

The Living Church



Painting by Sidney E. Dickinson.

BISHOP STEARLY OF NEWARK

This portrait was given to Bishop Stearly by the clergy of the diocese last year. The Bishop, who will be 66 years old on May 8th, has tendered his resignation to the House of Bishops because of ill health.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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Church Calendar



APRIL

- 28. First Sunday after Easter.
- 29. St. Mark* (Monday.)
- 30. (Tuesday.)

* Transferred from April 25th.

MAY

- 1. SS. Philip and James. (Wednesday.)
- 5. Second Sunday after Easter.
- 12. Third Sunday after Easter.
- 19. Fourth Sunday after Easter.
- 26. Fifth (Rogation) Sunday after Easter.
- 27, 28, 29. Rogation Days.
- 30. Ascension Day. (Thursday.)
- 31. (Friday.)

CALENDAR OF COMING EVENTS

APRIL

- 28-30. Convention of Montana.
- 30. National Council meeting.
- 30-May 1. Convention of Northern Indiana.

MAY

- 1. Convention of Arkansas.
- 1-2. National Council meeting.
- 1-3. Synod of province of Pacific in Seattle, Washington.
- 2. National Young Men's Missionary Congress in Chicago.
- 2-17. Hale Lectures at Seabury-Western Theological Seminary by Canon Douglas.
- 5. "Church of the Air" broadcast over WABC, New York, at 10 A.M. Eastern Daylight Saving Time, by Capt. Sir Edward Colpoys Midwinter.
- 5-6. Convention of Eastern Oregon.
- 7. Conventions of Albany, Easton, Newark, Pennsylvania, South Carolina.
- 7-8. Conventions of North Carolina and New Jersey.
- 7-9. Conventions of South Florida and West Virginia.
- General Synod of Church in Japan.
- 8. Conventions of Georgia, Massachusetts, Washington.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

- 6. St. Clement's, New York City.
- 7. Nativity, Bridgeport, Conn.
- 8. St. John's-in-the-Wilderness, Gibbsboro, N. J.
- 9. Trinity, Haverhill, Mass.
- 10. St. James', Franklin Square, Long Island.
- 11. Trinity, Woburn, Mass.

Clerical Changes

APPOINTMENTS ACCEPTED

BARNDS, REV. WILLIAM P., formerly rector of All Saints' Church, Nevada, Mo. (W. Mo.); to be rector of the Church of the Epiphany, Independence, Kans. Effective May 1st.

BOYD, REV. GEORGE H., locum tenens at St. Peter's Church, Perth Amboy, N. J.; became rector of that church, March 1st. Address, 222 Rector St.

DUDNEY, REV. THOMAS E., recently of Ormond Beach, Fla.; has accepted a call to become rector of All Saints' Church, Winter Park, Fla. (S.F.), effective April 28th.

GIBBS, REV. GEORGE CROCKER, formerly canon of the American Pro-Cathedral of Holy Trinity, Paris, France; is priest in charge of the Church of Our Saviour, East Milton, Mass. Address, 33 Sheldon St.

GILLEY, REV. EARL SPENCER, formerly vicar at St. Paul's Church, Providence, R. I.; is vicar at St. Stephen's Church, Boston, Mass. Address, 413 Shawmut Ave.

JONES, REV. STRATFORD C., formerly chaplain of Sisters of St. Margaret, Utica, N. Y. (C.N.Y.) is rector of St. Paul's Church, Lock Haven, Pa. (Har.). Address, 403 W. Main St.

KINSOLVING, REV. CHARLES J., III, formerly in charge of St. Paul's, Greenville; Epiphany, Commerce; and St. Barnabas', Denton, Texas (Dal.); is priest in charge of St. Barnabas' Church Denton; St. Peter's, McKinney; and St. Luke's, Mineral Wells, Texas (Dal.). Address, 1506-A N. Elm St., Denton.

LARNED, REV. ALBERT C., formerly rector of St. Margaret's Church, Brighton, Mass.; is rector emeritus of that church. Address, Bristol, R. I.

LLOYD, REV. WALTER K., D.C.L., formerly priest in charge of St. Mary's Church, Mohegan Lake, N. Y.; to be rector of St. Paul's Church, Newburgh, N. Y.

