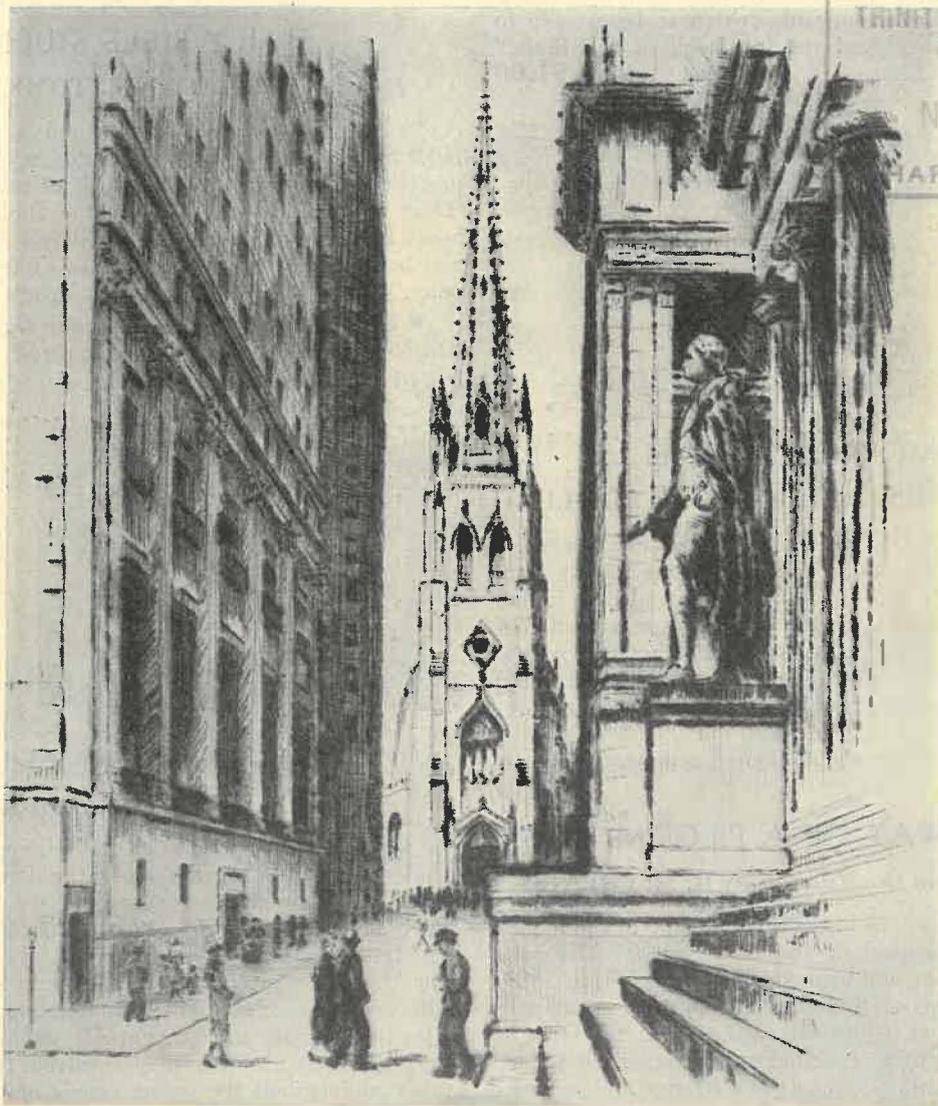


The Living Church



TRINITY CHURCH, NEW YORK

This is a reproduction of an etching made especially for "The Living Church" by Wil King
(See article on page 558)

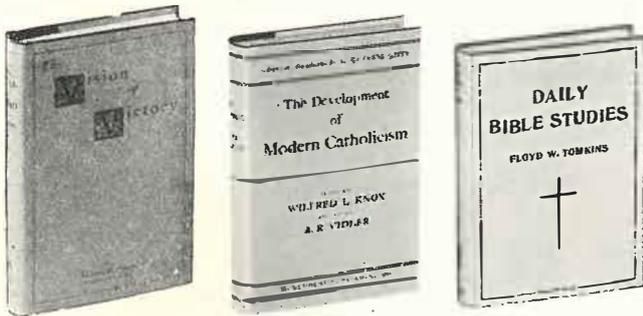
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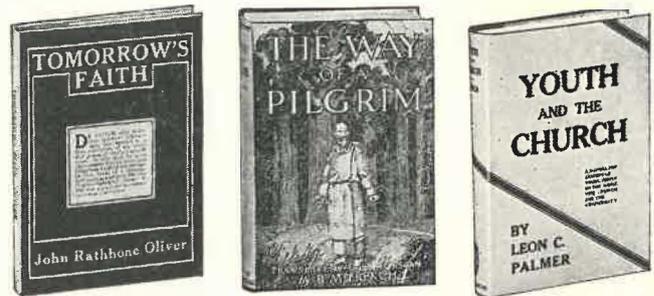
"A manuscript found in the hands of one of the monks at Mount Athos, copied by the Abbot of St. Michael's Monastery at Kazan, and printed, after his death, in 1884, is the source of this translation. The pilgrim apparently belonged to a period before the liberation of the serfs in 1861. It is the story of his experiences as he went from place to place in Russia and Siberia. It is a strange and remarkable book, which gives one some glimpses of 'Holy Russia,' which do more to justify the description than most of what belonged to the land of serfs and czars."—*The Congregationalist*. **75 cts.**

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The Living Church

Established 1878

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

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Church Calendar



NOVEMBER

- 24. Sunday next before Advent.
- 28. Thanksgiving Day. (Thursday.)
- 30. St. Andrew. (Saturday.)

DECEMBER

- 1. First Sunday in Advent.
- 8. Second Sunday in Advent.
- 15. Third Sunday in Advent.
- 18, 20, 21. Ember Days.
- 21. St. Thomas. (Saturday.)
- 22. Fourth Sunday in Advent.
- 25. Christmas Day. (Wednesday.)
- 26. St. Stephen. (Thursday.)
- 27. St. John Evangelist. (Friday.)
- 28. Holy Innocents. (Saturday.)
- 29. First Sunday after Christmas.
- 31. (Tuesday.)

CALENDAR OF COMING EVENTS

DECEMBER

- 6, 7, and 9. National Executive Board Meeting of Woman's Auxiliary.
- 10-12. National Council Meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 2. St. Paul's Cathedral, Fond du Lac, Wis.
- 3. Sisters of the Holy Nativity, Fond du Lac, Wis.
- 4. All Saints' Church, West Newbury, Mass.
- 5. St. Mark's, Jersey City, N. J.
- 6. St. Mark's, Anaconda, Mont.
- 7. Mission of the Resurrection, Baguio, P. I.

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Clerical Changes

APPOINTMENTS ACCEPTED

DAVIDSON, REV. MARTIN P., for the past nine years a master in St. Paul's School, Concord, N. H., is now engaged in promoting a closer contact between undergraduate life and the Church, through association with Christ Church, Cambridge, Mass.

DUVAL, REV. LINDSAY O., is rector of St. John's Church, Pittsburgh, and Trinity Church, Sharpsburg, Pa. (P.). Address, 955 North Ave., Pittsburgh.

GARLICK, REV. BERNARD MCKEAN, formerly on the staff of Grace and St. Peter's Church, Baltimore, Maryland; has accepted a call to the Church of the Ascension, Auburn, R. I. Effective December 1st.

HATCH, REV. RICHARD ALLEN, formerly rector of St. Luke's Church, Altoona, Pa. (Har.); is rector of Grace and St. Peter's Church, Baltimore, Maryland, since October 1st. Address, 709 Park Ave.

SHULTZ, REV. PAUL T., JR., formerly in charge of Emmanuel Church, Brooklyn, N. Y. (L.I.); is rector of Emmanuel Church, West Roxbury, Mass.

NEW ADDRESSES

CRICKMER, REV. R. A., retired, 1458 West 35th St., Minneapolis, Minn.

KNIGHT, REV. JOHN T., formerly Wood River, Nebr.; 3416 Hawthorne St., Omaha, Nebr.

PINKHAM, REV. A. G., retired, formerly R. R. 6, Box 186, Duluth, Minn.; 317 W. 6th St., St. Paul, Minn.

ORDINATIONS

DEACONS

DULUTH—HENRY KEISSEL was ordained to the diaconate by Bishop Kemerer of Duluth in the Church of Our Saviour, Little Falls, Minn., October 9th. The candidate was presented by the Rev. E. C. Biller, and will serve as deacon in charge of the parish at Little Falls, and the missions at Royalton and Rice, Minn., with address at Little Falls. The Bishop preached the sermon.

LOS ANGELES—ALEXANDER K. CAMPBELL was ordained to the diaconate by Bishop Stevens of Los Angeles in St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, Calif., October 3d. The candidate was presented by the Very Rev. Harry Beal, and is vicar at St. Matthew's Church, National City, and St. James' Church, San Diego, with address at 521 E. 8th St., National City, Calif. The Rev. Francis P. Foote preached the sermon.

PRIESTS

OKLAHOMA—The Rev. JUDSON S. LEEMAN was advanced to the priesthood by Bishop Casady of Oklahoma in St. John's Church, Oklahoma City, October 31st. The ordinand was presented by the Rev. E. H. Eckel, Jr., and continues as curate at Trinity Church, Tulsa, Okla., with address at 501 S. Cincinnati Ave. The Rev. Marius J. Lindloff preached the sermon.

PITTSBURGH—The Rev. ERWIN H. BAUDER was advanced to the priesthood by Bishop Mann of Pittsburgh in St. Michael's Church, Wayne Township, Pa., October 26th. The ordinand was presented by the Rev. W. F. Shero, Ph.D., and the Rev. F. C. P. Hurd. The Rev. Louis L. Perkins preached the sermon.

The Rev. Mr. Bauder is in charge of St. Mary's, Red Bank, and St. Michael's, Wayne Township, Pa.

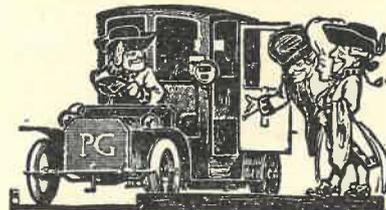
SAN JOAQUIN—The Rev. LEO SANFORD COOK was advanced to the priesthood by Bishop Sanford of San Joaquin in Trinity Church, Madera, Calif., November 11th. The Very Rev. A. W. Farlander presented the ordinand, and the Rev. Dr. Henry H. Shires preached the sermon. The Rev. Mr. Cook continues in charge of Trinity Mission, Madera, Calif. Address, 210 South A St.



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

Still Alive, Still Rector

TO THE EDITOR: There is a story of Mark Twain, that seeing a mistaken notice of his death, he said that "it was slightly exaggerated."

I am reminded of this by a little review of my book *Reminiscences of a Parish Priest*, reviewed by Clinton Rogers Woodruff, in your issue of November 9th, in which is said: "Fr. Knowles is remembered not only for his long and helpful rectorate at St. Alban's and for the lovely building which has been erected, but for his book, *The Practice of Religion*, which has run into many editions." This sounds a little like an obituary notice! May I say that I am still alive, am still rector, and by the grace of God am ap-

parently going strong! Incidentally, the Church of St. Alban's was rebuilt not by the Knowles family but by one of them.

ARCHIBALD CAMPBELL KNOWLES.
Germantown, Philadelphia.

Too Few Dioceses

TO THE EDITOR: Your recent editorial in reference to bishops and some comments thereon prompt further consideration. There is another side of the matter, which is at least debatable. It may be put by this question: May it not be that we need not fewer bishops but more, *i.e.*, smaller dioceses?

The obstacles in the way of division of

dioceses are well known. Lay people object to the supposed cost; some priests do not care for the closer supervision implied. But some damaging results of our current procedure are very evident. We try to take great pains in choosing bishops; then we shackle them with Canons and local traditions, almost gag them at times, load them with burdens for the carrying of which they were not consecrated; and kill them quite promptly at the behest of the modern dragon, Efficiency. Coadjutor and suffragan bishops palliate the evils but do not remove them; and they do impair the sense of diocesan unity, which is both typified and secured by the one bishop, as the unity of the British Empire is by its one sovereign.

It would be hard to suggest adequate reasons why, in the twentieth century more than in any previous one, the Church should be governed by committees, commissions, councils, influential laymen, leading ladies, young women endowed more abundantly with exuberant enthusiasm than with knowledge of Church principles, rather than by bishops. If each bishop could be a chief pastor, many priests could be pastors instead of social experimenters or rotarians in holy orders. Under such *normal* conditions, the bishop in each diocese, of moderate extent, would gain, by continuing and improving acquaintance, the *religious* influence, which all desire most earnestly, but do not know how to acquire, because they seem unable to get free from the time-consuming details of official routine. . . .

(Rev.) H. M. DENSLow.
Hartford, Conn.

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REV. WILLIAM BREWSTER STOSKOPF, Rector
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Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

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Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

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

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

St. James' Church, New York

Madison Avenue and 71st Street
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Sunday Services
8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service. 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

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11 A.M. Morning Service and Sermon.
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Week-days: 8-12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

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Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

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Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: 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 Thursday 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. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

The New Taxes

TO THE EDITOR: In your issue of November 2d is the article, *The High Cost of Death*.

In the large print at the beginning it implies that charitable bequests in excess of \$50,000 are subject to inheritance taxes. I have inquired of the tax officer of a trust company and also from the tax office in Baltimore, and they know of no such restrictions. That is, all charitable bequests of whatever amount are exempt from inheritance taxes.

(Rev.) GEORGE B. STONE-ALCOCK.
Baltimore, Md.

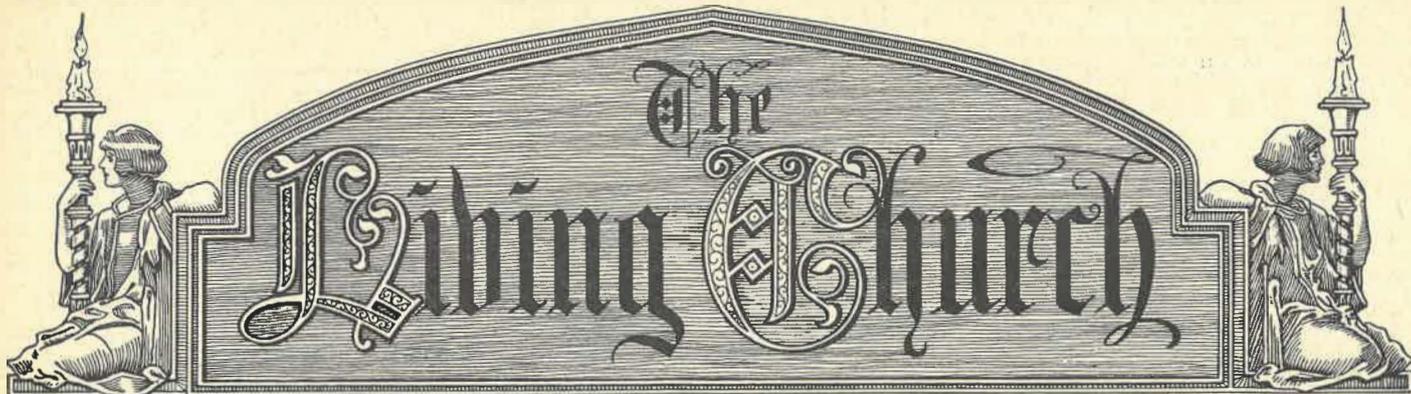
Our introduction to Mr. Haberly's article was unfortunately rather misleading. We hope the article in this issue by Charles L. Dibble will clear up any possible misunderstanding.—THE EDITOR.

A Pick and Shovel War

TO THE EDITOR: Are we preparing for a new war? It is becoming clearer every day that a sentiment similar to that which preceded the entry of America into the World War is being renewed in this country. And as usual, the clergy are being brought into it just as before.

It is strange indeed to see how some of us have become interested in the pick-and-shovel war in Ethiopia, in which fewer people have been killed, so far, than by our own gangsters' wars in New York and Chicago, and are drawn into active support of the League of Nations into which America refused to enter by popular vote. I do not see how we could even think today of collaborating with an organization of which Soviet Russia is an outstanding member, when every form of Christianity is persecuted in Russia, and when Soviet agitators are trying to undermine the foundation of American life. A Bolshevik rising had been pre-

(Continued on page 571)



EDITORIALS & COMMENTS

More About South India

FROM TIME TO TIME we have had a good deal to say editorially about the South India Union Scheme. When it originally attracted world-wide attention we viewed the proposal to unite the Anglican, Methodist, and Congregational* communions in South India sympathetically, though with a full consciousness of the many difficulties involved. Since that time we have frequently viewed the progress of the negotiations as best we could from this distance and have been dismayed to observe the plan growing more and more complicated and seemingly less and less satisfactory.

The Lambeth Conference of 1930 gave careful consideration to the South India Union Scheme in the form set forth in the published *Proposed Scheme of Union* in its first edition. On the basis of that publication and the representations of the Anglican bishops in South India, it gave cautious and limited approval to the general principles of the scheme. After expressing its "high appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations," the Lambeth resolution (number 40) continues:

"The Conference notes with warm sympathy that the project embodied in the Proposed Scheme for Church Union in South India is not the formation of any fresh Church or Province of the Anglican communion under new conditions, but seeks rather to bring together the distinctive elements of different order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought, and the life of the Church Universal.

"We observe further, as a novel feature in the South India Scheme, that a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united Church upon one another.

* The South India United Church, one of the parties to the proposed union, is itself the result of a movement which brought into organic union the Churches in South India and Ceylon established by the missions of certain Presbyterian (Reformed) Churches in Great Britain and the United States of America; the London Missionary Society and the American Board of Commissioners for Foreign Missions, both of which are supported mainly by Congregational Churches; and (in the Malabar District) by the Basel Evangelical Mission, a union mission supported by Lutheran and Reformed (Presbyterian) Churches in Germany and Switzerland.

It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our communion to stand by our brethren in India, while they make this experiment, with generous goodwill.

"The Conference thinks it wise to point out that, after the union in South India has been inaugurated, both ministers and lay people of the united Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the province and diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any province takes formal action to change its regulations."

