more refined forms of bodily indulgence—a way of life that has simply buried spirituality under a mass of material things and material enjoyments. Between the two extremes, of want and surfeit, has grown up *the materialism of striving*, an endless and soul-deadening treadmill of attempting to climb up out of one economic class into a higher one, and of trying, by a studiously constructed false façade of sham opulence, to give the impression of being richer than one actually is.

All of this will not disappear in a moment—it may never disappear. There seems still to be inequality, and the opportunity to pile up some wealth even in the Soviet union. But the trend is unmistakably in the direction of less extreme inequality and toward a (materially) less rich and varied life.

Men and women are accordingly going to be forced more and more to look for their satisfactions in the things of the spirit. These spiritual values will not necessarily be Christian—paganism has its own religion and ethics, and Anti-Christ is as real as in the days of the Seer of Patmos—but the opportunity to bring the fulness of the Christian Gospel back into the lives of thousands of men and women who have heretofore been too preoccupied with materialism even to be aware of it is rapidly approaching.

The growing weight of popular emotion and public opinion in the ordering of economic affairs is, as has been said, a two-edged sword. It has the one signal virtue of making entirely obsolete the assertion that economic activities are beyond the realm of religion, and of the ethics of religion. Economics is amoral only so long as humanity allows it to remain so. Economic relations are, it is true, conditioned in part by certain mechanisms that are unamenable to moralistic control, or human control for that matter. But so is humanity itself. Economic affairs are no more, but also no less, subject to the imperatives of spiritual values than the men and women who are concerned in them.

This has always been so. Only far too often the ethical overtones of economic life have been those of the back-alley brawl and the wolf pack—a scale of values, in short, that have scarcely risen to the level of a well-integrated band of sub-human primates. In other words, economics, despite its protestations to the contrary, has never for a moment been able to avoid being subject to the control of some sort of morality. What it has done, in certain areas and at various times, however, is to allow itself to be dominated by a very primitive and destructive ideology.

The entire economic structure has never, however, been controlled by such low-plane ethics. Countless individuals and groups have modified their economic behavior to meet the demands of consciences in some measure sensitized to Christian values. Often they have sacrificed pecuniary opportunities to do so. In addition, the organized conscience of society has from time to time forced economic interests—sometimes formidably powerful ones—to conform to its standards, as for example, in the abolition of chattel slavery and in the outlawing of commercialized vice and the drug traffic.

With the growing articulateness of the common man, and the multiplication of agencies for spreading information and propagandizing ideas, popular opinion is becoming an ever more powerful categorical imperative in the formulation and control of economic policy. Whether through formal enactment, or the mobilization of semi-coercive mass action, commerce and industry are learning more and more to take cognizance of the economic morality of the public conscience.

This situation is fraught with unparalleled opportunity for every form of endeavor within the Christian enterprise—priestly, prophetic, scholarly, mystical, missionary—perhaps missionary most of all. It is nothing less than the opportunity to lay hold of a new and tremendously powerful agency for economic reconstruction, and to convert it to the Christian way of life.

This means the treading of unfamiliar and untrodden paths—for example, the carrying of the gospel into chambers of commerce and trade unions and political party organizations. It means the bringing of a sense of sacramental realities to the social statistician, the labor leader, the editorial writer. It means the channelizing back into the main stream of Christian belief and action of a host of powerful currents of popular thinking that have been allowed to go starkly pagan, or at best, to lose themselves in the shallows of a vaguely Christian sentimentality and emotionalism, devoid of any vital contact with the energizing and stabilizing forces of Christian faith and Christian living.

It is here also that great peril lies. One has only to recall the sadistic barbarities that are visited upon hundreds of American communities under the hysteria of mob violence, vigilance committees, and the like, to realize how dreadfully and terribly wrong the public conscience or at least large sections of it may be. The modern world is half pagan. In many important departments of social life it is almost completely pagan. The economic structure, as has been pointed out, is one of these. There is no assurance whatsoever that the popular pressure which is now hustling the economic order along the road of reform may not be equally pagan, and in its own way fully as destructive of Christian values as has been older dispensation. As a matter of fact, the tragedy of Communism lies just here. Fired with the most ardent humanitarianism, provided with the most zealous, disinterested, and intelligent leadership, it bids fair to produce a régime that is at

best, drab, monotonous, and at worst as miserable as Sheol and as stark as Golgotha, simply because it has deliberately eschewed all reference to a transcendently motivated ideology and thrown itself back for its guidance upon the desires and ambitions, the repressions and antipathies, the ignorance and the narrow prejudices, and the obsessive herd-thinking of the very masses it is striving to set free.

The impending era of economic reorientation, as manifested in the rising tide of an aroused and powerful populace, is in short, charged with the menace of Anti-Christ. It is a menace that is capable not merely of checkmating any Christian effort for moulding the economics of the future. It is potentially capable of wiping out all but the most rudimentary and feeble manifestations of the Christian life.

If there are any who would hold this menace lightly, let them contemplate the contemporary history of Russia, of Mexico, of Italy, of Spain, and of Germany.

If nothing has been said explicitly of the Catholic faith throughout what has gone before, it is because the tenets of the Catholic approach to life are implicit through it all. As has been so brilliantly demonstrated by the "Christendom" group in England,\* the essential heresy of Protestantism has been its unwitting but none the less far-reaching divorce of religion from many of the most vital categories of human behavior, including the economic order. This dereliction has been largely due to Protestantism's loss of the sacramental spirit, namely the ability to see every phase of human activity as in some sense a symbol of the Divine Beneficence, and a medium of approach to it. In part, also, it is a simple historical reflex of the fact that modern capitalist-industrialism was born and grew into lusty adolescence at the very moment when both Protestantism and Catholicism were too preoccupied with their internecine warfare to read the signs of the times. It was largely because they kept a firmer hold upon the experience of the past and especially the attitudes and instrumentalities evolved by the Church in dealing with the paganisms of the ancient world and again of barbarian Europe that the Catholic groups have been able at least to make a beginning in coping with this new force.

It is the glory of the Catholic faith that it seeks to give meaning and sanctity to the whole of life. And, as the foregoing paragraphs have tried to demonstrate, it is only by boldly undertaking to bring the whole of economic life, and—more than that—the whole, vast, confused tide of popular belief under its influence that the Christian gospel can be made effective in modern economic life.

Moreover, the essence of the Catholic faith is the resolute spurning under foot of a materialist-centered existence, whether that materialism be embodied in a Black Hole of Calcutta struggle for food and shelter, or in an existence crammed with motor cars and yachts and penthouses, or even in a so-called humanitarianism that cannot see beyond model housing, free clinics, and social hygiene. The Catholic point of view is the only one that can give intelligibility and value to the simpler, more rigorous, more equally balanced existence that impends.

Finally, as to the specific ethical content of the economic morality that the Christian conscience will demand—the essential transcendentalism of the Catholic position must dominate. Humanity, like any created thing, is a miracle. It is a work of omnipotent and all-conquering love. Its sole meaning lies in its capacity to share in the purpose and the being of divinity. To this end the appointed sacraments are an essential means, but they are not the only ones. As has already been seen, the whole of human life is religiously significant, tremendously significant, terribly significant.

This simple fact provides the clue to every single phase of economic morality. Man buys and sells, borrows and lends, hires labor and takes a job—speculates in stocks, makes prices, fixes working conditions, sets up corporation-financial structures—in

the sight of God, and to the eternal glory or destruction of his own soul. In the light of this simple truth, sweated labor, shoddy goods, exploitive prices, precarious corporate financing, and the wanton plunging of a nation into the fever of inflation and the nightmare of depression—all these should be banished from Christian civilization as an abomination and a desecration.

## Materialism and God

By LeGrand Guerry, M.D., F.A.C.S.

**M**ATERIALISM is a wonderful truth, but it is only half the truth. It is the spiritual which makes the material complete. These two ideas are not antagonistic, but complementary. They are not in opposition, but apposition. They lie in parallel planes of thought and represent two great departments of truth as a whole. "Had this double aspect of the world, as an order in space and time, and as the manifestation of an invisible causality, been understood in the last generation, there would have been little disturbance over the doctrine of evolution" (Borden P. Bowne). By this distinction one unites belief in law and natural order, upon which science rests, with the belief in purpose on which philosophy and religion insists. "Mechanism as description explains nothing; it is equally worthless as an ontological fact. Mechanical explanation, when it is more than description, is tautologous and empty. When we attempt to explain any effect by mechanical causes, we are always compelled to carry into the causes all the facts that are to be explained" (Borden P. Bowne, *Hibbert Journal*, 1919).

As the perfect antithesis to an irrationalistic materialism, may I present Luke, the Greek physician? He exemplifies, he typifies, he fulfils. In him both ideas meet and we find mental and spiritual rest and peace. Apart from his philosophy of life there is no light ahead. A very wise old philosopher once said that every question, reduced to its simplest terms, was a moral question, and that every moral question was fundamentally a religious question.

Defining science, then, as the knowledge of truth whatever its source, why should not a religious truth be just as scientific as a truth of physical science? Of course, it is.

The thing that I am trying to say is this: That with all of its transcendent achievement of the past; looking for even greater things in the future; laying at her feet every tribute she deserves; and yielding to no one in my admiration and regard for her, I hold this brief against science: Unless she can be brought to possess a spiritual background, ultimately she will come to know the meaning of the house that was left to itself desolate. At the center of the scientific universe, God belongs.

May we think in a closing moment of Kepler, supremely great scientist that he was, on his knees before his telescope, with bowed head, exclaiming, "I am thinking the thoughts of God."

### HYMN

**T**HROUGH CHRISTIAN men the Christ will come  
To cure our world-wide woes;  
Through those who hear and heed His voice  
His love will make the waste rejoice  
And blossom as the rose.

Go tell what things you've seen and heard—  
The triumphs of His Name;  
Again the thoughts shall be revealed  
Of many hearts, their sorrows healed,  
God's purpose be made plain.

Go ye to all beneath the sun,  
The Loving Life to bring;  
Christ's banner, let it not be furled  
Till His Kingdom come in all the world  
And all men own Him King.

FREDERICK P. SWEZEY.

\* See Reckitt: *Faith in Society* (Longmans, Green). See also, *Christendom*, published monthly by Blackwell, Oxford, England, and *The Return of Christendom* (Macmillan), a pioneer publication of the *Christendom* group.

## The Church and the Times

By the Rt. Rev. W. Bertrand Stevens, D.D.  
Bishop of Los Angeles

**C**AUTIOUS AND CONSERVATIVE observers in Europe and the Pacific area assure us that we cannot escape war. Some predict it within a year; others within five years or a decade. I am not competent to reject or to accept their opinion except insofar as I have confidence in their judgment, and prevailing conditions seem to support them. The prophets of armed conflict are not extremists, certainly. The very people who, a year or two ago, were definite almost to the point of vehemence in their assurances that no major nation desired or could afford a war are now casually assuring us that it is inevitable. In 1931 the armament expenditures of the United States were \$707,425,000; of Russia \$645,000,000; of France \$466,966,000; of Great Britain \$465,255,000; of Japan \$236,861,500; and of China \$94,291,650.

It would be silly to say that this is all the result of fear or of the martial instincts of the human mind. Its roots go much deeper than that; first of all to the dissatisfaction created by well intentioned efforts to crown "the war to end war" with a perfect adjustment of national boundaries and prerogatives; and second to the age-long desire for food, land, and an equitable distribution of the world's goods.

Along with this international scene is the persistent picture of internal uncertainty and actual or threatened revolution in every corner of the globe. It is a mad world in which one sees the old established nations facing uncertainty and bloodshed, and Turkey, the former black sheep of the family of nations, enjoying extraordinary serenity, and minding its own business in a fashion that others might well emulate. The picture includes dying democracies, megalomaniac dictatorships, reversions to primitive cruelties, and unparalleled corruption in high places. From some of these things the United States has not escaped.

The third element is the search for the way out. There is no uniformity in the methods that are being tried, but underlying them all there is an assumption that pure democracy is dead. It is the era of the strong man, the age of decisive action, whose watchword, born of fear and need, is "action." In our distressed world anything seems better than inactivity and the political leader who chooses watchful waiting as his policy is doomed to innocuous desuetude. Leaders have made their places in the changeable affections of their people by their decisiveness and their determination to go ahead with a program, if necessary, alone. I neither praise nor censure this attitude. In itself it is partly good and potentially bad. As far as it applies to the President of the United States, it is admirable and is destined to result in a renewal of confidence and material prosperity. But in the world at large we are justified in looking both ahead of us and behind us. We cannot face the future without contemplating the disastrous results of a universal disregard of democratic principles. My fear is of a generation which may be committed to ideals of dictatorship and of a governmental control, by and for the few. With full recognition of the benefits that have come from the strong man of history one must face the fact that his influence has not always been favorable to the kind of development for which we, as Christians, stand.

The danger in the present situation lies in the obvious fact that so many of the proposed correctives are fundamentally opposed to the spirit of Jesus Christ. Wars, bloodshed, revolutions, dictatorships, all find their support among the hungry, the greedy, and the ambitious proponents of a new social order to be based on a revamped but obvious materialism. All of us want a new world order, but there is nothing in the present experiments that can offer much hope to the Christian either in Sovietism with its poisonous antagonism to religion or in Hitlerism with its proposed neat little Aryan Protestant Club. Furthermore, underlying it all are the same soul-destroying desires for world conquest that have caused most of the trouble in the world throughout its history.

The remedy, or at least one remedy, will be found in a new

assertion of Christian principles by the Church, that is supposed to believe and to teach them. Individually and corporately we must take a definite step for peace. This, I venture to believe, can best be done by an appeal to the example of our Lord and to common sense rather than by wholesale statements and promises as to what we would or would not do under certain hypothetical conditions. It isn't as simple as we try to make it. There are defensive, protective, humanitarian factors in life which no man with an elementary knowledge of sociology dares to disregard. At the same time we can say with deep conviction that we believe that war is a barbarous way to settle international disputes.

We must take a determined stand for the rights of the individual and assert that no political system, old or new, is Christian if the rights of individuals are disregarded. We must preach justice, fair-play, and brotherhood with the words of Jesus in our mouths and His example in our hearts.

In other words we must be a fellowship of conviction and the tragedy has been that we have too often been a Church either of petty dogmatism or of defeatism. *It is the latter weakness that threatens us now.* Credulously and childishly we worry when someone who knows nothing of the life of organized religion tells us it is a spent force. We fret and fume when we find ourselves in debt and our faith, which ought to overcome the world, loses lustre. That is highly unfortunate when we ought to be trumpeting a note of optimism and courage to a bewildered world.

## The Oberammergau Passion Play

By Ernest Gray Keller, Ph.D.

**A**MORE AMBITIOUS theatrical undertaking than that of the Oberammergau Passion Play could hardly be conceived. Every ten years the population of this village stages a play with some seven hundred performers. It is a drama that is familiar to more people than any other; a tragedy not only known, but held sacred by millions of people including every race on earth.

Many attempts to stage the Passion of Christ have been made from time to time, but they have failed because they have been lacking in dramatic art or because the players have not been equal to their rôles. The one Passion Play which has survived for three hundred years is that of Oberammergau, and this fact is in itself of tremendous interest to a student.

Just what are the reasons for such survival? What has made this institution withstand the rigors of war as well as the sweeping changes wrought by the onward march of Progress and Science? What forces created such outstanding character actors and actresses within the limited population of a mountain village? It is well known that these people all play their rôles without any makeup; there is no artificial Roman nose for Pilate, nor is there a sinister artificial mask for the traitor Judas.

Is it the result of long heredity, of cumulative auto-suggestion, of exalted religious fervor? Many such questions will present themselves to students of the human race and its history, when they take a trip to Oberammergau next summer. And while they are there I would advise them to visit also some of the neighboring villages, whose inhabitants must all have come originally from the same stock as the Oberammergauer. A comparison as to appearance and mode of life generally between the people of Oberammergau and those of the neighboring villages will prove interesting. While the other villages have had the same opportunity for development, one feels, after comparison, that Oberammergau belongs to a different world.

The presentation next summer will be in the nature of a special jubilee celebration in commemoration of the three hundredth anniversary of the first play presented in 1634. On this occasion, a grand pageant depicting the history of the play itself will be staged, in addition to the regular performance. After the 1934 season there will be no further presentation of the Passion Play until 1940.

# Life's Mystery and the Christian Answer

By Laura Armstrong Athearn

THE EASTER SEASON brings us face to face with some of the greatest of life's questions. The fact of the Resurrection stands as a part of the Christian's essential belief; but he never ceases to marvel at its mystery and to try to understand its deeper meanings. There are many who never get beyond the closed tomb, and others who fail to comprehend the meaning of the cross. The cross and the tomb are inescapable, and so the Christian tries to find his answer in many ways.