MONTGOMERY, REV. DAVID KEMBLE, formerly rector of Emmanuel Church, West Roxbury, Mass.; to be rector of St. Peter's Church, Morristown, N. J. (N.Y.). Effective June 2d.

SCHOFIELD, REV. SQUIRE B., rector of St. James' Church, Muncy, Pa. (Har.); also to be rector of St. John's Church, South Williamsport, Pa. Address, 210 Washington St., Muncy, Pa.

STURGES, REV. PHILEMON F., Jr., formerly master in Groton School, and curate at St. Andrew's Church, Ayer, Mass.; is rector of St. Andrew's Church, Wellesley, Mass. Address, 616 Washington St.

NEW ADDRESSES

WATTS, REV. WILLIAM HENDERSON, formerly 22 Beech St.; 187 Nutley Ave., Nutley, N. J. Effective May 1st.

WHITNEY, REV. H. FOSTER, formerly 7941 Kedvale Ave., Niles Center, Ill.; 115 4th St., Savanna, Ill.

RESIGNATIONS

HIGGINS, REV. GEORGE V., resigns Trinity Mission, New Philadelphia, Ohio, effective in June or July.

LOVE, REV. WILLIAM W., as diocesan missionary of the diocese of Massachusetts; to retire.

SCOVILLE, REV. CHARLES O., D.D., for 43 years a minister in Trinity Church, New Haven, Conn., and for the past 28 years its rector, resigns about September 1st; to be retired. Dr. Scoville was elected rector emeritus of Trinity Church.

WEIDA, REV. F. WHARTON, as canon at St. Paul's Cathedral, Buffalo, N. Y. (W.N.Y.); to try his vocation in the Society of St. John the Evangelist, with headquarters at Cambridge, Mass. Effective May 1st.

WOODWARD, REV. H. L., as rector of St. Luke's Church, Niles, Ohio, effective April 1st.

ORDINATIONS

PRIESTS

LOS ANGELES—The Rev. THOMAS R. MARSHALL and the Rev. R. DUNHAM TAYLOR were advanced to the priesthood by Bishop Stevens of Los Angeles in St. Paul's Cathedral, March 16th. The Rev. William Cowans preached the sermon.

The Rev. Mr. Marshall was presented by the Rev. Thomas C. Marshall, and is vicar of St. Andrew's Church, Los Angeles, with address at 3943 Brighton Ave.

The Rev. Mr. Taylor was presented by the Rev. W. E. Maison, and is vicar at St. Stephen's Church, Beaumont-Banning, Calif.



For Mother's Day

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CORRESPONDENCE

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

After the Tumult and Shouting

TO THE EDITOR: Palm Sunday, the triumphal entry of our Lord into Jerusalem, crowds following Him and singing, "Hosanna, Blessed is He that cometh in the name of the Lord." The people were inspired and with one voice they acclaimed Him King.

Good Friday, where are they now who sang His praises such a short time before?

General Convention, a voice amplified by a mechanical device inspiring thousands to go forward and pour all the money in their pockets into the Lord's treasury, thousands on their feet singing, Onward, Christian Soldiers.

A few weeks later, a statement from Mr. Franklin, the same old story, diocese after diocese behind in its payments toward the quota.

There is no show on now, no mob rule to inspire and possess us to give and give until it hurts, yet the needs of the Church remain and the money must come in if the Forward Movement of the Church is to continue. (Rev.) NORMAN R. ALTER, Ellsworth, Kans.

The Retreat Association

TO THE EDITOR: On behalf of the Commission on Evangelism and also the Retreat Association may I thank you very cordially for the editorial in THE LIVING CHURCH of April 13th. It is already proving helpful and I am getting requests, because of it, for information. One error in it should however be corrected; namely, that the Retreat Association was founded under the auspices of the Commission on Evangelism. The Commission on Evangelism has retreats as one of its most important activities; but it did not have anything to do with the founding of the Retreat Association. The Retreat Association was started at a conference for the training of retreat conductors held in May, 1934, as one of the conferences of the College of Preachers. The members of that particular conference felt strongly the need for some simple Church-wide organization which should set forward the retreat movement. While they did not in any sense consider themselves particularly qualified to form such an organization they nevertheless felt as well qualified as any group—two bishops and twenty-three priests from various parts of the country being in the group—and proceeded to form it. In the interest of accuracy I expect it would be well to make this correction. (Rev.) MALCOLM S. TAYLOR, Washington, D. C.