That the bishops at Lambeth were nevertheless concerned about the effect of the South India Union Scheme upon the existing unity of the Anglican communion is shown by their addition of the following paragraph:

"The Conference, fully assured in the light of the Resolutions of the General Council of the Church of India, Burma, and Ceylon adopted in February, 1930, that nothing will be done to break the fellowship of the Churches of the Anglican communion, confidently leaves in the hands of the bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme."

Whether they would have had such confidence had they foreseen the subsequent developments of the Scheme is open to the possibility of doubt. However, they did give their general approval in these terms:

"The Conference gives its general approval to the suggestions contained in the report of its committee with regard to the Proposed Scheme for Church Union in South India, and commends the report to the attention of the Episcopal

Synod and General Council of the Church of India, Burma, and Ceylon."

Since the Lambeth Conference there have been a number of modifications in the South India Scheme. These have been embodied in successive new editions of the *Proposed Scheme of Union*, the latest of which, the fifth, was published only a few months ago.

Comparing the text of this fifth edition of the *Proposed Scheme of Union* with the first edition, 1929, which we believe was the edition on which the Lambeth Conference based its resolutions, we find that a number of very important changes have been made. These are too numerous and extended to be cited here but it seems to us that they are more than sufficient to cause postponement of the inauguration of the proposed union until the next Lambeth Conference meeting in 1940 can again pass upon the scheme in its revised form. They appear to us to be, in general, concessions to the Protestantism of the non-Anglican negotiating communions, and to weaken essentially the Catholic character of the plan.

IN THIS ISSUE we publish a reply by the Bishop of Dornakal, convener of the Anglican delegation, to an editorial on this subject in our issue of May 18th. Bishop Azariah's article does not entirely satisfy us, but we have no wish to enter into an extended debate as to details of the Scheme, concerning which we cannot claim at this distance to have more than an academic knowledge.

Indeed, we are still sympathetic with the aim of the South India Scheme, though we confess to being greatly concerned over some of the ways in which the Scheme is apparently being worked out. After a careful examination of the new edition of the *Proposed Scheme of Union*, and particularly of the draft Constitution therein, we would summarize our principal objections as follows:

1. There is no guarantee in the Scheme that after the probationary period of thirty years the ministry of the United Church will be regularly in the threefold order of bishops, priests, and deacons.

2. There will apparently be from the outset and for an indefinite period in the future, perhaps permanently, full intercommunion with non-episcopal Churches.

3. Confirmation is permissive only and may specifically be administered by presbyters as well as bishops. It is not to be required for admission to communicant status.

4. There is no statement of the Real Presence of our Lord in the Holy Eucharist nor indication that the Blessed Sacrament is anything more than a mere memorial rite.

5. The marriage of a divorced person ("an innocent party whose former marriage has been dissolved by process of law") is permitted.

6. There is no mention of the minor sacraments beyond the general permission to continue rites and ceremonies not specifically forbidden by the new Church.

7. There is no reference to the Religious life, either in the form of safeguards for the present Religious communities in India or of encouragement for future Religious Orders.

8. The former references to anticipated representation in the Lambeth Conferences have been eliminated.

It may be said that these points are of unequal importance and that some of them need not necessarily be included in the Constitution of the new Church. It is a fact, however, that the Constitution is long and involved and that many matters of lesser importance are set forth in some detail in that document. Indeed, one of our objections to the whole scheme is that the

Constitution is too complicated and endeavors to cover much ground that might better be left for simple canonical action after the union is inaugurated; while on really essential doctrinal matters the Constitution is silent.

Moreover, the draft Constitution has been developed since the meeting of the 1930 Lambeth Conference and has not been formally considered by that body.

Despite these objections we still express our sympathy with the purpose of the South India Scheme. The cause of Christian Unity is one for which all Christians should be prepared to make great sacrifices. On the other hand, there are certain matters of great importance which cannot be sacrificed even in so noble a cause and we do not believe that these are adequately safeguarded by the present South India Scheme.

We do not say that the plan for union should not be consummated. We do say that before this draft Constitution is crystallized and the union inaugurated it should be given wider circulation, and particularly time should be allowed for the 1940 Lambeth Conference to give it a thorough examination. Indeed, we think it would be well if the Archbishop of Canterbury would at this time appoint a special commission of Anglican bishops outside of India, including representatives of the American Church, to examine the Scheme thoroughly and make a full report in detail to be presented to the Conference in 1940. Only in some such way as this can Anglicans be sure that "nothing will be done to break the fellowship of the Churches of the Anglican communion."

The origin of the South India Scheme goes back to May, 1919. The process of drafting the plan has already taken sixteen years, and another five can hardly be considered an unjustifiable delay. A score of years, or even two or three times that long, is but a moment in the whole history of Christianity. One cannot expect a schism that has existed four centuries to be healed overnight.

WE HAVE APPENDED to Bishop Azariah's article a letter from an American priest who has served in the foreign mission field, recalling some of the dangers of compromise in the supposed interest of unity and peace. We do not suggest that the South India Union Scheme would necessarily lead to any such dire consequences as Fr. Howell recalls in the case of the Nestorian Christians. The possibility, however, must be faced with earnest and prayerful thought.

The Church cannot give its approval to any purely pragmatic union along pan-Protestant lines. The union must be in accordance with Catholic faith and doctrine, or else it will be nothing but the formation of a new schismatic sect.

Undoubtedly the South India Union Scheme is something that might be utilized by Almighty God to be the beginning of a general movement toward Christian unity throughout the world. On the other hand, it might also be seized upon by the Powers of Darkness as a unique opportunity for further disintegration of organized Christianity.

We do not pretend to say which of these possible interpretations is the truer one. We should like to believe in the former, but we feel lost in the maze of words that make up the proposed Scheme and we greatly fear that in the desire for unity the Catholic character of the Church as the Body of Christ may have sunk to a secondary position.

If we are wrong in this feeling we shall be the first to rejoice in the discovery of our error. We do not claim that we are infallibly right. We only plead for further time to study the Scheme, particularly for the judgment of another Lambeth Conference before it is put into operation.

Warfare by Sanctions

AT SCORES of frontier posts and hundreds of ports throughout the world there began this week the unprecedented economic warfare between member states of the League of Nations and the Fascist kingdom of Italy. The outcome of this unique warfare, which is none the less real because it is fought with commodities instead of cannon, is impossible to foresee but that it will profoundly affect the future history of the world no one can doubt.

Meanwhile, we wish we could commend the last minute appeal by the Pope through his diplomatic representatives in France and other parts of the world in an effort to have the application of sanctions against Italy postponed. According to ecclesiastical sources in Rome, as reported by the Associated Press, the action was taken "in the interest of world peace," and we have no doubt that this is the sincere desire of the Holy Father. However the report, which appears to be based on authentic sources, continues with the statement that "it was the Vatican's belief that a delay in sanctions not only would spare the world great economic disorder but also would increase tremendously chances for settlement of the Italian-Ethiopian war, which might come through collapse of Ethiopian resistance." In other words, the Pope, who signally failed to protest against the Fascist invasion of Ethiopia, was willing to delay effective protest by other nations with the apparent expectation that the collapse of Ethiopian resistance would make possible a peace on the basis of Italian conquest! Is it credible that the most powerful Bishop in Christendom has actually propounded such a solution of the dispute as a Christian one?

Another matter of grave concern that has been relegated to a subordinate position in the world press is the renewed attack upon China by Japan. Apparently the Japanese war office has decided that with the eyes of the world upon Italy and Ethiopia this is an appropriate time to continue the policy of Japanese imperialism in China. Doubtless, from their point of view it is an appropriate time but the fact remains that the seeds of future world disorders are being sown in the Far East as well as in Europe and Africa.

Increasingly, the world is being bound tighter and tighter in its own web of ambition, hatred, and fear. The peoples of the world do not want war, but they are willing to follow the course of least resistance and permit themselves to be led by designing chancellories, linked with arms racketeers and the exponents of strange political doctrines, into a trap from which there seems to be no escape except through the terrible fires of world war.

Yet there is another way out if the nations of the world would only turn and follow it. It is the way shown by Him who said: "I am the Way, the Truth, and the Life."

Herr Kerrl's Blasphemy

THE GERMAN CHURCH situation grows more and more grave. In last week's issue Dr. Leiper indicated what appears to be behind the apparent Nazi change in Church policy, pointing out that this means really a new period of trial for the Protestant Church in Germany rather than the beginning of an era of tolerance. He also outlined some of the latest difficulties the Roman Catholics in Germany are meeting.

As a sequel to Dr. Leiper's article, it is noteworthy that there has since been published a double denial that Hitler ever made the statement attributed to him, in which he was said to have promised anew to respect the rights and freedom of both Catholics and Protestants. Both Herr Hans Kerrl, national

Minister for Church Affairs, and Dr. Goebbels, Propaganda Minister, have denied this alleged statement, and it is therefore increasingly clear that there is no basic change in the situation.

Typical of the way in which the Nazi powers totally misunderstand the opposition of the Confessional Synod is the speech made by Herr Kerrl at a meeting of theological students in Berlin University last week. Indeed his statement was little short of blasphemy as he compared the situation of the Nazi party during its struggle for power with the passion of Christ. As reported in a special dispatch to the *New York Times*, he said:

"We preached to the German people a way of spiritual conversion. The oftener they imprisoned us and attacked us with daggers and pistols, the better we understood the words 'Father forgive them, for they know not what they do.' For if they had really known us and our love for the people they would have acted differently.

"The miracle occurred, however. Faith had once again demonstrated that it could bring forth in men unexpected powers. We experienced in the nation a conversion through faith as Adolf Hitler preached it to us. We experienced that which is true freedom for Germans, not license, not the French idea of liberty, but control and discipline, submission to conscience.

"That was the message that our Saviour brought 1,900 years ago when He preached that the kingdom of heaven is within us and that all a man needs to guide him he finds in his conscience.

"We recognized in 1923 what Jesus meant by the faith that moves mountains [this referred to the period of the beer-hall putsch in Munich]. We have experienced in Naziism the truth not only of these but of many other words."

It is difficult to see how either Catholics or Protestants can look for tolerance and freedom of worship in a state that entrusts Church affairs to a man who can make such a statement as that.

Bishop Torok

LAST SUNDAY, in a unique ceremony held in Christ Church Cathedral, Eau Claire, Wis., the Rt. Rev. Dr. John Torok was formally received as a bishop in the American Episcopal Church.

It will be recalled that in 1924 Dr. Torok, while a priest of this Church in good standing, was consecrated by Eastern Orthodox bishops for special work among foreign-born Americans who were to be affiliated with the Episcopal Church. Although the consecration was a valid one and was performed in good faith on the part of all concerned, it was an unprecedented and irregular procedure and consequently Dr. Torok's status as a Bishop was not recognized by this Church on his return to America.

Rather than cause further confusion, Bishop Torok retired from the active ministry, and the project remained in abeyance until last year. At that time it was revived by Bishop Wilson who sought to have the status of Bishop Torok regularized. The council of the diocese of Eau Claire accordingly elected Dr. Torok as Suffragan Bishop of that diocese, but when the ratification of this election was brought before the House of Bishops last fall the House refused to approve it. In so doing no ruling was given as to Dr. Torok's status. Subsequently the Presiding Bishop appointed a committee of bishops which, we understand, found that Bishop Torok's consecration is fully valid, though irregular. Acting upon that information, Bishop Wilson has now formally received Bishop Torok as a Bishop in this Church. He will not, of course, have a seat or vote in

the House of Bishops, since that is dependent upon election, but he will be able to exercise other normal functions of a minister in episcopal orders.

It is to be hoped that the troublesome questions concerning the status of Bishop Torok have now been settled and that he will be given an opportunity to serve the Church in the position of Assistant to the Bishop of Eau Claire (an informal title, similar to that given Bishop Bennett in the diocese of Rhode Island) without further question. Bishop Torok is a comparatively young man and he has a knowledge of the foreign-born that may prove to be exceptionally valuable to the Church. We rejoice with him in the removal of the uncertainty as to his status and wish him Godspeed as he enters into his active episcopate.

Storm Damage in Haiti

IN REPLY to an inquiry as to loss of life and damage to Church property in the recent storm that devastated much of Haiti and the Dominican Republic last month, Bishop Carson writes from New Orleans on November 12th as follows:

"Your very thoughtful letter of inquiry addressed to me at Port au Prince has just reached me. I left Haiti late in September for visitations in the Panama Canal Zone District and then left for the West Coast for a few weeks vacation before attending the Houston meeting of the House of Bishops. I am now on my way to New York, leaving tonight and expecting to sail for Haiti Thursday, the 21st.

"I cannot give you any detailed account of our losses by reason of the recent hurricane but I am sure that the Church has suffered very severe losses, both of life and property, and I shall be grateful if you can see your way to open again your columns for an appeal for *immediate* help. As soon as possible after I reach home I will send you more information.

"Within the area over which the storm passed in its destructive way we have some twenty missions and where buildings have been destroyed it will be impossible to rebuild without outside help.

"I met yesterday the newly appointed Roman Catholic Archbishop of Santo Domingo, the oldest see in the Western world (his Cathedral was built within a generation after the discovery of America), and he told me that the first reports of the loss of life and property had not been exaggerated, although he had not been over the stricken area.

"With other state officials, I am a member of the body which has been charged with relief activities. Unfortunately I was absent when the disaster occurred. Want and suffering will be keenly felt for a long time.

"I am returning with a heavy heart but I am counting on that material help which is always so ready and ample from the Church."

THE LIVING CHURCH RELIEF FUND is open to any who are moved to respond to this appeal. Checks should be made payable to that fund and marked "For Storm Relief in Haiti and Santo Domingo." We hope many of our readers will send contributions to enable Bishop Carson to meet special Church relief needs such as cannot be met by the Red Cross or other secular agencies.

Courage in Tragedy

THE SYMPATHY of the Church goes out to the Rev. Dr. Benjamin F. Root, rector of St. Simon's Church, Chicago. Coupled with compassion in his bereavement is admiration of his courage in preaching Christian forgiveness in the face of so great a personal tragedy. May Almighty God comfort and strengthen him.

The Texas Lynching

ALL HONOR to the Rev. Charles Gresham Marmion, Jr., 30-year old rector of St. John's Church, Columbus, and Christ Church, Eagle Lake, Tex., for his attempt to stop the double lynching in Texas last week. When a mob of some 700 persons, several of them women, hurried two Negro boys charged with killing a high school girl to a live oak and prepared to string them up, he had the courage to plead with the mob to "let the law take its course." The plea was unsuccessful but the attempt to halt it is none the less praiseworthy and we honor the youthful priest for his courageous opposition to this mob murder nevertheless.

Lynching is still one of the greatest stains on America's record. Governor Allred of Texas understated the situation when he said: "Lynching is deplorable at any time." It is more than deplorable, for it is not only a sinful act in itself but it fosters a coarse brutality on the part of the participants and spectators that inevitably deadens the moral fibre and tends to encourage other outrages.

Apparently the perpetrators of this latest act of lawlessness are to go free, as have so many before them. According to the county attorney the lynching was "an expression of the will of the people" and presumably therefore the local officials will do nothing to apprehend the ring leaders. This is one more forceful example of the need for a Federal anti-lynching law.

HYMN FOR THE FAMILY

1

FATHER, in families Thou hast set us here,
That we may find in home foretaste of Heaven:
Grant us Thy grace to make this earthly sphere
More like the pattern in the mountain given.
Keep far the foes that 'gainst its peace arise;
Forgive the selfishness that ends in death;
Save us from sin, and keep before our eyes
The home of Thy dear Son at Nazareth.

2

Be Thou the Fatherhood on which we build
Our faith in life, the heart of all our creed,
Fullness wherewith Thy children shall be filled,
The Name divinely given in prayer to plead.
Be Thou, besides, the gracious Motherhood,
That gathers all beneath its sheltering wing;
Be Thou, in Christ, the bond and Brotherhood
Through which, in oneness, we together cling.

3

Be Thou the sheltering roof above our head;
Be Thou the walls protective 'gainst the foe;
Be Thou our sustenance, our daily bread;
Be Thou our guide, whatever way we go.
Be Thou the air we breathe, the shining light
For the fulfilling of our daily task;
Our strength for labor, and our rest at night;
Be Thou the answer to the things we ask.

4

Be Thou our refuge in temptation's hour;
In sorrow our abiding strength and stay;
Save us from strife, and, when dissensions lower,
To paths of peace and patience point the way.
Be Thou beside us when in pain we lie;
Heal all our ills and those of all we love;
Give us at last of Thy felicity,
No wanderer lost, one family above.

HERBERT H. GOWEN.

Suitable tune:

Ellers, Hymn 50, New Hymnal.

The South India Union Scheme

Two Contrasting Views

EDITOR'S INTRODUCTION

THE COLUMNS of THE LIVING CHURCH have frequently carried accounts of the progress of the South India Union Scheme and editorial comments thereon. We cannot summarize all of these here nor can we in the limited space at our disposal trace the progress of the Scheme which contemplates a union of the Anglican Church, the South India United Church, and the Methodists in the southern part of India. In our issue of September 17, 1932, our London correspondent, George Parsons, summarized the status of the Scheme at that time and subsequent news items in our columns have traced its later development.

In THE LIVING CHURCH of May 18, 1935, we commented on the South India Scheme editorially, observing that: "It appears that the majority of the Indian bishops are willing to concur in the virtual abandonment of Confirmation, the recognition of all sacraments as equally valid since all ministries are equally invalid, and the participation of Protestant ministers in the consecration of bishops of the proposed United Church." We further observed that "certain of the Indian bishops have taken the amazing position that they have the power to dispense congregations from the rule that only a bishop or priest may

celebrate the Holy Communion for them" and ended with the warning that: "If the Anglican Church of India persists in going through with a scheme of union with the Protestant denominations on the terms now apparently contemplated, it will thereby cut itself off from the fellowship of the Anglican communion and the body of Catholic Christendom."

The first of the following articles is a reply to this editorial by the Rt. Rev. V. S. Azariah, D.D., Bishop of Dornakal and convener of the Anglican delegation on the Joint Committee of the South India Scheme. Publication of this article has unfortunately been delayed but we do not believe the situation has changed materially in the meantime, except that as reported in our news columns last week the South India United Church, one of the parties to the proposed Union, has apparently postponed its consideration of the Scheme indefinitely.