The Christian's answer has often come through the ministry of art. The sculptor or painter gives his idea in a form so striking and often so beautiful that it ministers to the universal needs of man. Immortality is a theme which great artists have sought to interpret by their talent and skill.

In Rock Creek Cemetery, that beautiful "God's Acre" which is the last resting place of many of the old Maryland families, and of early citizens of Washington City, we find a very wonderful message in bronze. In a secluded spot, nearly hidden by shrubs, trees, and vines is a statue by Augustus St. Gaudens, known as the Adams Memorial.

Is there a message for the busy work-a-day world to be gained from this statue? Many people have found peace from its beautiful figure and courage to go on with their tasks. On the day before the inauguration of President Roosevelt the wife of the President-elect was suddenly missed. She had slipped away from the news reporters, society leaders, and political friends, and had gone alone to spend an hour in the presence of this statue. When she returned those who knew her found a new poise, a renewed sense of responsibility, as she went immediately into the duties that are overwhelming in extent and problems that are complex beyond measure.

This silent, half-veiled figure does not lessen the mystery of life, only makes it more sacred, more beautiful. It does not completely answer our questions concerning life and death, but it leads us on to a consideration of the potential wonders of eternity. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him."

There are some experiences in human life which are so deep and powerful in their significance to the individual that personality is forever marked by their occurrence. Sorrow and grief bring such changes. How many of the persons that we meet are struggling to answer heart-breaking questions!

Come, ye disconsolate, where'er ye languish;  
Come to the mercy seat, fervently kneel;  
Here bring your wounded hearts,  
Here tell your anguish;  
Earth has no sorrow that Heaven cannot heal.

Seated facing a semi-circular enclosure, this mysterious, veiled figure probably brings a different message to each person who views it. The first impression may be that it embodies intense and bitter grief. But as we study the figure, we have a feeling that it represents one who has indeed known sorrow but who has passed out of its bitterness and desolation into a spiritual calm of soul. It would seem that there might have been a time when the voice of resignation had said:

Though dark my path, and  
sad my lot,  
Let me be still and murmur  
not  
Or breathe the prayer di-  
vinely taught,  
"Thy will be done."



THE ADAMS MEMORIAL

Augustus St. Gaudens, the sculptor who created this statue, was a man whose life was acquainted with hardships. His art was learned through severe toil, and disappointment and discouragement came to him in large measure, so that this statue was no doubt a development of his own experience.

St. Gaudens himself never gave it a name. Some call it the *Peace of God*, others *Grief*, others *Mystery*. At the time it was modelled the sculptor was much influenced by the thought he had brought back from the Orient. Thus the mysticism of the Far East is mingled with the reverent truth-seeking of the West.

Lorado Taft said: "You may recognize beautifully proportioned moldings in the granite background, or may perceive that the shrouded figure is seated upon a boulder of a different material, that the mold-

ing of the drapery is very broad and coarse in texture; but these things seem to mean very little in this presence. One feels no concern over trifles when confronting eternity. And that is where one feels himself when under the spell of this amazing work."

As we study the statue we note the posture to be that of poise and self-possession, not that of distraction and frenzy. The up-raised arm is not rigid, nor is the hand clenched in the terror of despair or the pain of loneliness. The face shows lines of suffering, and the lips as well as the down-cast eyes indicate that all suffering is not past. The folds of the enveloping garment not only serve to clothe the figure with mystery, but the artist has so arranged the folds as to lead the eye to an insight into this triumph over grief. Every line points upward, and nature joins in the symbolism as the over-hanging trees reach upward to the very heavens, reminding us that, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." It is the "peace of God which passeth understanding."

It is significant that this bronze figure is seated on a rough-hewn stone, and that the feet are placed upon another smaller stone as in rest after the weariness of grief. We are reminded

of the experience of the fugitive, Jacob, whose vision of God came at the time of deepest bitterness and desolation in his life. In a dream he heard the voice of God calling him out from his old life to a new experience of personal triumph. In the morning he took the stone which he had placed beneath his head for a pillow, in bitterness and despair, and set it apart as a memorial, and called the name of the place Bethel, which means "house of God."

**E**ACH SOUL that has known sorrow and has triumphed over its darkness and despair by reaching up to God, can understand the full significance of this wonderful statue. Any place will become a Bethel if faith triumphs over doubts so that the peace of God gives comfort and newness of life.

Then with my waking thoughts  
Bright with Thy praise,  
Out of my stony griefs  
Bethel, I'll raise;  
So by my woes to be  
Nearer my God to Thee,  
Nearer to Thee.

But we need to go beyond the experience of Jacob and his dream which gave assurance of the presence and power of the living God. The confidence that God's love and care are constant brings comfort and makes the mystery and meaning of suffering and sorrow easier to bear. It is only through a personal knowledge of the personality of Jesus Christ that the Christian begins to answer the perplexing questions concerning life and death. In His life upon earth Jesus constantly ministered to the sorrowing, healing the sick, and raising the dead. His words on these occasions have furnished expressions of comfort that are universal in their application.

His power over the forces of life was shown to be limitless, but He did not use any of that same power to spare His own physical and mental suffering. He showed us that it is possible to endure and in the end to triumph over the power of death. The Christian's answer comes through a gaining of the abundant life. Christ is the supreme example of the abundant life. To accept the way of Christ is to accept sorrow and suffering in His spirit. Because Christ's way is the way of God, the Ruler of the universe, Christians face both life and death triumphantly. "For God so loved the world that He gave His only begotten Son that whosoever believeth on him should have everlasting life."

We leave the presence of the statue in the spirit of John Oxenham's poem:

Lord, give me faith—to live from day to day,  
With tranquil heart to do my simple part,  
And, with my hand in Thine, just go Thy way!

Lord, give me faith—to trust, if not to know;  
With quiet mind in all things Thee to find,  
And, child-like, go where Thou wouldst have me go!

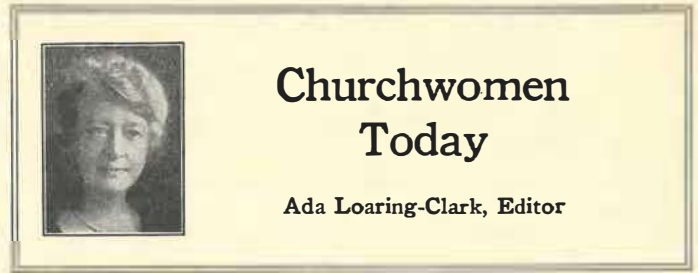
Lord, give me faith—to leave it all to Thee!  
The future is Thy gift, I would not lift  
The veil Thy love has hung 'twixt it and me!

#### OUR LORD IN A GARDEN

**I**N A GARDEN, after a rain  
The Lord Christ walks on earth again;  
And His touch falls lightly here and there  
On drooping violet, and maidenhair—  
The rose and forget-me-not are fain  
To feel His blessing, after the rain.

In a garden, after a rain  
The Lord Christ comes to heal again;  
And the leaves look up, and the buds stand fair  
And an odor of fragrance fills the air—  
And the little white flower that long has lain  
Stands up in the garden, after a rain.

WILLIAM R. MOODY.



## Churchwomen Today

Ada Loaring-Clark, Editor

**E**ASTER DAY BREAKS! Christ is risen! Mercy every way is infinite. The clouds are vanished from the sky, doubts are driven from the mind, Thou hast conquered our last enemy, and our tongues are filled with singing. Pain has been our portion here, but now we know that in all pain there lies the promise of redemption. Thou dost plan our lives to cross the Valley of Humiliation, to climb the Hill of Difficulty, and then at last descend where waits the shadow feared by man. But now we know it is a shadow only. The grim-barred gates of death swing back, and the glory from an endless world shines through, beyond the mind's imagining, beyond our heart's desire. Our Jesus now is crowned with glory, clothed in victory, and vested with the keys of death and hell.

"Praise be unto Thee, O Lord most high. Amen." (*The Temple.*)

**A**T LAST MONTH'S meeting of the executive board of the Woman's Auxiliary all members were present, excepting Mrs. George Woodward, who is still in Europe, and Miss Helen Brent, president of the G. F. S. The Presiding Bishop opened the meeting and answering the question: "What is it that you ask of us in your Call?" said that it is to be a definite test of the Church's capacity to adhere to a purpose. We must have persistence and, as our Lord said, "Endure to the end." We need the power of purpose beyond the first enthusiasms and we need a sustained purpose that can be tested in our lives.

Financial conditions were a major consideration and were presented by Dr. Lewis B. Franklin and also dealt with in Miss Lindley's report. She asked three things of Auxiliary women: 1. To try to interest more women in small gifts. 2. To spread the information of the partnership plan and principle. 3. To endeavor to increase the United Thank Offering. Mrs. Henry H. Pierce of New York presented a resolution which asked that the missionary motive of the Woman's Auxiliary be reaffirmed and that officers everywhere urge their members not to let their world-wide vision of the Kingdom of our Lord be dimmed by the economic need of their communities.

The program for the next Triennial will soon be in our hands. The time has been shortened to ten days and a preparation leaflet and a book list for summer reading are being prepared.

The supply secretary, Mrs. Wade, still has several unfilled allotments for hospitals and she needs money for some supplies.

#### NOTES AND NEWS

AT THE University of Florida on Sunday mornings a Bible class is held by the Rev. Merritt Williams. *The Green Pastures*, by Marc Connelly, is the text book on which the lessons are based.

MISS MABEL LEE COOPER, whose fine national contribution to religious education is known to all of us, has been honored in having *The Ways of Mother Church*, a summary of confirmation lectures by the Rev. R. E. Blackford, dedicated to her.

CORRESPONDENCE COURSES in *Leadership Training for the Province of Sewanee* are being arranged and issued by an editorial staff consisting of Dr. Gardiner Tucker, Dr. Starr, and Miss Annie Morton Stout.

MISS ROSALIE WILSON of North Carolina has arranged a reading program and a diocesan reading contest for the department of religious education of her diocese.

TENNESSEE proposes to organize a diocesan camp this year for colored young people to be held at Hoffman-St. Mary's School.

# The Rule of Gold, or the Golden Rule

By the Rev. C. Stanley Long, D.D.

Formerly Dean of St. Luke's Cathedral, Orlando, Fla. Retired Chaplain, U. S. Navy.

**T**ODAY we are witnessing revolutionary changes in the social, economic, and religious life of the world. In our own country a sincere effort is being made by the government to evolve a system which will demonstrate justice for all, and bring about the abolition of slavery in the forms and conditions in which it is now oppressing mankind. This effort should receive the wholehearted support of all religious leaders, for it seeks to uplift humanity and establish the Kingdom of God upon earth. The times are moving forward, and we should be sufficiently alert to keep step with them. A system of politics which will demonstrate justice, and bring about a new era, is surely what the world is waiting for. The widespread injustice, the needless inequality of opportunity and privilege, the iniquitous devastation of child life in the mills and factories of so-called Christian lands, the license given to evil and corruption for the sake of selfish gain—is a challenge to all right thinking people apart from partisanship.

It is said that, until recently, two per cent of the population of the United States held 70 per cent of the country's wealth; and this illustrates the general inequality of conditions throughout the world, conditions which are neither humanly nor divinely just. The industrial slavery which in the past has condemned millions to toil for a bare subsistence in order that the few may be enriched; which exploited the labor of little children that the rich could become richer, had no sanction from God, and under the New Deal is coming to an end.

The Babylon of greed and selfishness, which has prospered and grown great on the wrongs of mankind, is tottering from its throne, to the dismay of those who have basked in its unwholesome smiles, or built on its treacherous sands.

Humanity, as Mr. Bryan would say, has been crucified upon a cross of gold, and it is time to be coming down from the cross. The rule of gold, for the greed of which nearly every crime in the calendar has been committed, has had its day; and the hour has struck for the business and government of the world to be conducted by the standard set up by the Prophet of Nazareth nineteen centuries ago, and which has been called the Golden Rule.

Which then shall it be, the rule of gold, or the Golden Rule? One is of the earth, earthy; the other is of heaven, heavenly. The world has come to the parting of the ways, and must make the choice. It is the choice between establishing the Kingdom of God upon earth, or of continuing the old way to certain destruction. If the Pharaoh of gold, which has oppressed the race these thousands of years, will not let the people go, it will call down upon its own head the modern plagues which will compel consent.

The "mills of God" have been grinding slowly through the ages, but they are grinding "exceeding small," and the world will have to balance its account with God. The demands of divine justice will be enforced in the awakening of mankind to the evils of greed, selfishness, and injustice by which they have been oppressed. The powers of evil will fight to the last ditch. Every genuine reform, every new right idea advanced for human betterment, every policy formulated to improve conditions, is met with opposition, ridicule, and misrepresentation by the entrenched systems, and in quarters where one would naturally expect welcome. But, as someone has said, nothing can stand in the way of a right idea when its time has come.

The worship of the golden calf did not end at Mount Sinai. The crowded temples of the god of gold proclaim it the most popular of religions, but it must go the way of all false gods. Gold is not and never can be the ruling power in the Kingdom of God.

The gospel of God's Kingdom means that righteousness shall be the ruling power, not only in a religious sense, but in its application to politics, finance, industry, labor, and everything pertaining to national and civic administration. The Kingdom of God is the reign of honesty, justice, mercy, goodwill, and unselfishness among men. The final transfer of the reins of government from evil to good, and from moral corruption to righteousness, will not come while gold sits on the throne and men bow before it.

But many thrones have fallen under the present administration, and this one also, because of its usurpation of the throne of justice, and its demoralizing and debasing influence throughout its long history, is doomed to go. It has been a veritable car of Juggernaut in the unfeeling destruction of its victims, and in the unholy worship of its devotees.

This gospel of the New Deal for man must be declared or made known in all the world; not merely in the churches whose business is to say these things, but in all the associations and organizations which make up human society, business, government, and in the general press. When this is done as it will be, we shall see the beginning of those changes which will usher in the new heaven and earth.

**W**HAT we are witnessing today is more than a recurring period of disturbed conditions; it is the passing of the old order, and it is passing because it will no longer satisfy a thinking age—which means that the new order has already gained a foothold in the thoughts of thinkers. The social, industrial, and economic systems which have been in vogue, were not born of spiritual progress, nor of the recognition of human rights, but were the outcome of individual self-interest, and the domination of the strong over the weak. Well may we think of Lowell's well known words:

"Truth forever on the scaffold, Wrong forever on the throne.  
Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above His own."

Because right is right, wrong must be redressed; and we shall have changes in the social order until justice, righteousness, and love reign unopposed in the hearts of all men.

How will the religious organizations answer for their moral weakness in permitting the evils in public life to go unrebuked, or for their failure to challenge the wickedness it knew to exist in high places? The Churches have held the key to the freedom of the oppressed and the down-trodden, and to the accomplishment of moral and social reforms, but they have too often lacked the courage or the devotion to use it.

There is no political partyism or political expediency in morals or in religion; and in an avowed religious community or country, religion should be the predominant factor and influence in its politics. When it is otherwise, in what way can it truthfully be called a Christian country? When the lawmakers of a country, supposed to be in the front rank of civilization, sanction the invasion of child-life with mental and physical impairment, for the cold-blooded and unprincipled purpose of increasing the wealth of their employers, what do you think will be the judgment of God?

We read with horror of the heathen people who passed their children "through the fire" in the worship of their false gods, but is that so very far removed from modern countries where many thousands of children are passed through the fire of long days

of labor in mills and factories, with the sacrifice of all that should belong to a child's early years, and all in the immoral worship of the god of gold?

**I**N PRESIDENT ROOSEVELT we have another Lincoln with the heart and courage to champion the cause of the oppressed, to proclaim the freedom of the common man to receive the equal return of his labor, to protect the family and the home from the demons of commercialized iniquity, and to liberate the children from the inhuman pens of industry. The Churches of the United States should have the courage to follow his dauntless leadership and, with him, to look at things in the face, instead of covering up conditions which should be exposed, and white-washing practices which should be abandoned.

The country was described as prosperous when its factories and industries were busy producing large and larger dividends for stockholders, while the men who labored to bring this about and to keep it going had nothing to look forward to but continued toil. This state of things was not prosperity; it was a form of legalized banditry. Lincoln's well known statement, that this nation could not endure "half slave and half free," might well apply to any industrial system which exalts a preferred class, while it denies equal opportunity and reward to the great unprivileged majority. A prosperity which is based upon injustice and self-interest, and which cannot meet the demands of God's law, is without an enduring foundation. I would not indiscriminately condemn those who find themselves in the privileged class; they are largely products of a system which they have grown up with, and may not readily recognize its injustice.