A Sponsor's Card

TO THE EDITOR: Referring to the letter of the Rev. W. E. Cox (L. C., April 20th), I marvel not to see after it: "(The Morehouse Publishing Company does publish just such a Sponsor's Card, at 4 cts. each, or 40 cts. a dozen.—Editor.)"

As you overlooked the opportunity to recommend your own wares, I crave the privilege of doing so, and of saying that a set of three of these cards (sufficient for one baptism) is one of the best investments for a dime that I know anything about.

(Rev.) JAMES R. SHARP, Nashville, Tenn.

Discipline and the Church

TO THE EDITOR: Has the discipline of this branch of the Holy Catholic Church so broken down that the bishops are a law unto themselves?

In spite of the Prayer Book a priest in Catholic orders is allowed by his Bishop to celebrate the Divine Mystery in a Protestant church and give the Body and Blood of Christ to the non-confirmed.

A great outcry is raised if incense is used to worship God, yet the rubrics do not forbid it.

It is about time "Prayer Book Churchmen" took action against the law breakers, as the nation is doing.

The Church has already lost respect in public opinion by her indifference to those in need and can hardly afford another scandal.

(Rev.) GEORGE S. A. MOORE.

Wauwatosa, Wis.

Detroit and Cambridge

TO THE EDITOR: Unless the Articles of Religion are as much a dead letter to the self-styled "Broad Churchman" as are the rubrics, would not Article 34 be applicable to such transgressions against the traditions and canons of the Church as that of this week in Detroit? "Whosoever, through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren."

However the fact that two individuals seem disinclined to recognize the authority of the Church is of relative unimportance. It might be useful if parishes and dioceses learn to know more of the men they choose to lead them—before the event rather than after.

The matter would seem to become of fundamental import when eight men, using the name of the Episcopal Theological School at Cambridge, Mass., can sign such a letter as that in THE LIVING CHURCH (L. C., April 6th). As suggested by Mr. Patch (L. C., April 13th), they may be grievously afflicted with the disease called youth. But it is difficult to understand how any person with a reasonable freedom of choice can desire to become priest in a Church with whose traditions he is not in sympathy and to the transgression of whose laws he gives his approval. If Church funds and effort are used in maintaining the school, one may be pardoned for wondering whether the expenditure is useful to the Church.

Church unity is certainly desirable, but if this Church gave up its Catholic tradition and joined some sect fundamentally at variance with that tradition, the unity would still be unattained. And there would seem to be somewhat of wasted effort in the centuries behind the Anglican Church. Even if it were permitted by Church law, it seems strange that "Broad Churchmen," who are inclined to decry ritual, should wish to take that ritual where it probably is not wanted and certainly is neither understood nor appreciated.

Augusta, Maine. GEORGE C. DANFORTH.

Starvation Threatens Seminarians

TO THE EDITOR: Permit me to express my appreciation of your recent editorial (L. C., March 16th) on the Seminary of St. Sergius in Paris, and as well, my gratitude in the name of the seminary for the generous contributions that have followed.

I hope most earnestly that these may continue. Latest advices from Paris indicate that the situation there is desperate. No salaries have been paid for three months. The students are struggling to subsist on reduced rations (they were never hardly more than enough to prevent starvation), while Dr. Bulgakoff himself, the head of the seminary, and one of the most distinguished and learned of contemporary theologians, is ill from lack of food.

Every effort is being made by the general committee to raise funds for the seminary, but these have thus far fallen lamentably short of the minimum necessities. As the only place in the world where priests of the Russian Orthodox Church can be trained for the service of the hundreds of thousands of exiles,

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it would seem no more than the moral duty of this sister Church of ours to see that this great work is not allowed to lapse through failure to provide the very small amount that is necessary to continue its existence.

RALPH ADAMS CRAM.