The second of the following articles is a letter received from the Rev. Norman S. Howell, now rector of St. John's Church, Camden, N. J., but formerly a missionary of the American Church in Japan.

We comment further on these two articles in our leading editorial in this issue.

FOR THE SOUTH INDIA SCHEME

BY THE RT. REV. V. S. AZARIAH, D.D.

Bishop of Dornakal

A MARKED copy of THE LIVING CHURCH of May 18th containing an editorial on the South India Union has been sent to us and I am glad that this gives us an opportunity to explain our position in this paper.

The article complains that the South Indian Bishops (1) never consulted the Church in America in regard to the Union proposals; (2) that they ignored the warning given by Lambeth; (3) that they had concurred in the abandonment of Confirmation; (4) that they permitted the participation of Protestant ministers in the consecration of Bishops; (5) that they had recognized non-episcopal sacraments as valid; and (6) that they had claimed the right to dispense Anglicans from the rule that only bishops and priests may celebrate. I proceed to explain our position *seriatim*.

1. The Church of India never sought the counsel of the Church of England, and never, officially or unofficially, consulted any province of the Anglican communion. The only body it consulted outside itself was the Lambeth Conferences of both 1920 and 1930, on which all the provinces of the Anglican communion—including America—were represented.

2. It is not fair to say that Lambeth gave us a warning. Resolution 40 of the Conference cannot be interpreted as a warning. It was a resolution of encouragement and good will. The Bishops unanimously expressed their "strong desire that, as soon as the negotiations are successfully completed the venture should be made and the union inaugurated." They confidently left in the hands of the Bishops of India "the task of working

out in detail the principles embodied in the proposed Scheme." Can this be reasonably called a warning?

3. *Confirmation*. The arrangement in regard to Confirmation is not a recent development; it has stood in the Scheme from the very beginning: and Lambeth assented to the provision that "the acceptance of Confirmation should not be insisted on as a pre-requisite term of union." The Scheme has now embodied in it the whole of the Lambeth resolution. In the light of this fact, we cannot be said to have "concurred in the virtual abandonment of Confirmation." (Lambeth, 1930, page 127; Scheme, page 9.)

4. *Consecration of Bishops*. This was one of the subjects on which we sought the opinion of Lambeth. Lambeth "considered as legitimate the proposal that in the inaugural service of consecration, presbyters should take part in the laying on of hands." With regard to subsequent consecrations, they held that "the participation of presbyters in the laying on of hands could not, in any way, affect the validity of the Consecrations." Should such a participation be insisted upon, they desired that we might follow the practice of the Church of Sweden. It is this practice that we have now agreed to (see p. 27, iv and last par.).

5. *Validity of non-episcopal ministrations*. Lambeth in both 1920 and 1930 spoke very clearly on this subject. "We emphatically declare," says the Report (p. 116) "that we do not call in question the spiritual reality of the ministries now exercised in non-episcopal communions. On the contrary, we

reiterate the declaration of the Lambeth Conference of 1920, that those ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace." I can positively assure you that we have not gone beyond this in our statement. (See p. 1, 2 of the 1935 ed.)

6. *Celebrations.* No Indian bishop has ever claimed or arrogated to himself the authority to give such a dispensation, and I submit it is nowhere implied in the Scheme. Under arrangements for the time before all ministers can be priests, we have agreed that "neither forms of worship or ritual, nor a ministry to which they have not been accustomed, or to which they conscientiously object, will be imposed upon any congregation and no arrangements with regard to these matters will knowingly be made, which would offend conscientious convictions of any person." (Scheme, page 29; Lambeth Report, page 127.)

Lambeth endorsed this method of dealing with this complicated and yet temporary situation. And we have not departed from this advice. I assert most confidently that we have sincerely secured that not a single ex-Anglican congregation will ever be forced into a situation in which it will be compelled to accept a non-episcopal ministry.

AGAINST THE SOUTH INDIA SCHEME

BY THE REV. NORMAN S. HOWELL

Rector of St. John's Church, Camden, N. J.

HAVING spent some years as a foreign missionary in Japan, and having seen a little of the general trend of "Church Unity" in the Far East, I am naturally interested in the Scheme of Reunion in South India. It is time that the Anglican communion all over the world realize that the historic episcopate is by no means a non-essential form of government, but rather, the means which our Blessed Lord employed to keep Christianity Christianity.

I have been reading a most interesting and illuminating book by the Rev. John Steward, formerly of the United Free Church, in Madras, South India. I shall quote largely from his book, *Nestorian Missionary Enterprise*. I have had some experience along this line myself, but prefer to let one who knows India speak for the situation there.

He is telling of the rapid spread of the "Church of the East" (Nestorian) ending by giving some of the reasons for its almost total extinction. He writes (page xxx) "The center of this marvelous Church was first in Edessa and then in the Persian province of Adiabene. With its ecclesiastical headquarters at Ctesiphon-Seleucia on the Tigris it spread west and south to the Red Sea and east and northeast throughout the whole of Persia, including as Persia then did, Afghanistan and the northern part of India. . . . Through the whole of Central Asia, Turkestan, Mongolia, China, and Japan its messengers wended their way."

One of the causes for its decay and ultimate death in most of this vast territory was the spirit of compromise. (Page 248ff.) I quote now a rather long footnote of his on page 254, abridging it slightly. "To appreciate how this spirit of compromise must have affected the spiritual life of the Nestorian Church we need only look at some of the happenings in the mission field of today where the same spirit is at work. . . . In the spring of 1925 the Panchen Lama paid a visit to Peking. A reception was held in his honor by leading missionaries there (two foreign and one Chinese), two of them members of the staff of the Christian Theological faculty of Yenching University. The reception took place on Easter Sunday 1925. . . .

In reply to your closing appeal, what can I say? In the Lambeth Encyclical, the bishops unanimously assured us that we would "never be disowned nor deserted by the Anglican communion"; that the whole communion would "stand by us with earnest prayer and generous loyalty"; and "no Church of the Anglican communion would establish churches or congregations in the area of the union apart from the united Church." Evidently you have been made to believe that we have materially departed from the position we presented in 1930. I must say, we have not. We the bishops in South India have not been disloyal to the Anglican communion. We are making this experiment on behalf of the whole body of the Anglican Churches. We deserve your sympathy, your prayers and support. You are our partners with us, through the ministry of your representatives in the Dornakal diocese. The whole of the Church in India values this coöperation. May this coöperation increase greatly! Send us more missionaries and support them through your prayers and gifts—not to convert us to the Catholic faith, but to strengthen our hands in reaping the big harvest of souls that we cannot reap alone, and in being "pioneers" in the work of accomplishing the much-needed union between the Episcopal and the non-Episcopal Churches of the world.

Two Christian choirs and one Buddhist were present and took part in the exercises. The speeches included an address of homage to the spiritual representative of Lamaism by the presiding missionary, a doctor of divinity, which concluded by wishing him (the Panchen Lama) success in fulfilling the mission of Gautama the Buddha, Jesus the Christ (in the order named), and all holy men, and on behalf of the audience asked him as the 'Living Buddha' for a 'message which they might carry with them as they journey together the pathway of life.' The Panchen Lama, in complying with this request, gave an exposition of Buddhism and closed with an invitation to his hearers 'to embrace Lamaism without delay and study the Buddhist sacred books.' The *Japan Advertiser*, published in Tokyo, had a leading article some time ago on The Religious Fellowship Society, a federation, it is said, of members of Christian, Buddhist, and Shinto faiths. . . . 'Leaders in Christian, Buddhist, and Shinto faiths are' said to be 'enthusiastic over the future of this new coöperative move.' A professor in a missionary college in India is advertised as the compiler of a book of *Religious Instruction*. The book is in three parts. Part I comprises nearly one-half of Dr. Annie Besant's translation of the *Bhagavad Gita* (Hindu), Part II consists of extracts from the Gospels of Matthew and Luke, and Part III is made up of selections from the *Quran* (Muhammadan). 'One of the foremost leaders among missionaries in India,' addressing a Y. M. C. A. gathering of non-Christian students, is reported to have impressed upon his audience that he was in full sympathy with all religions and had worshipped with Jews, Muhammadans, Unitarians, Theosophists, Brahma Samajists and others, and would have done so with Hindus also if their ceremonial customs had permitted it. Missionaries were not in India, he said 'to convert the people to Christianity but to make them better Hindus, better Muhammadans, and better Buddhists' (*Indian Thinker* of April 15, 1925, quoting the *Nottingham Guardian*).

Dr. Steward gives two other illustrations and then closes
(Continued on page 558)

Death and the Taxes

By Charles Lemuel Dibble

Chancellor, Province of the Midwest

NOTHING IS SURE but death and the taxes, so goes the old saw. Like all our inherited wisdom this needs revision. For nothing is certain about taxes any longer, except that they are and always will be with us in ever-increasing amount. Where they will be imposed, what source of revenue they will tap, and how deeply they will cut into private income, we cannot foresee. We do know, however, that the taxes already imposed are making drastic changes in the economic life of the country.

In view of this we may as well face the fact that Church finance must also readjust itself. The day of large annual subscriptions for parish support is coming to an end. Income taxes will probably take greater and greater toll of our yearly earnings. Although they are not likely to deprive us of a fair living, it is probable that they will not leave us much for extravagances; and a liberal Church pledge has always been an extravagance. Current Church income, therefore, is likely to be seriously curtailed, unless some substitute can be found for these large annual pledges.

There remains this only hope, that men will be educated to contribute at their death what they are no longer able to pledge from year to year. It seems reasonable to believe that they will do so if properly solicited. Uncle Sam, who is now one of the principal heirs of every large estate, can hardly expect to be treated with as much consideration in the final distribution of our worldly goods as those to whom we are attached by ties of blood, affection, or religion.

There are two ways in which large gifts of this sort may be effected. One way is by will and the other is through what is known as a "living trust." A living trust is a grant of property, real or personal, to a trustee, made during the life of the grantor and to take effect immediately. By its terms the grantor may provide that the income shall be paid to himself during his lifetime, and that upon his death the trustees shall pay the principal in such manner and to such beneficiaries as he may in the instrument direct. The courts have construed such instruments very liberally, and in most states they permit the grantor to retain the right to direct the investment of the fund during his lifetime, to change the beneficiaries at will, and even to be paid by the trustees such portions of the principal as he may find it necessary to use for his own support.

So far as gifts for charities are concerned, there is not much reason for preferring the living trust over the bequest. In neither case has the government so far seen fit to tax that portion of the estate which is given to charity. In some of the states, however, bequests to charitable corporations of a state, other than the one in which the decedent was a resident at the time of his death, are subject to the state inheritance tax; which would not be imposed were the gift made by way of a living trust.

The case is otherwise, however, with regard to gifts and bequests to individuals. Until now, gifts to individuals made by men in their lifetime have not been subject to taxation by the federal government. The living trust has been construed to be a gift *inter vivos*; therefore, no gift to either charity

IN THIS ARTICLE Mr. Dibble shows how parishes and Church institutions can take practical advantage of the situation created by the new federal taxes on large estates.

or otherwise, contained in a living trust was subject to the federal or state tax. Beginning January 1, 1936, however, a new law will go into effect whereby any gift to an individual, whether made by

bequest or by living trust, will be subject to taxation. The rate per cent is progressive, and in the case of large estates, may amount to a very considerable portion of the gift. A strong movement is, therefore, under way on the part of wealthy individuals to dispose of their property by living trust before this new law goes into effect.

It was this phase of the matter which was brought to the attention of the reader in the article entitled *The High Cost of Death* by James Haberly, in *THE LIVING CHURCH* of November 2d. Mr. Haberly pointed out that if the Church was to obtain consideration in the distribution of these large estates, the treasurers of parishes and other institutions must bring their causes to the attention of possible donors before the end of this year. The warning is timely and should be given immediate consideration.

Some misconception seems to have arisen, not so much out of what Mr. Haberly said as from the headnote to his article, to the effect that gifts for charities will be subject to the federal estate tax after the first of the year. This is not true; the new law expressly exempts all such gifts, whether made by gifts or by living trust. The point is, however, that in order to avoid the estate tax on gifts to individuals, many of these large estates are being disposed of now, and we should move before it is too late.

Even after this year, however, there will remain the necessity, pointed out at the outset of this article, for keeping before our people the desirability of making provision for the needs of the Church by adequate gifts, whether by living trust or by bequest. In the case of most of us, our wealth is not so great as to subject our estates to the higher brackets in the new law. Probably few of us will have thought it necessary to get under cover before the new law goes into effect.

For all of us, however, the income tax will continue to be a brake upon liberality in the support of Church and charity. A very limited allowance is deductible under the income tax law on account of gifts to charities and this allowance is likely to be further limited. And if the enormous indebtedness now resting upon the federal government is to be liquidated, it needs no prophecy to foresee that the income tax will be imposed upon smaller incomes and its rate will be made higher. We are likely to be increasingly constrained in the amount that we feel able to contribute by way of annual subscriptions. Loyal members of the Church should, therefore, if the appeal is properly made, be willing to make good this reduction by way of a capital gift either during lifetime or at death, a gift from which no portion is deducted for taxation.

Two Questions

STOP FOR A MOMENT. Ask these two questions of yourself: "What does my membership in the Church require of me?" "How have I fulfilled my promises of membership?"

—*The St. Andrew's (Kansas City, Mo.) Weekly News.*

Armenians and Their Bible

By Canon W. A. Wigram

IN MARCH of this year, the Armenian communities throughout the world, but particularly in Jerusalem, celebrated the 1500th anniversary of the translation of the Holy Scriptures into their mother-tongue, and they ask for the prayers of their sister Anglican Church "that the word of God may ever live in the hearts of the Armenians, to comfort them in their troubles and strengthen them in their Christian duties."

The work thus commemorated was begun about the year 400 A.D., by two of the great heroes of the nation-Church, SS. Mezrob and Sahak, and it was finally completed about the year 434. The work however was not the simple making of a translation, even of the best variety. It implied the formation of a vocabulary and even an alphabet—for both of those were unknown to the nation previously—and the completion of it included the giving of a library and the means of developing a literature, as well as a standard and an authority for the religion that the people had made their own.

Armenians were then in their national home on the plateau of Ararat, and their various tribes, then beginning to be aware of themselves as a real entity, formed a "buffer-state" between the two great empires of the day, those of Rome and of Sassanid Persia.

What the Armenian is, ethnologically, is a puzzle yet to professors of that science. He may be a wanderer up from Phrygia, or a newcomer from the steppes that are now southern Russia. His language is undoubtedly of the Indo-European group, but forms an independent branch of it. His own legend that his eponymous ancestor Haik was a grandson of Noah, who stayed in the neighborhood of Ararat when the ark stranded there, and the rest of the race wandered south to engage in the unfortunate enterprise of building the Tower of Babel—in which the Armenians had no share—is of obviously later date than this acquaintance with the Christian Bible.

It was St. Gregory the Illuminator who brought his countrymen to Christianity early in the fourth century, and the Armenian became the first of all national Churches. Naturally, he took the faith in the form which it had then attained among his teachers, which implies that he accepted the Creed of Nicæa as of authority from the first. In fact, the Armenian Church to this day uses that creed in a form that approaches the original "conciliar" pattern more nearly than that of any other Christian community.

Circumstances made it impossible for Armenians to attend the council of Chalcedon in 451 A. D., when the Creed assumed its present familiar form, and as the national Church of Armenia had no notion of accepting the dictation of any Constantinople Greek, he refused, and still refuses, to accept that council. He is very far, however, from professing the "Monophysite" heresy condemned there, as is shown by the fact that his teachers have no difficulty whatever in accepting the form now embodied in the "Quicumque Vult," "As the reasonable soul and flesh is one man, so God and Man is one Christ." It may be added, that all "Monophysites" today would be ready to do the same. Further, insofar as he has altered the original Nicene Creed, he has done so by introducing words that expressly condemn the Monophysite heresy.

When the two Fathers that we have named gave their people the vernacular Bible, the Syriac version, the "Pshitta,"

was the one current in the lands nearest to them, and it would seem that they relied mainly upon it for the New Testament, while using the Septuagint for the Old. They certainly used Greek texts for comparison, however, as appears from the fact that they perpetuate one unusual—and specifically Greek—rendering of St. Matthew 2: 9, "The star . . . came and stood over *the cave* where the young child was."

Quite apart from their immense religious significance, the importance of the work done by the Bible and the Church combined for the Armenian nation can hardly be overstated. It fixed the Armenian dialect, and made it into a language, at just the right moment when such an impulse was needed to give coherence and permanence to the inchoate national feeling. So thoroughly was this done, that the fifth century version of the scripture is still intelligible to an educated son of the nation, though it is intended to celebrate the anniversary by the preparation of a "revised version" of at least the New Testament, in the vernacular of today. Very soon, political disasters came upon a nation that has undergone a martyrdom more severe and prolonged than any other, but the Church and the Bible together have combined to render the much-trying nation immortal, and to enable it to survive its terrible trials.

The alphabet which the two Fathers invented, and the language which they developed, proved a most admirable medium for the translation work that they were required to do. Armenians have not, for lack of opportunity, been able to produce much original work, but their characteristic has been a power of adequate translation. Many patristic works survive to us only in the admirable Armenian renderings of them. The *Didache* is an instance. The Armenian language has proved itself to be particularly well adapted for the rendering of the delicate nuances of foreign words into itself, and the alphabet invented for the translation of the Scripture is one of the most complete and excellent in the world. It is a long one, containing some forty letters, so that the learning of it takes practice, though much less labor than, say, Arabic. It has however one letter for every sound in the language, and one sound for every letter, and only one. Would that we could say the same of English! The writer has known American scholars who knew Armenian well, who made a habit of writing down any word in a language that they were acquiring, in the Armenian script, for no other was so well calculated to give the exact sound of any unfamiliar word.

It is then a great linguistic, as well as a great religious achievement, that the Armenian Church celebrates this year.

St. Paul's Plan of Church Finance

(1 Cor. 16: 2)

PERIODIC: "Upon the first day of the week."

Worshipful; habitual; prayerful; cheerful.

Personal: "Let each one of you."

Each man, each woman, each boy, each girl; no proxies, no merging.