The President in his recovery program has made way for equitable conditions. The world which must come to an end is the world where hatred and greed and selfishness thrive, and find their fruitage in crime and desolation and poverty. This is not an impossible dream; it is the only way out for us, individually and for the nation.

#### A BALLAD OF THREE GARDENS

**M**Y LORD walked in a garden,  
He walked within a wood;  
He looked upon His handiwork  
And saw that it was good.  
The whisper of the bees He heard,  
And mellow whistle of the bird;  
The very stones did each find word  
To praise Him as they should.  
But underneath the copper sky  
A hooded serpent glided by.

My Lord prayed in a garden,  
He prayed within a wood;  
He tasted of a bitter cup  
And all His sweat was blood.  
But there was none His woe to see,  
No man did keep Him company—  
Alone, except for sleeping three  
Who had not understood.  
While one whose whisper was a hiss  
Came to betray Him with a kiss.

My Lord rose in a garden,  
He rose within a wood;  
And one by one His frightened friends  
Came to Him where He stood;  
While angels sang their King to greet  
With allelujas, as was meet  
Who had all things beneath His feet,  
And crushed the serpent's hood—  
The final foe o'ercome, for whom  
Defeat was in the empty tomb.

KATHARINE GREENLEAF PEDLEY.

#### "El Sabado De Gloria"

By the Very Rev. F. W. Golden-Howes

Dean of Christ Church Cathedral, Mexico City

**T**HE SATURDAY BEFORE EASTER DAY is known in Mexico as *El Sabado de Gloria*—the Saturday of Glory. The discipline and the fast of Lent and Holy Week is broken, and the *Gloria* is sung in all the churches. It is sung lustily, but with the pathos and fervor of deep devotion and reverence, with a rhythm that weaves from side to side within the great naves, and echoes from the great domes in floods of harmony.

In every church, whether served by priest or layman, all classes and ages seem to be gathered for this last devotion of the season; peons in white *calzóns*, women with *rebozos* thrown over their heads, ragged beggars, prosperous-looking men of all ages, children, and matrons attended by one or two maids. It is a most gratifying spectacle, and inspiring at a time when society is apparently dominated by the fear that religion and religious observances are on the wane. It is heart stirring, and a thrilling experience.

Outside the doors of the churches, but not beyond the hearing of the faithful, another phase of the celebrations is being enacted. In every plaza, street, public park, and in the open places of the city, there is a din of exploding fireworks. Judas, "the scapegoat," is again receiving his "just deserts." Revenge is being taken on the perfidious Apostle in a manner most conclusive and satisfying to the Indian and the Latin. His effigy is for sale at all the *puestos* (stalls) that are open in the Alameda during Holy Week and Easter. There are huge bunches of him in miniature, perched on long poles, for sale to the children. They are many colored and give a gay picture despite the dire portent behind it all—gigantic and gaudy bouquets—to treachery.

The effigies range from the size of the hand to figures six feet high, and all appear to be decorated with bonds of rope, which are really fuses connecting pockets of explosives hidden away somewhere inside. Most are designed with long, vicious horns and long, inquisitive noses. It is possible, however, in some, to detect caricatures of the popular heroes of the comic section of the Sunday supplement; nevertheless, for the time being, all are Judases. Some are dressed in uniforms imitative of the police, of firemen, and of soldiers no doubt to give a double pleasure—that of baiting the public "enemies," and at the same time, of observing the religious *fiesta*, a procedure very obviously appeasing to the Latin sense of humor.

A Judas, garbed for instance in a police uniform, is rent piecemeal by violent internal disintegration and combustion, the uniform meanwhile being torn to shreds, and the figure crumpling grotesquely. Certainly the applause of the crowd would seem to have in it more than the emotion of a religious fervor, and though Judas may have been the immediate provocation for the ceremony, the resounding laughter "at so solemn a moment" savors of opportunism on the part of the fun-loving Mexican. Judas is fastened to the radiators of automobiles; he is tied to posts on the right of way of the tram system, to explode in the faces of unsuspecting passengers. He is set up in the parks and public places against almost every available post—to support him during the violence of his disintegration. He is jeered at, cheered at, laughed at by groups and crowds of people, and he is cuddled by small children. By noon, little spots of color are scattered about the city, the scraps and shreds of colored paper that was Judas.

And so *El Sabado de Gloria* is celebrated in Mexico, and the perfidious Judas publicly and effectively expurged for another year.

THE PERSON who is pure in imagination will be pure in act. The person with an impure imagination is doomed. Such is the meaning of Christ's teaching, and experience shows that beyond question He was right.

—CANON LINDSAY DEWAR, in *Imagination and Religion*.



# Four Days in Haiti

By the Rev. George L. Richardson, D.D.

Rector of All Saints' Church, Peterborough, New Hampshire

**F**OUR DAYS in a strange land do not entitle one to speak as an authority, but they were enough in this case to leave certain vivid and unforgettable impressions which I am impelled to pass on to those who care to read them.

All my life I have been reading about the Church's foreign missions, praying for them, and giving toward their support, but I had never seen any one of those fields outside the United States of America. It was therefore with keen interest and expectancy that I looked out from the steamer's deck, very early on a morning in January, toward the dark loom of the mountains across the still harbor waters, and the gleaming lights of Port au Prince.

The sun was bright and warm as we watched the health officers' launch coming out from the city to inspect us, and positively hot by the time our ship was tied up at her wharf and we were waiting for the customs inspectors to look over our baggage. Bishop Carson, who came to meet us, and was our host during our visit, made this an easy experience, and soon we were in his car, driving through novel and exciting sights toward his house on the hillside. The busy thoroughfares of the lower city and the broad square of the Champ de Mars, with its dignified National Palace, and the statues of Toussaint and Dessalines, were soon passed and we entered the winding hilly streets of the residential sections, where the houses are pleasantly surrounded by tropical flowers and foliage.

Five hundred feet of climbing and we turned into the gateway that leads to Bishop's House, a simple but attractive bungalow, set among trees on a terrace, which looks out upon the blue harbor and its picturesque encircling mountains. One cannot soon forget the magnificent prospect from the veranda. I recall that the late Dr. Lucius Waterman, after spending a day with some friends in my own New Hampshire where he could see from the porch half a dozen beautiful lakes and range after range of mountain peaks, wrote in the guest-book (it happened to be the 24th of August):

"We learn today on St. Bartholomew's  
That Christians do not always suffer for their views."

That might be a fitting sentiment for the guest-book of the Bishop of Haiti. Whatever be the hardships of his task, he looks out upon a scene such as no other episcopal residence I have ever seen can command. I may add moreover the grateful acknowledgment that he obeys in full measure the apostolic admonition to be "given to hospitality." Happy is the guest who is entertained under that roof.

The work of the Mission is centered, as is right, in the Cathedral of the Holy Trinity. Well informed Church people know that this is a new building, dedicated by the late Presiding Bishop Murray, during his too brief term of office. The Bishop's House, by the way, is also new and bears on its front a tablet setting forth that it is a memorial to Bishop Murray, through whose interest and initiative it was provided.

The cathedral stands in a strategic position in the heart of the city, not far from the National Palace. It is a dignified and spacious building with room in it for nearly a thousand worshippers. The room is needed for the worshippers come. I was told that often at the first Eucharist on Sundays (which is at 4 A.M.) the cathedral is nearly full. Certainly it was inspiring to find on a week-day, at 6 A.M. (the customary hour), more people than one usually sees in most of our American churches at the early Communion on Sundays. Perhaps the time may come when Haiti will be sending missionaries to our shores to teach our people how to worship!

Behind the cathedral is a pleasant, shaded lawn, with the

convent of the Sisters of St. Margaret at the far end of it. In this enclosed and inviting place, at the time of our first visit, Sister Mary Phoebe was presiding at an open-air tea of the Woman's Auxiliary of the cathedral parish. I was presented to these good ladies, but as only one of them spoke English and my supply of French conversation is scanty, our good will had to be expressed chiefly by smiles and handshaking. They had evidently never heard of New Hampshire, but then neither could I have named any of the five departments of their republic. If I had had words, I might have commented on the contrast between the seventeen below zero winter scene that I had left a week before, and this *al fresco* tea under the palms in afternoon sunshine on a day in mid-January.

Four members of the sisterhood are in residence and it would be hard to describe and still harder to overestimate the contribution they are making to the work of the Mission. Apart from, though ever sustained by, their ordered life of prayer, they help in the large and vigorous Church school of the cathedral and in the Grace Merritt Stewart Memorial School for Girls on the cathedral grounds; assist also in a Sunday school at the Marine Barracks, where under the superintendence of a major of the U. S. Marine Corps, nearly a hundred white children are gathered for instruction every Sunday; and have the supervision of the Children's Home. There they work what seems like a modern version of the miracle of the widow's cruse, maintaining in comfort and happiness twenty-five orphaned or abandoned children on an appropriation of \$75 a month! The sisters are also coöperating with Dean Kroll in the compilation of a hymnal in French to supply a real need of the Haitian congregations.

**W**HAT the work is like in more than fifty village and rural stations outside the city of Port au Prince we had an opportunity to see in a visit one day to the Church of the Redemption at Léogâne. The church is small and plainly furnished but shows evidence of reverent care and use. The school house next door is closed. Why? Because the cutting of appropriations from our missionary offerings at home has left no money for it. However when the priest, the Rev. Joseph S. Lindor, ushered us into his own little house, there we found the children, working away at their lessons. Determined that the school should not be abandoned, he has taken it over on his own responsibility and is carrying on, with scanty equipment, but so far as we could judge, with real success. The Church may be poor in money in Léogâne but it is rich in courage, zeal, and faith.

This matter of schools is vital in Haiti. Education is in general in the hands of the Roman Catholic Church. French teaching Orders have it in charge, and each morning one may see the boys and girls, neatly uniformed, on the way to their schools—but how few of them by comparison with the need! The great mass of the population is unschooled and must be so, for there is scanty opportunity to be anything else. Our twelve day schools, with their 1,100 pupils, cannot make much of an impression upon a population of 2,500,000, 85 per cent illiterate, but the work they do is immensely useful. Alongside our excellent school for girls in Port au Prince there should be, and the Bishop hopes some day there may be, another for boys, in which both academic and industrial training may be given.

Port au Prince, with its population of over 100,000, is in itself a field of wide opportunity. We were even more impressed, however, by the limitless extent of what needs to be done in the outlying sections of Haiti. It is a strangely beautiful country, with its soaring mountain ranges, its valleys and plains with

wide-stretching plantations of sugar cane, coffee, bananas, and all manner of exotic fruits, its huddled village of tiny, thatched huts, and its swarming population.\* Every road and mountain trail seems full of people. They climb the steep paths walking sturdily, often with heavy burdens on their heads. They pad into town on their tiny donkeys with loads of produce for the open-air markets. They seem a friendly, happy people, and it is hard to believe in their tragic history of massacre, revolution, and assassination. The American occupation of almost twenty years comes to an end this autumn. One can only hope that the future holds for them more of peace and of opportunity than the past. One notable fact is that apparently the suspicion and dislike which have characterized their attitude toward our own country seem now to be giving place to a more neighborly feeling. For this the policy of President Roosevelt, who is personally greatly admired by the Haitians, seems to be largely responsible.

It no longer surprises me, as it might have done forty years ago, to find out how little I know. After reading and hearing about Haiti all my life, I did not know:

That it is the largest of our foreign missions in point of baptized members;

That the work is so well established in the favor of the government that the Bishop was recently awarded a decoration in recognition of eminent services rendered to the people of the Republic;

That the President and his Cabinet still further testified their appreciation of our Church's work by attending officially the Thanksgiving Day service of 1933 in the cathedral and after the service, President Vincent sent a cablegram to President Roosevelt expressing his pleasure in thus being able to celebrate the American festival, and received a cordial reply;

That the Haitian clergy serve for stipends of from \$40 to \$60 a month (now subject to ten per cent reduction) and minister to three or four stations apiece;

That Haiti in spite of the poverty of its people paid in full its missionary quota last year.

I do not know the amount of the reduced appropriation for the support of this West Indian Mission, but whatever it is, I am glad to give unreserved testimony to the fact, everywhere apparent, that the money is well spent. One returns from such a visit, brief as it was, with an inspiring consciousness of the Church's catholicity and adaptability to widely differing conditions and needs, and a more enthusiastic belief in the missionary cause.

\* The Republic of Haiti has about the area of the state of Vermont, but contains a population more than six times as large.

#### WHERE HAVE THEY LAID MY LORD?

**I** SEEK in vain to find my Lord again.  
Grief has o'erwhelmed me and I cannot see  
His loving pitying hands, held out to me.  
Where have they laid my Lord?

O joy that comes on Resurrection morn!  
The darksome night is passed, a new hope born.  
The empty tomb where sorrow held its sway  
Is flooded with the light of Easter Day.

My Lord! My God! As Thou appeared to her,  
Who sought Thee in the garden's every part,  
Speak to me when my feet have gone astray,  
That I may hear and see how near Thou art.

HELEN R. STETSON.

THE CHURCH is a partnership. We are members of the One Body of which Christ is the head. This means that we must stand together if we are to realize our own Christian calling and properly do Christ's work. Separated Churchmen are never very effective and spectators are no asset in the Kingdom of God.

—Bishop Wilson.

## Asceticism and Society

By the Rev. Julian D. Hamlin

Rector of the Church of the Advent, Boston

**W**E WHO ARE CATHOLIC Christians have been considering the whole subject of asceticism during Lent. To repudiate asceticism is to repudiate the fundamental principle of Christianity, and to turn one's back upon the cross. Catholic Christians can never, and will never, do this. The cross must be imbedded in our life, and we must in the Pauline sense "bear in our bodies the marks of the Lord Jesus."

A copy of Fr. Gavin's excellent Tract on *The Early Church and Society* (Morehouse, 10 cents) has just reached me, and I find myself deeply impressed by a significant phrase which needs emphasis in these trying days. Referring to the practices of the early Church, Dr. Gavin says, "Fasting was a social act. In primitive Christianity abstaining from food on some special occasion was not primarily for the benefit of one's own soul, but for the good of the brotherhood. When you fasted, you saved the price of a meal to give to those in greater need than yourself." Such was the situation in those days, and we have far greater need of teaching, preaching, and emphasizing this fact.

This is not the religion of St. Simeon Stylites, but it is the religion of St. Francis of Assisi. St. Simeon Stylites was pleased to retire to the top of a pillar that he might hoist himself a bit nearer to heaven. The Christian religion is not given to us as a mere means of saving our own soul by extraordinary acts of devotion apart from the brotherhood. Fr. Hughson in his excellent little book about the saints, called *Athletes of God*, tells a good little story about St. Simeon Stylites, but there isn't much room for athletics on top of a pillar, nor is there any room on top of a pillar for community life. Personally the present writer prefers the little Poor Man of Assisi who gave up his wealth for Christ's sake, who went about doing good, and who knew what Christ meant when He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He knew the meaning and value of prayer, and fasting, and abstinence. He was an ascetic for the sake of society, and he loved the Divine Society. More than any other saint in the calendar he reminds us of our Lord. And we who are trying to make our little contribution to the so-called "Social Movement," glory in his patronage and in his example.

There are several interesting letters in my mail these days. "It is all very well, the issues you are trying to right," say some of these, "but what am I going to do with my rich people, what am I going to say to them?" This is my reply. "Preach asceticism and society. Preach it day in and day out. Preach it week in and week out. Don't tell them that the Church is a high pillar to escape from the world. Tell them to put themselves under the patronage of St. Francis. Teach them the social meaning of asceticism. Tell them to fast not for themselves, but for the brotherhood." "Is not this the fast I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

Fasting is and should be a social act. If we had been careful enough to teach our people this, we would not have had so many unpaid quotas, nor so many people who are not interested in missions, nor so many people who think that the Christian religion is merely "a solemn duet between God and the soul." It is the essence of the Christian religion that we cannot save our own souls by merely retiring to the top of a pillar. We can only save them in the brotherhood. We can only save them in the Kingdom. We can only save them in society. The world is a lump of dough, but it cannot be leavened by keeping the leaven in the ice-box. If we in the Church are the earthly builders of the Kingdom in the power of the King, let us help to get the yeast out of the ice-box and into the dough.

SABRE-RATTLING jingos in this country and Japan who are setting up war targets in sections of the press of both nations will not be in the front-line trenches. —Editor & Publisher.

# Thoughts on the Church-Wide Endeavor

By the Rev. George Ferguson

Locum Tenens, Grace Church, Tucson, Arizona

IT IS WITH CONSIDERABLE reluctance that one faces the task of considering the purpose of God in His Church. We know, or should know, only too well just what purpose God has for His Divine Institution. It should need no elaboration or clarification for our benefit. However, the purpose of God in His Church seems so vague to the world in general, that it may be true that after all these years we have failed in making that purpose visible to the rank and file of men.

