

# The Living Church

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THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

A Mural at St. Katharine's School, Davenport, Iowa, by Sister Janet Elizabeth, C.S.M.

# THE FACE OF CHRIST



## Earliest Likenesses From the Catacombs

*Illustrated*

by

**C. C. DOBSON**

The author found in the British Museum an album of sketches by a certain Thomas Heaphy based upon paintings in the catacombs at Rome. Among these were early portraits of St. Peter, St. Paul, St. John, and others, together with notes as to the nature and location of the originals. These are some of the earliest examples of Christian art and the record of them has been lost with the passing years. Some of them were published in the *London Times* a year ago and attracted a great deal of attention. They are now gathered together for the first time in book form with a very interesting account of their discovery and probable significance.

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### *News Comments*

#### **THE MANCHESTER GUARDIAN**

—"This little book is the result of a good deal of patient research. The author's aim has been to establish the authenticity of various likenesses of Christ as having been either executed by those who had actually seen Him or based on contemporary descriptions of such drawings. . . .

"There is a lively account, quoted from Heaphy's own diary, of the difficulties he experienced in obtaining permission to copy these catacomb frescoes."

#### **THE BOOKMAN**

—"A sub-title of this monograph might well be the romance of research. . . . It is a story full of that indefatigable ardor which leads the research student on from obscure reference to things that are rich and strange, and in some cases throwing a floodlight from an entirely new angle on history. It is a story, too, of that passion for verification, for the taking of infinite pains to establish a point, which is the genius of research. It is perhaps the most fascinating study a man ever undertook."

#### **THE CHURCH OF ENGLAND NEWSPAPER**

—"The story that lies behind the book is not without romance. About 100 years ago Thomas Heaphy went to Rome to search for and copy any early likenesses of Christ he could discover. In this quest he discovered in a first century catacomb a remarkable fresco of an early likeness of Christ. Mr. Dobson, who has inherited gifts worthy of an illustrious father, Austin Dobson, the poet, produces a good deal of evidence to show that this likeness is probably the foundation and source of our traditional likenesses. The illustrations are not the least attractive feature of an unusual and distinctive volume."

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....*Editor*  
 REV. SMYTHE H. LINDSAY.....*Managing Editor*  
 REV. FRANK GAVIN, TH.D.  
 CLINTON ROGERS WOODRUFF } *Associate Editors*  
 ELIZABETH MCCrackEN }  
 REV. WILLIAM H. DUNPHY.....*Literary Editor*  
 REV. GEORGE L. RICHARDSON, D.D.....*Devotional Editor*  
 ADA LOARING-CLARK.....*Woman's Editor*



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 AND SPAIN .....\$4.00 per year  
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## Church Calendar



### APRIL

- 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

- 9-10. Regional Church conference, Portland, Oreg.
- 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

- 16. The Advent, Boston, Mass.
- 17. Holy Cross, Jersey City, N. J.
- 18. Oratory, Wyckoff, N. J. Grace, Jersey City, N. J.
- 19. All Saints', Bergenfield, N. J.
- 20. Christ, Elizabeth, N. J.
- 21. St. Margaret's, Brighton, Mass.

DEFINITE PLEDGES on three points are in use at St. Paul's Church, Oakland, Calif.: to endeavor to attend Church services regularly; to take part in Church work; and to contribute to the financial support of the parish, the diocese, and the whole Church.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BARROW, REV. GEORGE A., Ph.D., rector of Christ Church, Ansonia, Conn.; has accepted appointment as headmaster of the Woodbridge Country Day School, Ansonia, Conn., effective September 1st.

BOYD, REV. BEVERLEY M., formerly rector of St. David's Church, Austin, Texas; has accepted a call to St. Paul's Church, Winston-Salem, N. C., effective April 15th.

CHARLES, REV. JAMES E., formerly rector of the Church of the Good Shepherd, Mokenca, Ill. (C.); to be rector of St. Ignatius' Church, Antioch, Ill. (C.).

SIMMS, REV. REX C., formerly rector of St. Ignatius' Church, Antioch, Ill. (C.); to be rector of the Church of the Good Shepherd, Mokenca, Ill. (C.). Address, 304 Maple St.

TAYLOR, REV. NORMAN E., executive secretary of the diocese of Southern Virginia, will assist the Rev. Taylor Willis, rector of St. Luke's Church, Norfolk, Va., from April 1st to December 31st of this year. The Rev. Mr. Taylor will continue his duties as executive secretary but his duties as diocesan missionary will be temporarily discontinued.

### NEW ADDRESSES

ASHLEY, REV. GEORGE D., formerly 8415 Lef-ferts Blvd., Richmond Hill, L. I., N. Y.; 100 Main St., Riverton, N. J.

BLACK, REV. JAY CLAUD, formerly 1116 S. W. Harrison St.; 1510 S. W. Clay St., Portland, Oreg.

### TEMPORARY ADDRESS

WELLES, REV. EDWARD R., rector of Trinity Church, Woodbridge, N. J., during his leave of absence from his parish, from April 20th to August 1st, may be addressed at Abnalls, Lichfield, Staffs, England.

### RESIGNATION

HOWELL, REV. ALLEYNE C., D.D., as rector of St. Stephen's Church, Sewickley, Pa. (P.), effective May 15th.

### ORDINATIONS

#### PRIESTS

COLORADO—The Rev. PAUL ANDERSON PHIPPS was advanced to the priesthood by Bishop Ingley, Coadjutor of Colorado, in St. George's Church, Englewood, March 27th. The Rev. C. H. Brady presented the candidate and also preached the sermon. The Rev. Mr. Phipps will continue as priest in charge of St. George's Church, Englewood, Colo.

LOS ANGELES—The Rev. GEORGE W. BARRETT was advanced to the priesthood by Bishop Gooden, Suffragan of Los Angeles, in St. Paul's Church, Oakland, March 8th. The ordinand presented by the Rev. Albert R. Merrix, is to be assistant at St. Paul's Church, Oakland, Calif. The Rev. Ralph Smith preached the sermon.

MINNESOTA—The Rev. VIRGIL EARL WARD was ordained to the priesthood by Bishop Keeler, Coadjutor of Minnesota, in Grace Church, Pine Island, March 23d. The Very Rev. Vester O. Ward presented the candidate, and the Rev. Guy C. Menefee preached the sermon. The Rev. Mr. Ward, is to be priest in charge of Grace Church, Pine Island; St. Peter's Church, Kasson, and St. Andrew's Church, Mazeppa, Minn. Address, Pine Island, Minn.

WESTERN NEBRASKA—The Rev. RALPH J. SPINNER was advanced to the priesthood by Bishop Beecher of Western Nebraska in St. Andrew's

Church, Scottsbluff, March 18th. The ordinand was presented by the Rev. Jerome L. Fritsche, and the Rev. Hewitt B. Vinnedge, Ph.D., preached the sermon. The Rev. Mr. Spinner is in charge of the mission at Bayard, and is also engaged in missionary work among the Japanese in the Scotts-bluff valley.

#### DEACONS

DOMINICAN REPUBLIC—THOMAS OSWALD BASDEN, canonically connected with the Missionary District of Haiti, was ordained to the diaconate by Bishop Carson of Haiti, in the Church of the Epiphany, Santo Domingo, Dominican Republic, March 14th. The candidate, who was presented by the Rev. Archibald H. Beer, has been appointed curate to the Rev. Mr. Beer of the San Pedro de Macoris district, and under whom he will continue his studies for the priesthood. The Rev. Victor Lyle Dowdell, Ph.D., preached the sermon.

This is the first ordination to take place in the Dominican Republic since the American Episcopal Church assumed care of the field.

PUERTO RICO—WALTER VERNON REED was ordained deacon by Bishop Helfenstein of Maryland for Bishop Colmore of Puerto Rico, in St. Luke's Church, Baltimore, Maryland, March 29th. The Rev. Henry Nelson O'Connor presented the candidate and also preached the sermon. The Rev. Mr. Reed is to be located in the missionary district of Puerto Rico after graduation from the General Theological Seminary in June.

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## CORRESPONDENCE

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### Child Labor

**TO THE EDITOR:** For the past twenty-five years we have endeavored to abolish child labor by means of individual state legislation, with but little result. In fact, we developed by that method the wholly immoral situation which enabled business men to make the most money in states where children could be treated the worst!

The National Recovery Administration has now clearly demonstrated that child labor can be abolished. This has been largely accomplished because the matter has been lifted above state lines and attacked on an industry-wide and national scale. Business men have been glad to go along on this reform as soon as they could be assured that general child labor standards would be advanced without regard to state or sectional divisions. Owing to the possible temporary nature of the N.R.A., the only way to make sure of the permanent abolition of child labor, is to ratify the Child Labor Amendment. Twenty of the thirty-six necessary states have now ratified.

There is unprecedented activity among Church people in support of the Child Labor Amendment. Systematic educational work is being done, and communications are being sent from churches and church members to governors and legislators, urging this much-needed reform. Now is the time to act.

(Rev.) JAMES MYERS,  
Industrial Secretary, Federal Council  
of the Churches of Christ in America.  
New York City.

### The C. L. I. D.

**TO THE EDITOR:** I guess that it is a fortunate thing that I have not been reading THE LIVING CHURCH a great deal for the last several years, otherwise I might have been a great deal more shocked than I was after purchasing at church the March 3d number.

The thing which shocked me was that item on page 567 about the Church League for Industrial Democracy. It staggered me to find that our own Christian Brotherhood, the Church, had been so "taken in," and duped into permitting within its bosom, such a provenly Communistic organization. And most upsetting of all has been the prominence you have given it and its advocates.

No doubt, however, going about the Church's business as you are, you have little time to raise your head and look about you, or pay but scant attention to any outside matters, such as I have been privileged to do these many years. During my looking about I have directed considerable attention toward Communism, since it represents boldly and arrogantly the antithesis of the things which, no doubt, you and I hold dear, namely—God, Home, and Country. It frankly announces itself as being anti-God, anti-Home, and anti-Country.

To think that among our clergy there are Socialists, pink, and intelligentsia, so-called, shows beyond question the confusion purposely spread among our ranks. Just a brief perusal of the House Report 2290, or the Americanism Committee's Report of 1933 (Illinois American Legion) point out how insidiously and how easily we and others who should know better have been taken

in, misled, deluded with half-truths and deliberate misrepresentation.

I should appreciate it a great deal if you would publish this letter or comment upon it so that others who may have received the same setback as I did may know that there are some who are aware of this battle to the death now being waged between the forces of light and those of darkness.

Chicago, Ill. DOUGLASS DOOLITTLE.

### Inter-Group Conflicts

**TO THE EDITOR:** The National Conference of Jews and Christians is seeking to explore the need for a summer institute devoted to a study of the American phenomena of inter-group conflicts.

The United States has had, with some degree of regularity, such movements as the Nativists in the 1830's; the Know Nothings in the 1850's; the original Ku Klux Klan in the late 1860's; the American Protective Association or A. P. A.'s in the 1890's; and the revived Ku Klux Klan in the 1920's. We should like to ascertain under what conditions these movements develop. What factors in such situations are controllable? How can we set going forces of immunization against such "tribal phobias"? How can we avert hostilities between cultural groups in our American life?

These problems are real, especially in a time of social crisis like the present, when the social equilibrium has been disturbed by new ideas and changed conditions, and when unrest and a sense of insecurity have led to crisis. . . .

May we through you inquire how many of your readers would be interested in such a summer institute if it were held in July, for a single week, at an expense not exceeding \$25, on a New England college campus which has good recreational facilities?

(Rev.) EVERETT R. CLINCHY,  
289 Fourth avenue,  
New York City.

### The Church in Tokyo

**TO THE EDITOR:** There are a few inaccuracies in your leading editorial of March 17th.

You say that, while the Japanese Bishop resides in Tokyo, the English Bishop (of South Tokyo) resides in Yokohama and the American Bishop (of North Tokyo) resides in Ikebukuro. Ikebukuro is a part of Tokyo and both the Japanese Bishop and the American Bishops have residences provided for them in different parts of that city. Yokohama is a different city, eighteen miles away. The English Bishop, who resides there, exercises no jurisdiction in Tokyo—the chaplain of the English congregation, as well as other Church of England missionaries in that city, being on the lists of the Japanese Bishop of Tokyo.

Some people find the existence in Tokyo of two small Anglican congregations (English and "American") a rock of offense: but not for the reason you mention. If there were a difference of Churchmanship, one could understand it better; but they are both of about the same sort (late Communion once a month, etc.), and only about half a mile apart. The reason which I have most often

heard advanced (that of the State prayers) seems frivolous and would not, for a moment, keep Catholics apart. The chaplain of the "American" congregation is sometimes a British subject, while there are a number of Americans who attend St. Andrew's Church and, if these can get along without their State prayers, it ought to be possible to reach some agreement to pray for all potentates who need it.

"Territory of the Bishop" is an expression with which I am not very familiar except in connection with the Vatican; but the jurisdiction nominally exercised by the North Tokyo Bishops is, apart from the "American congregation" (I have seen fewer people in the pews than there are letters in that expression), chiefly over two compounds in Tokyo—that of St. Luke's Hospital in Tsukiji, and that of St. Paul's University, etc., in Ikebukuro. If a recent extension of the city limits reached the compound of St. Margaret's School, that should be added to the foregoing list.

Apart from these matters of fact which, I am sure, you will wish to have correctly stated, I think that any proposals for tinkering with ecclesiastical machinery tend to draw attention away from the fact that our main trouble is due not to faulty machinery but to defect in faith and morals.

(Rev.) JOHN COLE MCKIM,  
Peekskill, N. Y.

### General Conventions

**TO THE EDITOR:** The fifty-first General Convention of the Church will be held at Atlantic City in October.

It might be of interest to note some facts about the previous ones. The second and third were held at two sessions in the same year, 1786 and 1789, and the thirteenth was in May, 1820, and October and November, 1821.

The records further show that fifteen conventions were held in Philadelphia, thirteen in New York, three in Baltimore, two each in Washington, Boston, Richmond, and Cincinnati, once in Wilmington, Del., New Haven, Conn., Trenton, N. J., Chicago, San Francisco, Detroit, St. Louis, Portland, Ore., Minneapolis, New Orleans, and Denver.

The Rt. Rev. William White presided over the House of Bishops at fifteen conventions and Bishop Tuttle over seven.

In the House of Deputies nineteen priests have presided over the fifty conventions, the Rev. W. E. Wyatt, D.D., having been honored at eight from 1829 to 1850, and the Rev. W. H. Wilmer, D.D., the Rev. James Craik, D.D., the Rev. Morgan Dix, D.D., each five.

At only three of these conventions did bishops from the Church of England preach at the opening service.

Peekskill, N. Y. THOMAS J. POWERS, JR.

### "The Death of Archbishop Macarios"

**TO THE EDITOR:** May I thank you for your article, The Death of Archbishop Macarios (L. C., March 17th)? I feel the English-speaking world should be better informed by its religious press as to what things are going on in Russia and in the world.

What is wrong? When thousands of Greek Catholics, of Protestants, or unbelievers, are bestially tortured, starved, rotted, or frozen to death, satanically slain and killed, Christianity and the world passes by on the other side. But when a hundred or a thousand Jews or Roman Catholics are persecuted the whole world is informed and stirred up. Why the difference in the religious press of this country?

(Rev.) O. J. P. WETKLO,  
Arkansas City, Kans.



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## EDITORIALS & COMMENTS

### Through Doubt to Faith

**B**ISHOP FISKE gives us, in the April *Atlantic*, an intimate glimpse of the pathway by which he has reached the faith of the Church. To those who are familiar with his books, particularly *The Christ We Know* and *The Faith By Which We Live*, and his frequent articles in both religious and secular periodicals, much of his account is familiar. Nevertheless, even to these, as well as to those to whom the story is an entirely new one, this account of how an intelligent, educated, inquiring, modern man has made the ways of the Church his ways and her teachings his guide, is interesting and valuable.

Bishop Fiske describes himself as "by turn an agnostic, a skeptic, a believer in an anthropomorphic God; a student of the history of religion, interested in all world religions which seek to frame a philosophy of the good life." He claims to be further "a doubter and a dogmatist, a sinner and a saint, an ardent Catholic and a Protestant of the deepest dye, a Modernist and a Fundamentalist, a Bible Christian, yet one who cannot accept the Bible as infallible, while believing nevertheless that it 'contains all things necessary to salvation'; always a seeker after God—a seeker who thinks he has found."

The description sounds paradoxical. Indeed, it is paradoxical. To those who view the world through the eyes of materialism, all Christian faith is paradoxical and the paradox is most pronounced when an educated man, wise in the ways of the world, openly confesses his faith in a larger life beyond the confines of the present one.

Bishop Fiske says: "Perhaps I stand where I am because I have the 'will to believe.'" The phrase, taken from William James, is not a confession of a superstitious attempt to rationalize one's own wishes. It indicates rather a reverent and open-minded approach not only to the truths that can be taught us by science and logic, but also to those which may be revealed to us by a power that we term "supernatural" because it is above and beyond the experiences of our every-day life.

There is an old legend that describes a band of pilgrims

sitting beside the sea exchanging with one another stories of the losses they have had in life. One recalls the vision of vanished gold; another mourns the faded honors that are no longer his; a third speaks sorrowfully of the friendships that have proved false; a fourth laments the passing of loved ones lost and gone. But all agree with the one who speaks last, and recounts the greatest loss of all:

"Sad losses ye have met,  
But mine is sadder yet,  
For the believing heart has gone from me."

The believing heart—indeed it is one of our greatest and most intimate treasures. Without it, the world about us is but a dark and sordid thing of strife and ambition, envy and jealousy, selfishness and lust. With it the chains that bind us to these material things fall away, and we find ourselves free to lift up our hearts to the truly worthwhile values of eternity.

**B**ISHOP FISKE tells of his early difficulty in reconciling the idea of a merciful God with the Biblical story of the beginnings of the national life of the Israelites. If God were both just and merciful, how could he harden Pharaoh's heart against the Israelites? And if He did so harden Pharaoh's heart why should He punish the people of Egypt for what their king did, or Pharaoh himself for doing what he could not keep from doing because God had hardened his heart?

It is the old difficulty of the infallible book that has troubled so many of us. How much more interesting, how much more real, and how much more beautiful the Bible becomes when one no longer regards it as verbally inspired, every sentence being on a par with every other sentence, but rather as a library of books, "the record of the gradual growth of a people in morals and an evolution in their idea of God." This concept of the Bible has been glimpsed by devout scholars in past ages and has been made possible for the ordinary man by

the Biblical scholarship of modern times. Surely in itself this truer perspective does not break down faith but rather explains many things and makes the Holy Scriptures more understandable and more valuable as a guide for our own lives.

**T**HE BIBLE is divinely inspired, but not in the literal sense that our Fundamentalist friends have in mind when they use that expression. Rather it is a progressive and ever-increasing revelation that is contained in the pages of Holy Scripture, and the inspiration is that of God's gradual teaching of His people from age to age, culminating in the entry of His Divine Word into human life.

As Bishop Fiske points out, faith in God is not a matter of positive proof. Rather, "Faith is the ability to take hold of things which from their very nature cannot be fully proved or wholly understood." If one could completely understand God or comprehend Him with the human mind, then God would be not greater but less than human. To endeavor to understand the mysteries of God fully is as hopeless a task as to try to bail out the ocean with a thimble.

But to believe in God is a very different thing. One believes because of one's own experience and the testimony of others. Taking that belief as a working hypothesis, one applies it to the problems of every-day life, and the belief stands or falls, so far as oneself is concerned, by that test. Belief in the divinely-revealed truth of Christianity does stand the test today, as it has in the lives of millions of Christian saints and sinners in the past, and a belief taken as a hypothetical working theory ripens into a deep and abiding faith.