Provident: "Lay by him in store."

Forehanded; deliberate; thoughtful; intelligent.

Proportionate: "As he may prosper you."

Generous; careful; responsible; faithful.

Preventative: "That no collections be made when I come."

No deficit; no interest on loans; no worry; no retrenchment.

—*Baptist Standard*.

Maurice Child

The Curate Who "Won the War"

By the Rev. Desmond Morse-Boycott

THE FOLLOWING prosaic announcement, published in the Personal Column of a Church newspaper, is front rank news:

The Rev. Maurice Child, clerical secretary of the Church Union, has been presented to the rectory of Cranford, Middlesex. The patron is Lord Berkeley.

Just that.

There is nothing to prompt a casual reader to scan the pages of *Crockford*, and, were he to do so, in an idle moment, he would find but the curtest of references to this plump, urbane, plain-spoken, brilliant priest who, in an Arabian Nights' palace in Eaton place, London, one of those mews which now house men, entertains, in medieval pomp, all the people who matter in the Church of England and some who don't. Maurice Child is the "mystery man" of the Anglo-Catholic Movement, and disliked accordingly. He is rebuked for his parties; his over-flowing wine-cups; his dazzling pomp and circumstance — no futuristic artist in the heart of Chelsea could have done his walls prouder; his jaunts to the far ends of the earth (all wrapped in mystery). He is rebuked as pleasure-loving; as over-given to hospitality; as an adventurer in the realms of ecclesiastical politics.

But there is no suspicion of that in *Crockford*, which laconically records that he took his B.A. at St. John's, Oxford, in 1908; went to Cuddesdon; became an F.R.G.S., in 1915; curate of St. Andrew's, Haverstock Hill, 1909 to 1912; St. Michael's, Plymouth, 1912 to 1914; Holy Trinity, Upper Chelsea, 1914 to 1917, and St. Mary's, Graham street, 1917 to 1923; and thereafter librarian of Pusey House, proctor in Convocation and general secretary of the Anglo-Catholic Congress, now merged in the new Church Union.

A prosaic record, and yet his importance is, ecclesiastically speaking, world-wide. As I sat at dinner with him, shortly before the enthronement of the new Archbishop of Westminster, there came an invitation to the same. Rome does not invite nonentities.

Maurice Child, where does he stand? What manner of strange clergyman is this who gads about all over England in clothes strictly canonical but without Vanheems collar, devoid of leisure to read; whose communications, like those of St. Catherine of Siena in the thirteenth century, are innumerable and unignorable; whose learning is profound; whose knowledge of men, movements, and matters of moment, from the possibility of promoting the canonization of an obscure saint nobody has ever heard of to the diet for the month of June suggested by an epicurean society; whose sermons sparkle like firecrackers; whom opponents fear and friends worship; this man who subscribes to every good cause in cash and comment, kind or caustic; who never sleeps, apparently, and yet, after a hectic evening, entertaining the bright and the nit-wits of Churchly-minded London, may be found on his knees at dawn?

Who is he?

Some call him a saint; others a parson of dubious devotion. I have known him toil across London very early in the morning to attend the first Mass of some obscure young

priest; spend whole nights in trying to unravel some clerical schlemozzle and avert some scandal. "A cybarite," commented someone. "Hear him say Mass, and you will not doubt his sanctity," said another. For myself, knowing him intimately, I endorse the latter view. Behind the "eye-wash" of the jazzy home; the bountiful wine bin; the luxuriance of a setting in which a Leading Lady, a Bright Young Novelist, or a Film Star would be at home, gleams the gold of Christian living and renunciation, even as behind the white-wash on the walls of St. Sophia gleam the mosaics of the days of Faith.

MAURICE CHILD must be nearing the fifties now, or have staggered over into them. Perhaps that is why he has accepted this cure of 100 souls at Cranford. That is the only living he *has* accepted. He could have had his choice, time and again, by pulling wires. He does not pull wires . . . for himself.

Cranford is lucky to have, as its rector-elect, the curate who won the War. That sounds absurd. Let us justify it.

Maurice Child was one of the originators of a small book-stall which rang in a new era of Anglo-Catholicism. Set up in 1910 it displayed an altar card and a few plainsong publications in the show-rooms of the Medici Society, which cautiously required the owners to use the back door as their official address. So strict was this arrangement that a well-known clergyman, who was unwittingly standing beside the very table he was seeking, was sent, on his inquiring its whereabouts, down the stairs to the Medici front entrance, out into the street and (five minutes' walk, at least) round the corner to the back door. The legend says that his indignation at finding himself back again at his beginnings was so great that he flounced out furiously.

The table prospered, and was called "The Society of SS. Peter and Paul," flippantly turned by young Anglo-Catholics into "Porter and Peel." In after years I became its chaplain, but I cannot remember performing any rites. It irritated the episcopate, for, by its publications, devotional, liturgical, controversial, and in particular the satirical writings of the Rev. Ronald Knox, son of Bishop Knox the doughty Protestant, and now a Roman Catholic priest, and brother of the editor of *Punch*, it exhibited a cheeky independence, made the lower clergy laugh at the higher, whom hitherto they had feared and kow-towed to, and, more important still, made them laugh at themselves. It definitely and defiantly rang down the curtain upon the times when Anglo-Catholics walked like Agag, for fear of being hewn into pieces by episcopal Samuels. It was the small boy who put his finger to his nose and yelled *Yah!* Its advertisements caused Church folk to rock with laughter or fume with fury, as the case was. "Should a Rural Dean Tell?" was the kind of title it chose for brochures issued at "half price to bishops and deans." It manufactured pricket stands, for votive candles, and called them "the Ridley" and "the Latimer." It purveyed incense, and called it "the Lambeth Frankincense." It provokingly called itself "Publishers to the Church of England," and, discarding the

table aforesaid, set up a large and attractive shop in Margaret street, then the hub of the Anglo-Catholic world.

PAMPHLETS, tracts, pictures, prayer-cards, liturgical directions revealing deep learning, and books on the Roman Use and how to fit it to the Anglican Rite, streamed from its presses. The movement was shown to be Tractarian still, and those who hated the message loved the beauty of the form. A good deal of money was lost by ecclesiastics in high places in seeking the suppression, by legal means, of this upstart society. It went on its way rejoicing.

I now come to its remarkable effect upon the Great War. Maurice Child took a hand in the publication of a pamphlet called "No Small Stir," in defense of the Pope's neutrality, which, opening with the delicious text in Acts, "Now as soon as it was day there was no small stir among the soldiers, what was become of Peter," was immediately a best-seller and ran into numerous editions before it fascinated the Foreign Office. From that moment Maurice Child's house and office were continually invaded by officials demanding new editions, which every week appeared in the same dress but a different language. And all was done in secrecy.

In a moment of exalted patriotism he offered to remove the offensive title, "Publishers to the Church of England," but was told that the officials would prefer it in bolder type. And it was so.

But Whitehall had forgotten the Archbishop of Canterbury. "When still in our second million and with a Spanish edition in the press," said Maurice Child lately, "the Primate moved, and the pamphlet fell—such is the breath of pontiffs! Its disgrace was short-lived, for an Anglo-Irishman arrived a few days later to order half a million for the U. S. A. But the poison of one prelate is the meat of another, and it seemed that our effort to tell the truth to Anglicans had, incidentally, been of some small service to the Holy See." Shortly afterwards he received a letter of high praise and grateful thanks from Cardinal Gasparri, the new Secretary of State to the Pope.

This society in time became respectable, through absorption by the Anglo-Catholic Congress, now in turn swallowed up in the Church Union, of which he is the hidden genius.

But Maurice Child can never become respectable, not even as a rector; and although one cannot find him in *Who's Who*, as I sat in his Oriental dive the other night, absorbing wit and wine most rare and precious, I felt the truth of the famous quip, attributed to Fr. Ronald Knox, that "There are only two religions, that of the Holy Father and that of the unholy Child."

The Church as a Family

IN EVERY AGE there are people who think that Christ died for them alone, that they are the elect and that somehow He cares much more for them than for their neighbors. Of course, they wouldn't admit it, they would even tell you that "all men everywhere" must live by His power and share in His love; but when life begins to crowd in on them a little bit then "charity begins at home," or "running a parish is enough without helping in the diocese, too," and so on *ad infinitum*.

But the Church is a family relationship, and every family is a child of the past as well as a builder of present relationships and ideals. No member of a family can stand alone. He only really lives who has developed in strength, past the place where he has learned to carry his own weight, to the place where he shares the load of his parents and brothers and sisters.

—*The St. Andrew's Messenger.*

Churchwomen Today

Ada Loaring-Clark

Editor

A New Association

THROUGH THE EFFORTS of Mrs. John R. Wheeler of Nashville, an association of all former members of the executive board of the Woman's Auxiliary is being formed. The name of the group has not yet been definitely decided upon, but its purpose is to keep this group of leaders promptly informed as to ways in which Churchwomen can be of greatest service in all activities promoted by the Church. The members of the group will, in turn, inform the Churchwomen in their respective dioceses. In addition to this important service the fellowship such an association would stimulate will be very valuable, and several of our ex-executive board members, of whom I have the privilege to be one, are full of enthusiasm over the project. You will remember that six consecutive years, or two terms, is the length of time each board member serves.

Mrs. Wheeler writes:

"A resolution on woman's work in the Church was presented at the last board meeting by Mrs. Ober of Maryland that the executive board of the Auxiliary devise some plans, policies, and methods whereby the womanhood of the Church may aid in carrying on the program of the Church as set forth by the National Council. Then another by Mrs. Morrison that where women of the Church are not linked up with the organized work of the parish, they be approached by Auxiliary women and the work of the various organizations explained in an endeavor to bring these women more closely in touch with the whole work of the Church. It was agreed that all work done as an expression of woman's religion is Church work. The Christian religion being the way of life according to the teachings of our Lord, Church work is our expression of that life for the highest good of humanity. Be it local parish work, work reaching outside the parish into the diocese, or helping with welfare work not under the auspices of the Church the service rendered is in the fulfillment of Christ's mission.

"Building up the membership of the Woman's Auxiliary and tying the Church women engaged in professional work to the Church's program would be a definite service for all of us who are trying to make the Forward Movement go, not forgetting of course our daily intercessions and petitions for strength on the part of each earnest leader."

Diocese of Colorado

WHAT A JOY it must be to live in a diocese whose Churchwomen can meet frequently as a diocesan group! Miss Edith Brent sends us a diocesan program for Colorado. The chairman of the program committee is Mrs. Fred Ingley, the wife of the Bishop, she and her committee are to be congratulated on the comprehensive topics which are to be considered in the See City, Denver. Dr. Lloyd Shaw will lead in the consideration of What the Episcopal Church Means to Me; The Task Ahead is Dean Dagwell's topic; The Forward Movement, Bishop Ingley; The New Year, Mrs. Irving Peake Johnson; Women in World Affairs, the Rev. Z. T. Vincent; The Place of the Volunteer in a Social Service Program, by Miss E. van Diest; The Christ of the Resurrection, by Bishop Johnson, and International Affairs, by Ben Cherrington. The Rev. Paul Roberts and Mrs. Clarence Moore are on the program for a quiet morning and reports.

A Saint Among the Publicans

By the Rev. William G. Peck, S.T.D.

Rector of the Church of St. John Baptist, Manchester

YEARS AGO, when the writer was a youth in his teens, he belonged to a young men's class. Its masculinity was indisputable, but its youthfulness was less certain, seeing that among its members there were to be found several heads bald or gray. The designation "class" indicated no purpose of mutual improvement in the sense of secular culture. Our pursuit was religion. This was, in short, a Methodist class meeting, with modifications. It was of the traditional form, in that we practised *extempore* prayer and duly delivered ourselves of our "experiences." Its modifications consisted chiefly in its being limited to one sex, and in its custom of listening to short papers or addresses given by the members week by week, in turn. For many years that assembly gathered, and there can be no doubt that it was the means of strengthening the good resolutions of many men. No doubt, on the other hand, that there are better means. This left whole tracts of religion unexplored; but at least, as far as it went, it was sincere and robust.

The membership was miscellaneous. The greater part was composed of young working men whose education had been received at "board schools." It would have been difficult to say where some of the older men had learned to read. A few of the younger ones had reached secondary schools and had started upon business careers which promised considerable respectability. One or two were even preparing for "professions." In those days there were still some remnants of individuality discoverable among the masses, for the syndicated press was in its infancy, and the cinema was not yet born. And the class had its "characters."

One member was a very old man who could scarcely write his own name, and whose conversation was conducted in a broad East Anglican dialect, whose prayers nevertheless were of glowing, poetic diction, and their language full of an eloquence like the eloquence of Isaiah. There was "Holy Joe," so named at the engineering shop where he worked. He endured daily persecution for his faith, and "kept smiling," perhaps even before America had commenced to do so. There was a small man, with an extraordinarily long neck, who professed Calvinism, but was tolerated for his kind heart. Undertaking to expound the Biblical narrative of the Fall of Man, he once referred to the serpent as an *insect*, while the more youthful of his audience attempted the "inner chuckle" of Tony Weller in *Pickwick Papers*. There was also a solemn young man who was always trying to learn Greek, and was very fond of quoting the works of Flavius Josephus, but somehow could never quite get himself taken seriously. He exuded copies of *The Christian's Armoury*, a small but truculent sheet, devoted to attacking atheism and Roman Catholicism. These characters were outstanding. The majority of us were normal, or believed that we were.

There arrived in our circle one night a newcomer. Someone had brought him, explaining that he had recently been converted at a mission held in a local theatre, and now wished to join our Church. He was a small, shabby person, with a pale, insignificant face, blue, innocent eyes, and a slight wisp of a mustache which he had trained to point upward. He blinked uncertainly upon us when introduced, and seemed anxious to hide himself. No words came from him. Apparently he sought obscurity. When after the meeting a few of us spoke to him, he

jerked out a few commonplace sentences in the most appalling Cockney speech and swiftly disappeared. But he came again the next week, and again. He seemed to be growing accustomed to us. We observed that he was attempting to sing the hymns. And at length, one evening, he broke silence with a speech.

"Six months ago," he said, "I'd never been inside any place of worship in my life. I'd never read a line of the Bible. I didn't know a single hymn. I'd never said a prayer. I went one night, to see wot was on at the theatre, and found it was religion. Well, it was my night out, and I'd nowhere else to go, so I thinks to myself I may as well see wot it was all about, specially as a bloke told me it was free. That night, Gawd saved my pore soul. It's a fact! I've bought a Bible, and I'm readin' it through from beginning to end. I've got up to *Daniel*."

Heaven alone knows what had passed in the soul of this man, or how he conceived religion. He became at once interesting in our eyes. I pictured this uninstructed waif of London's back streets, struggling through the Old Testament, and I wondered what he could be making of it. By what heroic feats had he "got up to *Daniel*"? And having got to *Daniel* what did he make of that work? At all events, his religion was sufficient to keep him attending our class meeting, and coming to chapel on Sundays. From time to time he would speak, when it came to the giving of "experiences" in the class. He was concerned, it seemed, mostly with two subjects: He thanked God for saving his "pore soul"; and he wistfully deplored his own "iggerance." He told us one night that he had now reached the New Testament. He gave it its full title, "The New Testament of our Lord and Saviour Jesus Christ," as one would give the full title of any rather unfamiliar work, and his solemn repetition was impressive.

"I'm getting on first-rate," he said. "I seem to understand it better than the Old Testament."

WE HAD observed that for some time he had been growing shabbier in appearance. He looked ill, too. His weak eyes were encircled by dark rings, and his face was becoming pinched and gray. But he revealed nothing of his private affairs, and we knew nothing of his way of life. The man who had first brought him among us had moved away to a distant part of London's great world. One or two knew where our latest recruit lived, but that was the extent of our knowledge. We were, however, upon the eve of discoveries. To our surprise, the leader of the class announced one evening that the next week's meeting would be opened by an address from this very person.

When the time came, he had a large and curious audience. The speaker began very timidly, explaining that he proposed to deal with the subject of our Lord feasting with the publicans. His voice gathered strength as he grew more accustomed to the sound. . . .

Two minutes later we were painfully fighting to keep our faces straight. He did not notice our excruciation. He was ignorant of how we were suffering. He went on with his astonishing exegesis, his Cockney periods uninterrupted by any consciousness of our growing trouble.

"You blokes," he said, "don't know what a publican's dinner is, because you've all been brought up respectable and religious.

But I *do* know, and for a bloomin' good reason. I've been in the line. Oh, yus! I've been a potman. Was potman for years at the 'Golden Lion.' Would 'ave been potman still, only Gawd saved my pore soul."

His mode of public address caused us mingled emotions. To be called "blokes" in a chapel vestry was a new "experience" for us. We bit our lips and listened.

"Well," he continued, "a publican's dinner is like this 'ere. When a public 'ouse changes management, the old manager leaves a list of all his best customers; and when the new manager comes, he sends out invitations and asks them to come to a dinner. He provides the grub, and they are expected to buy the booze. And they makes a 'igh old time of it!"

We perceived with astonishment, sympathy, and perturbation, that he had never had it explained to him that a New Testament "publican" was a gatherer of taxes, and he assumed that the word indicated the proprietor of licensed premises. But he plunged on, and nobody essayed to stay his course.

"Now, anybody might ask, Wot was Jesus Christ doing amongst a lot like that? Well, wait a bit. Suppose there was a publican's dinner at the 'Golden Lion,' and our minister was to be invited. And suppose he turned up. Some people wouldn't arf say something, would they? But think wot a 'igh example he would set them when he got there. Fust of all, he would say his grace. That 'ud open their eyes a bit. And then he wouldn't order any booze. That 'ud open their eyes still further."

I forget the rest of it. I knew that the whole gathering was suppressing a desire to yell. I dared not catch any man's eye. It says something for the chivalry of those men, that nobody laughed aloud. It was only after we had said "good-night" to this exegete of Holy Scripture that we let ourselves go. Most of us were young, remember, and had undergone a severe strain. I suppose we pitied him and were sorry for his ignorance. We did not then know how readily we ought to have raised our hats to him.