Surely the daily press, the current comments of men, lead us to believe that we have failed. A recent issue of *Time*, the *Busy Man's Bible*, reported a lecture by Earle Wood Evans, president of the American Bar Association, to Harvard law students. In the course of his address on the subject, Things Not Taught in the Law School, Mr. Evans said, "Go to church even if it is hard for you to take. You will meet the best citizens. It isn't so important for you to see them, as it is for them to see you."

I do not blame Mr. Evans for his remarks on the subject of church attendance. They are but an audible expression of a fact that the average clergyman is only too ruefully willing to admit. Namely, that the Church today has ceased to be a leader among men. In the opinion of the world at large she has degenerated into a very convenient institution for the promotion of secular interests. She has become a necessary foundation stone in the body politic, always in times of emergency and crisis to be fallen back upon. Actually it is so long since she has been a leader, rather than a support, of men that she has dropped far behind her Divine Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We, who love the Church, feel with poignant bitterness the lash of that skeptical quip who coined the phrase, "And Peter followed Jesus afar off—and the Church follows Peter."

To those of us who have the work of God's Church at heart, these last two decades have been the source of profound disillusionment and regret. There was the World War. God's Church, in whatever land, foe or ally, rushed to the support of her particular country. I have often thought of the confusion there must have been in heaven, before the throne of Almighty God, when every nationality and tongue in Christ's Name invoked the divine mercy-seat, and sought His blessing on the murder of His other children. Murder is murder, whether committed by the individual, by the gangster in our midst, or by the group of individuals called the State. God's purpose in His Church: "and the second is like unto it, thou shalt love thy neighbor as thyself." We can rationalize it beautifully. However, we can never alter the fact that in such action the Church most certainly thwarted the purpose for which God created her.

And then there were the maddening "twenties." A world gone mad with greed and the profitable orgy of rehabilitation. Had there but been the strong voice of the Church to cry out in those days, "Ye cannot serve both God and Mammon." But the voice was lacking. The Church herself plunged, along with the rest of the world, into the whirlpool of money-raising and excess spending. Churches, parish houses, and institutions were erected on the proceeds of unnatural gains and mortgaged with the hopes of future excess profits. Once again the Church did not lead. She imitated and followed the line that secular life was taking.

Then came the years of depression. The Church suffered. Her expanded frontiers, built on hopes and not on sense, dwindled. Because of her folly many a noble work in the quiet and unseen places was killed or crushed. Men no longer possessed money. They could not rush hither and yon throughout the world. They

could see no solution to the world catastrophe. In the midst of this world blackness did the Church cry out, "Turn ye unto me, saith the Lord, with all your heart, and with fasting and with weeping and with mourning; and rend your heart and not your garments"? No. We sat in our church buildings praying for recovery so that the world could take up the pace again and we could pay the mortgage or meet the quota. We lost a priceless opportunity to be in truth God's prophet—His voice on earth—and cry to a sin-sick world, "Repent, and ye shall be saved." So it remains. A sin-sick world. "The harvest is passed, the summer is ended, and we are not saved."

Why? Simply because we have neglected and shut our eyes to the true purpose of God in His Church. We have been led by the world. The Church has not been the leader. Instead of insisting that the world should bow down to the Christian ideal, even though it meant to us persecution and hardship and apparent years of failure, we have followed and for this we shall have our period of penitence and regret.

We know how true this is in our own Church. We are beginning to realize that our most cherished projects are failing. They are failing because we have insisted on promulgating them on temporal, rather than on spiritual principles. We must consider this fact seriously today.

To the average layman utter the words, "The National Church and The National Council," and his thought instantly is "Money." His mind is filled with the frantic appeals of "Meet the quota." Should you speak to him of Missions, his resulting thought is "The Red Side of the Envelope." And that means Money. If you speak to him about his bishop his reply is, "I have a fleeting glimpse of him once a year at confirmation. He is no longer a pastor of souls but the business administrator of a large and complicated institution. But I do hear of him often through my rector who wants me to help out on some new scheme for increasing the diocesan income."

The most heart-rending event in the parish calendar is the annual Every Member Canvass. The general Church and dioceses spend vast amounts of time and money in order to train our laymen in our parishes and missions in the art of raising money to carry on the Church's Program.

Just how we align this, not even in precept, if you will, but merely in principle with our Lord's guide to those who would dedicate their lives to the fulfillment of His purpose, "take no thought for the morrow, what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed—your Father knoweth ye have need of these," no one seems to know.

Now we can blame no one for this. In this we have all sinned, clergy and laity alike. There is just coming to us the first clear sign of our public admission of guilt. If confession is good for the individual soul, it should be revolutionary when practised by the Church at large.

WHAT IS THE SIGN? The call to the Church-Wide Endeavor. The Church's own indictment against herself. The call to prayer, to fasting, to Communion, to almsgiving as a spiritual precept, to meditation, to daily living God's purpose in our lives. Why an indictment? Why, for what else is the priesthood of God's Church, if not to bend its every effort for these ends alone? We, of the clergy, are called back to our ordination vows and to the spiritual task for which we assumed them for God in His Church. And for what else does a man profess himself a Christian—if not to proclaim to the world that these spiritual principles and these spiritual acts do and will take predominance over all else in his life? Very well. Let the

Church stand indicted before the bar of her better spiritual conscience. Let us face the fact that we have failed. Let us stand squarely before our confession of weakness and say to the world, "The Church of God no longer desires to be considered a worldly institution. She definitely rejects any secular approach to gain her favor. To this end she is willing to relinquish any civic preferments bestowed upon her. She will no longer entertain vested interests for lucrative gains. She will cease to vie in worldly competition. She will cease to water down Divine Truth in order to attract people to her doors. And from henceforth she will devote her life and energy to the purpose for which God created her, namely, the conversion of souls to the Way and the Life of Jesus."

Our cost will be a heavy one. There will be many empty pews. There will be a terrific struggle to defeat the preaching of that Gospel. There will be alienation of friends. There will be the shutting of many doors. And we will be like the children of Israel in the midst of their exile. But a remnant shall be saved.

Back to first principles, dear Church of God. Back to God's purpose as witnessed in His Incarnate Son. The winning of individual souls to the Way of our Lord Christ. To preach repentance unto the remission of sins. To feed upon the Body and Blood of the Saviour of the world. To manifest in practise, as well as in principle, the Christ Life. Beyond this God has no purpose for His Church.

Let us abandon all else if necessary. If our parish houses conflict with this purpose let us close them. Let us abolish the entire institutional side of our Church's work, if we continue to demonstrate that we can run it only on mundane principles. Let this great program for the Church's activity be abandoned if we cannot carry it through, not from a sense of duty, but through sheer love of Jesus our Saviour. Let us use the Church, not as a sounding board for personal opinion, but for her sacramental life. Let us take our pulpit out of the Church and into the world and preach Jesus to the faithless and unbelieving wherever we meet them. That is God's purpose. It should be ours.

Perhaps we must fail before the world if we are to succeed in the eyes of God. "For whosoever will save his life shall lose it." How true of each one of us. And the Church is but the family of individual Christians. Yes, it does apply. The Church must die, in every worldly sense, before she can live, transfigured to the purpose of Christ.

### The Ills of Life

IT TOOK A CROSS with a lonely Saviour hanging thereon to focus the devotion of a reverent world. Well did a modern analyst of history affirm that the uplifted Son of God upon the cross is the most appealing and inspiring fact in the long history of the race. While we do not seek them and are appalled when they come, the stern disciplines of life that try men's souls prove ultimately to be the means to the highest expression of their moral and spiritual worth. It may be that our best thoughts as well as our highest resolves come from our night thoughts. Adversity may be a hard taskmaster, but through adversity we come to a right self-appraisal and to a finer understanding of the meaning of the issues of life. Individuals as well as peoples do not grow strong through pursuing the line of least resistance. Both observation and experience confirm this.

We would not lose from the record of our life as individuals or as a people those evidences of awakened zeal and virtue that have followed upon days when shadows hung low on our horizons. The periods that bring the blush to our cheeks are those where every wind was favorable, seas calm, and we pursued our insular and selfish course. It is true that we have shown impatience and rebelled at our misfortunes. We have too often regarded ourselves as immune to the ills that befall other peoples, but when our day of better and calmer judgment has come and we have rightly appraised our fortunes and our misfortunes, we have stiffened ourselves to meet our ills, and from them we have emerged a stronger, stabler, and better people.

—Bishop Freeman.

## The Death of a Great Syrian Prelate

By the Rev. S. D. Babha

Syrian Legate in London

THE DEATH OF His Grace the Most Rev. Mar Geeverghese Dionysius, Syrian Metropolitan of Malankara, South India, February 23d, which has been reported by Mar Baselius, Catholicos of the East, came as a shock to many of his countrymen and friends. He was a venerable prelate who identified himself with the noble aspirations of his flock to preserve the autonomy of the Church.

Born in 1858 at Mallapally, Travancore, in an ancient Syrian family, Geeverghese had his English education in the C. M. S. College, Kottayam, and was ordained deacon by Mar Ignatius Peter III, Patriarch of Antioch. Even as deacon and later as priest he used his extraordinary powers of argument and scholarship for the defense of the Catholic faith. His personality and saintly life attracted the attention of Joseph Mar Dionysius, the then Metropolitan of Malankara, who took him as his trusted counselor and assistant. One of the formative forces of his life was the example of the saintly Bishop Mar Gregorius, in whose company Fr. Geeverghese paid his first visit to Jerusalem. On his return he was appointed professor (Malpan) of the Syrian Theological Seminary and in this capacity he trained a group of young priests for the Church and translated the Syriac Offices into the vernacular (Maylealam). Later he took the vows of Archimandrite and was elected by the governing council of the Syrian Church as Metropolitan designate. In 1907 Mar Ignatius Abdulla II, Patriarch of Antioch, consecrated him as Bishop Dionysius at Jerusalem and on the death of Mar Joseph Dionysius, Geeverghese Dionysius became Metropolitan.

With his accession to the Metropolitan Chair begins his tragic career.

Patriarch Abdulla on his visit to India via England desired to usurp the temporalities of the Church in India. This was resisted by Mar Dionysius with full force and the support of a vast body of priests and people. Patriarch Abdulla resented this opposition and issued a Bull of Excommunication against Mar Dionysius, and left India and returned to Palestine. This led to prolonged and expensive litigation, lasting for very nigh a quarter of a century. Ultimately the decisions of the supreme courts of Travancore and Cochin held the Excommunication invalid and reestablished him as the legal Metropolitan of Malankara.

At the death of Patriarch Abdulla, Mar Ignatius Elias III was elected Patriarch. Mar Dionysius visited him at Mardine, Mesopotamia. After full investigation Mar Elias effected a reconciliation and annulled the illegal Bull of Excommunication by receiving Communion at the hands of Mar Dionysius and sent his Legate to accompany Mar Dionysius to India to publish the Bull of Reconciliation. The Legate, who had been secretary to Patriarch Abdulla, suppressed the Bull, and disputes and litigation continued, until at the invitation of Lord Irwin, the then Viceroy of India, Patriarch Elias III visited India with a view to bringing about mutual understanding and unity in the divided and afflicted Church. He confirmed the reconciliation made in Mardine but before all the details of mutual reconciliation of the Catholics and the Patriarch could be accomplished Patriarch Elias died.

In February, 1933, a new Patriarch, Mar Ignatius Aphram I, was elected and there has been exchange of mutual and friendly correspondence between him and Mar Dionysius and an assurance of the Patriarch's desire to ensure peace was conveyed in person by Fr. Alixios on his return from Homs to India a few days before his death.

During the closing years Mar Dionysius enjoyed comparative peace. Several young priests were sent for higher education, who now occupy responsible positions. He encouraged the scheme for closer cooperation with the Reformed (Mar Thoma) Syrian, and the Anglican Church in Travancore in the working of the Union Christian College, Alwaye.

# Some Reflections on the Missionary Spirit

By Katharine Greenleaf Pedley

THE MISSIONARY SPIRIT in these our times is completely outmoded. The very words which by connotation are associated with it—rally, drive, and revival—smack of adolescent immaturity, and are infinitely distressing to the refined and sophisticated ears of our generation. These sophomoric enthusiasms are all very well about the camp fires of the Boy Scouts and the Y. W. C. A., but not even the socialite activities of Buchmanism have sufficed to render them acceptable to our sensibilities; and in the congregations of the Protestant Episcopal Church they most obviously have no place. The only attitudes tolerated in our exclusive circles are the smug self-satisfaction of the worldly minded and the cynical disillusionment of the intellectual.

Nevertheless, outside our carefully protected and sterilized areas, the missionary germ still thrives and breeds abundantly. It may be *declassé*, but in its very vulgarity lies its strength. And if the Church has withdrawn itself from the infection there still remain all the ways of irreligion to evangelize. So we have militant atheism, militant socialism, militant Hitlerism, militant Rosicrucianism—but rarely, by any chance, a Church Militant!

If our people have ceased from bearing witness to the faith that is in them and the power of the Holy Spirit, there is ground for the suspicion that they harbor no faith and that *ἡ δύναμις τοῦ θεοῦ* has lost its dynamic appeal to them—if they ever felt it. There are few of us left who believe that faith will move mountains, though we have only to look about us to see the debris of sundry immovable bodies which have yielded before the irresistible will of the crusader. The trouble with the newer miracles is that they are occurring without the help and blessing of Christianity. Faith has moved out of the Church!

One of the most significant changes taking place in our religious life today is the coming of the professional lay assistant. We now have trained directors of religious education, trained teachers in the Church school, trained social workers, welfare directors, specialists in recreation and physical activity, psychiatrists, nurses, secretaries, and other paid assistants to the rector. These are doubtless necessary and desirable additions to the Church's work, and a wonderful assistance to the long suffering clergyman who can hardly cope single handed with so many and diverse activities. But, whether as cause or effect, they coincide with the disappearance of the older spirit of the volunteer worker. The Sunday school teacher of yesteryear may have been sadly deficient in pedagogy, but he shone in consecration. The ladies of the Auxiliary who employed their leisure paying calls were not trained social workers, but no one questioned their enthusiasm. And the get-together church supper, with its bean pots and homemade pies, was in no spiritual respect inferior to the finest banquet in a metropolitan hotel.

This same phenomenon is observable in the foreign field. We are giving a great deal of thought, nowadays, to the reorganization and re-thinking of missions. But this is a reform from the top down, and it is only needed because there is no longer the surging drive of personal evangelism working from the bottom up. If there is something the matter with missions today it is that there are so few missionaries. True, there are numerous agricultural specialists, international relations experts, and medical scientists who are doing a splendid work abroad. But the old style missionary went out of fashion with the cannibal's soup kettle, and while this may be a cause for self-congratulation it is nevertheless difficult for the movement to get along without him.

And the trouble begins with the parishes and dioceses at home, where almost every activity is included in the budget except vigorous missionary work. Such funds as we reluctantly contribute to the Church's program go for work somewhere else, to be done, apparently, by a professional group who care for that sort of

thing. But on the street corners of our own towns we leave the field to the Salvation Army, who have, it is to be hoped, some other means of support than the pennies we drop sparingly into the Christmas kettles.

We do, it is true, invite an occasional guest to accompany us to church when the Bishop makes his visitations or a distinguished visitor is to fill the pulpit. But we have lost the old spirit that urged our friends to come to church because God was on the altar and the Holy Spirit imminent. We are coming to regard our services as paid entertainments, and we are constantly apologetic lest the quality of the program seem not to warrant the admission fee. Even in our Church schools we are on the way to a program of Salvation by Bribery. We give buttons and ice cream cones and parties as awards for new pupils brought by winning teams. And then we wonder why these dearly bought new members rush off to join another Sunday school when it conducts a similar campaign. Perhaps a little more insistence on quality instead of quantity—a more careful appraisal of the reasons for church attendance, and a revival of personal evangelism—would bring us new members who would be assets instead of liabilities.

THE DIFFICULTY is not with the new—which is excellent—but with the dearth of the old spirit which is quite indispensable. Few of us would quarrel with paid Church school teachers—we should be only too glad to be on the payroll ourselves. But for those of us who must perforce make shift with volunteer staffs the fact that there are no volunteers is rather staggering. Just as in athletics we have become a nation of bench warmers, so in our religious life we are tending more and more to pay others to do for us that which we ought to do for ourselves if our moral muscles are to be strengthened. And there may be more spiritual health in the struggling mission where the members of the congregation must do everything themselves in order to survive, than in the wealthiest endowed parish where a staff of specialists keeps all the activities running on smoothly oiled wheels.