248 Boylston St.,
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Clergy Supply Bureau

TO THE EDITOR: The Confraternity of Unity has established at its New York office, eleventh floor, 90 Fifth avenue, a clergy supply bureau. . . .

The names of available priests are kept on file and these men can be put in touch with pastors and wardens who desire temporary clerical supply.

No fee is charged for our services but as it is necessary to make such a bureau self-supporting, it is expected that priests who benefit by it will make an offering of 10 per cent of the fee received by them. In certain cases we shall be glad to remit even this measure of support.

(Rev.) H. BAXTER LIEBLER,
Chairman for America.

New York City.

The Offertory Rubrics

TO THE EDITOR: There is a passage in the article (L. C., March 30th) by the Four Presbyters on A Suggested Revision of the Communion Office of which I do not quite see the meaning, but on which I wish to comment.

The writers say: "The offertory rubrics should be somewhat modified, especially removing the apparent direction that the bread and wine be offered only after the collection."

The rubric clearly means that the bread and wine shall be offered and placed upon the holy table after the collection has been humbly presented and so placed, though I am afraid most priests and bishops turn the rubrics upside down.

The strictly correct thing to do is to prepare the chalice and paten before the service after the candles have been lit. And to leave the chalice and paten with the bread and wine in them on the credence table until after the collection has been humbly presented and placed upon the holy table. Or the chalice and paten may be prepared during the collection, but should remain on the credence till after the collection has been placed on the holy table.

The chalice and paten should not be placed on the holy table at the beginning of the service but on the credence table. But if the priest persists in placing them on the holy table at the beginning then he should, while the collection is being taken, take them to the credence table, prepare them and leave them there until after the collection has been placed on the holy table. The rubric is quite clear, is in accordance with ancient tradition, and is very simple and easy to understand.

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The first priest I ever saw do this thing correctly was Dr. Satterlee who became the first Bishop of Washington. At Calvary Church, New York, he obeyed the rubric exactly and it was so unfamiliar to me that I noticed and wondered why he departed from the usual custom of placing the bread and wine on the altar during the collection. So I looked at the rubrics and then I remembered what Archbishop Benson had said in his judgment in the Lincoln case. Dr. Satterlee did exactly as the Archbishop recommended and as the rubric orders.

I have seen bishops receive the alms and elevate the alms dish high above the chalice and paten. I am sometimes called High Church, but this is much too high for me. The irreverent have called it the elevation of the sacred cash. The rubric says that the alms shall be humbly presented and placed upon the holy table. They may be removed after the prayer for the Church.

If anyone wishes to study this subject thoroughly I will recommend Percy Dearmer's *The Parson's Handbook*.

But the chief point is that the rubric orders that the bread and wine shall be placed upon the holy table after the collection has been placed thereon. And this is the fitting thing to do.

(Rev.) EDWARD G. MAXTED.
Pascagoula, Miss.

Other Veteran Subscribers

TO THE EDITOR: The articles (L. C., March 16th) by Messrs. Wells and Wright have attracted my attention, and I should like to be added to your "honor roll."

I have been a subscriber over fifty years. My father was a subscriber to a Church paper, which I think was called the *Gospel Messenger*, and after his death in January, 1881, I began taking THE LIVING CHURCH, but just when I cannot say, but I know it was before I was married in 1886, and I have been a subscriber ever since. Perhaps your old records will give the date, and if so I should like to know it. It has certainly been over forty-nine years ago. I acted as an agent for a number of years, and when I learned a few years ago that you were having difficulty in paying running expenses on the paper, I became one of those who pay an additional amount on our subscriptions. I think

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the above indicates how much I and my family value your paper.

I sincerely wish that the suggestion in Discipleship, as published by the Forward Movement Commission, that everyone would subscribe for a Church paper, might be followed, and I know no better selection could be made than THE LIVING CHURCH.

Washington, D. C. ALVIN T. GREGORY.