I HAD wondered what his religion was, and had sometimes imagined it a cloudy, formless thing. We were soon to know that it was fierce and clear: that it had the terrible definiteness of the thing that sent men to the lions and the stake. I had supposed that his Christian walk would be vague and hesitant, but it was to be proved that it would not have faltered at the sight of the tormentors.

For the next week or two, he looked shabbier than ever, and more pinched and ill. We asked him if he were unwell, but he put us off with some commonplace remarks about the weather. The following week, however, there was a visible change in him. Confidence was in his eyes, and he wore a new collar. It came his turn to give his "experience," and he was plainly bursting for the opportunity.

"Praise Gawd," he said, "I've got a job. Twenty-eight bob a week. Nine to six, and one on Saturdays. And no Sunday work. Think of that! Gentleman's job. Praise Gawd! Now it's turned out all right, I'll tell you blokes all about it. But you'd scarcely believe it."

We waited expectantly for this revelation. He cleared his throat, and gazed around the room.

"Four months ago," he began, "Gawd says to me, as plain as could be, 'Bill, you'll have to clear out.' I says to Gawd, 'I think so, too.' And I cleared out. I says to the manager of the 'Golden Lion.' 'Look 'ere, guvnor, I'm a Christian.' He looks at me and says, 'Gorblimey! You don't say so!' But I says, 'Yus, I'm a Christian. I've been saved, in a manner of speaking, and a Christian can't be a potman, leastways not at the 'Golden Lion.' You see, it was a wicked 'ole. So I simply clears out.

"Well, so far so good; but wot next? I'd got exactly eight quid saved up, and three weeks ago I came to the end of it. I tried everywhere, but a pore fool like me didn't stand a chance of getting a job. But at last I says, 'O Gawd, it's up to you. I'm done.' And the day before yesterday, He found me this 'ere job."

I remember staring across that vestry at the unlettered, uncouth, insignificant little man. I never quite knew whether he conceived Christianity as essentially a tee-total religion. Quite possibly. There are thousands of people of his station who imagine that the chief difference between the "religious" and ordinary folk, is that the former do not "drink." Possibly this man knew more about the moral atmosphere of the "Golden Lion" than he revealed. At all events, he believed the religion he had begun to profess demanded his exodus from that place. And he went, not knowing whither.

Since that night, I have often wondered what would happen if all the Christians took their religion as seriously as he took his. There would certainly be some grave dislocations within our civilization.

Vicarious Thanksgiving

By the Rev. Joseph Patton McComas, D.D.

Vicar of St. Paul's Chapel, Trinity Parish, N. Y.

AS THANKSGIVING DAY approaches we frequently hear, "Why should I give thanks?" And later, in the same spirit, "Why speak to me of Merry Christmas, or a blessed Easter?" It is true these seasons are blessed only to those who have the good of others in mind. It is because we have not cultivated the habit of giving thanks for the good enjoyed by others, or the good revealed in them, that we are so grudging in our attitude.

It may be an illuminating and inspiring study to see briefly how St. Paul regarded this matter of giving thanks. Here are a few allusions:

Romans 1:8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

I Cor. 1:4, "I thank my God always on your behalf."

II Cor. 1:11, "Thanks may be given by many on our behalf."

II Cor. 4:15, "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

Eph. 1:16, "I cease not to give thanks for you, making mention of you in my prayers."

Phil. 1:3, "I thank my God upon every remembrance of you."

I Thess. 1:2, "We give thanks to God always for you all . . . remembering without ceasing your work of faith, and labour of love, and patience of hope."

II Thess. 1:3, "We are bound to thank God always for you."

I Tim. 2:1, "I exhort therefore, that . . . supplications, prayers, intercessions, and giving of thanks, be made for all men."

II. Tim. 1:3: "I thank God . . . that without ceasing I have remembrance of thee in my prayers."

Phil. 4, "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith."

So we see how this habit of centering his thanksgivings and petitions on others lifted St. Paul from all danger of selfishness and depression, and how robust, expanding, and conquering was his faith. Nothing subjective, narrow, or self-centered there. He lived in a perpetual song of thanksgiving, which rose superior to every adverse circumstance of life.

The Human Need for Case Work

By Ethel Van Benthuysen

President, Church Mission of Help, Diocese of Albany

SINCE our Church by supporting the Church Mission of Help has adopted the case work method, its workers are anxious to keep interpretations of that method before the Church. We want the Church first of all to know very clearly what we seek to do and why the methods derived from social work experience and taught in the schools of social work seem to us to offer a modern instrument for effective use.

What case work desires is the development of human beings along their own lines according to their own best inner powers. We find them handicapped without and within, and we want to set them free. There are personal problems for them to tackle and we are at hand to help them. There are social and economic problems which have overwhelmed them. Advice and relief can be handed out to them, but advice and relief do not imply enough coöperation to constitute case work. There must be real acquaintanceship and mutual understanding between a case worker and a client.

If the word "case" sticks in our throats as applied to people we long to help, let us remember we do not hesitate at the term in relation to ourselves. How often we say in our problems, "My own case is different." "My case is embarrassing." "The case of myself and the depression." "What would you do in my case?" This is common parlance among perfectly respectable people when talking about themselves. They see themselves involved in a net of difficulties, and so it is with the cases that come to welfare agencies. They are persons in an entanglement, and such is a "case."

It is obviously not case work merely to deal with them one by one. It is not case work merely to fill out blanks about them and record their troubles in folders and files. It is not case work merely to investigate them, and it is surely not case work to use such an investigation just to say they are worthy or unworthy of help. Everyone recognizes that it is not case work to dispense food and clothing to large numbers of strangers, but further than that many people do not go, and the word case work becomes attached to the above mentioned investigation. Therefore, the phrase case work seems to them like charity with the love left out, as if a picture of human kindness were all scribbled over with signs, "Beware!" "Take care!"

But to the trained case worker "take care" has a very different meaning. It is to become familiar with persons in their own setting and learn to know what to them and to you would seem the best steps to take. To find the strength and driving force of their best impulses and build upon this strength in the plans you help them to make. To weigh their plans against the weakness and strength of the community and the economic and social situation of which they are a part. To put them in the way of drawing upon the helpful resources about them.

Since case work cannot meet the economic difficulties of individuals without trying to establish both an inner and outer harmony in their lives, how can any case work be without a spiritual meaning?

While it has been established under the pressure of need on the part of people submerged economically, there is nothing about it that restricts it to the submerged classes. There is nothing about it from which any person in trouble, rich or poor, needs to be excluded. We need it for prison and parole, but also for the privileged youth in our schools and colleges.

A young volunteer in the Church Mission of Help said a discerning thing about case work the other day when she remarked, "It is an impersonal way of working with a very personal touch." It is impersonal in that it does not coerce, yet personal in that it cares.

IT IS for the discovery and development of the untried power for good in our young people that the Church Mission of Help draws upon all that the Church and social case work have to offer. And the Church Mission of Help can be effective only if the Church behind it has a sympathetic love of persons including everyone whose case is either poverty of means or paucity of spiritual resources.

There is in each of us something good that would grow more rapidly and flourish more abundantly if our impediments could be cleared away. And when we meet with some one who has a seeing eye for our best possibilities who shall say that our development under that interest and care is other than our own response to case work?

But to bring about the situation where this give and take occurs and to carry it on professionally and in volume with all kinds of people, how can it be done? How often can it be done satisfactorily?

One does not need to argue that even for richly endowed workers there must be directions to follow. Teaching and apprenticeship, discipline and experience must all be in the work of preparation of a case worker. But the directions are so much less exact than those given to doctors and nurses, and the tools for use are so intangible. You have a name, an address, a story, and an appearance before you. There is no taking of temperature or blood pressure at the start. You cannot measure the emotion in the first interview, the overstatement, the understatement, the distrust toward yourself, or the frank outpouring of trouble. You cannot verify statements as a banker does. The thing called investigation must be done with the client's consent and understanding, so that you do not weaken his trust in you.

You cannot keep the facts of the case in your mind because you have many cases and your memoranda must be such as briefly to remind yourself and inform a worker who might be in your place later on. The record may run on for years telling of failures on the client's part and your own, with the gradual upward swing of his self-reliance.

You have to know the part of your society in the scheme of things and how to relate your client to other agencies for other resources; and after reference, you must leave it quite clear whether the responsibility for his case is yours or that of the other agency. You must know when the physical examination is needed. You must detect the symptoms which make a mental examination urgent, recognizing when the psychiatrist can help more than anyone else.

You must know how to give money and food and clothing without setting up a money relationship, or softening the will of a person who has a chance to earn these things. When you give you must see that the gift is touched with a friendship that does not patronize.

And because many people come to you who have "little to look back upon with pride and little to look forward to with

hope" you need to avoid hasty judgments and await the unfolding of the causes of failures. You must detect the wistful longing in people for the joyous side of life and their capacity to experience this joy. Always there must be the knowledge in you that the unhappy part of material need is the fact that this is only in part a material world, and the severe pressure of want is cramping to the spirit. But you do not get a spiritual efflorescence merely by lifting the pressure. There is a primacy in the things of the spirit, and John Jones having peace of mind because his debts are paid is more likely to be John Jones with spirit to keep up his hopes finally achieving something in a material way, the payment of his debts.

The Church Mission of Help feels itself at an advantage from the start by being able to come into contact with its problem girls under the aegis of the Church. The girls are frankly in need of guidance, more than gifts. The Church is wholly committed to the development of their better selves. This is case work in an ideal milieu. I said before we want the Church to have a sympathetic love of cases. May I add now we want thinking as well as feeling in our backers.

The various elements of case work are not new, but the assembling of them all into a system is a method less than fifty years old. There is a future for it in medicine, and education, and law. Let us remember that soon after the hospitals began the development of medical social service, the Church put case work to use in the program of the Church Mission of Help. Yet case work is in its infancy in the use made of it by religion. Perhaps this is because the case worker moves toward a result to be obtained through a gradual process step by step. The spiritual advisor works for a light to break upon the process at any point, suddenly revealing the significance of the total effort. It is gloriously possible to combine these two ideas of process and illumination. Each step of case work may be taken with the client and the goal for her independence may finally be attained along the spiritual advisor's illumined way.

Trinity Church, New York *

By Wil King

THE VIEW of Trinity Church reproduced on the cover is from the steps of the Sub-Treasury building. It was on the balcony of this building that Washington in 1789 took the oath of office to become first president of the United States.

The graveyard, where many couples spend their lunch hour in springtime, is the site of the graves of many famous people. William Bradford, publisher of New York's first newspaper; Capt. James Lawrence, who made immortal the words, "Don't give up the ship!" and M. L. Davis, Aaron Burr's second in the duel with Alexander Hamilton, are buried here, with a number of other well-known men. Not far from the sidewalk of Broadway is the grave of Charlotte Temple, heroine of a novel of the same name.

The doors of Trinity have been open for worship since its foundation, except for a brief time during the Revolutionary War. They were closed during the American occupancy of New York, on account of the royalist sympathies of the rector.

* Signed and numbered prints of the etching on the cover entitled Trinity Church, New York, printed in a deep brown, may be obtained from the Morehouse Publishing Company at \$7.50 each.

TOO MANY HIDE behind the skirts of the widow and her two mites instead of clothing themselves with the spirit of her challenging standard of giving.

—Rev. William Porkess.

A Message on Peace and War

At its annual meeting, held in Houston, Tex., November 5-7, 1935, the House of Bishops adopted the following message, presented by the Bishop of Washington on behalf of a special committee on Peace and War.

THE HOUSE OF BISHOPS of the Protestant Episcopal Church, in annual session, expresses its sense of profound shock and sorrow that once again the solemn pledge of nations not to resort to war as an instrument of national policy or a means of settling disputes which may arise between them, has been violated, a helpless nation attacked, and the general peace of the world jeopardized in a day when peace has become a necessity. As long as such anarchy continues the future outlook is forbidding in extreme.

Acknowledging with gratitude the favored position of our own country, we do not attempt to bring an indictment against a whole nation. We recognize the economic insecurity which, particularly in these days, is a root from which wars spring. We believe that to this problem the nations of the earth, as members of the world community, must address themselves sincerely if even more disastrous crises are to be avoided in the future. We regard with great hope the statement of the British Foreign Secretary at Geneva that his government views the problem as economic rather than political or territorial, and is willing to share in an endeavor to find ways of guaranteeing that the distribution of raw materials will not be unfairly impeded. We earnestly urge our government to respond to this suggestion and to cooperate fully in this undertaking.

And we would remind our people that the price of Peace is Justice. And Justice cannot be had without sacrifice. "The earth is the Lord's, and the fullness thereof," and peace on earth will come only to men of good will.

The South India Union Scheme

(Continued from page 550)

this note with the following question. "Other instances might be given but in view of what has been said is it to be wondered at that an article should appear in a recent leading missionary magazine with the ominous title Are Foreign Missions at a Standstill?"

The point is this, and the question we of the Anglican Church must ask ourselves, is, Can we permit Nonconformity to overwhelm us in South India by making the historic episcopate merely a non-essential and only a bait to draw the Anglican Church within a "united" Church? Will not the same fate happen to Christianity as happened to Nestorianism several centuries ago? We must retain in the mission fields, as elsewhere, the historic episcopate so that Christianity will ever remain Christianity, and not just another religion, ethically beautiful but essentially no different from and no more valuable than Buddhism, Shintoism, Muhammadanism, and even Lamaism. Almost all foreign missionaries are willing to admit the divine light in these other religions, but beware lest our union with Protestants extinguishes Him who is the Light of the World.

Motive Power

NO MATTER how big a motor you have in your automobile, if you have no gasoline in your tank your car will never move. No matter how large a church property we may possess, or how large a membership is enrolled, if there isn't enough of the true spirit of discipleship the work will never move forward a single inch.

—The Rev. Granville Taylor.

Books of the Day

Edited by Elizabeth McCracken

"Novum Testamentum Graece"

NOVUM TESTAMENTUM GRAECE: *Evangelium Secundum Marcum*. Edited by S. C. E. Legg. Oxford University Press. \$7.00.

THIS IS FIRST-FRUIT of the critical edition of the New Testament textual material that has occupied a group of British scholars for many years. And it is all that could possibly be desired. The typography represents the Oxford Press at its best: than which no higher praise is possible. The pages are so arranged that a specific problem may be isolated and the exact state of the evidence seen at a glance. There is no overloading; the endless alphabetical and numerical lists that are such a terror in Tischendorf have been simplified by quoting only what is really significant. A single symbol—the Hebrew "lamedh"—disposes of the "receptus" group, and the minuscules are recorded only when their evidence is important. On the other hand the papyrus evidence is cited elaborately, as are the early versions (including the Armenian and the Georgian). And—a most welcome feature—all patristic passages are printed at length. But the editors have not attempted to construct a new text; they feel that the time is not yet ripe for this and they content themselves with Westcott & Hort.

For any student of the New Testament text this work is indispensable.

BURTON SCOTT EASTON.

A Gospel of Work

GOD AND THE COMMON LIFE. By Robert Lowry Calhoun, Associate Professor of Historical Theology, Yale University. Scribners. 1935. Pp. xxiv-303. \$2.50.

THIS IS a gospel of work. The author states in his preface, with evident satisfaction, that his attitude is western-masculine. There is an implication in this saying of which perhaps he is not fully conscious, for is not the soul in the feminine gender in every language, to indicate the character of the relationship to God? Robert Calhoun is a Liberal Protestant. His main line of argument keeps within the bounds of natural theology. His thesis, disentangled from numerous digressions and excursions, would seem to be that through work primarily man finds God and God's purpose for him; but although he indicates that he shares "acutely in the ancient prophets' disquiet over the separation of religion from everyday life, and worship from everyday work" (p. 14), there is no mention of religious cult until almost the end of the book, and then no mention of the Church as an institution or of the expression of worship in any corporate form. The book opens with a discussion of work as a calling or vocation, and an historical sketch of this latter term from St. Paul to the Reformation period with a glance at the turmoil of today. The author notes that the word grew to mean the special vocation of the monastery, and that after it was reclaimed in the sixteenth century for the common life, its significance degenerated under Protestant and Puritan influences. He offers as a doctrine of work: (1) that it be needful; (2) that it develop individual powers; (3) that it contribute to the common good. The second chapter contrasts work as it might be and as it is; and is followed by a discussion on the relation of work and play.

From the consideration of work and the behavior of minds at work, the author turns to take up the subject of God and His relationship with man. We look for the climax of the argument to be found in the idea of work in cooperation with God as man's basic act of worship. But a new note is struck. Through frustration "each participant may come thus to his first living apprehension of such Reality as grown men can worship" (p. 237). In the end indeed the author looks beyond man's work to the "God at work reconciling the world to Himself. . . . Ultimately it is God not we who must heal it" (p. 240). The author foresees an obvious criticism of the book when he acknowledges in the preface that he ventures into "a dozen-and-one technical fields" in which he has "only such knowledge as a layman may gather from a few books

and articles." This is a hazardous enterprise; moreover, the many excursions he undertakes tend at times to obscure his argument. One cannot see the forest for the trees. Hence, one may be grateful for the analytical Table of Contents. There are two indexes. There is no bibliography, but careful references are given to sources in the Notes, which are printed at the end of the book.

MOTHER MARY MAUDE, C.S.M.

A New Life of Emerson

YOUTH'S CAPTAIN: *The Story of Ralph Waldo Emerson*. By Hildegard Hawthorne. Illustrated. Longmans. 1935. Pp. 205. \$2.00.

THERE HAVE BEEN a good many books about Emerson, and lovers of the man and his work could ill spare any of them, even when they are repetitious. This new one has a freshness which is surprising, in view of the fact that no hitherto unknown material is used. Not only is Miss Hawthorne familiar with the histories of that great company which lived in Concord in her grandfather's time, but also she has a fine "sense of the group." In no other book is Emerson so clearly portrayed as one of a brilliant circle. We all are aware "with our minds" that Emerson was the friend of the Alcotts, the Hawthornes, of Thoreau, and of Margaret Fuller and the rest; but Miss Hawthorne makes us know this with a renewed and, moreover, a warm and eager interest.