In succeeding periods during the last two thousand years there have come times when religious fervor, faced with stagnation in the Church and new currents in social life, has burst through the restraining bonds of tradition and carved itself new channels of expression. Sometimes this has been under the leadership of a St. Francis, a Savonarolla, or a Keble, who has enriched the life of both Church and State by his enthusiasm and loyalty. Often, however, it has taken the form of a "reformation," which has torn from Mother Church her most able, idealistic, and militant followers. Are we living in another such period today? May it not be ours to decide which kind of movement is to regenerate society? We are watching a tremendous missionary drive going forward in Russia without God's help. Let us pray that in our own land it may be carried on under His banners!

## The Imagination

MODERN PSYCHOLOGY has taught us nothing more clearly than the importance of the imagination in affecting life and conduct. The work of Christian missions must be presented to the imagination. The old way of doing this was by picturing the degraded state of the heathen. The better way must be by picturing the Kingdom of God in all parts of the world and by winning the imaginations of children to love the vision until they are eager for a share in its work.

There is no more important way in which we can carry on the Church-wide Endeavor to realize the purpose of God than in making this world-wide and personal purpose real to the minds and imaginations of the children who participate in the Lenten Offering.

—Rev. Dr. D. A. McGregor.

## Books of the Day

Rev. William H. Dunphy  
Editor



**RADIO TALKS ON RELIGION: God and the World Through Christian Eyes.** Edited by Leonard Hodgson. Morehouse, 1934. First Series, pp. xiv, 181, \$1.75. Second Series, pp. viii, 165, \$1.75.

IT IS GENERALLY recognized that preaching has fallen upon evil days, and those of us who have had first-hand experience of English preaching, can testify that it is decidedly no exception to the rule. It is with considerable surprise, therefore, as well as with delight, that one comes to these addresses broadcast in England, exhibiting the relevance of Christianity to the problems of the world today. One suspects that they were somewhat over the heads of the majority of the radio audience. That, however, is no condemnation, since one of the purposes of preaching is to make men lift up their heads, as well as their hearts. This the lectures (delivered by many of the outstanding preachers and thinkers of Great Britain) undoubtedly accomplish. The fact that they call for some real thought and reflection will not appear a disparagement except to those Christians and free-thinkers (unhappily legion) to whom thought and reflection are congenitally congenial. The addresses deal with the questions thoughtful people, both in the Church and out of it, are asking, and the answers are such as will commend themselves to the intelligent.

There are a few slips here and there. The Dean of Exeter touches on Anselm's argument from the idea of God to His existence, but apparently confuses the Anselmic with the Cartesian form of the argument (p. 58). Dean Inge—of all people—actually perpetrates this atrocity: "We may say, if we will, that Christ was the first and greatest of the romantics" (p. 164). Shades of Edmund Burke and Irving Babbitt! A more serious defect is the neglect of the Holy Spirit. The First Series deals with "God" and "Christ," the Second Series with "Man and His World" and "Christianity." There is a rather serious gap here—a gap characteristic of western Christianity in general. Otherwise the lectures leave little to be desired and really make good their claim that "Christianity, not in some individual's private reconstruction of it, but as it is believed and practised by its standard exponents, has an intellectual content which demands the respectful attention of thinking men and women in the twentieth century." And this is no mean service. W. H. D.

**THE LIFE OF CARDINAL MERCIER.** By John Gade. Scribner. 1934. Pp. 312. \$2.75.

THE FIGURE of the heroic prelate of Belgium still manifests its magnetic power over the multitudes who knew and loved him, and the present work offers us a valuable estimate of his life, activity, and personality, by one who, through intimate personal knowledge and discriminating sympathy, is well qualified for the task. The witness of the writer is the more convincing because he is himself a Protestant. He brings into clear relief the portrait of this world-renowned and world-beloved patriot, scholar, priest, and saint.

The weakest part of the book is that which deals with the Malines Conversations, where the author apparently has only the foggiest idea of what it was all about. No one would ever suspect from his treatment that the English Church (or anyone in it) claimed to be anything more than another Protestant sect, "to a large extent retaining Roman Catholic forms and ritual." Only seven pages of the volume are devoted to this reunion project—perhaps the dearest of all to the Cardinal's heart—but these are so woefully inadequate that one is thankful that that is all. Moreover, the Cardinal's relations with Tyrrell and with Modernism surely deserve consideration. The sections dealing with the World War are among the best. And the reflections of the Cardinal's valet on the American tour (in the highly humorous appendix) are alone worth the price of the volume. W. H. D.

**BISHOP BURY, LATE BISHOP OF NORTH AND CENTRAL EUROPE.** A Memoir by Sophie McDougall Hine, with a foreword by the Bishop of London. Milwaukee: Morehouse. Pp. ix, 90. \$1.00.

THIS IS THE SKETCH of a very busy and very lovable man. The extent of his field was so great that he was continually moving from place to place; and it is surprising that he retained his energies and versatility under such a strain. A much traveled man, no means of conveyance was unknown to him; and he was equally at home with crowned heads and racing jockeys. He had some very remarkable experiences in Central America, Africa, and Siberia, as well as in his enormous bailiwick. At times, he was an unofficial representative of the British government. His love for boys led him to be the inspiration of many young lives; and the good Bishop will be long remembered. E. L. P.

**ONE THING I KNOW.** By A. J. Russell. Harper. New York. Pp. xii, 411. \$2.00.

THIS BOOK tells of the Group Movement and of its founder, Dr. F. N. D. Buchman. The reviewer picked it up with gloomy forebodings, expecting to find a dreary and morbid chronicle; but instead he discovered a most readable and delightful biography, the work of a journalist of wide experience, of a keen sense of humor, and of a charming variety of anecdotes. The author's visit to the Bishop of London is an interesting episode, and reveals the simplicity and kindliness of a man of deep spirituality. Chapters are devoted to Russell's interviews with the evangelist Gipsy Smith, the Roman Catholic Father Woodlock, the celebrated Hugh Redwood of the Salvation Army, and C. F. Andrews, the friend of Sundar Singh and Gandhi. All these diverse types have something in common—something to which all sincere, earnest, prayerful souls may aspire. E. L. P.

**INDEPENDENT YOUNG THINKERS.** By W. Ryland Boorman and James Johnston. The Christopher Publishing House. Boston. Pp. 171. \$1.50.

MR. BOORMAN is the executive secretary of the Big Brother Association in Chicago, and has had twenty years of experience with high school boys in camps and leisure-time activities; Mr. Johnston is a young man, recently graduated from the University of Wisconsin, and active in the Church, the Y. M. C. A., and various organizations. In this book there is a discussion of the problems in which young people are vitally interested, such as the alleged conflict between science and religion, the existence of God, the effect of religion on civilization, the materialistic and the ideal attitude. The chapters are in the form of dialogues between a group of older high school boys and a retired physician. The youngsters express their ideas frankly and without hesitation; the doctor listens sympathetically and gives out suggestions which are helpful and lucid. It is an excellent book to use in discussion groups, and should prove stimulating as well as interesting. E. L. P.

**GATHERED TOGETHER,** by C. A. Ault (Morehouse, \$1.40), is a good collection of stories, anecdotes, illustrations, and analogies which preachers, particularly young preachers, should find valuable. In fact, most Christians could read it with profit as well as pleasure. *I Follow the Road*, by Anne Boyd Payson (Abingdon, \$2.00), is a really delightful account of how a modern woman, through the reading of Stanley Jones' *Christ of the Indian Road* came to the discovery of God. The technique she has worked out is frequently reminiscent of the method of St. Ignatius Loyola, to whom, however, the authoress is decidedly unfair. Despite its one-sided individualism, and neglect of the Church, the book is well worth while.

THE FEDERAL GOVERNMENT, in the opinion of T. Swann Harding, is "managed more effectively, more intelligently, more completely than the business carried on by private enterprise under the profit incentive." This is the thesis of his inappropriately (perhaps I should say ironically) entitled book *T N T: These National Taxeaters* (Long & Smith, \$2.75). Moreover, he maintains that business cannot function efficiently without governmental aid. Those who want a vigorous defense of N.R.A. and the other many initialized governmental agencies will find it in these pages. C. R. W.

# NEWS OF THE CHURCH

## Portland, Ore., School Building is Dedicated

Bishop Sumner Officiates at Services at St. Helen's Hall Junior College; Formal Service Later

PORTLAND, ORE.—Classrooms, science and home economics laboratories, a little theater, a library, a chapel, and assembly hall are housed in the new building of St. Helen's Hall Junior College, which was dedicated March 19th. Bishop Sumner of Oregon officiated.

The formal dedication will take place late in May, when the Mother Superior of the Community of St. John the Baptist will be in Portland. Trustees, alumnae, and parents of the school will be present.

In recognition of long service of the Sisters of the Community of St. John the Baptist, who are in charge of the school, the chapel and assembly hall were dedicated to them.

St. Helen's Hall has been in existence in Oregon for 65 years, during 30 of which the Sisters of St. John the Baptist have had the management. The junior college department was organized in September, 1932, and is now the only educational institution in Oregon exclusively for junior college work.

## Jacksonville, Fla., Parish To Observe 100th Anniversary

JACKSONVILLE, FLA.—The 100th anniversary of the organization of St. John's parish will be observed by the parish April 14th and 15th. The Rev. Newton Middleton is rector.

The centennial celebration will begin with a reception in the Taliferro Memorial Building the evening of April 14th. The following day, Sunday, there will be a celebration of the Holy Communion at 7:30 A.M., with a service of prayer, praise, and thanksgiving at 11 A.M. Bishop Juhan of Florida and a number of visiting bishops will participate in the services.

## Baldwinsville, N. Y., Church Believed First in America To be Lighted Electrically

BALDWINSVILLE, N. Y.—Grace Church, Baldwinsville, is to have a marker placed in front of it telling that according to tradition it was the first church in America to be lighted by electricity. The authority is the late Rev. Dr. William M. Beauchamp, clergyman and historian, rector from 1865 to 1900. Arrangements to commemorate this have been made through the efforts of Charles H. Hall, Miss Edith Hall, with Dr. Alexander H. Flick, state historian and director of the division of archives and history in the state educational department.

## France Bestows Honor Upon Presiding Bishop

NEW YORK—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, has been made a chevalier of the Legion of Honor of France, the National Council offices announced.

## Dr. John W. Wood Next On Church of the Air

Foreign Missions Department Head to Speak April 8th

NEW YORK—Dr. John W. Wood, executive secretary of the Department of Foreign Missions of the National Council, a world authority on the progress of missionary activity and on opportunities for missionary expansion, will deliver the address of the Episcopal Church of the Air over a national hook-up the morning of April 8th, at 10 A.M., Eastern Standard Time.

Dr. Wood will speak from WABC, New York City, and more than 40 stations of the Columbia network will offer opportunity for Churchmen to hear a significant message.

Dr. Wood is expected to stress not the fiscal situation or defeatist aspects of the missionary problem, but the unprecedented opportunities now presented especially in the Orient, not only for the continuation of the present missionary establishment, but for courageous expansion in every field in which we are formally represented and in Dornakal, India, where the Church has begun an activity supported by voluntary contributions.

The final broadcast of this season will be delivered by William R. Castle, from Washington, D. C., May 6th, over the same Columbia network. Mr. Castle will in the meantime have visited Hawaii, and his address will deal specifically with opportunities there.

## Plainsong Society Has Service

NEW YORK—The Plainsong Society held its annual St. Gregory Day service on the evening of March 12th, the patron's feast, in St. James' Chapel of the Cathedral of St. John the Divine. The Rev. Frank Damosch, Jr., rector of St. Andrew's Church, Newark, N. J., was the preacher.

## Noonday Services in Milwaukee Church

MILWAUKEE—Bishop Ivins of Milwaukee was the preacher at the noonday services in St. James' Church during Passion Week. The Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, was the preacher Holy Week. The Rev. Arthur H. Lord is rector of St. James' Church.

## Bishop Graves, Ill, Asks Council's Advice

Shanghai District Head Lists Two Courses: Resignation or Appointment of Assistant

SHANGHAI—Although Bishop Graves of Shanghai has partially recovered from the attack January 31st of a paralytic nature he is still confined to his bedroom and there seems little likelihood that he will be able to carry on the work of the missionary district of Shanghai in the future.

He has accordingly written to the chairman of the council of advice, the Rev. F. L. H. Pott, D.D., stating that there are two courses which he might follow, namely, "First, that I should resign as Bishop of Shanghai and ask that a successor should be elected. This I am perfectly willing to do. At the same time several of our people to whom I have spoken of the possibility have urged me not to take this step at this time. In that case it seems quite plain that the only alternative would be to have an Assistant Bishop appointed with whom I could arrange so that work which I do not any longer feel that I can undertake would be cared for."

Bishop Graves further asks that the opinion of the clergy and leading laymen be obtained and considered.

The Bishop will then put the matter before the House of Bishops meeting at the General Synod in Wuhu during April which will nominate either a successor or an assistant to the House of Bishops of the American Church meeting in October of this year.

## Paterson, N. J., Jewish Brotherhood Hears Priest

PATERSON, N. J.—The Brotherhood of the Barnert Temple, Paterson, of which the Rev. Dr. Max Raisin is rabbi, had as its speaker March 19th the Rev. William L. Griffin, Jr., assistant rector of St. Paul's Church.

## Charleston Ministers Protest Spring Festival

CHARLESTON, S. C.—The holding of an "Azalea Spring Festival" in Charleston in Passion Week, with the announcement that this is intended to become an annual event, with its throng of visitors attracted by an elaborate program of golf tournaments, horse shows, dog shows, balls, parades, and pageants, has brought a formal protest from the members of the Ministerial Association who have expressed the hope that in the future this event may be postponed until after Easter.

## Middle West Church Leaders to Meet

100 Bishops and Other Clerical and Lay Officials to Take Part in Sessions in Chicago

CHICAGO—Nearly 100 bishops and other clerical as well as lay leaders of the Church in the Middle West are expected in Chicago April 3d and 4th, for a series of conferences under sponsorship of various national departments.

The dioceses of Eau Claire, Milwaukee, Fond du Lac, Marquette, Michigan, Western Michigan, Chicago, Springfield, Quincy, Indianapolis, Indiana, Ohio, Southern Ohio, Iowa, Duluth, and Minnesota have been invited to send representatives. The bishops of all of these dioceses also are expected to be present.

The conferences are sponsored by the Field and Religious Education Departments of the National Council, and by the provincial departments.

Religious Tides of 1934, at Home and Abroad, with special attention to the religious factors apparent in the transformation that is taking place in American life and thought, will be the central theme of the Field Department conference April 3d. The State of the Church, and The Form and Hope of the Future will be other themes for discussion. The Rev. Dr. B. H. Reinheimer, executive secretary of the Field Department, will lead this conference.

The Rev. Dr. Daniel A. McGregor, executive secretary of the Department of Religious Education, is leading the conference of leaders in his field. Here again the whole situation in religious thought will be discussed with the object of developing new plans and ways for meeting the problems of the present and future.

Sessions of the conferences will be held at Chicago diocesan headquarters, 65 East Huron street. The Allerton Hotel, Michigan and Huron, one block from diocesan offices, will be residential headquarters.

### St. John's College, Greeley, Receives Gift of \$1,200

GREELEY, COLO.—The Rev. Dr. B. W. Bonnell, dean of St. John's College, announced that an eastern friend of St. John's College had given \$1,200 to be added to the college's endowment fund.

### 60 Reservations for Pilgrimage

CHICAGO—Sixty reservations for the European pilgrimage this summer under sponsorship of Church Clubs of the country have been made, according to John D. Allen, president of the Federation of Church Clubs. Plans for the pilgrimage are nearing completion, Mr. Allen announced, and it is expected that at least 100 will make the trip. Space for the party was reserved aboard the S.S. *Carinthia* last fall, thereby avoiding the increased steamship rates which went into effect January 1st.

## Prominent English Jockey In France is Lay Reader At Church in Chantilly

LONDON—One of the most successful English jockeys riding in France is a lay reader at the English church in Chantilly. He is known in "the highest French racing circles," as his vicar expresses it, as the jockey who, in an occupation peculiarly open to bribery and corruption, always runs a straight race. In the church he reads the lessons at Morning Prayer. He has earned large sums of money from his racing and yet remains a poor man because he has continually helped the less fortunate and has borne the expense of an institute for the stable boys.

### Bishop Manning Addresses Group Meeting of 4,000 in New York

NEW YORK—Bishop Manning of New York made the opening address at the meeting of the international team of the First Century Christian Fellowship, the Group Movement, at the Waldorf-Astoria the evening of March 15th. It was the Bishop's first appearance at such a gathering. The meeting was attended by over 4,000 men and women. The main meeting place, the ballroom of the hotel, took care of 3,000 of them; several hundred more filled a nearby gallery, and the remainder were sent to the community house of St. Bartholomew's Church, across the street.