TO THE EDITOR: Like Mr. Wells (L. C., March 16th), I was much interested in Mr. Wright's fiftieth subscription to THE LIVING CHURCH. And if it is permissible for a laywoman to raise her hand in the roll call Mr. Wells suggests, mine is up. My subscription began in Advent, 1886, when Dr. Leffingwell was editor. I lack words to express all THE LIVING CHURCH has meant to me in the years since then. It grew in grace all the time Mr. Frederic C. Morehouse was editor, and now his son is keeping it up to the high standard of his father.

I am thankful for THE LIVING CHURCH and the privilege that has been mine to read it.

God bless THE LIVING CHURCH.
Freehold, N. J. FRANCES E. WALLIS.



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The American Church Monthly

The Rev. Granville Mercer Williams, S.S.J.E., S.T.D., Editor
The Rev. Charles Carroll Edmunds, D.D., Associate Editor

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Editorial Comment
Our Spiritual Birthright—Saint Bede—Germany and Armaments—The Lectionary—A Leonine Meditation—Saints and Englishmen—Summer Sacraments—A Protestation of Editorial Integrity

The Venerable Bede: 735-1935. Rudolph Willard

Mark and Memory. Hamilton Carter

How Can We Find God? Richard K. Morton

Heroes of Christianity. I. Saint Ignatius. Edgar Legare Pennington

The Significance of the Individual. Conclusion. William H. Dunphy

The Spiritual Canticle of Saint John of the Cross. Mother Mary Maude, C.S.M.

Book Reviews

Books Received

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AMERICAN CHURCH MONTHLY
341 Madison Avenue
NEW YORK



EDITORIALS & COMMENTS

Christianity Demands Peace

THE GREAT WORLD ISSUE of our day is that of war versus peace. The whole future of our civilization is bound up in the solution to that question. The saddest part of the whole thing is that while almost everybody, from dictator to humblest citizen, from general to pacifist, from king to commoner, pays lip service to the cause of peace, the number of crises and international incidents leading toward war appear to be increasing in frequency and gravity.

Christianity by its very nature stands on the side of peace. There is no question moreover that the leadership of the several Christian communions is definitely for peace—not merely passively but actively.

The appeal of the Archbishops of Canterbury and York, together with representative leaders of other Christian groups in the British Isles, is one of the most important of a series of such statements by the Christian leaders of the world.

Our own Presiding Bishop, together with other American and Canadian Church leaders, has issued a call to prayer and action "that mankind may be saved from the tragedy of war."

In this country also some two hundred bishops, religious editors, college presidents, missionary leaders, pastors, and executives of Church groups joined in protesting to President Roosevelt against the American naval maneuvers scheduled to be held on the far side of the Pacific Ocean, near the coast of Japan, next month.

The Federal Council of the Churches of Christ in America has recommended that the government "make clear to the people of our own and other lands that our so-called Open Door Policy is not to be interpreted as meaning that the military and naval forces are to be employed for the protection of American investments in the Far East" and has time and again issued vigorous peace statements.

The presbytery of New York has protested against the coming naval maneuvers and has concurred in a proposed amendment to the Presbyterian confession of faith which would strike out the passage stating that Christians "may lawfully now, under the New Testament, wage war upon just and necessary occasions."

In Japan a number of American missionaries have issued a statement urging friends in the United States "to redouble their efforts to understand the problems and difficulties confronting the Oriental people, to remove all forces of friction and misunderstanding for which our nation may be responsible and particularly to cultivate attitudes that will spurn any suggestions of seeking solutions to our problems by means other than the employment of peaceful diplomacy. We plead for the will to peace."

Finally, the Pope has made a notable appeal to the governments and people of the entire world for a five-year truce of God during which all thought of war would be abandoned and all would work in a common determination for a lasting peace. And on Easter Eve five cardinal archbishops of the Roman Church in as many countries united in a notable international radio appeal for international amity.

WILL this united stand of the Christian leadership of the world be effective in maintaining peace in the face of a precarious world situation that would be upset and plunge the nations into a new war by the slightest change in the balance of power? Is it strong enough to overcome the successive failures of Lausanne, Geneva, and Stresa? Can it abate the armaments race in which the powers of the world are engaged or prevent the Christian peoples of the several nations from taking up arms against one another?

Suppose we look for a moment at the other side of the picture. Who wants war? Someone must have something to gain by it, or this continual threat to world peace would not exist.