She does it skilfully, with sure touches. For example, the mention of the "one overcoat not too worn for wearing for both William and Ralph," which the boys "took turns wearing to school while their schoolmates, jeering, would cry: 'Who goes shivering today?'" Emerson referred long afterward to "the straitened lines of poverty" through which he and his brothers "had walked up to manhood." Then, the description of the return of Emerson and his bride to the new house in Concord after the wedding in Portsmouth: "This is now a home, not merely a house, Lydian," he said as they went in and he closed the door. Even the "Lydian" is an illuminating touch. Mrs. Emerson's name was Lydia, but Emerson changed it on their wedding day, "to make it go more euphoniously with Emerson."

The illustrations, by W. M. Berger, are very good. The one herein reproduced shows the Emerson house in the background.

A Symposium on Protestantism

THE CHURCH AGAINST THE WORLD. By H. Richard Niebuhr, Wilhelm Pauck, and Francis Miller. Willett, Clark. 1935. \$2.00.

THE THREE AUTHORS of this book see Protestantism in general, and American Protestantism in particular, facing a crisis upon the outcome of which hangs its future existence, if any. Messrs. Niebuhr, Pauck, and Miller see ultimately the same crisis, analyze ultimately the same causes for the situation and point to an ultimately similar solution, although each expresses his findings in a phraseology completely different from that of the other two.

Dr. Pauck approaches the religious crisis of the day from the standpoint of an historian of religion who inclines to a somewhat modified cycle-theory. Dr. Niebuhr's attack is that of a sociologist, while Mr. Miller pits the Church against a generic idea which he calls culture. In their several ideologies the three authors see Christianity, as expressed by contemporary Protestantism, in danger of losing its significance and of being absorbed by any one of several more loudly speaking social demands. They see salvation for Protestant Christianity, not by making terms with temporal trends nor by accepting such an attitude as that implied by the theology of Karl Barth, but rather by a new sense of the sovereignty of God together with what Mr. Miller calls "the Catholic community of faith."



THE BOSTON COACH
From "Youth's Captain"

There is much in this little volume which will meet a warm response from Christians of the Catholic tradition, but it must be said that what defects the work displays come from accepting a rather insular definition of the Church, equating it with twentieth century Protestantism. The three authors see the need for an escape from the provincialism of Protestantism of the present day if the Church is to maintain its integrity, but they fail to be entirely clear in their solution of the difficulty because they themselves do not entirely escape the provincialism which they condemn. The authors do not express the fact, if perhaps they see it, that the Judgment of God and the Cross of Christ are but two aspects of the Faith of the Church of the Incarnation.

The symposium is refreshing in its attitude and frank in its criticisms. It is significant in that it clearly demonstrates how leaders in Protestant Christianity, influenced to some extent by the German crisis theology, and awakened by the struggle for existence by the German churches, face the fact that twentieth century Protestantism must give its *raison d'être*.

CHARLES D. KEAN.

The American Scene

EDNA HIS WIFE. By Margaret Ayer Barnes. Houghton Mifflin. 1935. \$2.50.

SILAS CROCKETT. By Mary Ellen Chase. Macmillan. 1935. \$2.50.

THE STORY of *Edna His Wife* opens at the beginning of this century, with Edna, aged twenty, living in a cottage near the railway tracks in a Chicago suburb, where her father was station master. And it leaves her aged fifty-five in a luxurious New York penthouse. For she married Paul Jones, a clever and ambitious young lawyer, whose career took him to Chicago, to wartime Washington, and finally to New York as a member of a leading law firm. But Edna, devoid of vigor and resource, could neither keep up with him nor provide the social backing he needed; she could never become more than a plump, baffled little woman, empty and inadequate. As in *Years of Grace* and *Within This Present* Mrs. Barnes exhibits her skill in portraying the atmosphere of a period and of changing periods. But one cannot help feeling that this skill deserves a content of greater dignity and vitality; Edna is futile and the other characters scarcely stand out against the elaborate background.

As a background for her latest novel the author of *Mary Peters* chooses Saturday Cove on the Maine coast, with interludes of deep sea water. And the story she tells is last century's history of the sea-faring Crocketts. There was Silas, who sailed a clipper ship in Canton trade; Nicholas, who rounded the Horn in a schooner; Reuben, captain of a coast passenger steamer; and Silas II, who gave up medicine to enter the herring industry. Equally distinctive types are their wives, from Abigail the old-fashioned to Ann the modern, and the author paints them with color and spice. While the story lacks the continuity and the concentration of *Mary Peters*, it shows the changes in the coast shipbuilding towns and the effect of these changes on the lives and fortunes of the various Crocketts.

M. P. E.

A Devotional Commentary on the Fourth Gospel

SONS OF GOD. By W. E. Lutyens. Macmillan. 1935. \$1.75.

CANON LUTYENS, who is thoroughly familiar with the modern interpretation of the Fourth Gospel, has developed his knowledge in the form of a devotional commentary. And he has been extraordinarily successful. He has, to be sure, not penetrated as deeply as he might have into the historical setting. Much that puzzles him—*e.g.*, St. John's predestinarianism—could have been cleared up if he had thought himself back into any Christian community at the close of the first century. And he misses the point of the savage attack on the "Jews" in the eighth chapter; these were apostates who had joined in persecuting their former brethren. But within the limits he has set himself he could hardly have done better; his handling, for instance, of the marriage at Cana goes to the heart of the problem.

B. S. E.

Brief Reviews

AN INTERESTING and instructive folder on *The Suez Canal and League Sanctions* has been prepared by Raymond Leslie Buell of the Foreign Policy Association. It is timely and accurate. It is one of the Geneva Special Studies published in Geneva. Copies in this country can be had at the World Peace Foundation, 8 West 40th street, New York City. (35 cts.).

Everyday Religion

Share With the Needy

BECAUSE HE WAS a physician in close contact with pain and want St. Luke was keen to seize upon and record our Lord's mindfulness of the poor. Doubtless also, he owed this to an inborn spirit of mercy and sympathy.

St. Luke takes unusual notice of womanhood—in his time so poor in privilege. He loves situations where people are found doing things as partners; the Kingdom's challenge to the poverty of loneliness.

One can make a golden chain of his record of divine care for the poor. Note for instance these seven passages:

1. Chapter 1, verses 52 and 53, in the Magnificat.
2. Chapter 3, verses 10 and 11. The Two Coats and the Extra Meat.
3. Chapter 4, verse 18. The Gospel to the Poor.
4. Chapter 6, verse 20. Blessings on the poor, the hungry, the weepers.
5. Chapter 12, verses 16 to 21. The Folly of the Selfish Rich Man.
6. Chapter 14, verses 12 to 14. "When thou makest a feast, call the poor, for they cannot recompense thee."
7. Chapter 16, verses 19 to 31. The Rich Man and Lazarus.

We must not think for a minute that our Lord was insensitive to any form of evil; but how He does reverse our commonly accepted scale of values! We shrink from certain crude forms of crime, and ostracize the doers. With most of these, our Lord was marvelously patient and even tender. But He blazed out against two offenses which we so easily let pass: greed, which will not share possessions; and pride, separateness, which will not share self. He said vehemently, "Beware of these!"

Someone may say: "Oh, yes, but those times were very primitive. Now we have Sociology and Social Service." We do have them, thank God.

But do you know any well-trained, devoted social worker? You will find a person on fire against poverty and all it means: malnutrition, crowding, ugly surroundings, noise, filth, dependency, and ill health. You will find a champion of the rights of living human beings. You will find a person alive with altruism, burning to express friendship and brotherliness; one most delicately aware of what tact, what considerateness it takes not to rob the poor of their power still to help themselves, still to preserve self-respect.

Is anything worth hoarding while some fellow being remains pitifully in want? While there is time, let us loosen up these fingers of ours which clutch to hold what we call our own; our money, our food, our extra rooms and clothing, our knowledge, our influence, our time, our companionship, our religion—yes, our power to love. While there is time!

ACKNOWLEDGMENTS

[Checks 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 purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Rowland G. Keach, Meshanticut Park, R. I.	\$ 2.00
R.	2.00
	\$ 4.00

NEWS OF THE CHURCH

Fr. Van Dyck Chosen Bishop of Vermont

Elected on First Ballot in Rutland Convention; Well Known for Work With Needy

RUTLAND, VT.—The Rev. Vedder Van Dyck, rector of St. Paul's Church, Burlington, was elected Bishop of Vermont on the first ballot at the special convention held in Trinity Church, November 12th.

The Rev. Fr. Van Dyck was born in Bayonne, N. J., on July 15, 1889, the son of the late Vedder and Emily Van Dyck.



FR. VAN DYCK

He was educated in the grammar and high schools there and at Columbia University and the General Theological Seminary.

Previous to his appointment as rector of St. Paul's, Burlington, January 31, 1929, he was for 12 years rector of St. Mary's Church, Amityville, L. I. While at Amityville, he married Miss May Estelle Ketcham of

New York. They have one daughter, Marguerita.

Fr. Van Dyck has held many important positions in the diocese of Vermont, having served as a member of the executive council of the diocese, and being now a member of the standing committee. He was elected a delegate to the last General Convention.

Locally he has been engaged in many ventures for the benefit of the poor and needy of the city, being chosen to act upon the city's advisory board.

For the past two winters he has been instrumental in feeding the poor children of school age.

Dean Inge Assails Nazi Mistreatment of Jews

LONDON (NCJC)—A sharp attack on Jew-baiting was made by the Very Rev. W. R. Inge, former dean of St. Paul's Cathedral, November 7th. Writing in the *Evening Standard*, Dean Inge assailed the racial policies of the Nazis.

"I am completely puzzled by this atavistic outbreak in Germany," he said. "We can be silly enough ourselves at times; but when we want to be medieval, we are content to array our clergy in the court dress of a Byzantine nobleman; we have got beyond the baiting of Jews, the burning of witches, and the torture of witnesses."

Chicago Convention Date Set

CHICAGO—The annual convention of the diocese of Chicago will be held February 4th and 5th at St. Chrysostom's Church, according to plans just completed by the convention committee, the Ven. F. G. Deis, chairman.



THE RT. REV. JOHN TOROK, D.C.L.
Assistant to the Bishop of Eau Claire

Dr. Torok Received as Anglican Bishop

Ceremony is First of Kind Ever Held in This Church—To Be Eau Claire Assistant

EAU CLAIRE, WIS.—In a ceremony never before held in the American Episcopal Church, Bishop Wilson of Eau Claire on Sunday, November 17th, formally received the Rt. Rev. John Torok, D.C.L., as a Bishop in this Church. By this ceremony Bishop Torok gained regular status as a Bishop of this Church in good standing but without seat or vote in the House of Bishops. He has been appointed Assistant to the Bishop of Eau Claire.

It is understood that Bishop Wilson took this action only after consulting with the other members of the House of Bishops and a thorough investigation, by a committee of bishops appointed by the Presiding Bishop, of the ordination of Dr. Torok as deacon and priest and his consecration as Bishop.

CEREMONY IS SIMPLE

The ceremony by which Bishop Torok was received took place during the service of Holy Communion, and was a very simple one. In place of the sermon, Bishop Wilson traced the background of the event, and outlined a five-point diocesan missionary program in which Bishop Torok will take a leading part. Then, sitting in a chair before the altar he read the testimonials of Bishop Torok's consecration, received his declaration of conformity, and

(Continued on page 568)

Dr. Franklin to Visit in Orient

SHANGHAI—Dr. Lewis B. Franklin, treasurer of the National Council, who arrived in Shanghai October 22d for work in connection with bank failures involving mission funds, has sent word that he expects to visit Manila November 24th, in Japan December 12th, and in Honolulu January 10th, returning to New York January 29th.

He plans to confer with the heads of missionary jurisdictions.

Active Deputies

"Money is the deputy for self. It accomplishes what we want to do ourselves, and what we are glad to be able to get someone else to do better than we can, for the Kingdom's sake."

Many have read the above within the last few days and will rejoice with us over the treasurer's report, attached hereto, which reflects the givings of the Church for the support of the program and which is

BETTER THAN LAST YEAR

Witness:

1. October Payments.	
1935	\$86,349.28
1934	74,432.00
2. Number of Dioceses and Districts in 100 Per Cent Class.	
1935	31
1934	23
3. Total Payments Against Amounts Due.	
1935	82.6%
1934	80. %
1933	71. %

BUT: There remains to be paid before the close of the year....\$525,392.98

JAMES E. WHITNEY,
Assistant Treasurer.

New York Church Holds Flag-Massing Ceremony

NEW YORK—The ceremony of massing the colors was held at St. Thomas' Church November 10th, as a pledge of loyalty to flag and country.

A large number of patriotic, military, and civil organizations took part in the ceremonies which began with a parade down Fifth Avenue to St. Thomas' Church, where the marchers were addressed by the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest.

The Rev. Dr. Darlington said, in part: "Our aim is peace in spite of all the criticism to the contrary hurled at us by the pacifists, who deprecate what we do, and who generally think that they alone hold the key to peace."

Bishop Ward Addresses Lutherans

ERIE, PA.—Bishop Ward of Erie was one of the speakers recently at the 28th annual convention of the Cleveland district of the Luther League held in Bethany Swedish Lutheran Church of this city, the Rev. K. E. Zetterholm, pastor.



FOUR MISSIONARY BISHOPS WHO FIGURED IN THE CHANGES MADE AT THE RECENT MEETING OF THE HOUSE OF BISHOPS

From left to right, they are: Bishop Reifsnider, Suffragan of North Tokyo, who was elevated to be Bishop of North Tokyo; Bishop Campbell, whose resignation was accepted, effective January 1st; Bishop McKim, whose resignation was accepted, effective November 5th; and Bishop Bartlett of North Dakota, who was translated to be Bishop of Idaho.

Large Pennsylvania Cities to Have Sunday Movies

Many Smaller Towns Vote Negatively on Measure Opposed by Churches

PHILADELPHIA (NCJC)—Despite the opposition of Protestant, Catholic, and Jewish religious forces, the two largest cities in Pennsylvania voted recently in favor of Sunday movies. The referendum on the Sunday movie issue was voted affirmatively in Philadelphia and Pittsburgh as well as in Wilkes-Barre and Scranton. In many smaller cities throughout the state the referendum was voted negatively. These cities included Lancaster, Allentown, Shamokin, Bethlehem, Harrisburg, Williamsport, Altoona, Hazleton, and Carlisle.

The referendum was the outcome of a move made by the Pennsylvania legislature last winter when it voted that any municipality that so desired could hold a referendum in the November elections on the question of opening the motion picture houses on Sunday.

Relation of Church to Newspaper Discussed

EVANSTON, ILL.—The relationship of the Church to the newspaper is the subject of a series of addresses being delivered to students of Seabury-Western Theological Seminary and Garrett Biblical Institute. The first took place November 19th when Ernest W. Peterson, for 20 years religious editor of the *Oregon Journal*, Portland, Ore., spoke. The series was inspired by Dr. William B. Norton, former religious editor of the *Chicago Tribune*.

Bishop Page of Michigan is delivering a series of lectures at Seabury-Western the week of November 17th on the subject of Reality in Worship.

Pan-American Conference of Bishops to Meet in Chicago Next October

CHICAGO—A Pan-American Conference of Anglican bishops to be held in Chicago, probably in October, 1936, is assured with the acceptance by the House of Bishops in session recently of Bishop Stewart's invitation to come to the city for its fall meeting next year.

Bishop Stewart stated on his return from Houston that the invitation to the bishops of the Church in Canada and the Anglican Province of the West Indies, will be extended by the Presiding Bishop.

The conference will mark the semi-centennial of the Chicago-Lambeth Quadrilateral and as such is expected to be of great importance.

Church College Students Hold Forums on Current Problems

CHICAGO—Church students at Northwestern University, organized under the name of the Craig Club, are engaged in discussions on latest political and international problems. Among the speakers are Bishop McElwain of Minnesota, Profs. E. F. Gaine, Ray Cary, and Earl deLong, of Northwestern, and the Rev. William B. Spofford, editor of *The Witness*.

Bishop Lloyd Given Encyclopedia

YONKERS, N. Y.—The Westchester Clericus, at its last meeting, presented Bishop Lloyd, suffragan of New York, with an encyclopedia in two volumes.

Bishop Lloyd has been Archdeacon of Westchester ever since his election as suffragan of New York in 1921. At that time, he was rector of St. Bartholomew's Church, White Plains, which office he took after his retirement as president of the General Board of Missions on the organization of the "Presiding Bishop and Council" in 1919.

Eve of Armistice Marked by Union Peace Service

CHICAGO—Under the auspices of a group of the non-Roman clergy and the Jewish rabbis of Chicago, a special union peace service was held November 10th in the New England Congregational Church, Dearborn street and Delaware place.

The clergymen observed the eve of Armistice Day by presenting a public statement of "The Voice of Religion in the Present Crisis," a document dealing with the issues of peace and war. It had the signatures of approximately two hundred clergymen of Chicago.

Speakers and topics at the meeting were: Rabbi Louis L. Mann of Sinai Temple, The Folly and Futility of War; Dear Charles W. Gilkey of the University of Chicago Chapel, The Price America Will Have to Pay; and Dr. Ernest Fremont Tittle of the First Methodist Episcopal Church, Evanston, Ill., My Personal Stand Today. The Rev. Duncan H. Brown of St. James' Church also took part.

Member of Original Vestry at Church's 50th Anniversary

OMAHA, NEBR.—All Saints' 50th anniversary celebration held here recently turned into a spontaneous ovation for a veteran parishioner, Judge William A. Redick, senior warden, chancellor of the diocese, and member of the original vestry.

Hartford to Hear Canon Bell

HARTFORD, CONN.—Canon Bernard Iddings Bell of Providence will give a series of four public lectures at Trinity College, Hartford, on Sociology: Christian and Secularist, the first week in December.