The Rev. Frank N. D. Buchman, founder of the movement, and 50 members of the International Team were on the S.S. *Europa*, which should have arrived that morning but was delayed by storms for 24 hours. The Rev. Mr. Buchman spoke to the meeting from the ship, over the radio. The Rev. Samuel M. Shoemaker, rector of Calvary Church, the center of the Group Movement in America, took charge of the meeting.

### Bishop Rogers Preaches in Jersey City

JERSEY CITY, N. J.—Bishop Rogers of Ohio was the special preacher March 14th at St. John's Church, Jersey City, of which he was formerly rector. The Rev. Cyril R. Carrie is the present rector.

### Memorial to Former Vicar

GRIGGSVILLE, ILL.—St. James' Church has received as a memorial to a former vicar, the late Rev. B. O. Reynolds, a set of Stations and an accompanying tablet. They are the gift of Mrs. Reynolds.

### 69 in Paterson, N. J., Class

PATERSON, N. J.—This year's confirmation class of 69 candidates at St. Paul's Church, Paterson, the Rev. David Stuart Hamilton, D.D., rector, was one of the largest thus far in 1934 in the diocese of Newark.

### 15 Missionaries From Newark

ORANGE, N. J.—There are at present 15 missionaries from the diocese of Newark. This number includes one bishop.

## Florida Periodical Resumes Publication

Monthly Newspaper Published Under Bishop's Leadership; Rev. A. M. Blackford Publishing Editor

JACKSONVILLE, FLA.—Under the leadership of Bishop Juhan, *The Church Herald*, monthly newspaper of the diocese of Florida, has resumed publication. Bishop Juhan is editor in chief.

The Rev. Ambler M. Blackford, of St. John's parish, Jacksonville, is publishing editor. Mrs. William P. Cornell is associate editor and in charge of circulation. James T. Young is business manager.

Other members of the staff are the Rev. Thomas E. Dudney, Judge Walter S. Criswell, and the Rev. John C. Turner.

The diocesan newspaper is an excellently edited eight-page paper of tabloid size, with make-up and heads to the stories that compare favorably with those of daily newspapers. It is in fact a miniature newspaper.

### Rev. Oscar Green Heads California Department of Religious Education

SAN FRANCISCO—The Rev. Oscar Green of Palo Alto was reelected chairman of the California department of religious education at its recent meeting. A new commission on summer conferences was instituted. The Training School for Teachers was unusually successful, with 50 enrolled the first night and 84 at the third session.

### 60th Anniversary Observed

HIGHLAND PARK, ILL.—Trinity Church, Highland Park, observed the 60th anniversary of its founding March 15th. The first services of Trinity were held in the Highland Park Baptist Church and were conducted by the Rev. Dr. Edward Sullivan, rector of Trinity Church, Chicago, at the time. The Rev. C. Keller is the present rector.

### Mission at Lawrence, Mass.

LAWRENCE, MASS.—The Rev. Eric Tasman, general secretary of the Field Department of the National Council, conducted a preaching mission in Grace Church, Lawrence, March 11th to 18th. The rector is the Rev. Raymond A. Heron.

### Rev. J. S. Higgins Chicago Executive

CHICAGO—Appointment of the Rev. John S. Higgins, rector of Church of the Advent, Chicago, as chairman of the diocesan department of religious education, is announced by Bishop Stewart of Chicago.

### Rev. C. R. Barnes to Address Utica Union

UTICA, N. Y.—The Rev. C. Rankin Barnes, executive secretary of the Department of Social Service of the National Council will be the speaker at the meeting of the Utica Clerical Union April 9th.



## Massachusetts League Hears Ralph Barrow

Executive Director of Church Home Society Reports Accomplishments of Work Past Five Years

**B**OSTON—Ralph Barrow, executive director of the Church Home Society, Massachusetts' social agency for the care of children of the Episcopal Church, spoke on Our Children and the Prevention of Crime at the diocesan Church Service League meeting in the Cathedral Church of St. Paul March 21st.

His work exhibits welcome hopeful features in the face of the staggering, lamentable, but authoritative facts revealed by the Harvard Crime Survey which states that 88 per cent of 1000 juvenile delinquents dealt with by the Boston Juvenile Court and the Judge Baker Guidance Center were failures, continuing in crime for five years after disposition by the court. A slightly greater percentage of success was attained by the group placed in foster homes under the supervision of the children's agencies. The modest report of the Church Home Society shows that 64 children graduated from its care during the years 1928 to 1932; and none of these children had any criminal record whatever during this five-year period after care.

The Harvard Crime Survey says juvenile delinquency is predictable; the experience of the Church Home Society shows that it is preventable. Mr. Barrow feels that all agencies for the care of children have a grave responsibility measured between those two words—predictability and preventability. This responsibility should find expression in at least two ways: (1) expanded coöperation in offering foster home care to guidance clinics and juvenile courts for personality and behavior problem children—pre-delinquent and early delinquent; (2) redoubled coöperation with the properly constituted councils of the community, commonwealth, and Church for better education and better laws and higher ideals of child conservation.

### Large Crucifix Presented to Church

UTICA, N. Y.—A crucifix, nearly life-size, is the gift of the Rev. D. C. Stuart, rector of St. George's Church, Utica, to that parish. The crucifix hangs in the sanctuary arch, and was carved in Oberammergau, where the rector visited last summer.

### Bishop Lawrence Addresses Women

BOSTON—Business and professional women of Greater Boston met in the Cathedral Church of St. Paul the evening of March 11th for a service at which Bishop Lawrence of Massachusetts, retired, was the preacher.

### Regular Services in California Cathedral

SAN FRANCISCO—Regular morning and afternoon weekly services were begun in Grace Cathedral March 11th.

## Interest Revived in National Council's Resolution of 1925 on Child Labor

NEW YORK—Renewed discussion of the merits of the proposed Child Labor Amendment has drawn attention to the resolution adopted nine years ago by the National Council at its February meeting in 1925:

*Whereas:* This National Council recognizes that the difference of opinion in regard to the wisdom of a federal amendment as the proper way to correct the evils of child labor is beclouding the fact that there are forms and conditions of child labor which constitute a grave evil in our American life, therefore be it

*Resolved:* That this National Council urges upon all our Church people the immediate and continual duty of bringing home to the American conscience the Christian truth, that every child has a right to an adequate opportunity for educational development and self-expression; and of setting in motion every influence toward securing this right to the child by regulating and limiting, and so far as possible eliminating, the industrial labor of children throughout the country.

### Massachusetts Religious Education Department Sponsors Conference

BOSTON—The Living Christ and the Future of Our Civilization was the subject of a conference held under the auspices of the diocesan department of religious education in the Cathedral Church of St. Paul March 22d. The program opened with a service and address by Bishop Sherrill of Massachusetts at 5:10 P.M. Supper for those enrolled followed at 6:15 P.M. At 7:00 P.M., Dr. John W. Wood, D.C.L., executive secretary of the Department of Foreign Missions of the National Council, spoke at length. The address was followed by a discussion period of which the chairman and leader was Miss Eva D. Corey.

### Washington Summer School Planned

WASHINGTON, D. C.—A Summer School of Religion, under the Washington diocesan department of religious education, the Rev. William Moody, chairman, has been announced for the coming summer. It will be held on the Shenandoah River in Page county, Virginia, at Camp Overall, during the last 10 days in June.

### Memorials for Wiscasset, Maine, Church

WISCASSET, ME.—Two memorials have been given to St. Philip's Church. A purple burial pall is in memory of Henry van Bergen Nash, from his family. Mrs. Richmond White and Miss Helena Bellas have given a brass alms bason in memory of Emma Louise (Foote) Bellas, 1851-1928.

### Imperial Valley Conditions Studied

SAN FRANCISCO—Conditions in the Imperial Valley were studied by the California department of social service at its recent organization meeting. The Rev. John Leffler, of Ross, was elected chairman.

## English Catholic Congress in June

Bishop of Bradford Actively Leading in Plans and Will Take Prominent Part in Sessions

**L**ONDON—An Anglo-Catholic Congress is to be held in Bradford this year, from June 10th to 17th, on the subject of The Holiness of God and Man's Response.

The Congress is being actively led by the Bishop of Bradford, Dr. Blunt, who is guiding the plans. High Mass will be sung in different churches on the four Congress days.

On the evenings of June 12th, 13th, and 14th, the main subject will be presented in a simple, popular, and instructional way—man's duties of worship, prayer, Communion, and penitence. In the afternoons of the 13th and 14th a single speaker will treat kindred subjects in a rather fuller manner.

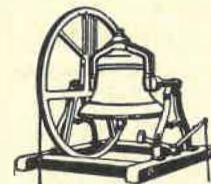
High Mass, address, instruction on ceremonial, and a conference on "the principle of obligation," for priests will be June 15th, and in the evening a meeting specially intended to present the faith in an instructive and enthusiastic way to young people.



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## Legion Lobby Flayed By New York Rector

Rev. W. Russell Bowie, World War Veteran, Includes Congressmen in Attack

NEW YORK—The Rev. W. Russell Bowie, D.D., rector of Grace Church and a World War veteran, made a violent attack upon the American Legion lobby from the pulpit March 18th. He included in the attack the members of Congress who voted for the bonus the previous week. He described the lobby as a "sinister and deadly cancer upon American life." Its activities he labelled "shameless political banditry."

Dr. Bowie declared that many men had been listed on the pension list who had no right in the world to be there. He cited one man who had been to the front, but had received no injury whatever and had not even been ill in any way. This man, after the war, was injured in the hunting field; he applied for a pension and got it. Dr. Bowie said that other men were receiving pensions on grounds as utterly ridiculous as this. He described the procedure as nothing but plunder of the worst sort.

Regarding the representatives who voted for the bonus, he said: "Why does this lobby get this support? It gets it because senators and representatives, coming up for reelection, are afraid to antagonize the bloc of votes which the American Legion can mobilize. It gets it because these men are willing (for that is what it amounts to) to buy their reelection with tens of millions of dollars taken out of the treasury of the United States."

Dr. Bowie's words have been hotly contested. But he maintains that he is sure of his facts and of the soundness of his opinions. He was himself at the front during the war.

### South Orange, N. J., Boy Scouts'

#### Publication Receives Praise

SOUTH ORANGE, N. J.—The nearly 200 members of the Boy Scout organizations at St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector, have their own *Troop Review*, a publication appearing once every two weeks and commended by Boy Scout headquarters in New York City.

#### Many Nationalities Represented

HONOLULU—Among the 201 young women now at St. Andrew's Priory, Honolulu, are five Hawaiians, 108 part-Hawaiians, five Portuguese, 16 other Caucasians, 34 Chinese, 17 Japanese, six Koreans, and 10 of other racial mixtures.

#### Bishop Freeman Visits Charleston

CHARLESTON, S. C.—Bishop Freeman of Washington recently paid a brief visit to Charleston in the course of which he delivered an address on Christian Architecture and also preached in St. Philip's Church.

### Bishop Freeman's Sermon On President's Anniversary In "Congressional Record"

WASHINGTON, D. C.—The full transcript of the sermon preached in Washington Cathedral March 4th by Bishop Freeman, on the anniversary of President Franklin D. Roosevelt's inauguration, has appeared in the *Congressional Record*, March 12th issue. This is a unique distinction, as few sermons ever find their way into this official governmental periodical. Bishop Freeman's discourses on two former occasions, at the Coolidge Memorial and at the Unknown Soldier's Tomb on Armistice Day, were published in full in the *Congressional Record*.

### St. Agnes' School, Kyoto, Beginning Its 60th Year

KYOTO, JAPAN—The Alumnae Association of St. Agnes' School met March 6th at the beginning of the 60th year of the school's history. Approximately 90 alumnae were present, including one member of the class of 1897 and two members of the class of 1898. One member represented the class of 1900.

### Chicago Diocesan Association Plans Great Music Festival

CHICAGO—A great music festival is planned by the Diocesan Choirmasters Association at Orchestra Hall, in the heart of the business district, the afternoon of April 22d.

Last year a similar festival attracted wide attention and favorable criticism. This year a unique program has been worked out which will include selections from famed composers throughout the ages. It will be a sort of historical review of Church music.

#### Eau Claire Increases Gifts

EAU CLAIRE, WIS.—Children in the diocese of Eau Claire sent a "quota" of gifts last year to Fort Valley School, Georgia, and the Fort Valley authorities, chiefly Mrs. H. A. Hunt, in spite of her ill health at the time, acknowledged them with so much enthusiasm that Eau Claire is taking a larger assignment of gifts this year.

#### Long Island Institutions

BROOKLYN, N. Y.—The Rev. H. Augustus Guiley was recently instituted as rector of the Church of the Holy Apostles, Brooklyn. The Rev. Harold Pattison, D.D., was instituted rector of Christ Church, Oyster Bay, by Bishop Stires of Long Island Palm Sunday.

#### G. F. S. Provincial Meeting April 19th

WASHINGTON, D. C.—The province of Washington conference of the Girls' Friendly Society will be held April 19th to 22d in Richmond, Va. A feature of interest will be the pilgrimage to Jamestown, Yorktown, and Williamsburg.

## Church Ranks Second In Parochial Gifts

19th on List of 25 Groups in Support of Missions, United Stewardship Council Says

NEW YORK—There is a United Stewardship Council which compiles annual statistics about the gifts of 25 Church groups: Baptist, Congregational, Methodist, Presbyterians, and so on. According to these figures, Episcopal Church people give, per capita, \$19 a year for parish expenses, and \$1.94 a year for work beyond the parish, i.e., missions.

In the list of 25, the Episcopal Church ranks second in per capita gifts for parish expenses, and 19th for gifts beyond the parish.

The total amount given for expenses is over \$35,000,000; total for extra-parochial purposes, just over \$3,600,000.

#### Special Issue for CWE

PROVIDENCE, R. I.—The Rhode Island *Diocesan Record* for March was a special issue for the Church-Wide Endeavor.

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## U.T.O. Presentation Service Plans Made

Presiding Bishop to be Celebrant at  
Corporate Communion of Women  
October 11th

**N**EW YORK—The 16th United Thank Offering will be presented at the triennial corporate Communion of the women of the Church the morning of October 11th in the great Auditorium in Atlantic City, N. J.

The celebrant will be the Presiding Bishop assisted by the bishops of New Jersey and as many missionary bishops as are present in Atlantic City. It is also hoped that among the assistants may be a bishop or priest of another race. Some of the most historic Communion silver in America will be used at this service, including the oldest Communion cup in America and a Queen Anne chalice loaned by St. Peter's Church, Perth Amboy, the mother parish of the diocese of New Jersey.

The offering which will be placed in the golden alms basin for presentation at the altar will be gathered by 150 members of the Girls' Friendly Society. These girls will also be guests at a special breakfast for United Thank Offering treasurers, both diocesan and parochial, which is being planned to follow the presentation service. Reservations and other information about this breakfast may be obtained from Miss Mary L. Whittall, 183 Delaware street, Woodbury, N. J.

The Auditorium will be the scene of another great meeting that evening when announcement of the Offering will be made. As is customary at this meeting there will be a prominent missionary speaker and the introduction of missionaries.

### Bishop Freeman Federation Speaker

WASHINGTON, D. C.—Bishop Freeman of Washington will be the speaker March 28th at the Church of the Epiphany at a special meeting held under the direction of the Washington Federation of Churches. The Bishop will deliver the invocation at the convention of the American Red Cross Society, to be held in Washington April 9th.

### Bishop Abbott Detroit Missioner

DETROIT—Bishop Abbott of Lexington conducted a week's preaching mission in St. Paul's Cathedral from March 18th to 23d inclusive. Bishop Abbott also addressed the regular monthly meeting of the diocesan Woman's Auxiliary in St. Luke's Church, Ferndale, March 19th.

### Brooklyn Rector Addresses Men's Club

RIDGEWOOD, N. J.—The Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, N. Y., made the principal address March 15th at the 18th annual dinner of the Men's Club of Christ Church, Ridgewood. The Rev. Edwin S. Carson is rector.

## U.T.O. Grows From \$2,000 To More Than \$1,000,000

NEW YORK—The growth of the United Thank Offering during the 15 years of its history from slightly more than \$2,000 to over \$1,000,000 is shown by the following figures:

1889	.....\$	2,188.64
1892	.....	20,353.16
1895	.....	56,198.35
1898	.....	82,742.87
1901	.....	107,027.83
1904	.....	150,000.00
1907	.....	224,251.55
1910	.....	243,360.95
1913	.....	306,496.66
1916	.....	353,619.76
1919	.....	468,060.41
1922	.....	681,145.09
1925	.....	912,841.30
1928	.....	1,101,450.40
1931	.....	1,059,575.27

## Long Island Preaching Mission Suffers Seriously from Weather

BROOKLYN, N. Y.—The preaching mission in the diocese of Long Island, so carefully prepared for during the fall and early winter, suffered serious interference from the weather. The worst blizzard in years succeeded in upsetting the program in most churches, and causing total cancellation and postponement in some. Valiant efforts were made in many places to carry on.