Many approaches toward an answer to this question might be made and have been made but it seems to us that in the last analysis there are but four classes of persons that feel that they have anything to gain by war and perhaps therefore prefer it to possible alternatives. These groups are the following:

(1) Dictators and other rulers who feel their power to be insecure. In these troublous days internal unrest is rife in every land. A Stalin, a Hitler, a Mussolini, whose power

rests upon force coupled with the fickleness of changing public opinion, must constantly have an eye to the future. The traditional way of heading off trouble at home is to foment warfare abroad, thus uniting a nation against a supposed common enemy. This is one of the prime factors in the unsettled situation in Europe today.

(2) Business and commercial interests. Chief among these of course are the manufacturers of armaments of every kind—explosives, ordnance, ships of war, airplanes, etc. These opportunist gentlemen are now publicly arrayed before the bar of world public opinion but it is an amazing fact that that opinion has for the most part been relatively apathetic. But other princes of business and industry also have an eye to the fact that a first-class war would start the wheels of factories turning and open the door to a possible revival of the phenomenal profit of the last war era. There is tremendous dynamite in such a point of view.

(3) The unemployed. In every land, including our own, the problem of unemployment is a paramount question. Faith, morale, humanity itself, tends to break down in the face of month after month after month of dreary unemployment and public relief. "In the army there is at least something to do, three square meals a day, and \$30 a month." Is it any wonder that the relative security and activity of warfare, dangerous and destructive as it may be, is preferable in the minds of a growing number of these people to the insecurity and monotony of unemployment?

(4) The Communists. Class warfare and the overthrow of existing governments by force is an integral part of the Communist doctrine. In this it is diametrically opposed to Christianity and is one of the gravest menaces to peace and stability in the world today.

Seventeen years ago, during the height of the World War (should we say the *first* World War?), the ecclesiastical authorities in Cologne petitioned the Allied Powers to refrain from bombing the city on a certain day when there was to be a religious procession. The Allies heeded the appeal and on that day the religious services were conducted without interference or danger.

Today religion again is making an appeal for a cessation of hostilities, not in a single city for a single day but throughout the world and forever. Ministers and priests, bishops and archbishops, patriarchs and popes, in every land are repeating the plea of the prophets Isaiah, Joel, and Micah—that the swords of war be beaten into the ploughshares of peace. They speak with greater authority than those prophets of old because they speak in the name of the living Christ, who is the Prince of Peace. Will their voice go unheeded because of the selfish interests that control the destiny of the world?

The Great Fifty Days

THE significance of the Great Fifty Days from Easter to Whitsunday is being increasingly appreciated among Christian people. The unprecedented demand for the Eastertide leaflet of the Forward Movement, *Disciples of the Living Christ*, of which over 600,000 have been distributed, is an evidence of that interest in our own Church. The Department of Evangelism of the Federal Council reports a similar interest among Protestant bodies and is giving valuable leadership in stimulating observance of this period, culminating in a special observance of the ten days from Ascension to Pentecost.

Our own Church is asked by the Forward Movement Commission to use these days as a time for special prayers, quiet days and retreats, spiritual conferences, and meditations. They

ask especially that all churches be open during the days from Ascension Day to Whitsunday, and that Church members make it a point to drop in at some church for a few minutes of prayer each day during the period. Finally, on Whitsunday we are asked to join in another great Corporate Communion of the whole Church in which we will renew our baptismal and confirmation vows and dedicate ourselves anew as disciples of Christ.

The Christian year does not end at Easter, as so many of us have passively assumed in past years. Indeed the Easter message is not complete without the message of Ascension Day and of Whitsunday, the birthday of the Church. Even Whitsunday is not an ending but a beginning of a period continuing to the present time in which the message of the Living Christ is mediated through His body, the Holy Catholic Church. This continuing period of history may be represented by the Trinity season which continues through the lean days of summer, not devoted to any special events in the life of Christ nor broken by any great feast, but continuing steadily in its witness to the truth that Almighty God is supreme and that He is to be worshipped in the fulness of His threefold personality, the Father, the Son, and the Holy Ghost.