Such has been the experience of Bishop Fiske. Such is the experience of everyone who by one method or another attains, through his own seeking guided by God's grace, to a faith that is so intimately bound up with his whole nature that it becomes the very fibre of his being. One who has such faith as this need not fear any "challenge" from science or philosophy or experience. Each of these is a pathway that may lead man to truth or to error. But insofar as they lead to truth they approach the same goal as that of the Christian faith. For truth is not plural but singular. There is one truth to which nature and thought and human experience all lead. That truth is revealed to us in the Bible, which is the record of God's continuing revelation of Himself to man, and in the Holy Catholic Church, which is the living Body of Christ.

**T**HE PARTICIPATION of two such well-known Church people as the Rev. William B. Spofford and Miss Mary Van Kleeck in the unofficial commission of inquiry that sought to place responsibility for the recent riot between Socialists and Communists in New York is naturally

#### Rights and Riots

of interest to Churchmen generally, and we commend them for it. But we cannot help feeling that it would be more constructive for Fr. Spofford, Miss Van Kleeck, and other Churchmen who are in close touch with radical secular organizations to use such influence as they may have to prevent violence and seek to accomplish their several objects in a peaceful manner.

We are familiar with Fr. Spofford's frequently expressed theory that the millennium cannot be brought in without the cracking of a few heads now and then, and that if Christians are sincere in their contention that the religion of our Lord is

a corporate and social affair it is incumbent upon them to jump into the thick of the fray alongside of "real people," even if it involves broken heads and jail sentences. We have listened with interest to his explanation of the absence of a labor leader from a Church conference at which he was scheduled to speak, because a sheriff had clapped him into the workhouse just at the time he was expected. Whether or not the man in question deserved to be in jail was apparently a question that did not occur to Fr. Spofford.

**F**RANKLY, the attempt to glorify violence for its own sake leaves us cold. We see no particular merit in having one's head cracked just for the fun of it, and because "real people" are among the crackees. We have a genuine and sincere interest in justice and fair play, not only for the working man but for every man, woman, and child. We feel that the Church has a divine mission to perform in building a social order in which justice, and beyond that charity, in the true sense of the word, will prevail. The accomplishment of that mission demands vision, courage, and self-sacrifice. It requires loyalty to our faith in God and our faith in man, even though that require, as it did in our Lord's own case, faithfulness unto a bitter and shameful death.

But that is far different from the idea that the Kingdom of God can somehow be brought in by strikes and riots, regardless of the merits of the particular case and the perhaps entirely anti-Christian ideals of those who are stirring up the trouble. We once asked an eloquent Churchman in a red shirt, who had just completed a harangue in which he vigorously defended the thesis that the Church should stand shoulder to shoulder with organized labor, whether he didn't think it would be well for the Church to make some investigation first as to the merits of the issue, and perhaps try to arbitrate peacefully between the two factions. "But labor is always right," he naively replied, "and certainly the Church should not arbitrate between right and wrong." Unfortunately, it isn't as simple as all that.

After all, the primary object of the Church is not to place the blame for this injustice or that riot on the disciples of Socialism, Communism, or Fascism. The Church is greater than any of these 'isms and the 'ismatics that advocate them. Her mission is to preach the Gospel, heal the sick in body, mind, and spirit, and minister God's grace to man through the sacraments. She must bring the Kingdom of God first into the hearts of men. Until it is firmly established there, it cannot be achieved in society, for society reflects that which is to be found in the inner lives of the individuals who constitute it. As long as greed, avarice, and selfishness dominate your heart and mine, just so long will they characterize the social order in which we live, and which is made up of millions of just such men as you and me.

Let the Church take a firm and uncompromising stand on social justice, and let her loyal sons and daughters do everything in their power to drive out the pagan elements in our civilization and substitute Christian ones for them, by all means. And let Christians not shrink from the strife that loyalty to their faith and Christian ideals may involve. But let us also realize that the cause of Christ is not helped by attempting to line up the Church as an ally of any secular movement or political party.

Our concern as Christians and members of the Body of Christ is not with the gospels of Marx or Lenin or Mussolini or Hitler, but with the Gospel of our Lord and Saviour Jesus Christ.

EVERYWHERE in Christendom Holy Week and Easter have drawn crowds to the churches to worship the crucified and risen Saviour. In Jerusalem reverent bands of pilgrims have trodden again the *Via Dolorosa* and crowded the Church of the Holy Sepulchre to commemorate

#### Some Post-Easter Thoughts

His death, and then have greeted with joy the feast of His glorious Resurrection. In Rome the Pope has sealed up the door that was opened for the Holy Year just completed. In Latin American countries fireworks and festivities have supplemented the religious commemoration of these sacred events. In our own land Catholics and Protestants alike have, in their various ways, observed the anniversaries.

It is interesting to see the way in which the Three Hour service is being adopted more and more widely in American Christianity. Originated by the Jesuits, it was adopted by our own Church and speedily became popular among Anglicans all over the world. Thence it began to be taken up by Lutherans, and more recently by Methodists, Presbyterians, and other Protestants. Today the Preaching of the Cross from 12 to 3 P.M. on Good Friday is common to Christians throughout the English-speaking world, even in Scotland, where observance of holy days is still frowned upon among the more rigid followers of John Knox. Curiously enough, authorities of the Roman Church, in which the custom originated, do not seem to look with unmixed approval upon the growing popularity of the devotion among their own people.

The importance of Good Friday and Easter in the Christian life is such that the Church makes every Friday and every Sunday a lesser commemoration to supplement the great annual ones. Thus in keeping the Friday fast and the Sunday feast throughout the year, we ought constantly to remind ourselves that we are the followers of a crucified and risen Lord. God so loved the world that He gave His Son, not only to enter into our humanity, but to suffer and die even as we suffer and die. But by His death He has overcome death, and by His Resurrection He has won for us eternal life. Shall we not then enshrine the Easter message in our hearts, and carry it forward throughout the year, living our lives in the light of the dignity and nobility that Almighty God, through His love for us, has breathed into our mortal bodies?

ONE very effective piece of missionary work that can be done by lay Church people with a minimum of effort and expense is the placing of Church periodicals in public and institutional libraries. Sometimes quite unexpected fruits result from this silent evangelism on behalf of Christ

#### Evangelism Through Libraries

and His Church. In these days when, unfortunately, the Church paper is no longer to be found among the periodicals in every Christian home, the library is often the only place in which young people, especially, have the opportunity of becoming acquainted with it. Of course no statistics can record the number of individuals whose minds are influenced by reading Church papers in libraries, nor is there any way of measuring the effect of trains of thought that may be initiated or stimulated in this way, but the missionary value of the Church paper in the library is none the less real because it cannot be tabulated.

Here is a letter received by a layman who sends THE LIVING CHURCH to the library of the East Carolina Teachers College at Greenville, N. C. It is written by Miss Ellen B. Bowen, of St. Paul's Church, which maintains a student center

for the college, and indicates some of the ways in which a library subscription may be used. Miss Bowen writes:

"The Librarian told us some time ago that you had asked her whether the Church periodicals were being read by the college students. It has therefore occurred to Mrs. Howard and me that you might be interested in some account of our effort to encourage a more extended use of these publications by our Episcopal group. (Possibly you know something of the constructive work Mrs. Howard is doing in training these girls for Christian leadership.)

"Because they have had little opportunity to read Church papers in their homes, few of these girls are familiar with them; also, the varied activities of college life tend so to dissipate their interests they are not likely to read them much now without some guidance and direction. Therefore we are endeavoring to lead them gradually to an appreciation of the interest and value of these publications.

"As publicity chairman for one of the parish Auxiliary groups, it is important that I review the various periodicals as they appear. While doing this, I have in mind also the college students and when I see an article on a subject in which I know a particular girl is interested, her attention is directed to it. Again, at Mrs. Howard's suggestion, a girl may ask me for help in finding material for her Auxiliary program. We hope eventually they will do this voluntarily.

"It is splendid for these young women to have access to the leading thought in the Church today, which of course would not be possible except for your thoughtfulness and generosity in giving these publications to the library."

We should be glad to receive other accounts of the use of library copies of THE LIVING CHURCH. We know there are many interesting stories that could be told.

ONE OF THE BEST and least expensive ways to keep posted on the facts back of current world affairs is through the pamphlets published monthly by the Carnegie Endowment for International Peace under the general title of *International Conciliation*. They are concise, well documented, and objective. For the busy person, whether priest or layman, they provide a clear background against which to set the rapidly changing events recorded by the daily press. Recent numbers have dealt with such subjects as Armament Manufacture and Trade (December, 1933), Relations With Cuba and Central America (January), and The Problem of Disarmament (March). The subscription price is only 25 cents a year, or \$1.00 for five years. The office of publication is at 44 Portland street, Worcester, Mass.

### Through the Editor's Window

MR. THOMAS COSTIGAN, whose outlook on the Church ranges from High to Low and back again many times a day (since he is the elevator man at the Church Missions House), swears by the *Living Church Annual*. He is particularly interested in the weather forecast, a new feature of the 1934 edition, and his daily checking of it against the winds that whistle around the corner of Fourth avenue and 22d street has convinced him that the *Annual's* weather man is too completely and disconcertingly accurate. In February, for example, he found the forecast 100 per cent correct, even to the "general Eastern and New England storms of unusual fierceness, blockading traffic over wide extent," and coinciding, incidentally, with the meeting of the National Council.

THE POOR CLARES down on Long Island also feel that the *Annual* has been a little hard on them this year. "Thus far,"

they observe in their *St. Clare's Monstrance* (a mild *Remonstrance* in this instance), "all the storm periods and cold waves have come to pass with terrifying accuracy. But if the rest of the yearly forecast is as successful we hope that the *Living Church Annual* will undertake to promise us a pleasanter one for 1935."

THE OUTLOOK for the rest of this month is none too encouraging. As this issue of THE LIVING CHURCH goes to press we are, according to schedule, just passing out of a cold spell into what we fondly hope will be the "unusually pleasant spring weather" promised by our weather man. But looking ahead a bit we find that we are due for cloudy, threatening weather on the 7th, with high winds and possibly earthquakes here and there. If they must come, we are selfish enough to hope they will be there rather than here.

BUT THAT'S NOT THE WORST. From the 8th to the 12th we are due for a "general and severe storm period with most destructive winds—a danger period that it will be wise to be prepared for on land and water." Personally, we are going to prepare for it on land only.

FOR THE REST of the month, we are promised a breathing spell from the 13th to the 17th, though it will be cold in the North and unsettled in the Middle West. (What do these fellows mean by "unsettled," anyhow—that they haven't yet decided, or that they don't dare tell us?) Then come three days described as "severe storm period in the Northwest, with rapidly shifting conditions," followed by three more days of "general storms in the Gulf states," and ending up with "pleasant and milder" weather the last few days, featured only by "light storms" on the 26th and 27th.

PRECIPITATION during April, says our own Merlin, will be normal, and temperature "above the mean." The whole month looks like a pretty mean streak of weather, if you ask us. And to think that we actually paid for this information!

AND ON TOP OF ALL THIS comes a letter from Magician B. Hart Wright, who cast this horoscope for the *Annual*, asking us to authorize him to start in on the 1935 weather. Please, Mr. Wright, wait till we get through with the weather you've called down upon us this year!

#### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

##### RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Joseph W. Douglas, Evergreen, Colo. ....	\$ 30.00
C. C. C. ....	15.00
In Memoriam C. C. B. ....	10.00
Miss Laura Hughes Hutchinson, Philadelphia, Pa. ....	10.00
M. L. W. ....	10.00
Rev. John Henry Hopkins, D.D., Winter Park, Fla. ....	5.00
Mrs. T. L. Ringwalt, Des Moines, Ia. ....	2.00
Elizabeth Matthews, Cincinnati, Ohio ....	50.00
In memory of the late Rev. H. H. P. Powell, dean of the Church Divinity School of the Pacific .....	8.00
	<hr/> \$140.00

##### NATIONAL COUNCIL DEFICIT FUND

Churchwoman .....	\$ 1.00
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#### ANSWERS TO CORRESPONDENTS

E. D.—The Lord's Prayer owes its form and arrangement to our Lord, but many of its phrases may be paralleled in Jewish writings. This is to be expected, since it is based on the teachings already revealed in the Old Testament, as well as on the New Dispensation. In the Talmudic prayers we find the petitions: "May it be thy will to deliver us from evil man, evil chance," etc., and "Bring me not into the hands of sin, nor into the hands of temptation" (Hastings, *Dictionary of the Bible*, pp. 553-554).

F. P. H.—The name "Protestant Episcopal Church" is generally attributed to Dr. William Smith, president of Washington College, Mary-

land, who used it in calling a conference of Church leaders in 1780. Dr. McConnell, in his *History of the American Episcopal Church*, observes (p. 220) that the name "does not seem to have been the result of any special thought or deliberation, but was adopted unconsciously as the title which best expressed the fact." That it actually does best express the true nature of the Church is, of course, a matter on which Church people disagree.

H. C. B.—Excessive, conspicuous, and unnecessarily minute oral cleansing of the chalice is distracting to the worshipper and should be avoided.

## The Call and the Deficit

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

THE CHURCH-WIDE ENDEAVOR CALL recently sent out was not a call for money but for renewal of spiritual life. Suddenly it is followed by a call from the Presiding Bishop for money—a million dollars—to save the missionary work of the Church.

There will be some who will instantly say: "Aha! I suspected it! The Church-Wide Endeavor was not as innocent of monetary appeal as it appeared. I thought there was a joker!" These persons are wrong. There was no such sly intent. But when the National Council met and faced the final figures of expectancies for 1934 and made all possible further reductions, this second and specific appeal for instant relief was seen to be imperative. Hence the second call which sharpens and brings to definite and practical focus the loyalties which issue from our committal to the Divine Purpose of God as witnessed in the Church.

I shall hope that the Presiding Bishop may personally reach every communicant with this appeal for an average of one dollar each payable before General Convention. Only thus shall we avoid another scene such as that witnessed at New Orleans in 1925 when a million and a half deficit had to be raised.

#### The Task of the Church

A RECOVERY of the lost social tradition of Christendom calls forth a twofold task. First the power to express in terms of Christian theology and anthropology what at any time is happening in the social history of the race. This means, on the one hand, a continual search for the fundamental spiritual satisfactions men seek in their corporate activities, seeing where these are natural, right, or perverse, and where they are in conflict with one another.

On the other hand, there is needed the effort to detect in the dislocations and crises of social history a judgment of God upon failure to divine His purpose for this or that age, and to transform the instruments and habits of men so that change in these is but a change in plan for fulfilling the unchanging purpose of God as He makes history. A Christian has no business to think abstractly in terms of "Progress" or "Reaction." While the Gospel is eternal and God's purpose changeless, the acceptance of it in a world where history is a fact means continual transition for the very purpose of reflecting eternal truth. The success or failure of humanity to do this is the measure of peaceful and harmonious or of violent and catastrophic history.

The second aspect of the Church's teaching responsibility is that of proclaiming the nature of true association. We have indicated with sufficient emphasis that the key to this problem lies fundamentally, not in the realm of conscious social attitudes, but in the realm of the ends men pursue. Where men strive for things and satisfactions which, however good in themselves, are in the logic of God's world not in the scheme of historic destiny at the time, no amount of "social sense" will guarantee true human association.

Human association is *inherent* in human reality, and its disturbance is due to that perversion of man's spiritual nature which Christians call sin and which seeks absolute instead of functional ends. As this is humanity's habitual condition, the continual re-creation and sustaining of human community comes only from common pursuit of valid ends. The validity of all human activity in an organic whole can only be sustained by an orientation of life which is more than a philosophy of social living. It needs the illumination and the power of religion.

—V. A. DEMANT, in *God, Man, and Society*.



# Three Theories of the Church

By the Rev. Robert S. Chalmers, D.D.

Rector of Grace and St. Peter's Church, Baltimore

NEITHER PRAY I for these alone, but for them also which shall believe on Me through their word: That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."\*

These words of our blessed Lord Jesus Christ haunt the conscience of Christendom today. That is what He wills. That is what His Sacred Heart yearns for. That unity, that oneness, will make it possible for the world to believe that He is sent forth by God the Father Almighty. We pray daily, "Thy will be done." There is His will, that we may all be one in Him, even as He and the Father are one. And our answer to His prayer is the tragedy that in America today there are 200 sects or Churches, all of which call themselves by His Name, whose members claim to be His disciples. His words may well be considered. May we all come to share the purpose which is His! May we in truth desire His will and not our own! Then and then only we shall be moving toward unity.

During these past days we have all, I take it, been more or less bewildered by the changing values of money. We have been wondering what the dollar is going to be worth, finally. That uncertainty about the value of money and the fluctuations of the exchange is a small affair, and not nearly so unsettling and perplexing as the uncertainty about the value and meaning of words. This greater uncertainty, the uncertainty about the meaning of words, is fraught with possibilities of the very gravest danger to civilized society. It is impossible to discuss it here at length, but I must explain something of what it means in the life of the Church. In proclaiming the Gospel of Jesus Christ, in teaching our Holy Faith, in all that pertains to the Christian religion, surely absolute sincerity is most necessary. Yet it is precisely here, in religion, that the use of words themselves has become obscure and confused. The values attached to words are often only the meaning they have for those of this or that school of thought. This meaning may be one thing for the men and women of one circle; it may be an entirely different thing for a different group. It is amazing, and really tragic, even if sometimes humorous, to see how many good people use the same traditional words without any accurate exchange of ideas corresponding to the words. We use the word "love." To some of us it means the highest, the noblest, and the most enduring devotion of a lifetime; to others it spells degrading lust.

With the utmost sincerity I may try to teach youth to adore our Lord Jesus Christ, but a young lady was asking her boy friend yesterday whether he didn't just adore that collie dog, or Clark Gable, or a new hat. I speak of the Catholic Church. All Roman Catholics and many good Protestants think at once of the Roman Catholic Church. Other Protestants think I mean a conglomeration of all the Christian sects. Others again think in Prayer Book terms of all the baptized Christians.

The word Protestant as used by the Federal Council of the Churches of Christ means one thing; on the title page of our Prayer Book it means an entirely different thing, and to the man in the street it means everybody who is not a Roman Catholic or a Jew. These are only familiar examples. I have found, by direct question, many who think that the Virgin Birth means the Immaculate Conception, and I have repeatedly and earnestly tried to persuade my people to stop using the terms "High Church" and "Low Church," because they have entirely outlived their usefulness

*THE QUESTIONING of a layman, not seeking controversy, but guidance; not a party slogan, but an interpretation of the truth, resulted in the writing of this article on tendencies in the Church today.*

ness and because they never convey the same meaning to any two groups. Archbishop Laud was a High Churchman; so was Bishop Seabury, the first Bishop of our American Church. So were John Wesley and Charles Wesley. What

would you call a Low Church? I have worshipped in many city churches supposedly "low," and in them all there was a better "High Church" service than Dr. Pusey or John Henry Newman or John Keble, the three leaders of the Catholic Revival, were accustomed to when they were doing their great work. "High Church" and "Low Church" today stand for the perpetuation of an outworn and unlovely party spirit.

Now if this confusion of terms makes the task of interpreting the trend of thought in the Church more difficult, it makes it all the more necessary. We must face such difficulties. In the Name of our Lord Jesus and His Church, we must try to make a clear and honest explanation and an equally earnest appeal to men and women of open mind and sincere purpose. Nothing is easier than to appeal to popular passion and prejudice, especially religious prejudice and sectarian bitterness. To speak of the defects of Rome, or to condemn American Protestantism because of the Prohibition Amendment is one sure way to applause and to crowds.

THROUGHOUT the world today the Churches which call themselves Christian are exhibiting three main trends or tendencies. This was recently set forth with much clearness by one of the professors in the Philadelphia Divinity School. These three theories of the Church may be described as follows. The first regards the Church as the moral and religious department of the State or the Nation. It is receiving its fullest expression today in Germany under Hitler. It prevailed very largely in England until a century ago, and ever since the Revival began the Church of England has been struggling against it, but it is by no means free today. Parliament refused that Church the right to revise her own Prayer Book only a very few years ago. It is very hard for us Americans even to conceive of such a state of affairs. Since the Revolution the Church has never been a mere department of the State; it has in fact been entirely independent, and has been singularly and most blessedly free from State interference. Yet this conception of the Church, this theory, incredible as it seems to us, does prevail and may even increase if the extreme forms of nationalism and the idea of the super-state continue to grow.