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## Bishop Oldham Urges Movies Improvement

Public Meetings Being Held in  
Protest Campaign Against Harmful  
Type of Pictures

ALBANY—Bishop Oldham of Albany has made a public statement in connection with a concerted effort of interested citizens in Albany to improve the character of motion pictures. Many leading citizens are vitally at work in this movement and public meetings, promoted by educational and religious leaders, are being held to protest against the harmful type of pictures and to campaign for higher standards in the movies.

Bishop Oldham expressed the opinion that "the moving pictures, reaching as they do such vast numbers of people so frequently, constitute perhaps the greatest single influence for good or evil in the country today." He further said: "While one does not look to them for sermons or moral disquisitions, one has the right to expect at least clean and wholesome entertainment, and in this the movies as a whole have failed utterly. They have pandered to what they consider the public taste, and I am certain they greatly underestimate it, with the result that the movies as a whole, instead of being a blessing, have become one of the greatest menaces to the morals of the country that America has ever had to face."

Bishop Oldham emphasized the harvest of lowered ideals and degraded character to be reaped from this influence. "No one can estimate," he said, "the results upon the minds of our youths of this weekly and sometimes daily infiltration of low and vulgar standards. The result of it all will surely be reaped in the rising generation. I am not very fond of censorship but I am convinced that some drastic measures are necessary to curb and control those at present in charge of this industry. It is a thousand pities that such a marvelous instrument for good should have been turned into an instrument of evil. We can no longer remain complacent under it without sharing its guilt, and it is high time that all decent minded people and those who have a concern for the future of our country make every effort to bring about a better standard."

### Washington Clericus Studies CWE

WASHINGTON, D. C.—The Washington Clericus devoted its March meeting to a discussion of the Presiding Bishop's Church-Wide Endeavor program. The principal address was made by Bishop Freeman of Washington, who made an earnest appeal to clergy and laity to take the plan seriously and to put it into operation in every parish and mission in the diocese.

### Bishop of Shanghai Confirms 443

SHANGHAI—Bishop Graves of Shanghai confirmed 443 persons last year.

## Bishop Rowe Revises His Spring Itinerary

SEATTLE, WASH.—Bishop Rowe of Alaska, now in his 77th year, is planning a trip this summer which he has not attempted before. On returning to Alaska and after making a visitation of the south-eastern section, the Bishop intends to go down the Mackenzie River in Canada in the late spring, and then make the circuit of the northern and northwestern Alaska coast. Part of this will be by dog team and part by whaling vessel. This would bring him around to Tigara (Point Hope) to meet the revenue cutter for the rest of the journey south. He and Archdeacon F. W. Goodman have attempted in previous years to make the northern circuit in the cutter, going east from Tigara, but have been turned back by the ice.

### Dr. H. A. Moreton is Named Editor Of New Anglican Quarterly Review

LONDON—The Rev. Dr. H. A. Moreton, rector of Pencombe, Herefordshire, is the editor of *Ecumenica* (Revue de Synthèse Théologique), a new Anglican quarterly review to be published in French by S. P. C. K. at 1s., or four French francs, a copy, on behalf of the Church of England Council on Foreign Relations.

The double aim of the review is "to describe what the Anglican Church is in herself, her character, her thought, her life, her tradition; and to explain her position in regard to other communions, and to express her views on the problem of Christian Unity and the Ecumenical movement." The Archbishop of York is chairman, and the Bishop of Chichester vice chairman, of the editorial committee.

### West Virginia Rector Plans Symposium

MORGANTOWN, W. VA.—Religion and Life was the comprehensive subject used for a symposium, sponsored by a committee from the West Virginia University and arranged by the Rev. William G. Gehri, rector of Trinity Church, Morgantown, W. Va., in connection with the week-end visit of three students from the Virginia Seminary February 24th.

### Service of Passion Music

NEW YORK—There was a service of Passion Music at the Church of St. Mark's-in-the-Bouwerie the afternoon of March 18th. A feature of the service was the first performance of King of Sorrows, an anthem by the late Robert Norwood. Compositions by Debussy, Rossini, and Bach which are seldom heard were among the other selections. The Rev. William Norman Guthrie, D.D., is rector.

### Bishop Gailor Arkansas Preacher

LITTLE ROCK, ARK.—Bishop Gailor of Tennessee was the preacher at Christ Church here March 18th at a service commemorating the 95th anniversary of the parish. A five-year program, which will culminate with a 100th anniversary celebration in 1939, was launched. The Rev. W. P. Witsell, D.D., is rector.

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## New Evanston, Ill., Parish House Begun

Rev. H. L. Bowen, Rector of St. Mark's Church, Officiates at Laying of Cornerstone

EVANSTON, ILL.—The cornerstone of the new \$50,000 parish house project of St. Mark's Church, Evanston, was laid March 13th in the presence of a large congregation, the choir, and members of the Church school. The Rev. Harold L. Bowen, rector, officiated.

The cornerstone ceremonies followed immediately the 11 A.M. service and marked the second step in one of the few church building projects to be undertaken in Chicago in the past three years.

The new parish house will embrace a beautiful chapel, auditorium, class rooms for the Church school, and parish offices.

Eventually a rectory will be constructed.

### Dr. G. R. Woodward, Prominent Priest and Musician, Succumbs

LONDON—Dr. George Ratcliffe Woodward, priest and musician, died recently in his 86th year. He had outlived most of his contemporaries, so that his connection with St. Barnabas', Pimlico, in its troublous days, is almost forgotten, but his work for the music of the Church will survive.

Dr. Woodward was one of the pioneers in the reform of hymns and hymn tunes. His *Songs of Syon* is doubtless the finest hymn book, both as regards words and music, ever produced in England, allowing, of course, for the limitation that practically all modern music was excluded from the book. His *Cowley Carols* holds an eminent place among collections of carols. He was an enthusiastic lover of Plain-song, and was one of the founders of the Plainsong and Medieval Music Society. In 1924 the Archbishop of Canterbury awarded him the Lambeth degree D.Mus. in recognition of his work.

### Rogation Days

NEW YORK—Rogation Sunday, which comes this year on May 6th, is increasingly observed throughout the Church as a time of prayer for rural life and the Church's work in rural communities. The Rogation Days for centuries past have been observed in this way but in 1928 General Convention gave renewed emphasis to the idea in terms of the special needs of modern rural life. A brief litany and other prayers may be had on request from the division of rural work in the National Council's social service department, 281 Fourth Avenue, New York.

### Washington Cathedral Acoustics Improved

WASHINGTON, D. C.—The marked improvement in acoustics at Washington Cathedral which has been noted recently is a testimony to the ability of modern skill to overcome what has often been a defect in large buildings during their construction.

### Manhattanville, N. Y., Church To Be Used by Greeks Easter

NEW YORK—St. Mary's Church, Manhattanville, will be used by the congregation of the Church of St. Gerasimos for the celebration of their Easter, which falls on April 9th. The priest in charge, the Rev. Fr. Pappadopoulos, will officiate. The rector of St. Mary's, the Rev. Charles B. Ackley, has the cordial consent of Bishop Manning of New York to this friendly act. St. Mary's has affiliations a century old with the Greeks. A former rector, the Rev. James Cook Richmond, fought in the Greek war of independence.

### Michigan Round Table Fellowship Closes With Enrolment of 350

DETROIT—The Round Table Fellowship, sponsored annually during Lent by the department of religious education of the diocese of Michigan, closed the evening of March 19th with a total enrolment of nearly 350, many of whom were non-Churchmen. The special speaker on the closing evening was Bishop Page of Michigan.

### Chicago Mission Churches Recognized

CHICAGO—Recognition of mission churches of the diocese of Chicago on the diocesan council has been given through the election of the Rev. Frank R. Myers, priest in charge of St. Timothy's and St. Andrew's Missions on the west side. This is probably the first time that a mission priest has been named to the council. The election came as a result of a plea to the diocesan convention by the Rev. E. Ashley Gerhard, of Winnetka.

### Bible Presented to Church

OLNEY, MD.—The Young Men's Club of St. John's Church March 14th presented a Church Bible to St. John's Church, in honor of the Rev. F. J. Bohanan, D.D., rector of Rock Creek parish, Washington, former rector of St. Bartholomew's parish, which embraces St. John's congregation. Dr. Bohanan founded this club 15 years ago. The club was present in a body. Dr. Bohanan was present and spoke feelingly of the honor conferred. The Bible was accepted on the part of the congregation by the rector, the Rev. Thomas F. Opie, D.D.

### Bishops Ask "Codex Sinaiticus" Funds

LONDON—In messages to their dioceses, several bishops appeal for support of the fund for the purchase of the *Codex Sinaiticus*, which at the moment has realized over £37,000, chiefly in small sums. The Bishop of Chelmsford mentions that "it is now an open secret that its purchase was effected owing to the initiative of the Archbishop of Canterbury." The Bishop of Bath and Wells suggests that "it would be most satisfactory of all if a widespread voluntary contribution could provide the whole sum of £100,000, and so enable the trustees of the British Museum to complete the purchase without drawing upon the government guarantee of half that amount."

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### HERBERT B. GWYN, PRIEST

TIVERTON, R. I.—The Rev. Herbert Britton Gwyn, missionary in charge of the Church of the Holy Trinity, died suddenly March 21st, in the midst of the town's financial meeting after he had pleaded, successfully, for additional funds for the local Red Cross chapter, of which he was the head. Death was due to a heart attack.

The financial meeting recessed, and upon reconvening passed resolutions of sympathy and the townspeople stood with bowed heads for three minutes in silent respect and appreciation.

The Rev. Mr. Gwyn was a clergyman of national reputation. In 1914 he was editor of *The Churchman*; from 1916-23 editor of the *Diocese*, Chicago, the official organ of that diocese, and from 1916 to 1928 Chicago correspondent for THE LIVING CHURCH.

Born in Dundas, Canada, May 5, 1873, he was educated at Trinity College, Toronto University, graduating in 1893 with a degree of Bachelor of Arts, and receiving the degree of Master of Arts in 1896. From 1893 to 1896 he was a student in Trinity College Divinity School. Bishop Sweetland ordained him to the diaconate in 1896 and Bishop Sullivan ordained him to the priesthood in 1897.

In 1896 the Rev. Mr. Gwyn became curate of All Saints' Church, Toronto, where he remained for four years. In 1900 he took work as curate of St. Peter's Church, Chicago. He was the founder and first rector of St. Simon's church in that city, a position he held for 12 years. As priest in charge of St. Edmund's in that city he served from 1914 to 1916. From there he went as rector to the Church of the Holy Comforter, Kenilworth, Ill. In 1921 he was placed in charge of St. John's Church, Naperville, of the same diocese. In 1923 he was assigned as priest in charge of St. Lawrence's Church, Libertyville.

Among the offices held by him was that of secretary of the Chicago Law and Order League and civilian chaplain at United States Base Hospital 28 from 1919 to 1921.

The Rev. Mr. Gwyn came to Holy Trinity Church here in the autumn of 1928. He has taken a leading part in social service work as the head of the Red Cross chapter.

In 1914 the Rev. Mr. Gwyn married Virginia E. Percival, who survives him.

The funeral service was held March 26th in Holy Trinity Church, Tiverton, with Bishop Perry officiating.

### JAMES D. MILLER, PRIEST

LOUISBURG, N. C.—The Rev. James Daniel Miller, 73, died March 22d in Park View Hospital at Rocky Mount where he was taken when his condition became seri-

ous after a week's illness with influenza.

The funeral service was conducted from St. Paul's Church, Louisburg, March 23d by Bishop Penick of North Carolina, assisted by the Rev. Frank Pulley, rector of St. Paul's Church, and the Rev. I. W. Hughes, of Henderson.

The Rev. Mr. Miller was born in Lenoir county August 8, 1861. He had been rector of parishes in Savannah, Ga., Nebraska, Baltimore, Greensboro, and Louisburg. He retired from active service two years ago and since that time had continued to reside at Louisburg. He is survived by four

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Sermon and Benediction, 7:30 P.M.  
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Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

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### New York

#### Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.  
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.  
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.  
Additional Eucharist, Friday, Holy Days, 9:30.

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High Mass with Holy Communion and Procession to the Altar of Repose, 7 A.M.  
GOOD FRIDAY

Mass of the Presanctified, Singing of the Passion and Worship of the Cross, 10 A.M.  
Preaching of the Cross (Rector), 12 to 3.

HOLY SATURDAY  
Blessing of the New Fire and Paschal Candle, First Mass and Vespers of Easter, 10 A.M.

EASTER DAY  
Low Masses, 6, 7, 8, 9 (Sung Mass) and 10. High Mass, with Sermon (Rector), 11.

HAYDN'S IMPERIAL MASS  
Evensong, with Address and Benediction, 6 P.M.

CONFESIONS  
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Fridays, 5:15 P.M.

### Pennsylvania

#### St. Mark's Church, Philadelphia

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REV. FRANK L. VERNON, D.D., Rector  
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.  
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Easter Masses: 6, 7, 8, and 11 (Sung Mass, Procession, and Sermon).  
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

sisters, Mrs. J. T. Haskitt and Miss Dora Miller, of Kinston; Miss Lucy Miller, of Goldsboro, and Miss Ella Miller, of Hamilton.

### MRS. PHILIP SCHNELL

NEW YORK—Mrs. Philip Schnell, wife of the senior warden of St. Augustine's Church, Croton-on-Hudson, died after a heart attack at the Low Mass in that church on March 11th.

The funeral was held in the church at 10 A.M., March 14th. The Rev. Annesley T. Young, priest in charge of the parish, and the Rev. Gibson A. Harris, rector of Trinity Church, Ossining, officiated.

Fr. Young read the sentences and the lesson and Fr. Harris read the Psalms. The Rev. J. S. Marty, O.H.C., sang the Solemn High Mass.

Burial was in Bethel Cemetery, Croton.

### BENJAMIN WOOD

NEW YORK—Benjamin Wood, stereotype-mat manufacturer, philanthropist, and art collector, died March 15th at his home in New York.

The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, officiated at the funeral service March 17th in St. Mary's Chapel of the Intercession. He was assisted by the Rev. Dr. Charles Wood, curate of the Church of the Intercession.

## Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word including box number and address when keyed in our care to be forwarded by us.
- Minimum price, \$1.00.
- No time, space, or cash discounts on classified advertising.

## ANNOUNCEMENTS

### Died

SISTER FRANCES MABEL, C.T.—Entered into life eternal Passion Sunday, 1934. She was Sister in charge of St. John's Home for Girls, Painesville, Ohio. She was buried from the Chapel of the Transfiguration, Glendale, Ohio, March 21st.

"Thine eyes shall behold the King in His Beauty."

WOODWARD—GERTRUDE HOUSTON WOODWARD, JR., March 6, 1934, only daughter of Dr. and Mrs. George Woodward, Chestnut Hill, Philadelphia, Pa., at Zurich, Switzerland, aged 24 years, after a three years illness from Hodgkins disease.

With a radiant smile to the end she won everyone's love by her utter forgetfulness of self. Her Swiss doctor declared her "his bravest most heroic patient."

## ANNOUNCEMENTS—Continued

### Resolution

F. R. DRAVO

The vestry of St. Stephen's Church records with deep regret the death of our senior warden, F. R. DRAVO. The startling fact that he is no longer here with us awakes us to the realization of how much we had depended on him. We feel the need of his sound counsel, his vigorous leadership, and the example of his stalwart devotion to the principle that the good of St. Stephen's was always paramount.

A true Christian soldier has fallen from our side and the parish has suffered an irreparable loss.

It is further resolved that a copy of this resolution be sent to Mrs. Dravo.

Signed:

ALLEYNE C. HOWELL,

Rector.

HORACE F. BAKER,  
ROBERT A. APFLEGATE,  
WILLIAM A. GALBRAITH,  
DAVID H. CAMPBELL,  
J. F. LEONARD,  
WILLIAM A. GORDON, III,  
WILLIAM FLOYD CLARKSON,  
J. O. BURGWIN.

### Caution

AINSWORTH—Caution is suggested in dealing with a man giving the name of HARRY AINSWORTH and claiming membership in St. Paul's Church, Peoria, Ill. Further information may be obtained from the Rev. William L. Essex, rector of St. Paul's Church, Peoria, Ill.