Bishop-Elect's Work With Negroes Noted

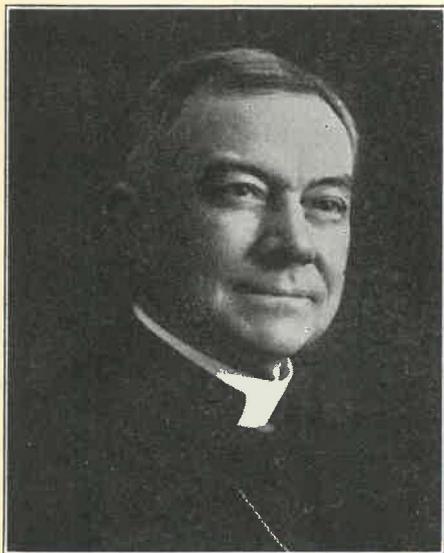
Confidence Felt That Experience With Racial Problems Has Fitted Dean Kroll for Liberian Episcopate

NEW YORK—General satisfaction has been expressed here over the election of the Very Rev. Leopold Kroll, dean of Holy Trinity Cathedral, Port au Prince, Haiti, to be Bishop of Liberia. It was felt that his work in Haiti has peculiarly fitted him for coping with the problems raised by the large Negro population of Liberia.

Dean Kroll was born in New York City, December 26, 1874. He prepared for college in Trinity and Drisler Schools, New York City, was graduated from the former St. Stephen's College, Annandale, N. Y., in 1897, and from the General Theological Seminary in 1900.

His wide contacts with missionary work began during his Seminary course when he worked with a congregation of Negro people, and continued in his first position after his ordination to the diaconate on Trinity Sunday, 1900, when he took a temporary appointment for work among the Oneida Indians in Wisconsin. After his ordination to the priesthood on November 11, 1900, he continued in parish work until 1908 when he began a long service under Bishop Restarick in the Hawaiian Islands where he remained from 1908 to 1920; for four years of this time he was headmaster of Iolani School for Boys and also had charge of the Hawaiian congregation in St. Andrew's Cathedral.

An interval of parish work in the States was followed by his appointment to Bishop Carson's staff in Haiti in 1928. His wife has been a tireless and devoted helper. They have three sons, now grown up.



THE RT. REV. ALBION T. KNIGHT
Bishop Knight's resignation as coadjutor of New Jersey was accepted by the House of Bishops November 5th, as effective from that date.



THE RT. REV. BENJAMIN M. WASHBURN
Bishop Washburn succeeds Bishop Stearly as Diocesan of Newark.

Russian Archbishop Dies in Moscow; Lived in U.S.A.

NEW YORK—Archbishop Meschersky, who was the Metropolitan of the Russian Orthodox Church in North America from 1915 to 1917, died in Moscow on October 22d. The news was received November 9th in a letter from the Holy Synod to the authorities of the Russian St. Nicholas Cathedral, 15 East 97th street.

After the revolution, Archbishop Meschersky returned to Russia and from 1922 to 1928 he was president of the Holy Synod in Moscow. He became seriously ill in 1928 and spent several years in the Caucasus for his health.

Mrs. Harper Sibley Tells of Woman's Progress in Far East

KANSAS CITY, Mo.—There is no more challenging movement in the world today than that of the women of India, in their effort to emerge from centuries of repression, so Mrs. Harper Sibley of Rochester, New York, told 500 Churchwomen November 7th, in an interdenominational gathering, held in connection with the quarterly meeting of the Woman's Auxiliary of the diocese, in Grace and Holy Trinity Cathedral, as she sketched a picture of woman's progress in the Far East.

She voiced her belief that women long have been the housekeepers for the Church, but now have a greater contribution to make in the thinking and action of the Church.

85th Year of Pittsburgh Church

PITTSBURGH, PA.—The 85th anniversary of the founding of St. Peter's parish here was observed from November 10th to November 17th. Bishop Mann of Pittsburgh was the preacher at the service on November 17th. The Rev. J. Fredrik Virgin is priest in charge of St. Peter's.

Clergyman Attempts to Halt Lynching

Pleads With Mob to Let Law Take Its Course; Threatened With Similar Fate

COLUMBUS, TEX.—In the face of an infuriated mob intent on lynching two Negro boys, 15 and 16 years of age respectively, confessed attackers and murderers of an 18 year old Columbus girl, the Rev. C. Gresham Marmion, rector of St. John's Church, Columbus, and Christ Church, Eagle Lake, faced the frenzied throng on November 12th and pleaded with them, "For God's sake don't do this sinful and barbaric thing! Let the law take its regular course!"

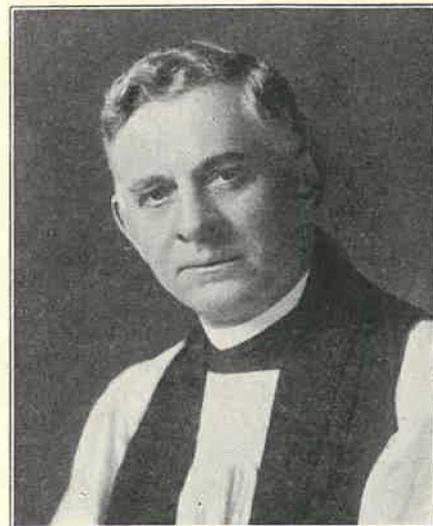
The mob, which had just arrived at the scene of the lynching, after seizing the Negroes from the local sheriff who was en route from Houston with them, where they had been held for safe keeping until time for the trial, loudly booed the Rev. Mr. Marmion. One of them shouted, "get another rope!"

Then, unmoved by the clergyman's plea, they hanged the two colored boys.

\$2,500 Anniversary Gift From Diocese Given to Bishop Fiske

UTICA, N. Y.—A gift of about \$2,500, made up of voluntary contributions from members of the diocese, was presented to Bishop Fiske on the recent 20th anniversary of his consecration.

The Bishop announced that this money will be used entirely for the work of the Church in parishes and missions of the diocese where the need is greatest. A considerable part of the fund has already been so used.



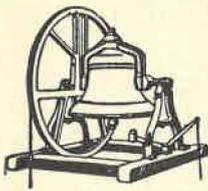
THE RT. REV. WILSON R. STEARLY, D.D.
Bishop Stearly's resignation as Bishop of Newark was accepted by the House of Bishops as effective November 5th.

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Archbishop of York's Itinerary Released

Program Includes Broadcast Over "Church of the Air," Attendance at Student Volunteer Convention

NEW YORK—The itinerary of the Archbishop of York for his five-weeks' visit to the United States runs as follows, according to present arrangements:

Leaving Southampton on November 30th by the *Bremen*, the Archbishop and Mrs. Temple will arrive in New York and go directly to Washington, D. C., where they will be the guests of Bishop Freeman. The Archbishop, introduced by the Presiding Bishop, will broadcast an address at ten o'clock Sunday morning, December 8th, in the Church of the Air series, and will preach at the 11 o'clock service in the Washington Cathedral. Sunday night will be spent with relations of Mrs. Temple's at Martinsville, Va., the Archbishop returning on Monday to the College of Preachers in Washington. Here he will conduct a clergy conference December 9th to 13th.

At the conference, he will speak on the following subjects, under the general title of The Preacher's Theme Today: What is Revelation? The Centrality and Finality of Christ, Sin and Atonement, and Christianity in Politics and Ethics.

On December 13th he will go to Trenton, N. J., and be the guest of Bishop Matthews at Princeton, where he will attend a conference with representatives of ecumenical movements, a convocation of Princeton University, and a dinner in his honor. The morning of December 14th is scheduled for rest and in the afternoon the Archbishop will drive to New York City where he will be Bishop Manning's guest.

THREE SERMONS IN NEW YORK

On Sunday, December 15th, he will preach at the Cathedral in the morning, at Trinity Church in the afternoon, and at night again in the Cathedral for a special service under the auspices of five international agencies for promoting Christian reunion, namely, World Conference on Faith and Order, Universal Christian Council for Life and Work, International Missionary Council, World Alliance for International Friendship Through the Churches, and the World Student Christian Federation.

Visits to Union and General Theological Seminaries with luncheon at the latter, a Convocation of Columbia University, and a dinner given by the Church Club of New York will fill December 16th.

During the following day the Archbishop will spend four hours at Yale, arriving in Boston in the evening where he will be the guest of Dean Sperry of Harvard until the 21st, and of Bishop Sherrill the 21st and 22d. He will lecture twice at Harvard, visit the Harvard Divinity and the Episcopal Theological Schools, and attend a luncheon given by President Conant of Harvard, a dinner of the English-speaking Union, and a Ford Hall Forum. On the 22d, he will preach in the morning at Trinity Church, Boston, and in the evening at the Cathedral.

On the 23d the Archbishop will go to Providence as the guest of Bishop Perrv. He will be the celebrant at an early service for the clergy of the diocese on December 24th.

Directly after Christmas Day the Archbishop leaves for Indianapolis where a Na-



THE MOST REV. WILLIAM TEMPLE, D.D.
Archbishop of York

tional Conference of Theological Students on December 27th precedes the Quadrennial Convention of the Student Volunteer Movement, December 28th to January 1st.

A visit to Cincinnati is to follow here if possible before the Archbishop goes to Chicago as the guest of Bishop Stewart. Details of the Chicago visit are not yet complete but they include the Moody Lectures at the University of Chicago on January 7th, 8th, and 9th on the subjects of Religion and Philosophy, Personality in Theology and Ethics, and Christian Ethics: Application to Individuals and Groups. The Archbishop will have other appointments made through Bishop Stewart.

The Archbishop returns on January 10th to New York where after a dinner with the Pilgrims he sails on the *Europa* at midnight for England.

LECTURES TO BE PUBLISHED

The lectures delivered at the College of Preachers in Washington, and also the Moody Lectures at the University of Chicago, will subsequently be published by Morehouse Publishing Company.

The Archbishop's title is the Most Reverend and Right Honorable William Temple, D.Litt., D.D., Archbishop of York and Primate of England. Formerly Bishop of Manchester, he became Archbishop of York in 1929, succeeding Dr. Cosmo G. Lang, who became Archbishop of Canterbury. His rare personal qualities and extraordinary abilities have resulted in a brilliant career. He was born October 15, 1881. Rugby and Balliol College, Oxford, preceded his ordination in 1909. He was president of the Workers Educational Association from 1908 to 1924; a Fellow of Queen's College, Oxford, 1904 to 1910; Headmaster of Repton School, 1910 to 1914; rector of St. James' Church, Piccadilly, 1914 to 1918; Canon of Westminster, 1919 to 1921; Bishop of Manchester, 1921 to 1929. In the United States he is best known by his books, especially *Christ the Truth*, published in 1924 and *Nature, Man, and God* in 1934.

Mrs. Temple accompanies her husband on his visit to the United States. Those who know her speak of her as "a singularly charming and gracious lady."

Sydney Synod Blocks Single Constitution

Australian Diocese Objects to Powers Given Bishops in Proposed Charter; Split With Other Dioceses Feared

SYDNEY, AUSTRALIA.—From time to time during the past few years mention has been made in these columns of progress achieved by the Church in Australia in the formulation of a Constitution for the whole Australian Church. At present each diocese functions under its own Constitution, and last year hopes were very high that the twenty-five dioceses which comprise the Anglican communion in this southern continent would soon be united under one great charter.

The Synod of the diocese of Sydney, which has been most difficult to persuade, in 1934 gave an unanimous consent to the latest draft document, and that decision was thought to be the deciding and final factor in a long and tedious series of conferences.

The Sydney Synod met recently however and passed a resolution which rescinded its consent to the draft constitution. The stumbling-block was a recent request of some of the dioceses to provide the means whereby the episcopate should have the final decision at the supreme tribunal. This is an old bone of contention with Sydney and now it appears that the work of years is lost as far as Sydney is concerned.

The fear has again been expressed that the mother diocese of the Australian Church might find itself isolated from the rest of the dioceses, which would be a great loss both to Sydney and to the rest of the Church.

NATIVE POPULATION DWINDLING

The care of the Australian aboriginal has been the special care of the Anglican Church here for many years. In spite of continued efforts however on behalf of both Church and State organizations the native tribes are dwindling in numbers. At a recent Provincial Synod held in Queensland it was decided to approach the Federal parliament to provide some uniform scheme for the preservation of the natives. There are many mission stations scattered in the tropical parts for the benefit of the aboriginals but the work of ministration is most difficult owing to the enormous distances separating the different groups.

BISHOP SPEAKS AT MEDICAL CONGRESS

The British Medical Congress was held recently in Melbourne, Victoria, and many distinguished medical men and scientists journeyed from England to be present. Physicians and surgeons from all over Australia also attended the congress. A special service was held in Melbourne Cathedral in connection with the congress and the nave of the building was resplendent with the colored robes of the members. The Bishop of Wangarratta (Dr. Hart), who is one of Australia's leading thinkers and ecclesiastical statesmen, was the congress preacher.

St. Mary's Convalescent Hospital Formally Opens

NEW YORK—St. Mary's Hospital for the Care of Convalescent Children held its formal opening on the afternoon of Tuesday, November 12th. Founded in 1870 by the Sisters of St. Mary, it was obliged to close its doors last January 1st, for lack of funds. An alteration in the charter now permits its re-opening for the care only of convalescent children.

Owing to the fact that a much smaller budget is required for a convalescent than for a regular hospital, it is hoped that the income now assured will be sufficient.

At the formal opening, more than four hundred guests were present, in addition to a large group of the Sisters of St. Mary who came down from the convent at Peekskill for the occasion. Among the guests were present and past chaplains of the Community of St. Mary, other New York clergy, physicians and surgeons formerly on the staff of the hospital, nurses who had attended its training school, associates of the Community of St. Mary, alumnae of St. Mary's School at Peekskill, and many others.

Deaconess Set Apart

PHILADELPHIA, PA.—On November 1st, at the Church Training and Deaconess House of the diocese of Pennsylvania, Bishop Brown of Harrisburg set apart as deaconess Miss Mary Frances Ward, a graduate of the Philadelphia training school, who, for several years has been parish assistant at Christ Church, Wilmsport.

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More Than 40 Religious Programs on the Air Every Week, NCJC Survey Shows

NEW YORK (NCJC)—There are more than forty religious programs broadcast through national or sectional hook-ups and sponsored by established religious groups every week, a survey made by NCJC News Service reveals.

These programs are regular broadcasts under Protestant, Catholic, and Jewish auspices. The survey does not include the scores of broadcasts made periodically by single groups such as local Church federations and individual clergymen.

The survey shows that there are at present 14 national broadcasts under Protestant auspices every week, 13 of which are supervised by the Department of Religious Radio of the Federal Council of Churches.

There are 16 regular broadcasts of Jewish interest, according to information issued by the Union of American Hebrew Congregations.

Roman Catholics have 10 regular programs while, according to the National Council of Catholic Men, there are an additional 26 programs. Many of the latter, however, it is indicated, may have been discontinued recently.

Changes Made in S.W. Va. Religious Education Dept.

ROANOKE, VA.—At the recent meeting of the executive board of the diocese of Southwestern Virginia, it was announced that the diocesan department of religious education has been reorganized with committee chairmen as follows:

On work among students in boarding schools and colleges, the Rev. Dr. John J. Gravatt of Staunton; on district conferences of Church school teachers, the Rev. Richard R. Beasley of Bristol; on young people's activities, the Rev. J. F. W. Feild, of Christ Christ Church, Roanoke; on Church drama and pageantry, Mrs. Madeline Bennett of Bristol; and on missionary activities, Miss Ann Huddleston of Clifton Forge.

The Rev. Dr. Devall L. Gwathmey of Wytheville, who made the announcement, is chairman of the department.

Gavel Presented to S. P. G.

WILMINGTON, N. C.—Bishop Darst of East Carolina, representing the diocese of which he is head, recently presented in person to the Society for the Propagation of the Gospel a gavel commemorating the birth and baptism of Virginia Dare, the first child born of English parents in North America.

C. M. H. Worker Has New Post

UTICA, N. Y.—Succeeding Mrs. Mabel Benson as executive secretary of the Church Mission of Help in the diocese of Central New York, Miss Olive Judson assumed her duties on October 15th.

Prior to acceptance of her present duties Miss Judson was general secretary of the National Council Church Mission of Help.

Forward Movement Promoted in Erie

Bishop and Archdeacon Lead Activities Advancing Movement and Every-Member Canvass

ERIE, PA.—A number of activities led by Bishop Ward and Archdeacon Foreman have advanced the Forward Movement and the preparations for the annual every member canvass in the diocese of Erie.

The more important have been: supper meetings in the four districts for wardens, vestrymen, chairmen of canvass committees, and canvassers, addressed by the Rev. F. P. Houghton of the National Field Department at St. Mark's, Erie; Trinity, New Castle; Church of Our Saviour, Du Bois, and the Church of the Ascension, Bradford; a conference for the clergy at the chapter house of the Cathedral Church of St. Paul, Erie, followed by lay conferences at Trinity, Erie; St. Luke's, Smethport; Trinity, Brookville, and St. John's, Sharon, with Bishop Roberts of South Dakota as the principal speaker; fall meetings of the Woman's Auxiliary of the two convocations at Emmanuel Church, Corry, and the Church of the Ascension, Bradford, addressed by Miss Grace Lindley, national executive secretary.

PROMINENT LAY PEOPLE SPEAK

At all of these gatherings prominent clergy, laymen, and lay women have assisted in presenting phases of the Forward Movement. The Rev. F. B. Atkinson, rector of St. John's Church, Sharon, Pa., brought a message from the session of the College of Preachers presided over by Bishop Hobson.

A series of missionary meetings throughout northwestern Pennsylvania have been addressed by the Rev. Edmund L. Souder of St. John's Church, Hankow, China.

Methodist Bishops Plan Nationwide Revival Week

ATLANTIC CITY, N. J. (NCJC)—An evangelistic movement throughout the Methodist Church on the 200th anniversary of John Wesley's religious experience, known as the "warming of the heart," was approved by the board of bishops of the Methodist Episcopal Church, North, during the annual fall meeting at the Hotel Dennis, November 13th.

Reporting for the Commission on Evangelism, Bishop Ralph S. Cushman of Denver, said that the great revival would be held in all churches during the week of May 24, 1936. It was on May 24, 1736 that John Wesley had his strange religious experience at Aldersgate, England. It is planned to organize Aldersgate classes in all churches for testimonials, discussion, and an intensive personal evangelism in preparation of the anniversary week.

Norman Angell Talks at Chicago Church

Celebrated Pacifist Calls for Use of Intelligence in Passing Upon International Disputes

CHICAGO—Emotionalism in world peace movements is not enough; nations and individuals must use their ability of intellect in passing upon international disputes, declared Sir Norman Angell, British economist and Nobel peace prize winner, speaking Armistice Sunday at St. James' Church at a peace celebration of international character.