The second theory of the Church which prevails today is the direct outgrowth of religious freedom. Churches, according to it, are simply voluntary associations of men and women who think alike on religious matters, who hold the same opinions or who like certain forms of worship. Opinions and tastes differ. Even when men claim that their Christianity is the Bible only they admit that the Bible can be differently interpreted. The result is that the history of Christianity in America is the incessant multiplication of sects, until today the census numbers 200, large and small. "We cannot all think alike." How often we hear that! And remember, if these people are right, if the various Churches are of merely human origin, if any group of men and women can really form a Church to suit their own tastes, and call it Christian, then they are quite logical in thinking that it is unspeakably arrogant for any one of them to claim any kind of absolute mission to men. This, then, is the theory that prevails in American Protestantism today, almost although not quite exclusively. The only real division in our own Church today is due to the fact that a number

\* St. John 17: 20-21.

of people in the Protestant Episcopal Church quite honestly believe that she is one, and but one, of these voluntary religious groups. Others, and a majority, do not. That, and that alone, is the only division or difference within the Church that is of any real importance.

The third theory or doctrine of the Church is that there is One Holy Catholic and Apostolic Church. It was founded by our Lord Jesus Christ Himself, endued with the power of the Holy Spirit, and sent forth on its world-wide mission on the day of Pentecost. It is called in the New Testament the Body of Christ. Through the Church, His Body, Christ carries on His work today, as in all the nineteen centuries. And His work is hindered and made difficult by the blindness and backwardness of His own disciples, just as when He walked Judea. But it goes on and increases. The Church is the guardian of His truth, the witness to His truth, the permanent missionary, calling all men to come to Him. The Church is the minister of His grace. Through her sacraments she communicates to men His life, His love, His power. The Church is absolutely independent, is not the creature of human opinion, and opens her doors to all mankind, knowing no distinction of nation, race, or caste.

This doctrine of the Church was universally held for fifteen out of our nineteen centuries. It is held today by the Roman Catholic, the Eastern Orthodox, and the Anglican communions. A good many European Protestants, particularly Lutherans and Presbyterians, and some American Protestants, also hold it today. But it is poles apart from the group or sectarian idea of American Protestantism. According to the sectarian idea, Churches are organizations, founded and maintained according to human opinions and human tastes. We believe, not in an organization, but in an organism, a body having life in itself, and that life given, communicated to it, by God Himself. The Episcopal Church, as part of the whole Anglican communion, is absolutely committed to this doctrine of the Church. She believes and proclaims that she is an integral, vital functioning branch or part of the One Holy Catholic and Apostolic Church, and takes her stand on the belief.

**N**OW, having plainly affirmed this, two further questions arise, and must be answered. And as I try to answer these I remind myself of my pledge to try to rise above passion and inherited prejudice and I call on you to do the same. Here is the first and very natural question. I have just affirmed that this doctrine or theory of the Church is held by the Orthodox, the Anglican, and the Roman Catholic Churches. Does that mean that we are the same as Roman Catholics? No, it does not. But, O how I wish we might be as much afraid of being like atheists! No one seems to be afraid of that! I am not one tiny little bit afraid of the Pope or of Roman Catholicism, I am desperately afraid of secularism and atheism! Now, to answer the question. There are many differences between Roman Catholics and ourselves. Some are important, some are unimportant. And I may say in passing that ritual and ceremonial have nothing whatever to do with them. When I stated the Catholic doctrine of the Church, our Roman Catholic friends would agree with every word, but would at once object that I had not said enough. They would say that we must all be in communion with the see of Rome, and that the Pope rules the Church by divine right, as Christ's vicar, His vice-gerent, and is infallible, when speaking *ex cathedra* on faith and morals. Our Roman Catholic friends say that is a part of the true doctrine or theory of the Catholic Church. And that therefore they and they alone are the Catholic Church. To this we cannot agree. Now why can we not accept it? We cannot accept it because we do not believe it to be true. But we must never say "I cannot go as far as that." Still less may we ever say "That is a part of the Catholic faith I cannot accept." That is deadly. I must always be ready to go as far as the truth leads me. If I accept the Catholic faith at all, I accept it all. Otherwise I am no true Catholic.

If there is any one part of the Christian faith this Episcopal Church does not accept, then to that extent she fails her Lord, because the Church is founded by Christ, inspired by the Holy

Spirit. Guided into all truth, she holds the whole faith, without addition or subtraction. And our fundamental difference with the Roman Catholic Church lies there and there alone. We believe that the whole modern doctrine of the papacy, and the consequent demand for union with the Roman see, is an addition to the Catholic faith and not founded on the Gospel nor established by history. They believe the contrary. That is the fundamental difference. And I feel sure it cannot be compromised. Either it is so, or it is not. We must for the present go on, proclaiming the truth as we know it, bearing our witness, doing Christ's work, and not only speaking but thinking in terms of love and respect of the noble work of that very great Church. And we must pray and keep on praying that our Lord will Himself lead us and lead them to a true unity based on the truth, the whole truth, and nothing but the truth.

**T**HERE is a second question. I affirm that the whole Anglican communion is an integral vital part of the Catholic Church and therefore so is the Protestant Episcopal Church. Is not that claiming everything for my own party, and ignoring those who differ from it? Do I not also say that there are a large number of Episcopalians who firmly believe that the Episcopal Church is one of the Protestant groups, no more and no less? I do both. I affirm that this Church is Catholic in every sense of the word, except in that peculiar to the Roman Church. I also say that there are a number of our clergy and lay people who believe it is one of the Protestant groups.

Now that is the only real and important cause of division in our Church today, and what I say is of little importance. What those who hold the other view say is of equally small importance. The Church has fully expressed herself, unequivocally, unmistakably, and with full official authority. She has done so more openly than any other Christian communion. For no other communion is so publicly committed to a Book of Common Prayer. There and there alone, not in the utterances of any party, is the mind and the teaching of this branch of Christ's Church fully set forth.

What of those who hold the opposing view? Let me answer by an illustration. The United States is a constitutional democracy functioning as a republic. It has a Constitution. The vast majority of our citizens look upon that Constitution as the foundation and guarantee of our liberties. Yet we have in America Socialists, Communists, Radical Progressives, on the one hand, and Fascists and even imperialists on the other. Some of them believe the Constitution should be amended, some of them believe it should be abolished. And in this land of free thought and free speech and a free press they are at liberty to speak, publish, and carry on propaganda. Yet the Constitution stands, and we are singularly free from violent revolution. No one, not even those parties themselves, imagines that their theories are the Constitution. They hope to alter or amend or do away with it. We let them alone so long as they stop short of violence; and we are the stronger for it.

So it is with the Church. Those who believe it is a Protestant group are busy today—the columns of their paper are full of it—advocating radical changes in our Prayer Book. Yes, the revised Prayer Book! Why? Because it does not say what they want it to say. What would you have us do? Drive them out of the Church? Try them as heretics? That would be to deny the freedom which is the great mark of our branch of Christ's Church. No, we teach the faith, practise the faith, try to keep our minds open to the truth, confident that the truth will prevail and that it will make us free. To answer the great question whether this Church is a living part of Christ's One Holy Catholic and Apostolic Church, or whether it is merely a human organization, one of the Protestant group of Churches, consider these Prayer Book rubrics from page 295:

*"The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine the Youth of his Parish." "And all Fathers, Mothers, Guardians, and Sponsors shall bring those,*

for whose religious nurture they are responsible, to the Church at the time appointed, to receive instruction by the Minister."

Offices of Instruction on page 290:

*Question:* When were you made a member of the Church?

*Answer:* I was made a member of the Church when I was baptized.

*Question:* What is the Church?

*Answer:* The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members.

*Question:* How is the Church described in the Apostles' and Nicene Creeds?

*Answer:* The Church is described in the Creeds as One, Holy, Catholic, and Apostolic.

*Question:* What do we mean by these words?

*Answer:* We mean that the Church is One, because it is one Body under one Head; Holy, because the Holy Spirit dwells in it, and sanctifies its members; Catholic, because it is universal, holding earnestly the Faith for all time, in all countries, and for all people, and is sent to preach the Gospel to the whole world; Apostolic, because it continues steadfastly in the Apostles' teaching and fellowship.

*Question:* What is your bounden duty as a member of the Church?

*Answer:* My bounden duty is to follow Christ, to worship God every Sunday in His Church, and to work and pray and give for the spread of His kingdom.

AND that is where we must never let the matter rest. It is a matter of necessity, in the present state of division among Christians, to make our position clear. The differences are fundamental. But having made our position plain, let us be quick to recognize and to remind ourselves that no mere correctness of theological outlook will ever win the world—no, nor yet a single soul, for Christ. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." We are asked to believe on the Son of God. Yes, but by One who so loved the world that He gave!

And it is only by love that we can ever hope to win people to the Catholic faith. It is only by love that the reunion of Christendom will be brought about. I have earnestly tried to state the nature of our differences with as little controversy as possible, certainly with no controversial bitterness, because I know that the spirit of controversy is so apt to engender hatred, contempt, and malice. The so-called "Catholic" who jibes at Protestants, who attributes all the evils resulting from the Eighteenth Amendment to Methodists and Baptists, who has nothing but scorn and contempt for those even in our own Church who have not yet recovered their full heritage, is an offense in the nostrils of all decent Christian people, and is the worst enemy of the Catholic faith.

And over against that picture what are we to say of the fashionable man or woman of today who will not tolerate any "ritualistic nonsense" and declines to have anything to do with a Church that "apes" the Roman Catholics, while glancing tolerantly at the night clubs and worse places frequented by his or her own children, so long as the group is sufficiently "smart"? Or who watches keenly against Rome while deliberately entrusting the education of children to known and professed atheists? The Roman Catholic Church is proclaiming the Gospel of the Love of God! All honor to her, and every single time let us be found standing alongside when she is doing that! Never let us be found with those who deny God's love, indeed His very existence. There are thousands of Protestants who love the Lord Jesus and serve Him with a loyalty and devotion that puts us to shame. Let us follow them in that devotion and seek to emulate their loyalty. And, above all, believing in the truth of our own Church's position, let us remember that the only reason for her existence is to proclaim the Gospel of the Love of God, to minister the life-

giving sacraments, and to be the sphere and channel of His grace. If she is a living part of the Body of Christ, that will be manifested in the love and the life of her members. That is the winning argument.

## Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. ANDREW RUDMAN tells of his struggles as missionary at Oxford, Pennsylvania, in a letter to the Society for the Propagation of the Gospel, August 26, 1708:

"I tryed at the first to walk to the Church and backward being eighteen miles but I quickly found my strength wou'd not hold out, therefore I hired a Horse in Town, which was very chargeable, and forced me to buy one of my own. Now Sr I desire you to cast up these things, and consider them, and you will undoubtedly conclude that it hardly has been Water and Bread for my family to live on by so small a Revenue. . . . I am a sickly man, and now for seven Weeks together in a Consumption; I have buried lately one of my Daughters and most that come to see me give me up for a dead Man which I do believe also; If I shou'd die this time, what a miserable family shou'd I leave behind me, a helpless widdow and two poor small Children which cannot procure a farthing to pay the Protestants."

GOVERNOR CRANSTON of Rhode Island repents having yielded to a generous impulse. He writes to the S. P. G. from Newport, November 18, 1708:

"Upon the earnest Sollicitation of Mr Honyman I was prevail'd with to Sign a Letter in his recommendation & afterwards upon his pressing instance to affix the Seal of this Colony to it which I did to recommend him to your favour in Order to his being employed by you in some other parts but did not expect it woud have Assisted him towards his return to this place, but since I have been inform'd that he hath Obtained your Commission to have this Church I think myself Obliged in duty to give my Opinion freely of it, and to assure you most sincerely that his having been here so long already, hath been the very Cause the Church of England in this place hath not found that encouragement and success it hath met with elsewhere in America . . . that since his Absence the Church regaind its just Esteem amongst the Inhabitants and do every day increase."

THE REV. FRANCIS LEJAU, of St. James', Goose Creek, South Carolina, finds little encouragement in his efforts to teach the Indians and Negroes. He says, February 18, 1709:

"Since the beginning of December last I took a particular day in the Week and invited the Children, Servants and Slaves to come to be instructed in the Church, leaving to the discretion of the Parents and Masters to send such of their families as they cou'd spare by Turns, and whom they thought best disposed: I am sorry I can give no satisfactory Account of Success in that Particular, perhaps it will be better in time. I will endeavour to go on courageously for all the disappointments, difficulties and contradictions I meet with. I thank God I have the Testimony of my Conscience for what I have said and done in Order to prevent Evil and do Good, and I have truth on my side to Justify my Proceedings in things I thought I ought to take notice of."

THE REV. JOHN THOMAS is a patron of elementary education at Hempstead, Long Island, as he shows in his letter of April 22, 1707:

"I have raised a School in ye Towne since my coming, and allow towards it in Conjunction with ye Inhitants (sic) 20<sup>l</sup> a year. Wee are now building a School house and settling a piece of land upon it, which I have Contributed unto; a good precedent of that nature I presume is the most moving Rhetorick I can use to perswade those whose Intellectuals are so mean and earthy, that they cannot discern the Advantage, worth and Excellency of education for their Children's present and future welfare. In vain I preach to them the Superstructures of Christianity, when they are destitute of the Ground works and Fundamentals of Religion by Educacon."

## The German Religious Situation

### Opposition to Nazi Domination Not Crushed

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

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

EVIDENCE accumulates that the opposition to Nazi domination of the Church is by no means crushed. I called attention in this column to the fact that the leadership seemed to have passed at least temporarily to the Pastors' Fraternity in Westphalia, after the forced dissolution of the Pastors' Emergency Federation in Prussia.

On the heels of protest came action. On March 24th word was cabled from Dortmund that the Synod of Westphalia, with its strong Reformed tradition, had announced its secession from the German Evangelical Church because of the domination in the latter of the *Deutsche Christen*. This action, taken under the leadership of Pastor Friedrich von Bodelschwingh cannot be termed precipitate. Nor can it be lightly regarded as a mere gesture. It represented the modern counterpart of the action of Luther, as was expressly stated by those responsible for it. If the new paganism of the German Christians be not opposed, Dr. von Bodelschwingh declared, the time might soon come in Germany, as it has come in Russia, when the free preaching of the Gospel of Christ would be at an end.

Germany and the Christian world waits to see what the outcome of this bold move will be. That some outcome of a definite character is to be anticipated seems clear from the fact that Chancellor Hitler has publicly called upon the Reichsbishop to see to it that a settlement of the struggle is achieved by May 1st. Since the same high authority, whose will seems to mean more to the Reichsbishop than any other consideration, has disapproved the use of police or political force in the Church struggle, and since it is inconceivable that the thoroughly aroused opposition of the convinced Christians who will not bow the knee to Cæsar should be overcome by argument or threats of suspension, it seems not unlikely that Hitler is preparing the way for the eventual retirement of Müller. One would think that the story of the past year in the German Church would teach even the supposedly infallible "Leader" that he has made some bad mistakes and that one of them was the selection of a thoroughly incompetent and spiritually inadequate man as the head of the largest single Protestant Church group in the world.

Another important aspect of the situation has to do with the efforts made by the representatives of the Christian Church in other lands to bring to bear upon the German situation the power of moral suasion. At least three very important moves may be recorded here as having taken place before Hitler's ultimatum to Müller was issued.

Readers of this series of comments on the situation in Germany will recall that last summer the Universal Christian Council took measures to bring forcefully to the attention of the German leaders the united conviction of Christians in other lands with respect to the universality of the Church, the supreme duty of the Christian conscience, and the freedom of the Church as an organization from the domination of government. These points, based not on political but on theological grounds, have been repeatedly pressed upon the attention of Reichsbishop Müller and his associates. Yet he has taken advantage of the fact that the ecumenical relations were not broken by the Council to give the impression in Germany that all was well in the world-relations of the new Evangelical Church. No one would have guessed from anything emanating from him or his associates that there was a state of grave concern in all non-German Churches over this situation and the threat of the National Socialists to emasculate the Church to a degree unheard of in modern or ancient times.

A month or more ago the Bishop for Ecumenical Relations, Dr. Heckel, went to England to confer with the Bishop of Chichester who, as chairman of the Universal Christian Council, had twice written the Reichsbishop expressing grave concern.

After that conference it was made to appear in Germany that all was well in ecumenical relations. Such was the inference of Bishop Heckel when replying to my office after we cabled in the name of the American Section of the Universal Christian Council and the Federal Council of the Churches of Christ indicating that the trend of events in the German Church was increasingly threatening to ecumenical relations.

NOW from the Bishop of Chichester comes a significant letter published in the London *Times* for March 20th. I regard it of such importance that I quote it in full:

"I understand from different quarters closely connected with the German Evangelical Church that the brief note of my discussion last month with the representatives of the German Evangelical Church in London . . . has been seriously misconstrued. It appears that the note which advocated a common study 'of various problems now before the Churches,' has been widely used in Germany as evidence that all is well between the German Evangelical Churches and other Churches represented on the Universal Christian Council for Life and Work. It should therefore be stated very plainly that no such inference must be drawn. In the course of these discussions I gave the delegates a list of some of the outstanding points, in addition to the Aryan paragraph, which were causing dismay in other Churches. Among these points were the following:

"The dismissal of pastors because of their opposition to a 'German Christian' policy.

"The putting of State considerations above religious considerations and especially above the principle of the freedom of the Gospel.

"The grave danger of the Church being used as the instrument of the National Socialist Party, and being absorbed by the State.

"In spite of correspondence since, these and other points are causing the gravest anxiety. The protest in my letter to the Reichsbishop, endorsed by the Administrative Committee of the Universal Christian Council, is no whit weakened. Indeed the Reichsbishop has given strong grounds for an intensification of the protest by his recent speech to an assembly of 'German Christians' at the Sport Palace, and by his acts and decrees. In his speech at the Sport Palace, as reported in both the German and the foreign press, he is stated to have said that he would not be content until every pulpit had its 'German Christian' pastor and every pew was filled with 'German Christians.' His recent actions, with the help of Bishop Oberheid (Chief of Staff), accompanied by a continuous series of resignations and suspensions, would appear to be successive steps in the concentration of an absolute autocracy in the government of the Reich Church.

"The Churches abroad, certainly those represented on the Universal Christian Council, are eager for fraternal relations and for friendship with the German Evangelical Church. But it cannot be said too strongly that, so long as there is any question about the application of the Aryan paragraph, and so long as such coercive methods are employed in the present treatment of pastors and members who, while thoroughly loyal to the German Reich, oppose the present Reich Church autocracy on spiritual grounds, all cannot be well in the relations between the German Evangelical Church and other Churches."

Not only have the American Churches spoken very plainly, and not only has the chairman of the Universal Christian Council reiterated his very serious misgivings, but the Archbishop of Sweden, Dr. Eidem, has made a new effort to impress upon the German leaders the seriousness of the situation.

Soon after I received a letter from him telling of his anxiety and of his purpose to make an early move in cooperation with the leaders of the Churches in other lands, the papers brought word of his having sent an emissary to Berlin to lay before the German officials a memorandum declaring that Churchmen throughout the world regarded "the persecution and dismissal of opposition pastors as a disgrace to Germany."

The fact that these varied protests were received by the Chancellor and his associates just prior to his demand that Reichsbishop Müller achieve a lasting peace in the Church may be ground for thinking that they had something to do with hastening matters in Germany.

# Human Relations and Adjustments

By Anna Skinkle Allen, M.D.