CAUTION: Attention has been called to a scheme for financing church bulletins, by which local advertising is solicited by promoters who have in certain instances collected money in advance and departed. It is suggested that if contracts are made with promoters of any church advertising scheme, money be handled by the parishes rather than by the promoters or solicitors. If in doubt about any plan submitted, the DEPARTMENT OF PUBLICITY, National Council, 281 Fourth Ave., New York City, may be able to advise as to its validity and the responsibility of the promoters. There are a few such enterprises which are entirely legitimate.

### Notice

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 Ave., New York City.

### ALTAR BREAD AND INCENSE

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

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

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

## BOARDING

### General

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to THE SISTER IN CHARGE.

### Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15. Age limit 60.

## BOARDING—Continued

### Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y.; also 1748 Roosevelt Ave., Los Angeles, Calif.

### LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

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IRISH LINEN FOR THE CHURCH. Prices lower than in 1926. Buy now! Samples on request. MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

### MISCELLANEOUS

CIBORIUM, gold plated, gothic design, \$35. ROBERT ROBBINS STUDIO, 859 Lexington Ave., New York, N. Y.

### POSITIONS WANTED

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PRIEST DESIRES WORK. Address, H-107, THE LIVING CHURCH, Milwaukee, Wis.

#### Miscellaneous

CHURCH WOMAN, experienced, six years present position, wants position as housemother or matron, October 1, 1934 or sooner. References. Address, C-113, THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED middle aged woman as companion or housekeeper, good health, references. Address, H-112, THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST and choirmaster. Graduate of New England Conservatory, Boston, Mass. Best references. H-106, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER (mixed or boys), conductor, teacher, organ and voice, serving prominent cathedral, wants change. Churchman, thoroughly experienced and efficient. Recitals always ready. Modern organ desired. Address, ENHARMONIC, G-111, THE LIVING CHURCH, Milwaukee, Wis.

RELIABLE WOMAN will care for children by the day, hour, evening, or week. City or country. References. H-114, THE LIVING CHURCH, Milwaukee, Wis.

### TRAVEL

TWOTOOTEETWO TOUR TO EUROPE for boys. Wonderful opportunity, \$222.22. Organizers required. International Tramping Tours, Fellowship Holidays, Mediterranean Cruise, also St. George's Ninth Annual Excursion. Enquire enclosing stamp: CHERIO TRAVEL CLUB, Alpena, Mich.



## Wellesley Conference Instructors Listed

Number of Courses of More Than Usual Appeal for Those Interested in Work of Church

WELLESLEY, MASS.—The 1934 Conference for Church Work at Wellesley is to have a number of courses this year of more than usual appeal for those interested in the work of the Church. The Rev. Burton S. Easton, S.T.D., of the General Seminary, will give a course on the life of Christ. Other Bible courses will be led by the Rev. Cuthbert A. Simpson and Dr. James A. Montgomery.

Studies of great value to Church school teachers and leaders of young people will be given by the Rev. D. A. McGregor, Ph.D., national executive secretary of the Department of Religious Education, with the title, The Social Interpretation of Christian Doctrines.

Two courses on mission fields will be led by Bishop Roots of Hankow and Miss Laura Boyer of the New York Woman's Auxiliary.

A fundamental class on the principles of teaching will be led by Mrs. Howard C. Raymond, formerly director of religious education at St. Luke's Church, Brooklyn. A group will study Recreation for the New Leisure under the leadership of Miss Letitia Stockett of Baltimore.

Coadjutor Bishop Keeler of Minnesota, director of the conference, will give a series of studies on Growing in Personal Religion. The Rev. Leicester C. Lewis, Ph.D., of Philadelphia, will discuss problems and prophets of recent years. The Holy Communion is the 1934 subject in the Prayer Book series led by the Rev. Laurence Piper, diocesan secretary of New Hampshire. Dr. Royden K. Yerkes of Philadelphia continues his studies on basic religious concepts, considering them as they formed the background for Christianity. The Rev. Phillips E. Osgood, D.D., chairman of the national Commission on Religious Drama, continues the series begun last year of great figures in dramatic literature.

Miss Marian DeC. Ward, 180 Commonwealth Ave., Boston, is secretary.

### Ships Pay Tribute to Dr. Mansfield

NEW YORK—Many ships at sea had their flags at half-mast March 15th in memory of Dr. Archibald Romaine Mansfield, who was head of the Seamen's Church Institute of New York from the time of his ordination at the age of 25 in 1896 until his death in February.

"Beginning with the little mission house in Pike street at whose foot the floating Church of Our Saviour was moored in the East River," says an editorial in a recent issue of the New York Times, "he not only prayed and preached for the sailor but fought for him against mercenary and vicious forces that once made New York the worst seaport in the world for seamen. He left it the best."

## New York Committee Headed By Mrs. Herbert Shipman

NEW YORK—Mrs. Herbert Shipman, widow of the late Suffragan Bishop of New York, has organized a Clean City Committee, with headquarters at the Hotel Ambassador, financing it herself. She has the active support of the Department of Sanitation and the Police Department. Prominent among those who are interested in the committee are Bishop Manning of New York and Mrs. James Roosevelt, the President's mother. In speaking of what the committee will do, Mrs. Shipman said:

"We plan to have a vice-chairman in each of the five boroughs, and block captains whose duty will be to explain the sanitary code to householders and to children. It is my belief that a system of fines, such as they have in European cities, would be effectual here. Our code provides fines; but policemen do not like to make arrests and magistrates do not care to impose fines for what is merely carelessness.

"What we are counting on is the co-operation of Boy Scouts and Camp Fire Girls and Girl Scouts. They can, without offense, remind people not to shake rugs out of windows, to cover garbage cans, and to use the trash boxes provided by the city."

### Indians Instructed in School

FOND DU LAC, WIS.—When the government closed some of its Oneida Indian schools in Wisconsin, an overflow came to the Church's school at Holy Apostles' Mis-

sion, Oneida. Though not equipped for such an increase, the mission rose to the demand as far as it possibly could. The teacher, Miss Alice Cornelius, an Oneida Indian, has been teaching seven grades.

## Hotel Dennis

ATLANTIC CITY

A foretaste of interesting days when the October Convention calls you, would be a spring visit now to the famous Boardwalk and the equally famous Hotel Dennis.

Central on the oceanfront (5 minutes' stroll to the Auditorium). Sun decks and solarium. Garden Terrace. View of ocean from sleeping rooms. Hot and cold sea water baths.

**American & European Plans**  
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## Holy Wedlock

A very attractive booklet in white Morocco, watered silk, watered paper boards, or heavy paper, containing the form of solemnization of matrimony according to the Standard Book of Common Prayer, and including the Collect, Epistle, and Gospel for use at the Holy Communion. Printed in black, red, and gold, Old English type, with three color certificate, page for signatures of Bridal Party, and five decorated pages for Congratulations of Guests. Size, 7 3/8 x 5 1/2 inches.

- No. 1—Heavy white paper, embossed in gold, in envelope.....\$ .75
- No. 2—White watered paper boards, fleur de lis design, gilt edge, in box.. 1.50
- No. 3—White watered silk, embossed in gold, gilt edge, in box..... 3.00
- No. 4—White genuine Morocco, embossed in gold, gilt edge, in box..... 4.50



## The Marriage Service

An attractive booklet in white Morocco, leatherette, moire, padded silk, or cloth, containing the form of solemnization of matrimony according to the Standard Book of Common Prayer, and including the Collect, Epistle, and Gospel for use at the Holy Communion. Printed in red and black, Antique type, with certificate and page for signatures of Bridal Party, except No. 47, which is in Old English type. Size, 7 3/4 x 5 1/4 inches.

- No. 41—White leatherette, in envelope.....\$ .35
- No. 43—White moire cloth, in box..... 1.00
- No. 45—White moire padded silk, round corners, gilt edge, in box..... 2.00
- No. 47—White genuine Morocco, round corners, gilt edge, in box..... 3.50

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## London Churches Planning Pageant

16 Parishes Each Producing Scene  
With Hundreds of People Taking  
Part in Huge Effort

LONDON—T. S. Eliot is writing the script and Martin Shaw is composing and arranging the music for a tremendous pageant-play which London Church people are to present at 14 performances in Sadlers Wells Theatre May 28th to June 9th.

Sixteen London parishes are each producing a scene. Hundreds of people are taking part, directed by Martin Browne, assisted by various professional people and bishops and choirs.

The purpose of the whole effort is to present the romance and the needs of church-building in London. The directors wanted to get away from the routine historical pageant and so have invented what is practically a new form in which historical scenes, ranging from the time of Nehemiah to the present, are used to interpret the building of a London church in 1934.

Five hundred churches were built in London in the past 100 years, a new church nearly every ten weeks for a century. One feature of the pageant-play will be a procession of people representing each decade from 1830, in contemporary costumes.

In spite of this building throughout the century, at least forty-five new churches are needed now to keep pace with London's spreading growth. The Forty-five Churches Fund is the great "home missions" enterprise of the diocese.

### Benefit for Hospital

NEW YORK—A benefit for St. Mary's Hospital for Children was given at the St. Regis Hotel March 14th. Mrs. Richard E. Wabasse was chairman, and Robert Ripley guest of honor.

## Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

HARPER & BROTHERS, New York City:  
*I Was a Pagan.* By V. C. Kitchen. \$1.50.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

*Christian Life in the Modern World.* By the Very Rev. Francis Underhill. \$2.40.

*Liberal Catholicism and the Modern World.* Vol. I. Edited by Frank Gavin. \$1.75.

*Letters to a Godson.* Second Series. By the Rev. M. Cyril Bickersteth. \$1.00.

*Studies in the Character of Christ.* By the Rt. Rev. Arthur Karney. 60 cts.

OXFORD UNIVERSITY PRESS, New York City:

*Loyalty and Order.* By D. H. S. Cranage. 75 cts.

*Three Lectures on Evangelicalism and the Oxford Movement.* By Yngve Brilioth. \$1.50.

SHEED & WARD, New York City:

*Now I See.* By Arnold Lunn. \$2.50.

## Rhode Island Church School Boys Organize Nature Lovers Group

PROVIDENCE, R. I.—To study and care for fruits, trees, birds, tropical fish, and aquarium plants is part of the program of a society for boys organized at the Transfiguration Church School, Edgewood. As side attractions there will be baseball, football, and track meets, and Bert Humphreys of the Brown University baseball team will be one of the experts to coach the group. They call the organization the Junior Horticultural, Bird, and Aquarium Society, but to let the boys say it all in one breath it will be known to them as the "H. B. & A. Club." It is the first of its kind in the state and is chiefly for the love of nature. It does not confine itself to the parish, but will service the community. Walter R. Richards, an authority on tropical fish, will address the first meeting March 21st.

## Rev. C. R. Barnes in Western New York

BUFFALO, N. Y.—The Rev. C. Rankin Barnes, of the National Council, has made addresses recently at several churches in the diocese of Western New York. He also was the speaker at a dinner sponsored by the diocesan Christian social service department. The chairman of the department is the Rev. Lewis E. Ward, rector of St. Luke's Church, Jamestown.

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR GIRLS

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## THE BISHOP'S SCHOOL

On the Scripps Foundation. Boarding and day school for girls. Preparatory to Eastern Colleges. Intermediate grades. Modern equipment. Caroline Seely Cummins, M.A., Vassar, Headmistress. Rt. Rev. W. Bertrand Stevens, President, Board of Trustees.  
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#### District of Columbia

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RESIDENT AND DAY SCHOOL FOR GIRLS. Thorough preparation for College. General Course with special emphasis in Music, Art, and Dramatics. The Bishop of Washington, President Board of Trustees. Miss MABEL B. TURNER, A.B., A.M., Principal. Mount St. Alban, Washington, D. C.

#### Maryland

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#### New York

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### COLLEGES AND SCHOOLS FOR GIRLS

Continued

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AN EPISCOPAL girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory and general courses. Secretarial, music, art, dramatics. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Graduates succeed in college. Lower School—grades 4-8. Catalog.  
Miss Ophelia S. T. Carr, Prin., Box L, Staunton, Va.

#### Wisconsin

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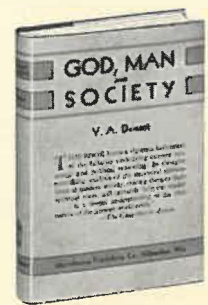
# GOD, MAN, AND SOCIETY

By  
V. A.  
Demant

**M**ANY thoughtful men and women are making honest efforts to discern the signs of the times. The problems they face have many baffling aspects and yield few, if any, satisfactory solutions. In this "introduction to Christian sociology," we have a frank discussion of the relation of the Church to the prevailing social order, which is presented as a statement which would help to command the attention of the Christian public to the sociological aspect of their faith, and as an indication of ways in which the Christian religion could illuminate social life and its problems. If it is true that the social mind and conscience of Christendom is "lost," it is full time for the Church to set about the difficult and discouraging task of recovery at this important point in the establishment of a Christian philosophy of society. The author asserts that "the social dislocations of the world that trouble us in these days must be regarded as judgments of God. And while the reader may ask, 'How does he know?' he will agree, no doubt, as to the necessity of inaugurating remedial agencies on the part of the Church of God everywhere."

—*The Christian Advocate.*

**T**HIS is not milk for babes, lost in the present woods of economic problems, but it contains much food for adult thought and will repay thorough mental assimilation. *Christian Sociology* is a new term and the author devotes half of his pages to its elucidation in the realm of Economics and Politics. With this background, the remainder of his treatise endeavors to throw "Christian light on the Social Structure" as connected with War, "Nationalism," and the Capitalistic System. The discussions are sane, trenchant, logical, and devastating, and the number of recent books referred to, seeking solution of the basically economic conditions which threaten civilization, is most heartening. The illumination that is now going on may yet produce the shadow of a Christian state.—*The Churchman.*



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# Reaching Men and Training Boys

Through the New Program

OF

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IN

**THE CHURCH-WIDE ENDEAVOR**

Announced by

The Presiding Bishop

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## THREE NEW FEATURES

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### FOR BOYS AND YOUNG MEN

As an organization and program for boys and young men the Brotherhood of St. Andrew has certain specific advantages.

(1) *It is under the direction and control of the Church*, with a program planned to enlist boys in the work, worship, and study of the Church.

(2) *It is specialized for boys and young men, and provides masculine leadership.* It is organized on a definitely educational and training basis, utilizing the influence of personality, the impulse toward altruistic service, the challenge of a difficult task, and the principle of self-activity—learning by doing.

(3) Its organization is *simple, flexible, and progressive*—the program for older boys being an advance upon that for younger boys, leading up to the program for men which represents a still more mature type of work.

(4) Its program is *attractive*, appealing to the two dominant instincts of this period—the desire for self-development and the impulse to heroic service; *educational*, building up on the boy's instincts, utilizing the essential principles of the problem-project method, and making religious education itself a social process of living the Christian life together in co-operative Christian service; and *vitally religious* throughout, interpreting the whole life, physical, mental, social, and religious in terms of the Christian ideal.

(5) Under the new plans, the Church School Class and the Brotherhood Chapter constitute a single organization, with a unified program, unified leadership, and a single meeting—thus eliminating duplication and overlapping.

### FOR MEN

As an organization and program for the men of the Church, the Brotherhood of St. Andrew has the following advantages:

(1) It has an objective which is definite, challenging, and supremely worth while—the winning of men to our Lord Jesus Christ through His Church. Organizations for social purposes and good fellowship have their value; machinery for enlisting the membership of the Church in its financial support is needed; but the one supreme purpose of the Church, to which everything else is definitely secondary and instrumental, is the spread of Christ's Kingdom, and this is the specific and only objective of the Brotherhood of St. Andrew.

(2) It combines the maximum of simplicity, flexibility, and adaptability to all sorts and conditions of parishes. Two men may constitute a Chapter; all details as to meetings, methods of work, etc., are determined by the individual Chapter, under the guidance of the rector; suggested plans and programs are offered by the national organization but the local Chapter decides.

(3) Brotherhood work is not the kind of work which is dependent upon skilled leadership or special training. Anyone can pray and anyone can invite somebody else to go to Church or Bible Class with him; and a Brotherhood Chapter in its simplest form is essentially a group of men who have undertaken these simple, definite, practical things.

(4) A Program Guide, suggesting evangelistic, educational, and service activities, is furnished to all Chapters.

### THE CHURCH-WIDE ENDEAVOR

May be most effectively promoted among the boys and men of the Church through the organization of Brotherhood Chapters, using the new plans and programs. For further information address

**THE BROTHERHOOD OF ST. ANDREW**

LEON C. PALMER, General Secretary, Church House, 202 South 19th St., PHILADELPHIA