"War could never continue," said Sir Norman, "if men were not fundamentally noble. War is not made by wholly evil men. It is made by good men on both sides of the conflict, resulting from wrong attitudes which are held to be right. Our task is to find out why men mistake wrong for right and to seek to avoid a similar attitude in the present world situation."

Sir Norman called upon nations and individuals not only to "have faith and believe, but act upon that faith rather than sit still and do nothing."

American and Canadian service groups, representatives of the United States Army and Navy, consuls of several countries were present at the service, arranged by Dr. Duncan H. Browne, rector of St. James'.

Another notable Church peace service was that at Epiphany Church in which west side parishes and choirs joined. Resolutions similar to those adopted at the Lambeth Conference in 1930 were adopted at the service. The Rev. Dudley Scott Stark, rector of St. Chrysostom's Church, was the preacher, and the Rev. Dr. Edwin J. Randall was in charge.

Seaman's Institute Receives Valuable Leaf of Early Bible

NEW YORK—The Seamen's Church Institute of New York has received a gift of a folio leaf of the first issue of the first edition of the King James Authorized Version of the Bible. The leaf contains a portion of the 107th Psalm, with the passage about those "that goe downe to the sea in shippes; that doe businesse in great waters." The monetary value of this folio leaf is \$5,000.

The donor of the leaf is the Rev. Edwin A. R. Rumball-Petre of Brooklyn. He gave it to the Institute in memory of his friend, Sephas Taylor, the sailor son of the Rev. Dr. William T. Taylor.

Bishop's 10th Anniversary

ORLANDO, FLA.—Celebrating the 10th anniversary of Bishop Wing's consecration, clergy and laity of South Florida gathered in Orlando on October 30th—the anniversary of the date of Bishop Wing's arrival in the diocese—for two Communion services, and a solemn Evensong, followed by a reception at Bishopstead, arranged by the Woman's Auxiliary.

Children Lead Services at Philadelphia Church; Parishioners Are Zoned

PHILADELPHIA—St. Mark's Church here, the Rev. Edmund H. Carhart, rector, follows an unusual plan in conducting children's services. The children themselves, with some older boys and girls, numbering altogether several hundred each Sunday, read passages from the Bible and offer prayers. The only adult present is the rector.

Another unusual feature of St. Mark's parish is the fact that all the families are divided and put under the supervision of a group of leaders, each of whom is responsible for from eight to ten families.

These leaders are also responsible for seeing that Church families which have recently moved into their jurisdiction, which is divided by city blocks as well as by number of communicants, are brought to the attention of the rector.

Fourth Annual New York Bishop's Meeting Held

WHITE PLAINS, N. Y.—Over three thousand Church people attended the fourth annual Bishop's Meeting held on November 10th at the Westchester County Center here. The Rev. Frank Dean Gifford, rector of St. Thomas' Church, Mamaroneck, was chairman.

A choir made up of choirs from the churches in Westchester County, and numbering several hundred singers, sat on the platform. In the procession were the clergy of the county, Bishop Johnson of Colorado, and Bishop Manning of New York.

Bishop Manning made a short introductory address, in which he made a plea for loyalty to the Faith and the practices of the Christian religion. Bishop Johnson followed with an address on the meaning of Christianity.

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ATLANTIC CITY

Dr. Torok Received as Anglican Bishop

(Continued from page 561)

asked him the questions set forth in the Prayer Book Office for the Consecrating of Bishops. Then, standing, he declared that the Rt. Rev. John Torok, D.C.L., was formally received and admitted as a Bishop in the Protestant Episcopal Church.

John William Charles Toch Torok was born in Hungary, March 26, 1890. He was educated in that country, receiving the degree of Bachelor of Arts from the Hungarian Royal State College, Budapest, in 1908, and that of Doctor of Civil Law from the same institution in 1914. He studied for the Uniat priesthood in the Royal Theological Academy at Eperjes, and celebrated his first Mass at St. Peter's tomb in Rome.

TAUGHT IN ROME

Dr. Torok was professor of Canon Law in the College of St. Athanasius at Rome from 1914 to 1916. During the War he served from 1916 to 1919 as chaplain in the Hungarian Army with the rank of captain, and thereafter for a year he acted as secretary to the Bishop of Eperjes. During the political changes in Hungary following the War he was imprisoned as "politically suspicious" but escaped with the assistance of the American Military Mission. He came to the United States December 1, 1920, and became a naturalized citizen of this country in 1926.

In 1921 Dr. Torok was received into the American Episcopal Church as a priest by the late Bishop Murray of Maryland. During 1921 and 1922 he was associate professor of Political Science at St. Stephen's (now Bard) College, Annandale, New York, and from 1922 to 1924 he was archdeacon in the diocese of Fond du Lac.

CONSECRATED IN EUROPE

In 1924 at the instance of Bishop Weller of Fond du Lac, and after election by a group of foreign-born Christians, Dr. Torok went to Europe and received episcopal consecration at the hands of Bishop Gorazd of Czechoslovakia and Bishop Dositej of Serbia. Bishop Weller had originally intended to accompany Dr. Torok to Europe and participate in the consecration as an act of comity between the Anglican and Orthodox communions but was unable to do so on account of ill health. Bishop Torok's consecration took place at the Serbian Legation Chapel in Vienna October 19, 1924.

Owing to the irregularity of Bishop Torok's consecration he was not recognized as a Bishop of the American Episcopal Church on his return to this country and accordingly retired into private life for a number of years. In 1934 he was elected Suffragan Bishop of Eau Claire, subject to confirmation by General Convention. The House of Bishops did not confirm the election but deferred any action as to his status as a Bishop.

Health Mission to be Held

HILLSDALE, N. J.—A mission of health will be held at Trinity Church the week of November 25th by the Rev. R. B. H. Bell.

N.C.W.C. Denies Pope Advocated Mandate

"Civiltà Cattolica" Not the Pope's
Publication, News Agency States;
Charges "Flagrant Misquotation"

WASHINGTON (NCJC)—A recent United Press Dispatch from Rome, which reported Pope Pius as favoring the granting to Italy of a mandate over Ethiopia, was denied November 11th by the National Catholic Welfare Conference News Service, the official Roman Catholic news agency in this country.

In a denial released to subscribing Catholic papers, the news agency points out that the *Civiltà Cattolica* quoted by the United Press correspondent as being an organ of the Pope, is not the Pope's publication. It asserts further that the passage quoted from this publication allegedly calling for the granting to Italy of a mandate over Ethiopia was "flagrantly misquoted." On this point the news agency declares:

"Whereas the secular newspaper writer stated that *Civiltà Cattolica* urged that Italy be granted a mandate over Ethiopia, the article as a matter of fact said that if the League of Nations judges a mandate necessary, the mandate should be given Italy. This is a very different thing from what the correspondent sent out to his papers."

It declares that the *Civiltà Cattolica* is a magazine founded and directed by the Jesuit Fathers.

Forward Movement Presented to Arizona Young People

PHOENIX, ARIZ.—The Forward Movement of the Church was presented as a challenge to more than a hundred young people of Trinity Cathedral, Phoenix, November 3d. The message was presented by Mrs. E. L. Downing, Dean Edwin S. Lane who spoke on The Challenge of Christ to the Youth of Today, and William S. Carson, director for young people's work at the Cathedral, who pointed out specific ways that the young people could help in the Church and the community.

Another large gathering of youth is planned for the near future.

Chicago Catholic Club Meets

CHICAGO—The Catholic Club of Chicago held its regular meeting at the Church of the Atonement November 18th. The Very Rev. Gerald G. Moore, dean of St. Luke's pro-Cathedral, Evanston, was the preacher. Dr. Charles N. Becker is president of the club this year.

75th Year of Michigan Church

BROOKLYN, MICH.—All Saints' Church, Brooklyn, celebrated the 75th anniversary of the laying of its corner-stone on November 3d. Among those present was George Wisner, who attended the corner-stone ceremonies three-quarters of a century ago.

† **necrology** †

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

ROBERT P. EUBANKS, PRIEST

LOS ANGELES—The Rev. Robert P. Eubanks, a retired priest, died in Good Samaritan Hospital, Los Angeles, on November 5th. Fr. Eubanks suffered two paralytic strokes in 1924 while archdeacon of the diocese of Indianapolis and had been a semi-invalid since that time. A cerebral hemorrhage was the immediate cause of his death.

Fr. Eubanks was born in Halifax County, Virginia, on March 17, 1861, the son of Captain Robert George Eubanks, a Confederate Officer, and Mary Benton (Tucker) Eubanks. He graduated from Bingam Military Academy in 1880; Ravenscroft Theological College, Asheville, N. C., in 1885, and from Nashotah House 1886. He was ordained deacon in 1886, and priest in 1888, by Bishop Lyman. He married Blanche L. Coffin in Helena, Montana, in 1890.

His charges were: All Saints' Church, Concord, N. C.; Assistant, St. Peter's, Helena, Mont.; St. Paul's, Virginia City, Mont.; Epiphany, Chehalis, Wash.; Good Shepherd, Columbia, S. C.; Grace Church, Anderson, S. C.; St. John's, Preëmption, Ill.; St. Mark's, Upland, Calif. He was a missionary in South Dakota, Colorado, and Wyoming for a number of years.

The burial service was from St. Columbia Chapel, St. Paul's Cathedral, Los Angeles. A requiem Eucharist followed the burial service. Bishop Gooden and Dean Beal officiated, assisted by a number of the clergy. Burial was at Hollywood Cemetery. His widow, one daughter, Mrs. Roy Pautz, Robert P., Jr., Percy H., of Los Angeles, and the Rev. Hale B. Eubanks, rector of St. Paul's Church, Klamath Falls, Oregon, survive him.

HARRIS MASTERSON, JR., PRIEST

AUSTIN, TEX.—The Rev. Harris Masterson, Jr., rector of All Saints' Chapel at the University of Texas, Austin, until a few weeks ago when he resigned on account of ill health, died at his home November 7th, after a long illness. Mr. Masterson was born in Brazoria, Texas, June 22, 1881, the son of Harris Masterson and Sallie Turner Masterson. He received his Bachelor of Arts degree from the University of the South in 1924, and the degree of Bachelor of Divinity from the Episcopal Theological School, Cambridge, in 1907. He married Elizabeth Simkins in 1925, who survives him. He is also survived by his mother, Mrs. Harris Masterson, of Houston, Texas. Mr. Masterson began his ministry as assistant rector at Christ Church, Houston, Texas. He then served at Boone College in Wuchang, China, from 1911 to 1913, and at the government school in the same place. He was general secretary of the Wu Han Y. M. C. A. and chaplain of the Church

Hospital there in 1913 and 1914. He served during the war as Red Cross chaplain, Base Hospital 66, A. E. F., in 1918. He was student pastor at Rice Institute, Houston, Texas, from 1920 to 1926, on the staff at St. Luke's Chapel, Paris, France, for a year afterward, and began his work as student chaplain, and rector of All Saints' Chapel, Austin, in 1928, where he remained until a few weeks before his death.

MRS. W. STUART SYMINGTON, JR.

BALTIMORE, MD.—Mrs. W. Stuart Symington, Jr., died October 12th in the Johns Hopkins Hospital, Baltimore, after an illness of several weeks. Funeral services were conducted in Mt. Calvary Church, Baltimore, by the Rev. William A. McClenthen, D.D., and the Rev. S. Tagart Steele, Jr., D.D. Burial was in St. Thomas' Churchyard, Garrison Forest, Md.

Mrs. Symington conducted many classes on altar guild work at Shrine Mont, Adelynrood, and throughout the diocese of Maryland. At the last two General

Conventions she conducted courses on altar guild work.

She was chairman of the Church Service League in Maryland from 1926 to 1929.

Cathedral to Hold Memorial

Service for Fr. Huntington

NEW YORK—There will be a Memorial Service for the Rev. James O. S. Huntington, O.H.C., in the Cathedral of St. John the Divine on the afternoon of Sunday, December 8th. Bishop Manning of New York and the Rev. Shirley C. Hughson, O.H.C., Superior of the Order of the Holy Cross of which Fr. Huntington was the founder, will be the speakers.

Parish Marks 100th Anniversary

POUGHKEEPSIE, N. Y.—St. Paul's Church celebrated its 100th anniversary on October 27th. Bishop Manning of New York preached. At a second service, the Rev. Dr. E. Clowes Chorley gave an historical address. The rector is the Rev. Roland J. Bunten.

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Federal Council of Churches

Issues Guide to Worship

NEW YORK (NCJC)—A "simple" guide for the assistance of "those who have the responsibility of leadership in public worship" was approved recently by the Committee on Worship of the Federal Council of Churches. The guide will shortly be published under the title, *Seven Principles of Public Worship*. It is the work of a group, headed by the Rev. S. Arthur Devan, Chaplain at Hampton Institute, who have been carrying on a study for two years looking toward agreement as to what constitutes a reverent, impressive, and helpful service of worship.

The Committee also decided to issue shortly for "experimental use and criticism" a Church calendar which aims to be a guide for churches which do not have any established calendar.

According to Dr. Samuel McCrea Cavert, general secretary of the Federal Council, the calendar "combines the emphasis upon the historic events in the life of our Lord which make up the traditional periods of Advent, Christmas, Epiphany, Lent, Easter, and Pentecost with an emphasis upon the Church and the coming of the Kingdom.

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"Blessed are the dead who die in the Lord."

Resolution

PAUL HERBERT BIRDSALL, PRIEST

Whereas, Almighty God in his infinite providence, has taken to himself the soul of PAUL HERBERT BIRDSALL, priest, who departed this life on the twentieth day of October in the year of our Lord nineteen hundred and thirty-five;

And whereas, the said Paul Herbert Birdsall was rector of Grace Church, Albany, from 1899 to 1928, A. D.:

Be it therefore resolved, that the rector, wardens, and vestrymen of said Grace Church, Albany, record their solemn belief and conviction that the parish owes its existence and its position in the American Church to this great priest who, over so long a period, ministered to souls through this parish and, under God, guided its destinies. Thankful to God

for their intimate association with Fr. Birdsall, they wish individually and, as a body for the parish, to bear witness to his great abilities, his sacrificial faithfulness to and affection for the parish and its members as well as to all in need, and his steadfast loyalty and fidelity to the Faith once delivered to the Saints. They affirm their knowledge of him as a comfort to the sorrowing, an encouragement to the heavy-laden, and a champion of the unfortunate.

Be it further resolved, that on every October twenty-second hereafter in perpetuity, the present rector, or any future rectors, of Grace Church be asked to mark the anniversary of the day of burial of the said Paul Herbert Birdsall, priest, by offering a Requiem for the repose of his soul.

Attest: W. C. MARRON, Clerk.
November 12, 1935.

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RETREAT

PHILADELPHIA—There will be a day of retreat for the associates of St. Margaret's Community, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Wednesday, December 4th. Conductor, the Rev. Alfred M. Smith. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those wishing to attend will please notify the SISTER-IN-CHARGE.

Correspondence

(Continued from page 544)

pared in France a few months ago. The Laval ministry nipped it in the bud, and that may explain why the attitude of France has been favorable to Italy; America will be next on the program.

We do not know much about what is taking place at Geneva; apparently, European diplomacy is still at the old checker game, and the opinion of the idealists is only a pawn in it.

It seems to me that we have, as a Church, a close connection with the nationalistic established Church of England, and we should not indulge in criticism against the attitude of the Roman Church on the Ethiopian question; after all, the curia knows a good deal about Abyssinia and the real feeling of the masses freed from the most mischievous government on earth.

I am sure that anybody acquainted with me will not accuse me of being pro-Roman, but in a general way, I take off my hat to the remarkable knowledge that the leaders of the Roman Catholic Church have of political and economic conditions everywhere. It is the one case about which one might talk about infallibility. I have been able, personally, to judge of that lately, in France, in Spain, and several other countries, and of course here, where the Roman Church understands the evolution of American life far better than any Protestant Federation. The Roman Church deals with facts and not with fads.

At any rate, the attitude of the Roman Church in this "war" gained the respect of the Huguenots in France, and of the Waldensians in Italy, and certainly, these groups are not given to Romanizing.

(Rev.) JOHN A. F. MAYNARD,

Rector of the French Church du St. Esprit, New York City.

Should we, then, shrug our shoulders, and let Italy pick and shove its way through Ethiopia without protest?—THE EDITOR.

More About the Bible

TO THE EDITOR: The suggestion of Fr. Hawtrey (L. C., October 26th), for a Bible with notes expounding the Church's teachings from the Fathers and Offices, is an excellent one. But I do not agree with him regarding the advisability of a version like the Shorter Bible.

I am at work at present on a new version of the New Testament using a method of translation different from that usually followed. I had not thought of an annotated version, but now will endeavor to incorporate this feature into my work.

I intend to translate the Greek aorist as present, future, or indefinite, as English idiom demands sometimes. The tense of the Greek verb has always been a problem to translators.

The desirability of another version rests on these facts: the King James and Revised Versions, while they were splendid works in the times they were translated, they lack the Eastern atmosphere, viewpoint, and do not express certain facts recently discovered by science. In places the wording is ambiguous, and a scientific method of translation, based on the laws of language, was not followed.

It is these inconsistencies, and seeming contradictions of known facts, that cause many, young and old, to question the Faith of holy religion and the Bible.

I plan by the grace of God, to not only com-

plete this work, but also the Septuagint; corrected by the Hebrew. If any layman or priest wishes to help me (perhaps I shall need a number of helpers on the notes and for checking the version) write me. . . .
1630 Ingraham St., C. L. Wood.
Los Angeles, Calif.

Clergy and College Students

TO THE EDITOR: I subscribe heartily to Dr. Littell's request (L. C., November 9th) but how about asking student pastors to do something about the young people of whom we clergy write them? After all the student pastor has a duty to perform which is too often overlooked. The rector back home is not as frequently as some student workers would have us believe the cause for a student's luke-warm attitude to the Church.

(Rev.) CLARENCE W. BRICKMAN.

Fairmont, W. Va.

One reader has suggested the publication of a form, similar to a letter of transfer, for use of the clergy in reporting names to student pastors and for his acknowledgment. Do readers feel that such a form would be useful?—THE EDITOR.

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