**I**N DEALING with the problems of society, there is always a point at which it is necessary to consider the individual. For, from the maladjustment of the individual, many social difficulties arise. This is not to say that nothing can be done toward the solution of a social problem until every individual is perfectly adjusted, but that the ultimate solution will be brought about by the group action of well-adjusted individuals.

An old saint pointed out centuries ago that theology was the queen of the sciences, by which he meant that the study of the nature and laws of the physical world was of very little use as an end in itself, but if, for example, you applied your knowledge of the composition and properties of matter, to figuring out what the bodies of the damned must be made of so that they would burn forever without being consumed, then you would have something of really transcending interest.

In modern days it is a different sort of science that theology must be queen of, that the Church has to master, to make use of for the salvation of men. Salvation, too, is seen in a new light, and results in—if indeed, it is not based upon—a happy adjustment of the individual to the circumstances and the social group in which his life is set.

And so the Church finds herself called upon, not merely to guarantee happiness beyond the tomb, but to point the way and provide the means to the good life here and now. It is difficult to arouse a vivid interest in the other world and the rewards of heaven, but there is almost universal interest in making the most of life in this world, and even a fairly general agreement as to what we must have in order to achieve the good life. That the Church is already thinking along these lines is shown by the following taken from the *Centenary Chronicle*:

"It is becoming increasingly evident that the insistence by Anglo-Catholic speakers on the sociological implication of the Christian faith is stirring both the wills and the hearts of the faithful. They are more interested in getting rid of the sordid hovels in which so many of their fellow-men live than in securing mansions in the sky for themselves."

To do this intelligently the Church needs to recognize new developments that are being made in other fields, especially those of the sciences and the social sciences and prepare to use them understandingly. She cannot forget that "time makes ancient good uncouth." While realizing that her spiritual values are forever fixed, she must be pitiless in criticism of her practical methods and ruthless in discarding, no matter how much she may love or prefer that which, having been tried, fails to give the maximum results. Moreover, she must be equally fearless in absorbing or using such of the new as proves itself valuable. Doubtless some will immediately construe this to be a preference for the new and a lack of reverence for the old. Not at all. If a thing is beautiful or useful its age is of secondary importance. The Church must recognize that truth is ever dynamic in its practical approaches as it is ever static in its foundations.

Until the advent some 50 years ago of psychology, philosophers and theologians were the only students of human behavior. The philosopher studied it from the angle of speculative interest and with little desire to apply practically the knowledge acquired; the theologian with the wish to bring the individual into closer contact with his gods; but their study was based on certain preconceived theories which automatically limited it, with the result that the practical applications were largely moral judg-

**T**HIS 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.

ments. It was not until psychology and later medicine with their laboratory methods entered the field that speculative interest and moral judgment gave place to interpretation. In recent years we have gone yet another step, and people in general are being attracted to the how and why of human behavior.

Now unquestionably those critics are in part right who say much of this interest of the layman in the working of his emotional set-up

is morbid and that the smattering of knowledge he is acquiring does him very doubtful good. Be that as it may, no one will deny that the interest is there. If anyone does, let him go to any counter where "inspirational and psychological" books are sold. I stood by a counter so placarded yesterday and watched an unending stream of people pick up, look over, and buy—a motley crew: the intelligentsia, the successful, the defeated, the business man, the flapper, the young, and the old. It was an amazing corroboration of that which is daily driven home to me in my office: the recognition by the ordinary man of needs in his hidden emotional life and a craving to understand and meet these needs on a readjusted level, a craving so strong that it makes us clutch at a straw and fall easy victims, not only to the half-baked sentimental trash that fills our bookshelves, but to every charlatan from whose lips we think we can get help.

**U**NFORTUNATELY between the two groups, the Church and that branch of medicine devoted to the study of behavior, both of whom are eager to give this help, there has sprung up a good deal of misunderstanding based on fear lest one usurp the rights and prerogatives of the other, a misunderstanding that at times has been carried to such a point that an individual fails to get help from either.

Yet when we realize that more than 50 per cent of the people coming to the doctor's office have nothing organic to produce their symptoms, and when we see the neurotics who fill the Church pews, we cannot but feel that it is time to lay aside wranglings and see if two great bodies, whose concern is the individual's need, cannot work together in harmony, and in working learn from each other not merely how to treat the individual already maladjusted but also how to prevent his becoming so. As one of the greatest helps the psychiatrist can have is the coöperation and wisdom of those who guide his patient's spiritual life, so surely the coöperation and skill of the psychiatrist is a tool worthy of the priest's notice. We must recognize that we can no longer be content to consider the individual's physical, his spiritual, his mental processes as isolated entities, but as integrated factors whose sum is his total personality.

**A**MONG THE OBSTACLES that hinder priests and psychiatrists in their attempt to work together has been the division of psychiatry within herself. No criticism is more justifiable than one repeatedly made to me by priests: "There is so much difference in psychiatric methods, how is one to know which to take?"

In truth psychiatry at present is a divided camp and must at times look to an outsider like a very hodge-podge. There is the non-analyst and the psycho-analyst with subdivisions into the schools of Jung, Adler, Stekel, Rank, etc. Then there is the consulting psychologist, the character analyst, and a hundred

different kinds of quacks. Dr. Fishbein, in dealing with this subject in his book *Fads and Quackery in Healing*, has written:

"Whenever any discovery is made in science it is used, promoted, and exploited not only by scientists who pursue investigations for the advancement of knowledge and who adapt the discovery to the treatment of ailing man, but also by charlatans who take advantage of the public interest and, with little or no knowledge, emphasize those factors which appeal particularly to human weakness."

Nowhere is there a better example than in psychiatry.

How then is one to choose? Is it small wonder that many who need psychiatric treatment shrink from the decision? Probably the best way for the layman is to let his priest or doctor decide, and to trust that their decision will rest on a man or woman who is a graduate of a standard school, with adequate specialized training and good personal balance. Whether they pick an analyst or a non-analyst, they can judge him by the reasonableness of his position, both in the principles upon which his method is based and the actual cost in time and money—for there has been of late a regrettable tendency to exploit this branch of medicine: as some types of illness are self-limited, the dragging on indefinitely of costly treatment does not necessarily spell the cure. But the test supreme is the patient's improvement based upon the knowledge, interpretation, etc., acquired, an improvement that must not be merely subjective but objective, and *sustainedly* objective. Now this is not to say all cases are to be cured—one cannot cure a heart lesion—but one can frankly face the fact that nothing more can be done and readjust one's living to the fact. The same rules that apply in the other branches of medicine, internal medicine, surgery, pediatrics, etc., must be and can be applied to psychiatry. If the rules of general medicine cannot be applied to the psychiatric method in question, avoid it.

**A**NOTHER of the common mistakes both priest and psychiatrist have made is feeling that there is a need for only one of them. The doctor has all too frequently decided questions that have lain in the strictly spiritual sphere and upon which he is no more competent to give advice than upon a legal or business problem. Moreover he has given this advice without any training except his own personal religious views, which are frequently totally negligible. And the priest has been equally culpable. Too many priests seem to regard themselves as amateur psychiatrists, and to agree with the priest who wrote:

"After all, why should we send such cases to an agnostic or even anti-religious psychiatrist, when with a little study we can fit ourselves to do much valuable work, at least with the less serious maladjustments. We have a great advantage in our knowledge of the things of the spirit and our experience in dealing with souls in their highest relationship, their Godward strivings; and we can combine a scientific and analytical technique with our store of spiritual knowledge."

Such a statement makes the hair of a respectable psychiatrist stand on end. First, because he does not feel it is possible "with a little study" for *any* one to fit himself to deal with the less serious maladjustments. Second, it is these very "less serious maladjustments" that constitute one of the most difficult domains of medicine, and require the most delicate and careful handling. There is far less danger of an amateur's harming an out-and-out psychotic person than one in the so-called "neurotic" class. And thirdly, would it not be better, instead of attempting to combine in one man "a scientific and analytical technique" with a "store of spiritual knowledge," for two people, each thoroughly trained and daily increasing in experience—the one of scientific technique, the other of spiritual knowledge, to work together?

Another point of contention is the claim of the priest that the Catholic religion is all-sufficing. As one clerical writer recently put it:

"True religion is true psychology, because it is true religion. Having the Catholic religion, with its dogmatic foundations, its sacramental teaching, its moral and ascetic theology, and a well-

developed science and art of prayer, you will very rarely have need of recourse to psychiatrists, unless there is some disorder in the body which falls fairly within the jurisdiction of the medical practitioner. But you will rarely, even so, find a case which will not yield to the spiritual therapeutics of the Catholic religion, because, you see, you have our Lord then for the treatment of the body, with all its organic disorders; you have the Holy Ghost to deal with the mind with all its vagaries."

It is such statements as these that widen the breach between science and religion. Would to God they were true! But if the Catholic faith cured tuberculosis, heart disease, and other "organic disorders" every one would believe in it, religion would no longer be a matter of faith, and medical science could be abolished.

Yet belief in the Catholic religion as a "cure all" is not limited to the clergy. A well known psychiatrist has made the statement, often quoted by priests, that no practising Catholic ever came to his office for treatment. While, since he says so, I am bound to believe this to be true of his practice, it is certainly not true of mine nor of several other Catholic psychiatrists whom I know. And as to a practising Catholic's never needing psychiatric treatment, I would merely suggest he sit in the back of any Catholic church during almost any Mass and pick out the devout but maladjusted. With his trained eye he will have no difficulty.

But turning again to the possibilities of coöperation, what can the individual gain, who has the priest and doctor working side by side? What has the Church to offer that the psychiatrist cannot give, and what has the psychiatrist to contribute that the priest cannot?

No psychiatrist, no matter how clever, can give to his patient a devotion that makes life and its problems worthy of all and any struggle, a devotion so demanding that it refuses to admit introspective self-interest and self-love. Few psychiatrists have any dogmatic faith and even those who have are not trained to offer it to another, and should they endeavor to do so their very self-consciousness would probably make the attempt a failure. When the psychiatrist speaks of religion he is apt to do so without that ring of authority which the priest has, and sick people need the ministry of someone with authority and definite belief in what he has to offer, whether it be the doctor with his medicine, the surgeon with his knife, or the priest with his faith.

For example Miss X, a 33-year-old trained nurse, had attempted suicide because of an unfortunate love affair. She was a woman of intelligence and culture whose life throughout had lacked security and affection. The first experience of these was when she became engaged to a young doctor working at the same hospital. He promised to marry her after her graduation and went through a marriage ceremony but without proper license or witnesses, the minister being partisan to the affair. A few months later he deserted her. She had absolutely no family and but few friends, so she left her position and, going to a far city, took poison, but was taken to a hospital in time to save her life. In treating this woman the psychiatrist gave her protection, both from herself and from the world, but it was the priest who gave the ideal which made her take up what to her is distinctly the struggle of living.

**B**UT there is the other side. The average priest, no matter how clever, how deeply spiritual, how understanding, how full of common sense, is not equipped with medical training sufficient to decide how much strain an individual may carry without danger of breaking. He cannot tell on whom pressure may wisely be made and on whom it will produce disaster. He is not able to decide who is "neurotic," who is borderline, and who is "psychotic." Yet it is distinctly the job of the psychiatrist and the psychiatrist only to do just this.

For example take two teachers who came to me several years ago. Superficially their symptoms were much the same, both broke down while teaching under circumstances not unlike. They were both removed from active work for a year and given treatment which, in many respects, was similar. Both apparently made

perfect recoveries, yet at the end of their treatment one was sent back to face again exactly the same situation in which she had broken down and to go through with it successfully. The other was persuaded to become interested in new work on a different emotional level and is gradually being led away from her desire to return to her teaching, for a return would only have resulted in failure, no matter how many times she tried it.

For just as a general practitioner, going over a patient, may find a heart or a liver which gives little or no indication to its owner of its weakness and may limit that person's environment in accordance with his physical handicaps, so a psychiatrist may tell how much burden an individual's nervous system can carry without overstraining. Curiously enough the Church recognizes the doctor's right to ask for dispensations concerning hearts and lungs, but when it comes to nervous and emotional systems she does not hesitate to take over his job. Yet she is no more equipped to pass an opinion on nervous systems than on teeth or tonsils. As I heard one priest say, a man who is reputed to have an "excellent psychological approach," "Oh, I try one thing and, if it doesn't work, then another." Exactly what medical men 75 years ago did in their so-called shot-gun prescription, a prescription with eight or ten ingredients, in the hope that if one ingredient didn't work, another would! Nowadays a good doctor gives a drug he knows is suited to the disease or refrains from giving any, and the psychiatrist does not start treatment until he has so studied his subject, that, as one has expressed it, "the mode of organization of the material practically spells the treatment."

The Church claims to meet all the needs of the human soul and countless healthy and happy souls have found this true, but the ministry of the Church, like her Lord's, is to those who are sick, to the maladjusted, to those who have failed to find the fundamental satisfactions in life. It is to these she must especially minister, and if she is to do this properly she must know and use wisely all those tools which lie at her command.

Perhaps this brief article will suggest the countless benefits that may accrue from the working together of religion and science, of priest and psychiatrist, to the humble citizens of the Kingdom of God.

#### A Franciscan Meditation for Youth

**O** GOD, the Lord of Youth, without whom we can do nothing but with whom we can do anything, help us by Thy grace, to clean-minded and true-hearted living, so that when school is over and our work begun, and we join in the fight for all high and holy things, we may continue steadfastly in the same till our life's end. Save us from our easily besetting sins: slothfulness of mind, neglect of soul, indifference to the rights and needs of others. In the hour of bodily desire, when the inner light grows dim and darkness steals across the mind, make us to remember those we love and to fix our wills on purity and honor and truth. Help us to fight the good fight and grant us the light and peace of moral victory for our reward. May we rejoice in each day's work and play, revering ourselves, our fellow men, and Thee. So may we come to the evening at last, undismayed and undishonored; through Jesus Christ our Lord. Amen.

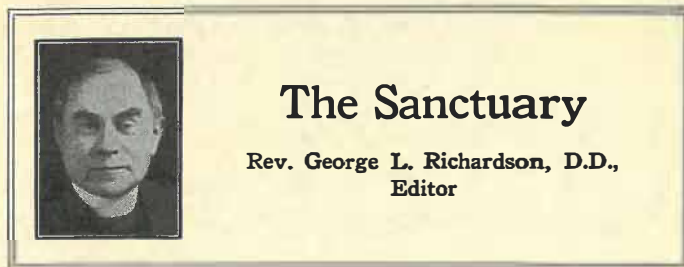
My soul is at thirst for God—Yea e'en for the living God.  
God is love.

—Rev. George W. Schroeder.

#### Daughters of the Clergy

WE HAVE SEEN many articles from time to time in the newspapers and magazines about the sons of the clergy, usually emphasizing their claim to fame by showing how some, like the late E. H. Harriman, became great financial magnates. Now we would like to see some magazine writer give due recognition to the daughters of the clergy, whose service to humanity has been less spectacular but much more eternal than the work of any captain of industry, however great his name may be.

—The Church News (Pennsylvania).



## The Sanctuary

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

### The Children of the Resurrection

READ St. Luke 20: 27-38.

**T**HERE ARE TIMES in our lives when our minds are filled with questions, sometimes painful or filled with wistful longing, about what sort of life it is that lies beyond the grave. Many men have had the desire which Charles Kingsley put into words when, speaking of his own death, he said, "God forgive me if I am wrong, but I look forward to it with an intense and reverent curiosity." We read such sayings as this of our Lord with an eager desire to understand it as fully as possible. From one point of view He tells us very little, yet the more we ponder it the more we are sure that His few and restrained words have much behind them.

We must be struck by His words, "They which shall be accounted worthy to obtain that world." There is nothing automatically certain about life after death. We cannot attain that world and the resurrection from the dead simply by dying. There is a test to be applied. God is the judge. But when we ask in what worthiness consists, we may find courage and hope in such parables as that of the Good Shepherd, and be sure that to be conscious of our own unworthiness is one of the essential steps toward being accounted worthy. It is after all not any merit of ours, but God's great mercy alone that opens the door to that world.

We are also warned against applying to the conditions of the resurrection life the limitations of bodily existence here on earth. The question of the Sadducees which with sly mockery they posed in order to entangle Jesus in some hopeless contradiction seems clumsy and grotesque in the light of His calm answer. He does not imply, however, that earthly relationships cease and human ties are broken among the children of the resurrection. We may be sure that "all that is of God and good will endure, when what is earthly will cease or rather be transformed with the body."

During the life of the Great Forty Days, when our Lord dwelt on earth under the conditions which will obtain with us beyond the grave, He retained His love for His friends and His concern for them. He desired their love as we can discover from His question to St. Peter thrice repeated, "Lovest thou me?" Therefore when we look steadily at our Lord's teaching and consider all that His words mean, we shall not need to ask the question whether those who have known and loved each other here will know and love each other there. It might almost be said that the children of the resurrection will really know each other for the first time. All the intimacies and tendernesses of life here will appear to be preparatory to an initiation into that perfect companionship and completed union which God has prepared for those who love Him. This applies of course to all human relationships: parent and child, friend with friend, brother and sister, as much as to marriage. If the ties that bind us to each other are truly of heaven as well as of earth, if they have a spiritual core interwoven with all the elements of sense, they will not only endure in the world to come, but will mature into a richness and beauty beyond anything we know or can know here.

As children of grace we are to learn what it may mean to be children of the resurrection. Each Eastertide brings renewed and triumphant assurance that we are made for life, not death. Every act of faith or hope, of worship or communion brings us nearer to that world, of which we are already citizens by inheritance.

Cleanse us, O God, from every defilement of flesh and spirit, that we may find mercy in that day, and be accounted worthy to be numbered with Thy saints in glory everlasting, through Jesus Christ our Lord. Amen.

## The Burdens We Bear

By the Rev. Richard K. Morton

**C**HRISTIANITY PROVIDES, above all, a satisfying philosophy of burden-carrying. "Come unto me all ye that labor and are heavy laden, and I will give you rest." This great word of Jesus contains a world of comfort and hope, for most of us in this complex, busy world of today are doing too much and are almost continually tired.

All of us are bearing burdens, and they influence us greatly, in character and in social effectiveness. We are all striving for something, going toward some goal. And life is always bringing its tangles and its difficulties. Often we are grumpy, uninterested, disagreeable, not because we are inherently mean and unlikable, but because we are tired and worn and anxious.

Our worry and care often come from trying to be "in the swim," to match the activities of everyone of whom we read or with whom we think ourselves to be rivals. Life is largely interpreted in terms of activity—not of thought and living and meditation. Worry comes from trying to protect, possess, or achieve something. It is the strain of activity, the anticipation of future responsibilities and possibilities.

Another burden we bear is that of severed relationships with others. We do not feel even physically right when at odds with some friend or associate.

Burdens also come from wrong decisions—and often are the consequences of right ones, too.

Anyone, we may say, who would get anywhere must carry a burden. If the world is to move, we must carry it. If the world is to be relieved of its care and fear, we must lift it. The world's great victories are won by those who fought while carrying a heavy pack—and sometimes someone else's, too.

In very personal ways burdens can come to us, too. There is the unshakable burden of the knowledge of chronic ill health and the continuance of dependence upon others; loneliness and the loss of loved ones; the imperilling of one's financial foundation; the presence of heavy work which must be done, and yet the lack of adequate strength to do it. And so on.

Why, then, these burdens? Should we not, in this modern age, refuse to carry them? Should we not renounce a world which recognizes them? We cannot see burdens and sins as visitations from God, unavoidable and integral parts of all experience, and the natural order of things. We know how they have often helped to shape character and to train the race. We know the benefits from suffering. We strive, above all, to see the meaning of these things in the love of God and the attitude of Jesus toward life.

Our whole social structure today, and religion itself, it seems to me, depends upon the willingness of the enlightened, inspired individual to carry his rightful burdens—personal and social. But along with that we must learn how to cast our burdens upon the Lord. We cannot alone carry all that we must. Society itself today depends upon our finding relief from the crushing burdens placed upon us. "Cast thy burden upon the Lord" is not only a great religious principle—it is a bit of vital psychology for this day.

Psychiatrists everywhere tell of the prevalence of mental and nervous disorders. Many of these result from the lack of religious attitudes and foundations and from the great rush and complexity of today's affairs. These tortured, twisted souls would be best ministered unto, with their heavy burdens if brought to the Master, and if they would let Him understand and help to carry them. When people are heart-sick over the loss of some loved one; when they are resentful over some injustice; when they are enraged over some trick; when they are bitter over some lost or fumbled opportunity—then is the time that Jesus can be of great help.

Today we must learn the new technique of burden-carrying. We must understand what these burdens are, whence they come, and for what they serve. They may crush or embitter—or they may lead the questing soul onward and upward to great achievements and victories in the spiritual Kingdom.



## Churchwomen Today

Ada Loaring-Clark, Editor

**T**HE CHURCH MISSIONARY SOCIETY, popularly known as the C. M. S., of the Anglican communion, has for the first time in history appointed a woman as executive secretary of a missionary field, namely Jerusalem. Mrs. Rennie

**New Opportunity for Women**  
MacInnes, widow of the Rt. Rev. Rennie MacInnes, D.D., late Bishop in Jerusalem, is the woman so honored. We all remember Bishop MacInnes and the stirring appeal he made in this country for his work in Palestine several years ago. Three of their children are at work for the Church in the same diocese: Campbell MacInnes as headmaster of the Bishop Grobat School; Miss Ruth MacInnes as English mistress at the Jerusalem Girls' College; and Dr. Joyce MacInnes at Hebron. How true it is that "the sons of archbishops make the best archbishops, the sons of clergy make the best clergy, and the sons and daughters of missionaries make the best missionaries." These young people are all doing notable work for the extension of the Kingdom.

**P**LANS are almost complete for the thirty-eighth annual meeting of the National Congress of Parents and Teachers, to be held at Des Moines, Iowa, early in May. Mrs. Hugh Bradford of Sacramento is the national president of the Congress. The emergency in education has stimulated unprecedented interest of parents in school

**Parents and Teachers**  
affairs and an attempt is being made to restore educational opportunities now being denied to more than two million of our children of school age. With the threatening specters of ignorance and social delinquency stalking in the wake of closed schools, parents all over the United States, including those who have never before been actively interested in the administration of our schools, are up in arms to defend the educational rights of their children. The numerical strength of the parent-teacher organizations is increasing very rapidly in most states, thereby extending their influence.

**T**HE ARTICLE "Motion Pictures and Youth," by Clinton R. Woodruff, recently published in THE LIVING CHURCH (February 17th), brings to mind a bill introduced to the House of Representatives a few months ago and in the passage of which

**Moving Pictures**  
every mother should be tremendously concerned. It provides for inspecting, classifying, and cataloging motion pictures, both silent and talking, before they enter interstate or foreign commerce, and for the creation of a Federal Motion Picture Commission. It is hoped that, after being referred to the Commission on Interstate and Foreign Commerce, this bill will not be lost in the mass of business before the House. It is a matter of vital importance to every Church woman that no pictures shall be produced which will tend to lower the moral standards of those who see them.

**I**N A GRACIOUS MESSAGE to the women of her diocese, Mrs. Albert Cotsworth, Jr., the newly elected president of the Auxiliary in the diocese of Chicago, says: "It is many times the lot of women to seem absorbed in necessary parish

**A Means Not an End**  
projects, but never does the Auxiliary woman consider that as the end of her service. Always it is a means which makes possible the diocesan work and the welfare of the larger field of which the diocese is a component part. A member of the National Council has spoken of the Woman's Auxiliary as a 'Crusade to enlist the womanhood of the Church in the work of the Church, as a means whereby gifts of time, effort, and money may be used fully and effectually in furthering the Church's mission.' That is my understanding of the work to which I have pledged myself."



# A Clergy Unemployment Fund

By the Rev. O. J. P. Wetklo, Ph.D.

Rector of Trinity Church, Arkansas City, Kansas

THE following plan which I have formulated is offered for the solution of the problem of unemployment or partial unemployment among the members of the clergy. It is a modified form of income tax which would be assumed voluntarily, or by the act of the General Convention, by the members of the clergy for the relief of their less fortunate brothers and also for the further advance of the work of the Church.

It is not to be construed that the money gathered in this fund is to be used for the mere physical support of the members who are, to a greater or lesser degree, in need of assistance. It is assumed that each member of the clergy is making at least a bare living. The assistance to be offered in this way would be, then, more to help in the preservation of "appearances" and to facilitate an opportunity for improvement of status, either by offering an opportunity for a complete change of field, if the present field is hopeless, or the improvement of the present field if this possibility be present.

The establishment of a fund would be based on the amount of salary received by the regularly employed members of the clergy after deductions or exemptions had been made in allowance for the size of the individual's family. A tentative scale of salaries and exemptions has been established merely for the sake of illustrative purposes.

The amount of salary to which the assessment would apply in each individual case would be arrived at as follows:

First, the single man would be allowed an exemption in the sum of \$500, married man without children would be allowed an exemption of \$800, and for each dependent child an exemption of \$150. The exemption for the dependent child would be in force and effect until the child reaches majority, or as long as the dependent is incapable of self support.

The balance of salary remaining after the application of the exemptions here set forth would be subject to assessment according to the following scale: one per cent for the first \$300, and an increase of one-half of one per cent for each succeeding \$300, but with a maximum of 15 per cent.

For example: a pastor receiving \$2,000 a year and having four children would be entitled to exemptions to the amount of \$1,400 (\$800 for himself and his wife, and \$150 for each child), leaving \$600 as the amount from which he would contribute. Assessing at the proposed rate, he would then contribute \$7.50 (one per cent on \$300 and one and one-half per cent on \$300). A single man receiving the same amount would be exempt only \$500 and so would pay \$30 (one per cent on \$300, one and one-half per cent on \$300, two per cent on \$300, two and one-half per cent on \$300, three per cent on \$300). A married man with no children would be exempt \$800 and so would pay \$21 (one per cent on \$300, one and one-half per cent on \$300, two per cent on \$300, and two and one-half per cent on \$300).

Now, after having explained the accumulation of such a fund, we shall proceed with the disbursement of it. The establishment of this fund has been based on salary, the distribution of this fund will be based on the income regardless from what resources. Any minister who is not receiving an income which shall equal the minimum amounts will be eligible to receive from this fund an amount which shall remedy the deficit. Therefore, a single man receiving only \$400 would be \$100 short of the exemption for single men, *i.e.*, \$500, and would be paid the \$100 from the fund. A married man with no children and with a total income of \$600 would receive \$200. A married minister with four chil-

*DR. WETKLO here presents a plan whereby a fund would be provided, through a "voluntary tax" on the clergy, for the relief of poorly paid or unemployed clergymen, and to advance the work of the Church.*

dren and an income of \$1,000 would receive \$400 from the fund.

This money would be paid to these men who have been below the minimum amount for at least 3 months, not so much with the idea that it would be for living expenses, but to enable them to

keep well dressed in a manner commensurate with their standing in the community and befitting the representatives of the Church. If the field in which they are working is hopeless, part of the money would be expended in search of a better location. If the field is not entirely hopeless it would enable him to travel and work in it in a worthy attempt to improve it to the extent that it would support him as it should. If a minister comes to the conclusion that he is not fitted for the work of the ministry this assistance gives him the opportunity to search for other employment. It is suggested that this assistance be limited in all cases to a term of only two years and that all decisions with reference to eligibility and amounts of awards be left in the hands of a board created for this purpose and that the decisions of the board shall be final in all cases and that there shall be no appeal from the decisions of this board. Members of the board shall receive no salary; the expenses of the administration shall not exceed two per cent of the total amount collected during one year.

In regard to the feasibility of such a plan we may use the following figures for our hypothesis. Assume that there are 5,000 clergymen employed with an average annual salary of \$2,000, and that each has a wife and two children. This average man would be entitled to an exemption of \$1,100, leaving \$900 from which to make his contribution. At the proposed rates each man would then contribute \$13.50 per year. This would realize a total of \$67,500 a year. I have purposely set the salary figures low and the size of the family perhaps a bit high, with the idea in view of showing how easily such a large amount might be raised. Now, if we assume that there are two hundred members of the clergy whose salaries do not meet the minimum requirements, we could have an average disbursement of \$337.50 per man or family, or an average of slightly over \$28 per month—not a great sum of course, but one which might mean the difference between hope and despair, or between an aspiring hope or an attitude of desperate futility.

SUCH a fund should by no means be considered as a matter of charity—it is an effort to avoid any necessity for charity such as is expressed in some communities by "pound parties" or church dinners or drives, to try to pay a minister when the congregation's financial condition is such that the deed is almost impossible. It is, rather, an insurance against unemployment or against low salaries. In addition to improving the morale of the ministers it may be able to strengthen and extend the Church and its usefulness. The individual minister would not need to feel ashamed at receiving this type of assistance, provided he felt that he had earnestly labored and striven to do his best work for his parish, first spiritually, and then financially. If, later, he succeeded in building his parish or in being transferred to a better one, he would be expected to repay this as it had been paid into the fund for him—in the contribution of this voluntary tax.

Clergymen are supposed to be leaders, therefore let us solve our own problems first. If we are not able to solve our own social problems Fascism or Communism will do it for us. But if we are not leaders we are at least brethren in the Church, and according to our own teachings and pronouncements we should try to help

one another and to bear each other's burdens. We can do this fairly and easily, I believe, with a system along the lines I have here outlined, by placing more of the burden on those more able to bear it with the idea that it is an obligation, not an act of charity. Each contributor might feel that he was, in part, insuring himself against a time when he might need such assistance, and more important, that he was making a contribution to the Church and to the furthering of its influence.

These outlines are in no way perfect. This fund might be exploited by bishops and congregations who seek cheap workers. Therefore any suggestions and constructive criticism are welcome. Details concerning the administration, the collection and distribution as well as its adjustment to times of prosperity or inflation, must be worked out by the board in a later time.

Some dioceses have already taken steps in solving this problem, but this plan calls for general action.

In order that it might clear the situation, every clergy of this Church in favor of supporting or cooperating with such a plan, as well as every clergy in need of such financial help, should get in touch with the writer of this article.

## The Eternal Partnership

By the Rt. Rev. Robert Nelson Spencer, D.D.

Bishop of West Missouri

OUR PRESIDENT is trying to legislate a program of partnership, one of the great principles of the Sermon on the Mount, into American business and industry. That may sound fanatical, but it is true and I make it without any consideration of partisan politics, for I am not a member of the Democratic party. What a daring thing it is! No nation has ever dreamed so much. It is not perfect yet. It will need infinite pains and revision and much patience. But it is working and it will work. We have the chance to make the Blue Eagle look down upon the heights that the Roman Eagle could not win. If you love our country, be loyal to the partnership.

We are fellow-workers with God. We are in partnership with Him. When we know this we are prosperous. In that Southwest, from which I come, the Indians were there first. They are not there today. Why? They say we took their land. But that is not the whole answer. They could not develop that section because they were afraid of God. They feared and hated each other. Then the Spaniards came. They are not there today. Why? They were afraid. That is the refrain in the story of Coronado. "Fear! fear! fear!" The people who made the Southwest recognized a partnership with God.

God is our Senior Partner. It is not His fault that we have had depression and business has been poor. We have made the mischief in the firm of God & Co. It will be better when we recognize the partnership and try to live up to its terms with God and each other.

## The Church and the New Age

WE ARE FACING today a new age and a new challenge. Both open enemies like anti-Christ Communism and even more dangerous and subtle foes working here at home are seeking to blight faith in Jesus Christ, and expel from men's hearts the sense of God's authority. Over wide areas Democracy has broken down because of hypocrisy and corruption, and in many countries the Church has been weakened and discredited, partly because the natural man is a rebel against God, but too largely because of the sins of those who made up the Church.

Let us then today with mingled thankfulness and penitence pray: "O Lord, let Thy continual pity cleanse and defend Thy Church." "Fill it with all truth in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it." For the Church of the living God is the hope of this sin-estranged world. Over against the divisions of race and continent she raises her witness to universal brotherhood. Over against the hatreds and pessimisms of men the Church lifts up a perpetual Eucharist of love and praise.

—Rev. Dr. A. B. Kinsolving.

## Seabury House

By Ellen S. Ogden

ONE OF THE FRUITS of the Oxford Movement in the English Church is the revival of the retreats for the clergy and laity which as a custom had long been dormant. Only the various monastic houses had made it at all possible for individuals to seek seclusion from the world. In the Roman Church, both on the Continent and in England, the movement begun by Ignatius Loyola, inculcating an annual retreat for all members of Religious Orders, had been revived and was making great advance. In France, in Belgium, and Holland, in Spain and in England houses of retreat had been established and were in full use by both clergy and laity. These retreats were reaching every class and walk of society from the slums and country side to the nobility and admission to them was sought as a great prize.

It is no wonder that the English Church in her desire to further a great spiritual revival in the lives of her children turned likewise to compliance with our Lord's invitation, "Come ye apart into a desert place and rest awhile," or that the results in England have already justified the call. In that country alone there are now fifty-two retreat houses, with the Association for the Promotion of Retreats leading in the general direction of the work.

Here in America the movement has been slower in beginning, slower in making itself felt, slower in developing a group of ardent and enthusiastic retreatants, slower in establishing houses of retreat for retreat purposes alone. The Religious Orders and one or two other organizations have most hospitably opened their doors to both men and women and made it possible for them to keep up the custom in their lives, but the establishment of retreat houses *per se* for the many who will go gladly to them but who will never enter a Religious House has hardly even begun.

The purpose of this paper however is not to give a history of the Retreat Movement, but to call attention to a retreat house established in 1930 at Mendon, Mass., in memory of Miss Catharine Regina Seabury, great-granddaughter of the first American Bishop. The family name is perpetuated in that of the house. The house and chapel had long been used by Miss Seabury for religious and educational purposes as well as being her own home. After her death in March, 1929, friends took up the work she had laid down, incorporated, and in June, 1930, opened Seabury House.

Since then in spite of many vicissitudes, financial and otherwise, but chiefly financial during these days of depression when nothing but a sure faith has kept the ball rolling, the house has continued to gather its groups of the faithful under the leadership of devout conductors and to stand for the principle of periodic withdrawal into silence and the presence of God as a means of furthering the individual spiritual life. Retreats are now being held regularly for priests, for men, for women, for boys, for girls, for acolytes, for religious workers, for students and for student groups, for parishes and for parochial organizations. An attempt is also being made to grade retreats, *i.e.*, to have some for beginners and some for those more advanced, because those more accustomed to the ways of retreat can the better adapt themselves to a longer period and to deeper meditation or instruction.

A fair beginning has been made during these past three years, a beginning which demonstrates what can be done by this and other houses dedicated to this work in various parts of the country if the Church will give them recognition by means of cooperation and support, and still more if the parish priests will constantly teach their people the value of an annual retreat. Moreover, besides this personal value, there is another equally potent. Such retreats are valuable as a bond of practical unity. Differences of thought, schools of Churchmanship, social distinctions, and individual opinions are buried in a common love of our Lord and a desire to know Him better.

# Pastoral Calls With a Purpose

By the Rev. Frank Dean Gifford

Rector of St. Thomas' Church, Mamaroneck, N. Y.

PASTORAL CALLS must be made. Nothing can possibly take the place of them in the ordinary parish. One may have the gift of speech so that he shines as a Chrysostom in the pulpit and enchants multitudes by the spell of his words, but without intensive personal contacts the power of his message will be largely lost. Only by knowing people intimately in the office and the home, only by realizing their difficulties and temptations can the preacher bring the power of the Gospel to uplift and change life.

Of course changing conditions have made real pastoral calling difficult in our great cities. Many of our clergy have grown impatient at what they call aimless ringing of door bells. It seems to get nowhere and to degrade one into a sort of cheap salesman. It seems more dignified to keep office hours and wait for people to come to us. Hence many of our clergy today have frankly abandoned regular parish calling and only visit their people when there is sickness, sorrow, or some special need.

Bishop Sherrill of Massachusetts made a special appeal to the clergy of the diocese of New York at their Lake Mahopac Conference last October to do more real pastoral visiting and he was strongly supported by the Bishop of New York. Both of these distinguished leaders in the Church have encouraged the writer to present the plan for definite parish calling which he has followed for some time. It has been his experience in parishes that are rural, suburban, and metropolitan that has convinced him of the great value and real need of definite and regular pastoral calling. He has talked confirmation to farmers in the field, climbed innumerable stairs, and pushed many elevator buttons in apartment houses. During the past 10 years he has made 15,894 calls in a large suburban parish. Most of his success in stirring up old members and finding new people for the Church has undoubtedly been due to this habit of going out regularly among the people.

How can pastoral calls be made real and definite, with some aim and practical results? No priest worthy the name wants to ring door bells and spend precious moments entertaining someone with the usual remarks about the unusual weather. But how can this be avoided? By thinking of one's people much as the old family doctor would think of his patients. Last September the writer took all the cards of the families living in a certain district and sat down to diagnose each family and to consider what spiritual and social need there was in each case. Was the family new to the parish and in need of contacts with various activities? Were they faithful ones who just needed a word of encouragement and appreciation? Was there an unbaptized child or unconfirmed adult? Had the communicants been lax in receiving the Blessed Sacrament? Were they regular subscribers to Church support or not?

After careful and prayerful examination letters were written to families and individuals (as seemed best), expressing appreciation for what good the rector saw in their Christian life, such as faithful attendance, generous giving, children earning medals in Church school, parish work done, and so forth. Diligent search was made for something that could be appreciated. Secondly, the rector pointed out tactfully wherein he felt there was a lack, saying, for example, that it troubled him to see the communicant so seldom at the altar, that So-and-so was yet unbaptized or unconfirmed, or that these names were not on the list of parish givers or workers. The letter was concluded with

*A MOST SYSTEMATIC and helpful method of parish calling is here outlined by Fr. Gifford. ¶ He stresses the necessity for emphasis on the pastoral ideal, rather than waste of time in purposelessly ringing door bells and entertaining someone with "the usual remarks about the unusual weather."*

an expression of real friendliness and the intention of calling soon upon the family. With the help of several unemployed volunteer stenographers the problem of letter writing has been met, since the burden is too great for an efficient but overworked parish secretary.

Shortly after each group of letters went out the rector took

his cards with notes on each and visited every family. Telephones and evenings were used in cases where people are hard to locate. But the results were immediate and most gratifying. Faithful ones were delighted to know that their loyalty and service were appreciated. Inactive persons were touched by such a personal message and as soon as the writer appeared opened the subject at once and in most cases made it easy for the call to be spiritually productive. Every visit had a definite aim and the way was prepared by the consideration of the letter.

THE FOLLOW-UP of such purposeful calling is most important. In a loose-leaf book entries are made of the notes from the rector's calls. If a desire was expressed to share in some parish work, it was so entered on the page of that organization and word sent to one of the officers. The parish secretary consults with the vestryman who is chairman of the campaign committee and assigns names for follow-up work. Many are willing to make calls when they know the exact situation and realize that the rector has already gone before to prepare the way. The rector has growing lists that represent real possibilities for future personal work.

Of course such systematic and purposeful work requires real effort but is tremendously worth while. Congregations grow steadily. New faces appear on Sunday morning. Men are serving on the vestry today because the rector took the time to visit them some evening. So-called "hopeless cases" have been touched and changed. One call made after 10 P.M. finally located a man and the interview was held in the basement while the dog was being washed. To the amazement of his wife the man responded heartily to the rector's invitation, has been confirmed and is today a real asset to the parish.

When Dr. Slattery was rector of Grace Church, New York, he and his curates joined in keeping a record of services, sermons, baptisms, calls, and so forth, and reporting the totals each month. This habit the writer has never lost and has found it helpful in keeping himself up to the mark. His monthly report given to the vestry and noted in the parish weekly paper has interested and amazed many persons who thought of the clergy as working chiefly on Sunday.

## A Morning Prayer

GOD, give me strength to live another day. Let me not turn coward before its difficulties, or prove recreant to its duties. Let me not lose faith in my fellow men; keep me sweet and sound of heart in spite of ingratitude, treachery, and meanness; preserve me from minding little stings or giving them; help me to keep my heart clean and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity; open wide the eyes of my soul that I may see good in all things. Grant me this day some new vision of Thy Truth, inspire me with the spirit of joy and gladness and make me a cup of strength to suffering souls, in the name of the Strong Deliverer, our only Lord and Saviour, Jesus Christ. Amen.

—Bishop Phillips Brooks.

## Books of the Day

Rev. William H. Dunphy  
Editor



NOW I SEE. By Arnold Lunn. New York, Sheed and Ward. 1934. Pp. 275. \$2.50.

MR. LUNN, in his own inimitable style, has given us an account of his conversion to Christianity in its Roman Catholic form and the reasons for it. In these days, when from all quarters the appeal is made to some vague "religious experience," or "intuition," or an "inner light," it is refreshing to encounter a writer who frankly and unashamedly takes his stand on reason. Yet an uncompromising rationality is mingled with invincible good humor and the scintillating wit to which we are accustomed in Mr. Lunn's writings. There is not a dull page in the book.

There are times when the argument requires further analysis beyond that which the writer gives it. For instance, in the chapter *Utrum Deus Sit*, one can imagine the objector replying that though every particular thing must have a cause or ground, yet the ultimate cause or ground is not a transcendent God but the system as an organic whole. Doubtless this objection can be met, but the point is it *should* be. And the argument for papal infallibility will strike most readers who have even a modicum of historical knowledge as singularly feeble. On the other hand, the attack on the arbitrary "scissors and paste" methods of the radical New Testament critics, the discussion of the evidence for the Resurrection, and the chapter on Catholic Culture, are most suggestive and helpful. Mr. Lunn has given us a delightful work—one that is symptomatic of a resurgent Catholicism which has to be reckoned with.

W. H. D.

THE FLAME OF PRAYER: A Study of the Life of Prayer in the Church of England. By Edward D. Sedding, S.S.J.E. Morehouse. 1934. \$1.40.

IT IS TOO COMMONLY taken for granted, as it is by Fr. Bede Frost in *The Art of Mental Prayer*, that "for three centuries we (Anglicans) have been entirely cut off from the main stream of Christian tradition, development, and life," especially in regard to the devotional life, and that "during this time we have lived in a heretical atmosphere." Fr. Sedding boldly reasserts the Catholic heritage of Anglicans in the life of prayer, and gives abundant examples of the survival of that heritage through the centuries when we think of it as all but extinguished. The subjects of *Our Daily Life of Prayer*, *Hours of Prayer*, *The Work of Intercession*, and *Practise of Mental Prayer*, are treated in an illuminating manner, and are supplemented by extracts from the Bible and from representative Anglican writers who bridge the gap between the Reformation and the Catholic Revival in the English Church.

THE GATES OF HELL. By Erik R. v. Kuhnelt-Leddihn. Translated by I. J. Collins. New York, Sheed and Ward. 1934. Pp. 448. \$2.50.

HERE WE HAVE an amazing novel—the adventures of a Roman Catholic spy in Soviet Russia, against the background of the titanic spiritual conflict between the Church, on the one hand, and Communism, Capitalism, sectarianism, and the thousand and one "isms" of a decadent civilization. The action, stirring as that is, is always subordinate to the warfare of rival ideas and ideals. It is at once the strength and weakness of the story that the brilliant Hungarian author sees almost everything in shades of dazzling white or midnight black—there are no grays, or yellows, no delicate tints and subtle *nuances*. His treatment of those outside the Roman Church is often grotesquely unfair. Yet this very onesidedness, this confessed propagandism, this unmitigated and untroubled enthusiasm, constitutes a powerful fascination for the reader who will not let himself be daunted by an occasional thwack in the face. The writer possesses in

marked degree the gift of epigrammatic characterization, as when the U. S. S. R. is described as "a country where a few Christian principles are thrashed into the people with terrorism and bloodshed and dirt and meanness," and as an "obligatory monastery with furiously locked-up monks, and a prior obsessed with collectivist mania." Or again "we are living at the present day in a period of flux when Catholicism . . . is being hammered into shape, from being an old women's union for controlling the length of bathing costumes, to become a living embodiment of the essence, the *summa* and the meaning of this world. We see that, since 1517, we have been sitting in a 'preserving tin,' and silently watching a schizophrenic, monomaniac, paranoiac humanity, setting up their home in Europe." Further, "everything began with a great enthusiastic élan, and ended in the mire. The Puritans entrenched themselves in the Old Testament, and in pharisaic hypocrisies. And, where once it was forbidden to hang our feminine underwear, there prevails today a jolly *demi-vierge* promiscuity." The writer, though betraying at times a youthful immaturity (he is only 24), reveals a dazzling fertility of thought and imagination, combined with terrific force and energy. With all its faults, this is a book which simply must not be missed.

W. H. D.

HOW CAN I FIND GOD. By Leslie D. Weatherhead. Pp. 156. Revell. 1934. \$1.50.

THE WRITER, with his usual clarity and vigor, compels the reader to face the question whether he really wants to find God; he points out the various dug-outs in which men hide from God (in the refusal to repent, in intellectual quest, in service to men, in familiarity with religion, and the like); shows how God may be found, (in faith and self-surrender, in service to men, in Church worship, in nature, etc.), and concludes with certain tests by which we may know whether we have found Him. Although there are occasional inaccuracies (as when we are told that "in the Anglican Church he cannot attend [!] such a service [Holy Communion] until he has been confirmed"), and although the theology, especially in regard to the sacraments, leaves much to be desired, it is a distinctly worthwhile book.

THE CATHOLIC REVIVAL AND THE KINGDOM OF GOD. Addresses of the Sixth Catholic Congress at the Centenary of the Oxford Movement. Morehouse. 1934. Paper bound. Pp. 152. 75 cts.

THE CATHOLIC CONGRESS BOOKS always seem worth the money. The present collection is especially noteworthy because of the occasion, the Centenary, and the theme, the social implications of the Catholic faith. Particularly to be commended, as being most representative of the general tenor of the Congress, are the following papers: Gavin on the Development of the Revival, Cram on Corporate Worship, Huntington on the Worth of the Individual, and Hamlin on the Responsibility of the Community—this being very much of a "keynote address."

The essay of Spens on Authority in the Kingdom, although scholarly, is an attempt to solve one of the central problems of religion in the easiest way, *i.e.*, by reducing authority to religious experience and consciousness. That is simple enough but hardly satisfactory to the Catholic minded.

A. D. K.

GREAT QUESTIONS OF THE LAST WEEK, by B. H. Bruner (Cokesbury. 1934. \$1.00) treats of the problems raised by our Lord during the final week of His ministry: Who is Jesus? By What Authority? God or Caesar? When Cometh the End? Which Commandment is Greatest? What is Truth? and What Place Jesus? The sermons contain much that is instructive and stimulating, in a popular style, but also a great deal that is rather stale and commonplace. On the whole they are to be recommended.

AFTER HE HAD RISEN, by Hugh Thomson Kerr (Revell, 1934, \$1.00), is a dynamic present presentation of Easter, not as a day but as a quality of life, and stresses the fact that the living Christ is "let loose in the world," with tremendous consequences. One regrets the occasional theological lapses, *e.g.*, the statement (p. 93) that "the Holy Spirit is the living Christ." In general, a sense of divine urgency, of assurance, and of triumphant power pervades these studies.

# NEWS OF THE CHURCH

## Primate of England Heard by Americans

Archbishop of Canterbury Gives Good Friday Address by Radio; Introduced by Bishop Manning

NEW YORK—The voice of the Most Rev. Cosmo Gordon Lang, Archbishop of Canterbury, was heard for the first time by radio listeners in the United States March 30th as he delivered a Good Friday message from Canterbury Cathedral, England, which was rebroadcast here over the facilities of a nationwide WABC hook-up.

The Primate of the Church of England extended his blessing to American listeners, declaring his thoughts were focused upon his far-off audience "united only by the bonds of a common language and the ties of human sympathy which bind all men together."

While this was the Archbishop's first radio address to an American audience, his voice has been heard here on numerous occasions, for he visited this country in 1918 as the Archbishop of York and preached at the Cathedral of St. John the Divine and elsewhere. On November 12, 1928, he was elevated to his present office of Archbishop of Canterbury.

The Primate was introduced by Bishop Manning of New York, who delivered a brief address. The broadcast was arranged under the auspices of the New York City Mission Society.

Another Good Friday message from London heard here was that of the Very Rev. William Ralph Inge, dean of St. Paul's Cathedral, London, who spoke over WJZ's network.

### San Francisco Parish Adds Worker

SAN FRANCISCO—A trained social worker, Mrs. Richard Thompson, has been added to the staff of St. Luke's parish, San Francisco. The Rev. W. W. Jennings is rector.

## Egyptian is Enthusiastic As Bishop and Triplets

### Arrive Simultaneously

CAIRO—Bishop Gwynne of Egypt and the Sudan was amused on a recent visitation he was making by airplane to some out-of-the-way places when he went to call on one of the Christian merchants in the town of El Obeid where airplane visits are scarce. The master of the house, greeting him with marked enthusiasm, said that just as the Bishop's plane was descending from the heavenly places, the merchant's wife had given birth to triplets. Nobody in El Obeid had ever had triplets before. The Bishop was asked to bless the house and pray for the mother and babies.

## Bishop Barnwell Heads NRA Court of Review

BOISE, IDAHO—Bishop Barnwell of Idaho has been appointed by President Roosevelt chairman of the Idaho Board of Review for the N. R. A. The manner of his selection is interesting in that he was chosen by the other two members of the board, one representing labor and the other representing industry. This board will review all matters which cannot be settled by the field representative of the N. R. A.

## Bordentown, N.J., Church To Observe 100th Year

### Building Renovated, New Organ and Stations of Cross Installed

BORDENTOWN, N. J.—Christ Church, Bordentown, will celebrate its 100th anniversary as a parish April 18th to 22d. As a part of the preparation for the anniversary the men and boys of the parish have painted the interior of the church. Many of the people cannot give money at this time but they are willing to give their services to beautify the church. A new Möller organ has been installed. To pay for this and other improvements 90 people are giving a penny a meal for four years. Others have given lump sums.

The Stations of the Cross have been given by the choir boys as their thank-offering for the first 100 years of the life of the Episcopal Church in this community. They were assisted by a friend of the choir. Another gift is a lovely Della Robbia, the Madonna and the Christ Child, which has been placed near the font. The Rev. Frank C. Leeming is rector.

Former rectors taking part in the celebrations are the Rev. Charles Townsend, Jr., rector of St. Stephen's Church, Providence; the Rev. Samuel Jobe, of the Church of the Good Shepherd, Fairhaven, Mass.; the Rev. Morgan Ashley, of Trinity Church, Rutland, Vt.; and the Rev. Dr. E. L. Sanford, of Trinity Cathedral, Trenton, N. J. Other priests participating are the Rev. Dr. Walter C. Lowrie, former rector of the American Church in Rome; and the Rev. Gibson W. Harris, rector of Trinity Church, Ossining, N. Y. Coadjutor Bishop Knight will visit the parish for confirmations during the celebration.

## Omaha Church Building, Damaged by Fire, Rebuilt

OMAHA, NEBR.—All Saints' Church building, damaged by fire last December, has been rebuilt and the congregation is once more worshipping in the building.

## Long Beach Church Cornerstone Laid

Representatives of Churches and Civic Leaders Participate; Old Building Razed by Quake

LONG BEACH, CALIF.—In the presence of representatives of many Churches, and civic leaders, Suffragan Bishop Gooden of Los Angeles and the Rev. Perry G. M. Austin, rector, March 18th, laid the cornerstone of a new church building to take the place of St. Luke's Church building demolished by earthquake about a year ago.

More than 1,000 persons filled the skeleton structure for the service and hundreds stood outside.

Among neighboring pastors present were the Rev. James P. Lynch, of St. Matthew's Roman Catholic Church, and Dr. Henry Kendall Booth, of the First Congregational Church.

The church building will be ready for occupancy within a few weeks.

### RESULT OF RECTOR'S EFFORTS

With the sound of Sunday traffic offering something of a handicap, with a blue sky and fleecy white clouds for a roof, distinguished representatives of Church, State, city, and naval life offered inspiring words to the solemn occasion—an occasion made possible largely through the efforts of one man, the Rev. Mr. Austin, for 11 years rector of St. Luke's parish.

For it was the Rev. Mr. Austin, who, soon after the earthquake which wrecked the old St. Luke's, made a trip throughout the East, visiting Pittsburgh, Philadelphia, New York, Boston, and Washington, and succeeded in raising \$25,000 for reconstruction of quake-damaged Episcopal churches. Of this sum \$22,000 will be applied on the total estimated cost of \$40,000 of the church.

### KNIGHTS LEAD PROCESSION

First in the impressive service came the procession, led by Long Beach Commandery No. 40, Knights Templar; in full uniform, with the Commandery band. After these took their assigned places the architects and the contractors were next to follow. Then came the distinguished guests, the members of the junior vestry of St. Luke's Church, the members of the vestry, the crucifer and standard bearer, the three choirs, the visiting clergy, the rector, and the Bishop.

Speakers included Lieutenant Governor Frank F. Merriam, Admiral David Foote Sellers, Commander of the United States Fleet; Dr. Booth, Carl C. Williams, of the Knights Templar, the rector, and Bishop Gooden. Mayor Merritt E. Padlock of Long Beach also was present.

The new church building, of twelfth century gothic type, will be constructed of wood and stucco.

## Bishop Sherrill Warns of Danger

**Tells Conference Energy Spent on  
Analysis May Result in Loss of  
Enthusiasm**

**B**OSTON—Bishop Sherrill of Massachusetts preached at the opening of the diocesan conference on *The Living Christ and the Future of Our Civilization* March 22d.

Bishop Sherrill spoke of the present period of analysis, which is a gain from one point of view but which, from another, induces what has been described as paralysis from analysis. There is the danger of so busily finding out what is wrong that the great enthusiasm for a cause is lost. He continued:

"There are many who feel that in our missionary enterprise, in this particular period, we are not afire as we should be for the Gospel of Christ. A number of rectors have said to me, 'I wonder what is the matter now; the members of my vestry and others in our parish are questioning as never before the value of the missionary enterprise.'

"I believe that may be true. I believe that our difficult financial situation may come at this point not simply from economic factors, but it may come also from a partial lessening of an enthusiasm for the mission of the Church. Let me emphasize this point; it is familiar to us all, and I believe it is a fact from which we cannot escape. The whole validity of Christianity rests upon its value and its mission to the whole world."

The Cathedral Church of St. Paul was filled for the 5:10 P.M. service and the supper accommodation was filled to capacity by 300, with many obliged to obtain their evening meal elsewhere, and the cathedral again was filled for the evening session.

Dr. John W. Wood, of the National Council, calling attention to the salient features in the relationship between missions and world conditions of the day, spoke of what has occurred during the past generation—the rebirth of the Orient which formerly was often ignored, often ridiculed, generally underestimated, but which is now, in many respects, the center of world life and of world movements.

### 200 Clergy and Other Leaders

#### Attend Chicago Normal School

CHICAGO—The final session of the diocesan Normal School, sponsored by the department of religious education, was held the evening of March 19th at diocesan headquarters. More than 200 clergy, superintendents, and teachers were enrolled and 98 credits were awarded under the National Accredited Leaders' Association. Representatives were enrolled from 43 parishes.

### Kentucky Helping Raise Needed Funds

LOUISVILLE, KY.—Plans culminating on Whitsunday are under way in the diocese of Kentucky to help raise the \$1,000,000 needed to complete the 1933 and 1934 budget for the Church's missionary work.

### Date of Chicago Bishop's Radio Broadcast Changed

CHICAGO—The date of the radio broadcast by Bishop Stewart of Chicago over Station WMAQ has been changed from April 7th to April 8th. The time will be 10:30 to 11 P.M. Bishop Stewart will broadcast a message pertaining to the work of the Church generally, and also dealing with some of the problems of the diocese of Chicago.

### New York Clergy Support American Legion Lobby Charges

NEW YORK—Fifty-one leaders of the Christian and Jewish faiths have signed a statement supporting the "courageous stand" taken by the Rev. W. Russell Bowie, rector of Grace Church who, in a sermon March 19th assailed the American Legion lobby at Washington as a "sinister and deadly cancer upon the body of American life."

The statement asserted that the over-riding of the veto of "a president standing for the interests of the whole nation" had given "fresh evidence of the need for such a warning as Dr. Bowie gave."

Those who signed the statement included the Rev. Henry Sloane Coffin, president of Union Theological Seminary; the Rev. Harry Emerson Fosdick; Bishop Francis J. McConnell of the Methodist Episcopal Church; the Rev. Samuel H. Goldenson, rabbi of Congregation Emanu-El, and the Rt. Rev. Ernest M. Stires, Bishop of Long Island.

### Washington Cathedral Great Choir Filled Easter; Bishop Preaches

WASHINGTON, D. C.—Easter was extensively and elaborately observed in all the city churches and throughout the diocese of Washington. Bishop Freeman of Washington preached in the Great Choir of Washington Cathedral to a congregation which filled the building to overflowing. Bishop Freeman also conducted a Three Hour service on Good Friday and Canon G. Freeland Peter gave a series of addresses during Holy Week at the Cathedral. A special musical program was given at the Church of the Epiphany, the Rev. ZeB. T. Phillips, D.D., rector, under the direction of Dr. Adolf Torovsky, director of music.

### President is Made Member Of Knights of Saints John

WASHINGTON, D. C.—President Roosevelt has accepted membership in the Church fraternity of the Knights of Saints John. The King Degree and membership in the National Advisory Council were conferred on the President by the Grand Council of this fraternity for young men of the Church.

## Brooklyn Hospital Aids Many Patients

**St. John's Hospital Receives \$6,000  
From Churchmen After Plea for  
Financial Help**

**B**ROOKLYN—St. John's Hospital, of the Church Charity Foundation, has been called upon for an exceptional amount of free work since the depression began to be seriously felt. The hospital's wards have overflowed into semi-private and even into private rooms.

Whereas many other hospitals, finding no paying patronage for private rooms, have closed up private pavilions, St. John's has kept all its facilities working, and accepted free patients for whatever beds were vacant. In this way, while unquestionably doing an important public service, the hospital has run into a serious deficit.

Recently, in an effort to continue its generous policy yet not run further into debt, the people of the diocese were asked to become "Sustainers of St. John's Hospital" by a gift of \$10 for 1934 and the promise of an equal gift for 1935. Grati-fying response has been received. In two months \$6,000 has been received in cash and turned into the treasury of the hospital.

### Diocese of New Jersey Makes Plans for Clergy Summer School

TRENTON, N. J.—Plans for the Clergy Summer School of the diocese of New Jersey have been completed and the dates set for June 18th to 23d. The place will be Island Heights, within a short distance of the coast. The following will compose the faculty: the Rev. Frederick W. Fitts, Roxbury, Mass., who will lecture on Problems in Public Worship; the Rev. Percy L. Urban, of Berkeley Divinity School, New Haven, Conn., who will lecture on Dogmatics; and the Rev. E. R. Hardy, Ph.D., of General Theological Seminary, New York, on Polity.

### Memorial Window to Montana Cathedral

HELENA, MONT.—Mrs. A. L. Smith of Helena has presented St. Peter's Pro-Cathedral with a memorial window in memory of her husband and daughter, Charlotte. It was designed by Charles J. Connick of Boston. This window symbolizes the spirit of pioneer Christianity in America, manifested in the character of Bishop Daniel Tuttle and reflected in the medallion subject and smaller decorative motifs.

### New Jersey Bishops Kiwanis Guests

TRENTON, N. J.—The Kiwanis Club of Trenton at its luncheon in Holy Week invited the three bishops of the diocese of New Jersey, the archdeacon, and the cathedral staff to be their guests, together with three of the Presbyterian ministers of the city. Bishop Matthews, diocesan, was the principal speaker.

## Group Investigates Riot at Meeting

Managing Editor of "The Witness"  
and Miss Mary Van Kleeck on  
Committee Named by C. L. U.

NEW YORK—The Rev. William B. Spofford, managing editor of *The Witness*, was one of the members of a commission of inquiry appointed by the Civil Liberties Union to determine the responsibility for the disorderly break-up of a recent meeting in Madison Square Garden called by the Socialist party and the New York trade unions.

This commission divided the blame about equally between the Socialist party and the Communist party. The Communists attended without being invited. The purpose of the Communists in coming was to prevent Mayor La Guardia and Matthew Woll from speaking, as scheduled and announced through the press. These two speakers did not appear. The Communist leader attempted to speak, and there was a riot. The commission maintains that he should not have been molested, though it also recognizes that he was not accorded the platform.

### MINORITY REPORT SUBMITTED

Miss Mary Van Kleeck, of the Russell Sage Foundation, a prominent Churchwoman, submitted a minority report as a member of the board of directors of the Civil Liberties Union. She disclaims any and all blame for the Communists. They had a right to attend a public meeting, without an invitation, she declares, and it is their avowed purpose to put down Fascism. In this instance, Fascism was represented by the Mayor and Mr. Woll. The Communist leader, she says, had a right to the platform when he asked for it, since no one else at that moment was speaking from it. Miss Van Kleeck puts the responsibility for the riot on the Socialists.

Norman Thomas, who submitted another minority report, insists that the Socialists were not at all to blame. The Communists began to make a disturbance the moment they entered the Garden. No one knew what their leader had in mind when he started for the platform. He actually came as a peacemaker to the platform, but his group had avowedly not thus come to the Garden. No one could know that his purpose was what he later declared it.

## Diocesan Publication

### Revived Through Efforts Of Woman's Auxiliary

NORFOLK, VA.—Through the efforts of the Woman's Auxiliary a campaign for subscriptions to the *Diocesan Record* of Southern Virginia has been so successfully conducted that the periodical has been revived and will be published four times during 1934.

## Parish Gives Easter Offering to Missions

CORNING, N. Y.—The Rev. Francis F. Lynch, rector of Christ Church, Corning, and the wardens and vestrymen of the parish have decided to use the entire Easter offering for the mission work of the Church, thereby deferring much-needed repairs and improvements to the church property. For several years this parish has given its Easter offering for missions. In 1932 it amounted to \$4,000. Last year it amounted to about \$5,000.

## President Leads in Easter Church Service On Fishing Yacht

MIAMI, FLA.—Standing before a group of officers and sailors on the *Nourmahal* last Sunday, President Roosevelt conducted Easter services prescribed by the Book of Common Prayer.

This was the first time, so far as known here, that a president has carried out the ministerial duties conferred upon him by virtue of his office as commander in chief of the navy.

In his congregation aboard Vincent Astor's yacht were the members of the fishing party, including Astor, Kermit Roosevelt, George St. George, Lytle Hull, Judge Frederic Kernochan, and Dr. Leslie Heiter, and officers and men of the *Nourmahal* and the destroyer *Ellis*, naval convoy.

Mr. Roosevelt read the services from the quarterdeck. He followed the tradition that in the absence of a chaplain, the senior officer aboard a ship at sea conducts religious services.

## Ground Broken for New Church in Washington

WASHINGTON—Ground has recently been broken at 34th street and Ranier avenue, Mt. Ranier, a suburb of Washington, for the new St. John's Church. The Rev. Walter P. Plumbley is the rector.

## Bishop to Present Collection Of Pottery to Ontario Museum

TORONTO—Bishop W. C. White, retiring this year after many years of service in Honan, China, has returned to Canada and will reside in Toronto. The Bishop has brought back with him a valuable collection of Chinese pottery which he will present to the Royal Ontario Museum.

## Dr. Shipler to Give Address Before Religious Press Council

WASHINGTON, D. C.—The Rev. Dr. Guy E. Shipler, editor of *The Churchman*, will give an address on The Religious Editor and the Problem of the Movies at the annual meeting of the Editorial Council of the Religious Press here April 12th and 13th.

## Pennsylvania Makes Anniversary Plans

150th Year to be Observed With  
Elaborate Festivities; Many  
Bishops to Participate

PHILADELPHIA—The diocese of Pennsylvania is this year commemorating its 150th anniversary. The 150th annual diocesan convention will be held May 1st. The committee in charge of the exercises to be held at the time of the convention has, with the coöperation of Bishop Taitt of Pennsylvania, practically completed its program, which will memorialize Pennsylvania's contribution to the establishment of the American Church in the critical period immediately following the termination of the Revolutionary War.

This observance, which will be primarily of a diocesan character, is to be followed by a later one in October, in which the general Church will share and in which members of the House of Bishops and House of Deputies of General Convention will participate.

### SERVICE IN OLD CHRIST CHURCH

The diocesan commemoration will have its inception in a service of commemoration the afternoon of April 30th, at 4 p.m., in Christ Church, Second street above Market. The Bishop has designated Old Christ Church as the appropriate place for this service, for it was in this church that the first convention of the diocese of Pennsylvania was held, and also the first General Convention of the Church. It was while Bishop William White was rector of this church that he led a series of meetings held in 1784 which brought the scattered churches in the states into union before the political union of these states was consummated.

The Presiding Bishop will attend this service and make an address. Other addresses will be given by prominent laymen of the diocese, namely, Roland S. Morris, chancellor of the diocese; and former Senator George Wharton Pepper. The many philanthropic and educational institutions founded or organized by Bishop White will be represented.

A pre-convention diocesan mass meeting will be held that evening at 8 o'clock in the Church of the Holy Trinity, Rittenhouse Square. Invitations to participate in the service and mass meeting have been issued by Bishop Taitt to the bishops of the nine dioceses whose early history is closely related to the diocese of Pennsylvania when its territorial boundaries were co-extensive with the entire state of Pennsylvania.

The bishops who have been invited are: Bishop Mann of Pittsburgh, Bishop Ward of Erie, Bishop Brown of Harrisburg, Bishop Sterrett of Bethlehem, Bishop Matthews of New Jersey, Bishop Stearly of Newark, Bishop Cook of Delaware, Bishop Helfenstein of Maryland, and Bishop Davenport of Easton.

## 88,600 Persons Aided By Mission Society

Help to New York Needy Extended  
Through Chaplains and Various  
Social Centers

**N**EW YORK—More than 88,600 persons were aided during 1933 by the City Mission Society, according to its annual report.

Help was extended, the report says, either through the organization's chaplains in 60 institutions or through its own chapels, social service bureaus, convalescent homes, and charitable centers. The society, which was founded in 1831 to minister to "the destitute, homeless, or forgotten of their fellow men," maintains headquarters at 38 Bleecker street.

"This year has been one of more extensive helpfulness on the part of this society to the unemployed, the sick, and the delinquent, than any year in its history," says the superintendent, the Rev. Dr. L. Ernest Sunderland.

The report shows that 75,000 patients and inmates in correctional institutions were aided by the society's 30 clergymen.

In the organization's own centers and departments, 13,600 destitute or handicapped persons received shelter, direct relief, or employment, health care or recreational privileges.

Homeless women and children finding refuge at St. Barnabas' House, the society's temporary shelter, increased from 2,247 to 2,639. Direct relief or sustaining services were given to 5,061 destitute families by the social service department. This involved 24,140 separate interviews. The society's Goodwill Industries furnished 15,039 days' work to the unemployed.

Recreational and occupational privileges were given 1,040 young people at God's Providence House and through the boys' work department in the mission's three chapels, St. Cyprian's, St. Martin's, and the Church of San Salvatore. The report says that the social service bureau at Ellis Island aided 4,475 immigrants representing 20 nationalities.

Bishop Manning of New York is president of the society and Eugene W. Stetson, 38 Bleecker street, the treasurer.

### Cape Vincent, N. Y., Rectory Burns

**CAPE VINCENT, N. Y.**—The rectory of St. John's Church, Cape Vincent, together with all household property, was destroyed by fire March 22d, in the absence of the rector, the Rev. William Barnes. Included in the loss is a large number of books valued at \$2,000.

### Bishop Ivins Preaches in New York

**NEW YORK**—Bishop Ivins of Milwaukee was the preacher at the Church of the Transfiguration March 11th, and daily at noon throughout the week. The rector of the Church of the Transfiguration is the Rev. J. H. Randolph Ray, D.D.

## Gold Piece Robbers Left Presented by Victims To Bishop of Albany

**ALBANY, N. Y.**—The rector of a country parish recently delivered to Bishop Oldham of Albany an English sovereign which two of his parishioners, a man and wife, found left behind by burglars who had entered their apartment and carried away all other money, jewelry, and valuables available. In addition to being robbed, the couple had undergone a terrifying experience and, on finding this gold piece, the sole remaining memento of many prized belongings, in their gratitude for safe deliverance sent the sovereign to Bishop Oldham as a thank offering for his discretionary fund.

## Eight of Bishops in Japan To be Away Part of Year

**TOKYO**—Eight of the 11 bishops of the Church in Japan are to be out of Japan for several months of this year. The two Japanese, Bishop Naide of Osaka and Bishop Matsui of Tokyo, and Bishop Simpson of Kobe remain. The Canadian Bishop of Nagoya or Mid-Japan, the Rt. Rev. Heber J. Hamilton, is retiring after 22 years' service. Bishop McKim of North Tokyo is in Hawaii and the three other American bishops will be attending General Convention. The three other English bishops will be in England part of the year.

## New York Church Is Willed \$260,000

St. Thomas' Parish Beneficiary in  
Miss Margaret C. Hurlbut Estate;  
Mission Society to Get \$10,000

**N**EW YORK—St. Thomas' Church benefits to the extent of \$260,000 by the will of Miss Margaret Crane Hurlbut, who died June 13, 1933. The appraisal of the estate has just been completed.

The City Mission Society will receive \$10,000 from the sale of Miss Hurlbut's jewelry and personal effects. After other large bequests are paid, the remainder of the estate goes to relatives.

The bulk of the bequest to St. Thomas' parish goes to the church endowment fund, \$25,000 for the Chapel of the Resurrection, and \$25,000 for the scholarships for boys in the choir school.

Miss Hurlbut left an estate of \$2,123,166 gross and \$1,940,162 net. Gifts to charitable and educational institutions totaled \$414,526.

### To Preach in New York Churches

**NEW YORK**—The Rev. Dr. John Henry Hopkins will preach the Third Sunday after Easter at 11 A.M. in Trinity Church, and at 4 P.M. in the Cathedral of St. John the Divine.

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## Hale Sermon Given By Canon Streeter

Subject of Address at Seabury-Western Theological Seminary is The Church and Modern Psychology

**C**HICAGO—Things material are in themselves morally neutral, declared Canon Wilbur H. Streeter, provost of Queen's College, Oxford, in the 1934 Hale Sermon at Seabury-Western Theological Seminary. Canon Streeter took for his subject The Church and Modern Psychology.

"Things material, the body, its inherited instincts, are in themselves morally neutral," said Canon Streeter. "All of them can be misused; all of them can be rightly used. To make a right use of all or any of them is not easy; but as the old Greek proverb says, 'The best is always difficult.'

"It would appear that the stress of educational effort or moral exhortation requires to be directed not so much in the direction of the negative extirpation of evil instincts, as towards the sublimation and redirection of the instincts so as to form a developed moral personality in which they are inwardly harmonized and in their outward expression become a means to noble ends.

### MISUNDERSTANDING OF TERM HARMFUL

"The primary importance of the education and right direction of instinctive reactions forces us to consider the question of the nature and necessity of self control. A great deal of harm has been done in popular literature by a misunderstanding of the true meaning of the technical term 'repression' as it is used by psychologists. Repression in the psychological sense is an entirely different thing from self-control. Self-control is deliberate and conscious activity. Repression is a name given to an inhibition, the mere existence of which is commonly unknown to the patient, and which is the result of painful emotional experience in early life that the patient has completely forgotten. Repression acts without the conscious knowledge of the patient and is therefore never the expression of free choice and considered moral effort.

"The only reason that man has been able to advance from the animal level is that he is, beyond all other animals, teachable. This teachability depends upon the fact that he can hold up the instinctive reaction to a particular stimulus long enough to reflect as to how he will react to it. Conscious self-control has nothing to do with the unconscious phenomenon known as repression which is the origin of so much crankiness of behavior or nervous breakdown."

Canon Streeter arrived in the city March 24th. In interviews, he termed the recovery program of the Roosevelt administration a great social experiment and said the English people are watching the outcome of it with a great deal of interest. He predicted as a result of the present economic situation a world monetary program, in which the United States and England will play leading parts in fashioning.

Canon Streeter was the guest of the Rev. Dr. Frederick C. Grant, dean of Seabury-Western, while in the city.

## Southern Virginia Camp And School Plans Made

**NORFOLK, VA.**—E. V. Brush, Jr., was recently reelected director for Camp Robert Hunt, the Southern Virginia diocesan camp for boys and girls. The camp will again occupy the Hygeia Inn near Lynnhaven Bay. Immediately before the opening of camp the diocesan board of religious education, using the camp facilities, will conduct a Summer Normal Training School for Church school teachers. The school will be under the direction of the Rev. Edwin R. Carter, D.D., rector of Christ Church, Petersburg.

### Hymn Society Attends Service

**NEW YORK**—The Hymn Society attended the Sunday evening service at St. James' Church March 11th. The preacher

was the Rev. Howard C. Robbins, D.D., president of the society. The Hymn Society was established 12 years ago. Its object is to raise the standard of hymnology.

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## Removal of Assyrians To Brazil Opposed

Rev. John B. Panfil, Educational Chaplain to Eastern Church, Makes Other Recommendations

NEW YORK—Hope that the Assyrians now being driven out of Iraq would not be taken to Brazil was expressed by the Rev. John B. Panfil, who recently returned from Iraq. He is educational chaplain to the Assyrian Church.

In an informal address at a conference held March 23d at the Near East Foundation, he said the Assyrians should be settled in Syria, Palestine, or Turkey.

A removal to such a place as Brazil would mean the loss of their racial characteristics and of their ancient religion. Fr. Panfil went on to explain the plight of these Assyrians. They were never at home in Iraq. The Arabs did not like them and they would not conform to Arabian practices. When Iraq became independent, the Arabs at once told the Assyrians to become good citizens or to leave. About 1,000 Assyrians immediately banded together and marched to the border. The Arabs, alarmed, went after them, and there was fighting. The village of the leader of the Assyrians was destroyed with a massacre of 700 persons, among them some women and children. The excuse given was that the village resisted.

Great Britain is now protecting and providing for the Assyrians of Iraq. Among the plans considered for them is the settlement in Brazil.

Miss Alice G. Carr, director of public health in Greece for the Near East Foundation, also spoke. She gave a vivid description of her work among the women and children.

The Presiding Bishop and Mrs. Perry were special guests at the conference. Samuel Thorne presided. Bishop Perry opened the meeting with a few words of welcome. Others present were the Rev. Robert F. Lau, counselor on Ecclesiastical Relations, National Council; Miss Grace Lindley, executive secretary of the Woman's Auxiliary; Mrs. J. Ralph Jacoby, president of the diocesan Woman's Auxiliary; and representatives of groups especially interested in the Near East.

### Quiet Day for Western New York Women

BUFFALO, N. Y.—Bishop Davis of Western New York conducted a quiet day for the women of the Woman's Auxiliary, Girls' Friendly Society, and the Church Mission of Help in Trinity Chapel here March 22d.

### Reno Church Carvings Dedicated

RENO, NEV.—Bishop Jenkins of Nevada recently dedicated the wood carvings and other ornaments added to St. Stephen's University Chapel by the Rev. F. D. Graves, student chaplain.

## Proposed Merger of Two Norfolk Churches Fails

NORFOLK, VA.—Church people in Norfolk have been deeply interested in a proposed merger between Christ Church and St. Luke's, the two largest congregations in the city. For several years the congregation of St. Luke's has worshipped in temporary quarters pending the opportune time for building in a permanent location. The plan suggested was that the vestry of St. Luke's should purchase the entire plant and equipment now owned by Christ Church and that the two congregations should be merged. The two vestries, however, failed to agree as to the conditions necessary to be met and the proposal has failed with little prospect of being again considered. The Very Rev. H. Dodson Peacock is rector of Christ Church and the Rev. Taylor Willis is rector of St. Luke's.

## Large Congregations Attend Chicago Holy Week Services

CHICAGO—Bishop Stewart of Chicago has preached to large congregations each day during Holy Week at noonday services in the Grand Opera House. The services were concluded Good Friday with a capacity congregation. Taking for his Good Friday subject the Sword of the Spirit, Bishop Stewart appealed to Christian people to substitute love for pride and envy and anger and covetousness.

After the noonday services, the Bishop took the Three Hour service at the Church of the Ascension. Seven denominational churches joined in the Three Hour Service at St. Paul's-by-the-Lake, Rogers Park, the Rev. Charles T. Hull, rector.

## Auxiliary Church Pantry Division Is Carrying on Extensive Work

CAMDEN, N. J.—The Woman's Auxiliary of the Camden district carries on an extensive work under their Church pantry division. Practically every parish in the district has an active interest in this form of service and last season about 3,000 items of preserves were accumulated at headquarters and distributed to 10 different institutions.

### Indian Missionaries Study Language

DORNAKAL, SOUTH INDIA—The Rev. George V. B. Shriver, first missionary of the American Episcopal Church to India, and Mrs. Shriver are studying the Telugu language and are gradually becoming accustomed to their new environment. They are both very well and enjoying their new work.

### Passion Play Actor Dies

LONDON—The many American visitors to the Passion Play at Oberammergau in 1930 will learn with regret of the death of Peter Rendl, one of the most lovable men in the village, who, in 1900 and 1910, represented St. John in the play, a part which suited him better, perhaps, than that of St. Peter which fell to him subsequently.

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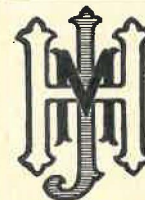
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## Elgin, Ill., Church Is Damaged by Fire

Loss Estimated at Between \$20,000 and \$25,000; Vestry Makes Plans to Rebuild Immediately

ELGIN, ILL.—Fire of unknown origin which started in the boiler room of the Church of the Redeemer, Elgin, caused damage estimated at between \$20,000 and \$25,000 the evening of March 24th. The entire structure was threatened with destruction and the Elgin fire department fought for an hour to save the major part of the church.

The fire spread from the boiler room up into the chancel and completely destroyed the pipe organ and did considerable damage to the furnishings. The fire was discovered about 10:30 P.M.

At a meeting of the vestry it was decided to proceed immediately to rebuild. Services will be held, until the rebuilding can be completed, at the Ross funeral chapel across the street from the church.

The Rev. C. Crawford Brown is rector of the parish.

### Southern Virginia Committee Members to Visit All Parishes

NORFOLK, VA.—At the last annual council of the diocese of Southern Virginia a committee was created of not less than 25 clergymen and 25 laymen for the purpose of visiting all the churches in the diocese and explaining the responsibility of churches toward the budget for diocesan administration, the Church's Program, and the Church Pension Fund. The work of the committee is mainly educational and informative. Under the chairmanship of the Rev. William A. R. Goodwin, D.D., this committee has been organized and its plans perfected and within the next few weeks a clergyman and a layman will be sent to each church in the diocese.

### Dr. McGregor to Visit Central New York

UTICA, N. Y.—The Rev. Dr. D. A. McGregor, executive secretary of the National Department of Religious Education will be in this diocese for three days in April to conduct conferences in the interest of Christian Education. April 13th and 14th he will be at Trinity Church, Watertown; April 15th he will be at Grace Church, Utica, and on that evening in Syracuse at the Church of the Saviour.

### New Jersey Advent Offering \$3,751.29

PRINCETON, N. J.—With about 10 of the participating parishes yet to be heard from, the Bishop's Advent Offering from the Sunday schools is reported as \$3,751.29.

### New Cathedral Organ Played

SAN FRANCISCO—The great new memorial organ was played for the first time at the Palm Sunday services of Grace Cathedral. The cathedral was crowded at the 11 A.M. service of Morning Prayer.

### Rector and Lutheran Minister Unite in Work In Notorious Coal Field

SCOTT'S RUN, W. VA.—Jere Mine, Scott's Run, is one of the state's most notorious coal fields. As in many mining communities, Jere Camp's most popular Sunday school was being conducted by the "Holy Rollers," until the rector of Trinity Church and the pastor of the Lutheran church, Morgantown, W. Va., combined forces and organized a Sunday school with a worship and teaching program of the standard of their two churches. Four students from West Virginia University, Morgantown, assist the rector and pastor with the work. The Rev. W. G. Gehri is rector of Trinity Church.

### Pennsylvania Junior Auxiliary Aids Unemployment Committee

PHILADELPHIA—The Junior Woman's Auxiliary of the diocese of Pennsylvania has undertaken a project of considerable importance. Its dramatic committee is presenting a mystery play in each of the convocations during April and May for the benefit of the work of the unemployment relief committee of the Woman's Auxiliary.

This emergency committee was formed for the purpose of giving women employment and paying them a fair compensation, and so alleviate the serious conditions that exist in many parishes. The principal work done is sewing. The women receive bundles of cut garments at the Church House, do the sewing in their own homes, and upon return of the finished garments are paid in cash for their work. The garments are then distributed through the diocesan missions to their needy. About 500 women, the large majority representing families in which the men have lost their jobs and can find no work, have been employed. This work in no way overlaps relief given through public funds. One hundred per cent of the money contributed is used for the wages of those thus employed.

### Memorial Gifts to Georgia Church

SAVANNAH, GA.—A red silk burse and corporal, and a white silk veil were given to St. Paul's Church, the Rev. W. W. Ware, rector, by Mrs. John Boyer, a former communicant, now a resident of New York City, as a memorial to her father, John D. Gould.

### Series of Organ Recitals

NEW YORK—On Wednesday evenings throughout April, Hugh Porter is giving a series of organ recitals at the Church of St. Mary the Virgin.

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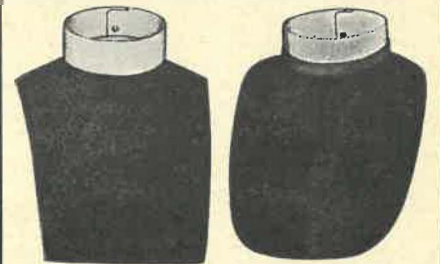


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## Rev. A. E. Baker Gives Two School Lectures

Addresses on Christian Answer to Communism Delivered at Berkeley on Kingsbury Lectureship

NEW HAVEN, CONN.—The Rev. A. E. Baker, vicar of St. Michael-le-Belfry, York, England, and visiting lecturer at the Berkeley Divinity School during the winter term, delivered two lectures on The Christian Answer to Communism at Berkeley March 22d and 23d on the Frederick J. Kingsbury Memorial Lectureship.

"Communism," he said, "is a theory of the way in which the economic life of man should be controlled and organized, but it is also a philosophy of life and society put forward as a rival and substitute for Christianity and for all other systems of thought and life. Marx and his modern disciples are materialists in the sense that they explain the higher in terms of the lower, the spiritual in terms of the material. History is the product of economic changes rather than of man's notions and plans. This is the materialist conception of history, and there is much truth in it. When Marx says that economic relations and conditions of physical life set limits to all the thought of an age to its science and theology as well as to its law and politics, he is obviously right. But there can be no doubt that religious teaching influences economic behavior more deeply than economic behavior influences religious teaching.

### "PROGRESS BY REVOLUTION"

"Communists believe that progress takes place by sudden violent breaks, by the coming into the open of implicit contradictions. Revolution is an inevitable part of human history. All history has been more or less disguised class war, and therefore the Communists believe that it is hopeless to expect to bring in their ideal without revolution. No possessing class ever admitted another class to equality except when it was forced to do so. The Communists are atheists, and are proud of it. They hope to stamp out all churches and all religion if only because those who profit by the present commercial and industrial system—capitalists and those dependent on them—support and are supported by official Christianity.

"Consistently maintained, Marx's economic determinism, like every other form of thorough-going materialism, reduces all human life to the merely animal level. Conduct which helps forward the victory of the proletariat is good, and counter-revolutionary activity is bad. Lying, thieving, fornication, must all be judged by that standard. There is no meaning to the question 'What is truth?'

"It would be futile to attempt to deal with Communism by proving that it is irrational or that it probably will not work. It is put forward as a cure for a desperate condition of things in modern society, and the only way to meet it must be to see what is wrong with the world, and to offer an alternative and better remedy. The supreme disease of the modern world is capitalism which has produced a disastrous and cruel chaos. Capitalism aims at no collective control, and has no corporate vision of public service. Its fundamental evil is that it is inhuman. It makes business—economic activity—the end and goal, and sacrifices men and women to

it. And in this respect Communism has proved to be only capitalism upside down. It treats man not as an individual but as one of a class, of a mass. He is a worker, a citizen, a producer, not a husband and father, and still less an immortal soul. The Communists aim at external uniformity, and lose the individual in the mass.

### CHRISTIAN ALTERNATIVE TO COMMUNISM

"The Christian ideal has always been that each man must be an end in himself because he is a redeemed child of God. What other rational protection can there be against murder and all sorts of other inhuman abuses? The Christian alternative to Communism will put the value of the human individual in the central place. Man has a supernatural dignity because his end is supernatural. It follows from this that private property, so far from being abolished, must be widely distributed. I am not persuaded that it should not be equally distributed. In our existing society private property is already done away with for nine-tenths of the population. To be without property is to be without liberty or security. Property must be spread over the largest possible number. There must be a much greater measure of social control, of private enterprise. Production must be for the sake of consumption and enjoyment rather than for sale. The nation exists that its members may be not cogs in an economic machine, but free, self-determining individuals."

### Washington National Center

#### Opened by New G.F.S. Committee

WASHINGTON, D. C.—The Washington National Center of the Girls' Friendly Society, 1533 New Hampshire avenue, was opened March 28th after having been closed all winter. It was opened under a new Washington National Center Committee, of which Mrs. Alfred L. Aiken of New York is chairman, and under a new director, Miss Mary H. Lewis. The Center is intended for transients as well as for permanent guests.

### Canon Bell in Public Discussion

BUFFALO, N. Y.—The Rev. Dr. Bernard Iddings Bell, canon of St. John's Cathedral, Providence, was one of a group of five who took part in a public discussion on The Future of College Education, arranged by the University of Buffalo at the Buffalo Consistory March 27th. Several hundred people were present. Dr. Bell was in Buffalo that week, preaching every day at St. Paul's Cathedral.

### Chinese Church Raising Fund

NEW YORK—At the last General Convention of the Chinese Church, three years ago, an attempt was started to secure \$20,000 as an episcopate fund in order that the missionary district of Shensi might have its own Chinese bishop. In January, 1934, the fund had \$19,717.85 in the bank and \$7,025.84 in pledges.

### History of Parish to be Written

NEW YORK—St. Bartholomew's parish, organized in 1835, will celebrate its centenary next January. As part of the commemoration, a history of the parish, to be written by the Rev. E. Clowes Chorley, D.D., historiographer of the church and of the diocese, will be issued.

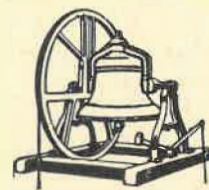
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*"May they rest in peace, and may light perpetual shine upon them."*

### HARMON C. ST. CLAIR, PRIEST

PATERSON, N. J.—The Rev. Harmon C. St. Clair, D.C.L., formerly rector of the Church of the Holy Communion, Paterson, died suddenly at St. Luke's Hospital, New York City, March 23d. His death was due to a heart attack. Dr. St. Clair was 65 years old, and lately had been residing at the Phi Gamma Delta Club, New York City.

He resigned the rectorship of the Church of the Holy Communion in 1932, after having served that parish for five years.

After graduating from the University of Michigan in 1891, he attended the Divinity School of the Pacific, graduating in 1894. He was ordained deacon in 1894 by Bishop Nichols, and priest in 1895 by Bishop Morris. He was first assistant at Trinity Church, San Francisco, then missionary in the diocese of Oregon from 1895 to 1898; assistant at Holy Cross Church, New York, 1898 to 1901; rector of Trinity Church, St. Louis, 1901 to 1908; assistant, Holy Innocents' Church, Hoboken, N. J., 1908 to 1921; rector of St. Stephen's Church, Ferguson, Mo., 1921 to 1927, leaving there to become rector of the Church of the Holy Communion, Paterson.

His degree of Doctor of Civil Law was conferred upon him by the University of Kings' College, Halifax, Nova Scotia.

Bishop Stearly of Newark conducted the funeral, which was held at the home of Harold Curzon, a vestryman of the Church of the Holy Communion, the evening of March 26th. Assisting in the service were the Ven. William O. Leslie, Jr., archdeacon of Newark, and the Rev. Gordon T. Jones, rector of St. Mary's Church, Haledon. Masonic services also were conducted. Interment was at Hillside Cemetery, St. Clair, Mich.

Two sisters and a niece, all of whom reside in Michigan, survive Dr. St. Clair.

### CLARENCE A. BAKER

PORTLAND, ME.—Dr. Clarence Atwood Baker, formerly one of the leading physicians of this city where he practised from 1882 to 1925, died March 20th of pneumonia following an emergency operation, at the age of 82 years. In 1904 he became a member of St. Paul's Church, was a vestryman, and elected a warden in 1906, continuing in office since. For many years he was a delegate to diocesan conventions.

He is survived by his widow; a brother, Charles W., of Worcester, Mass.; a sister, Miss Annie H., of Bristol, Me.; a nephew, Irving Baker, of Peak's Island, Me.; and two nieces, Miss Winnifred Baker of Worcester and Mrs. Harriet Hamilton of Somerville, Mass. The burial service was held March 23d from St. Paul's Church, conducted by the Rev. Richard M. Fenton.

### MRS. HARRIET G. P. HOLMES

BELVEDERE, CALIF.—Mrs. Harriet Georgiana Patton Holmes, for many years a prominent figure in the diocese of California, died at her beautiful home, Hursley-on-the-Hill, Belvedere Island, San Francisco Bay, March 18th.

Her interest in the work of the Church was inherited from her distinguished grandfather, the Rev. John Stange, a pioneer clergyman in Canada, who brought out from England several brilliant young men to serve in the new field. Among them was the late Bishop Anderson of Chicago.

She served for two terms as president of the House of Churchwomen, for several terms on the diocesan council, as an officer of the Woman's Auxiliary, as a

member of the diocesan department of religious education, and on the board of the Children's Hospital.

The funeral was held in the Chapel of Grace, Grace Cathedral, March 20th. Bishop Parsons of California, the Very Rev. Dr. J. W. Gresham, dean, Canon G. H. Wright, and the Rev. Dr. Henry St. George Buttrum read the service. Interment was in the family plot in Oakland.

### Former Oxford Rector Dies

LONDON—Dr. Lewis Richard Farnell, formerly rector of Exeter College at Oxford and a noted authority on ancient Greek religion, died March 28th at the age of 78.

## Church Services

### Illinois

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOFF, Rector  
Sunday Masses 8:00, 9:15, 11:00 A.M., and  
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### Massachusetts

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8, Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### New Jersey

#### All Saints' Church, Atlantic City

8 So. Chelsea Avenue  
REV. LANSING G. PUTMAN, Rector  
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
Tuesdays, Thursdays, Fridays, and Holy Days.

### 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.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 10, and 11 A.M., 4 P.M.  
Noontday Services Daily (except Saturday), 12:20.

### New York—Continued

#### Church of St. Mary the Virgin, New York

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Confessions: Saturdays 7-8:30 P.M.; Sunday morning 7:30.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street  
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7:30 and 8:30 A.M. Holy Communion.  
9 A.M. Junior Congregation Service.  
11 A.M. Holy Communion and Sermon.  
Preacher: The Rector  
4 P.M. Evensong. Easter Music.  
8 P.M. Service in Swedish.

#### St. James' Church, New York

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Wednesdays, Thursdays, and Holy Days, 12 M.  
Fridays, 5:15 P.M.

### Pennsylvania

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

Locust Street between 16th and 17th Streets  
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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  
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).  
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Confessions: Saturdays, 4:30-5:15, 7:15, 8:15.

## Evangelistic Crusade In Japanese Diocese

Has as Its Purpose Renewal  
of Spiritual Life and Many  
New Converts

**K**YOTO, JAPAN—An evangelistic crusade specially authorized at the mid-winter synod of the diocese of Kyoto has become the central activity for Lent throughout the diocese. It has been named the Army of the Cross and is designed to draw into its ranks every Christian in the diocese.

Its purpose is to renew the spiritual life of those who are already called Christian and to bring as many new converts into the Church through personal evangelism as possible.

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#### 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.

ORGANIST AND CHOIRMASTER, Southern man desires post in south permanently. Team work under rector and other organizations of parish. Splendid references. Address, SOUTHERNER, M-115, 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.

YOUNG MEDICAL GRADUATE, Princeton and Chicago Universities, desires employment any part of time until July 1st. Pleasing personality. Tutor, companion, chauffeur, etc. Address, B-116, 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: CHEERIO TRAVEL CLUB, Alpena, Mich.

## Books Received

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

ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE

Towards National Recovery. Addresses delivered at the January conference of the Academy, being a resumé of the work of the National Recovery Administration with special reference to business, labor, and the consumer. March, 1934. \$2.00.

BOBBS-MERRILL CO., Indianapolis, Ind.:

Saints, Sinners, and Beechers. By Lyman Beecher Stowe. \$3.75.

THOMAS Y. CROWELL CO., New York City:

The Wind Blows West. By Christine Whiting Parmenter. \$2.00.

THE JOHN DAY CO., New York City:

Efficiency Expert. A Poem, by Florence Converse. \$2.50.

FAMILY WELFARE ASSOCIATION OF AMERICA, New York City:

The Rural Community and Social Case Work. By Josephine C. Brown. \$1.00.

J. B. LIPPINCOTT, Philadelphia, Pa.:

The Evil Empress. By Grand Duke Alexander. \$2.00.

NATIONAL RECREATION ASSOCIATION, New York City:

The New Leisure Challenges the Schools. By Eugene T. Lies. Paper, \$1.50; cloth, \$2.00.

HARPER & BROTHERS, New York City:

Let's Build a New World. By Burriss Jenkins. \$1.00.

SAMUEL FRENCH, New York City:

Drama in the Church. A Manual of Religious Drama Production. By Fred Eastman and Louis Wilson. \$1.50.

### PAMPHLET

CAMP DUDLEY, Westport-on-Lake Champlain, N. Y.:

Camp Dudley. 50th Year.

## INFORMATION BUREAU

### And Buyers' Service

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

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institutions, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

INFORMATION BUREAU

THE LIVING CHURCH

1801-1817 W. Fond du Lac Ave.  
Milwaukee, Wis.

## Bishop Offers Plan To Avoid "Slump"

Asks Clergy of Diocese of Albany to Stress Church-Wide Endeavor After Easter

ALBANY—Bishop Oldham of Albany sent with his Easter greeting to his clergy a letter suggesting a solution of the problem of post-Easter indifference. The Bishop asks the clergy to unite in avoiding the "slump" in church attendance and activities.

The Presiding Bishop's Call for a Church-Wide Endeavor, Bishop Oldham says, offers a splendid opportunity for Eastertide. He suggests that the clergy use the theme, The Purpose of God, for the season from Easter to Whitsunday in a series of sermons, adapting it to definite topics such as God's Purpose for the Individual, the Parish, the Nation, the World.

He asks them to exercise their initiative in their various circumstances, using the Church-Wide Endeavor theme not only for sermons, but in Church school and discussion groups. As a fitting climax, the Bishop suggests a diocesan corporate Communion on Whitsunday with special intercessions and thanksgivings.

### Delaware Women Meet for Quiet Day

WILMINGTON, DEL.—A quiet day for women, sponsored by the Woman's Auxiliary, was held in Trinity Church here March 23d. Bishop Cook of Delaware gave three meditations on the Purpose of God. Quiet days have also been held recently in the Church of St. John the Baptist, Milton, for the women of Sussex county and in St. Stephen's Mission, Harrington, for those of Kent county. The meditations in the former were given by the Rev. R. Y. Barber, of Laurel, Del., and the latter by the Rev. J. W. Darbie, curate at St. John's Church, Wilmington.

### Bishop of Ely Appointed

LONDON—The Rt. Rev. B. O. F. Heywood, Bishop Suffragan of Hull, and archdeacon of the East Riding, has been appointed Bishop of Ely, in succession to the late Dr. L. J. White-Thomson. In 1926 he was appointed Bishop of Southwell, but had to resign two years later owing to ill health. He has been Suffragan Bishop of Hull since 1931.

### English Bishop Dies

LONDON—Dr. W. W. Hough, formerly Bishop Suffragan of Woolwich, died at the College of St. Saviour, Carshalton, March 9th, at the age of 74. He had been in bad health for some time past. He was regarded with no ordinary affection throughout South London, where he had spent practically all his ministerial career.

### South Carolina Parish Plans 200th Anniversary Service

PLANTERSVILLE, S. C.—Bishop Thomas of South Carolina will preach at 4 P.M. April 8th in Prince Frederick's Church, Pee Dee, Georgetown county, at the service commemorating the 200th anniversary of the founding of the parish. The service will be conducted by the rector, the Rev. H. D. Bull.

### Connecticut Bishop Dedicated Gifts

WINSTED, CONN.—Bishop Brewster of Connecticut, retired, Palm Sunday dedicated the riddel posts and curtains recently presented to St. James' parish. He also confirmed a class.

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR GIRLS

#### California

### 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. Box 20, La Jolla, Calif.

#### District of Columbia

### National Cathedral School

Thorough college preparation for girls 10 to 19. General course with music, art, and dramatics. Boarding and day students. Hockey, riding, and tennis. *Catalog on request.* Bishop of Washington, Pres. of Bd. of Trustees, Mabel S. Turner, Prin., Mt. St. Alban, Washington, D. C.

#### Maryland

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Preparation for life as well as for college. Music, Dramatics, Household Arts, Winter Sports. MRS. CLINTON A. McLANE, Principal, Concord, New Hampshire.

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### COLLEGES AND SCHOOLS FOR GIRLS

Continued

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#### Wisconsin

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### THEOLOGICAL SEMINARIES

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### BERKELEY DIVINITY SCHOOL New Haven, Connecticut

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## Episcopal Theological School

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#### Virginia

## The Virginia Theological Seminary Alexandria, Virginia

Address THE DEAN

## *This May Be the Year*

ONE EVERY MEMBER CANVASS conducted in the early weeks of 1934 succeeded in increasing the number of subscribers in the parish from 71 to 191.

The loss of several large subscribers was overcome and the total contributions were increased by \$2,800.

This may be the year for other parishes to increase the number of their pledges and the amounts subscribed.

But for such a result, planning and preparation are necessary.

It is well to look ahead now to the Canvass organization. It is time to select, to study, to survey, to supply preliminary training of Canvass organization leaders.

Re-read NOW the Field Department's Handbook, *The Every Member Canvass Conserving the Spiritual Resources of the Parish*. (Booklet No. 2162.) A copy will be sent free upon request.



## **The Field Department**

The National Council

Church Missions House, 281 Fourth Avenue, New York