Tomorrow is Low Sunday. Let us take care that it does not represent a low point in our spiritual life which is to continue on that level until next autumn but rather a vantage point from which we may proceed to new heights in the great days to come and build into our own lives and personalities the great truth and principle of that divine revolution which is the Christian religion.

The Mission to Rumania

THE NEWS that a distinguished delegation representing the Anglican communion is to be sent to Rumania in response to the invitation of the Patriarch of that country, His Holiness Myron Chryston, to the Archbishop of Canterbury is very welcome. This invitation has grown out of the Lambeth Conference of 1930 and is a very definite forward step in the direction of Church unity. Orthodox delegates to Lambeth made certain formal recommendations which have since been studied and will form the chief subject of the coming visit looking toward the recognition by the Rumanian Church of Anglican orders.

The Rumanian Church is probably the largest and strongest of the established state Churches in the Eastern Orthodox communion, having a strength of some thirteen million members. Its theological seminary in Bucharest has about 900 students and by a Church law of 1925 every man ordained is required to have a university degree. Thus the standard of education among the Rumanian clergy is exceptionally high.

The Anglican delegation will be a distinguished one and will represent a number of branches of our communion. The Archbishop of Canterbury has appointed the Bishop of Lincoln, Dr. Hicks, who as former Bishop of Gibraltar had the English chaplaincies in Rumania in his jurisdiction, as chairman. Other members appointed by the Archbishop are the present Bishop of Gibraltar, Dr. Harold J. Buxton; the Bishop Suffragan of Fulham in charge of Anglican churches in North and Central Europe, Dr. Staunton Batty; the Bishop in Jerusalem, Dr. Graham Brown; the Rev. Prof. H. L. Goudge of Oxford, Dean Bate of York, the Rev. Dr. A. J. Macdonald, the Rev. Canon J. H. Sharp of Gibraltar, and the Rev. Philip Usher. Canon J. A. Douglas will also attend as a correspondent. The Archbishop of Dublin is expected to join the deputation.

Upon invitation of the Archbishop of Canterbury, Bishop

Perry has appointed as the American representative the Rev. Dr. Frank Gavin, professor of Ecclesiastical History at General Theological Seminary and associate editor of *THE LIVING CHURCH*. Dr. Gavin is the leading authority of the American Church on Eastern Orthodoxy and some years ago gave a series of theological lectures in Bucharest in the Rumanian language.

It may hopefully be anticipated that as a result of this formal rapprochement between the Anglican and Rumanian Churches the realization of formal intercommunion between Anglicanism and Eastern Orthodoxy will be brought substantially nearer. These two great communions in Catholic Christendom, having in common the essentials of the Faith can be of great value to each other through the exchange of the riches that each has acquired in centuries of growth along different lines and in different environments. Their growing friendship and coöperation is one of the most hopeful signs for the future of Christendom.

Uncle Sam's Step-Nieces

IS THERE such a thing as a step-niece? If so, the term might well be applied to the inhabitants of the American Virgin Islands, whom our Uncle Sam has treated rather shabbily for the past eighteen years. The persistent report that a Congressional investigation may be imminent directs attention to the situation at the present time.

The interest of the United States in the Virgin Islands, which were formerly the Danish West Indies, goes back many years, the dominant consideration being that no strong European nation should be allowed to possess the potentialities of naval power in the new world represented by them. Two unsuccessful attempts were made to purchase these islands from Denmark in 1867 and 1902 and finally by a treaty signed on August 4, 1916, the islands were obtained at a price of \$25,000,000. The formal transfer took place March 31, 1917, and the entry of this country into the World War a week later led the event to be overshadowed and virtually forgotten. A temporary law passed by Congress March 3, 1917, authorizing the President to provide for the government of the islands, has continued to the present day, no permanent government act having yet been passed.

Since coming under American control the troubles of the Virgin Islands have been many and diverse. They are both political and economic in their nature. We cannot enter into a discussion of them here but we should like to call attention to an objective study of the subject published last month by the Foreign Policy Association, under the title *Unrest in the Virgin Islands*. The author is Dr. Luther Harris Evans, assistant professor of Politics at Princeton University, who has paid two extensive visits to the Virgin Islands in connection with the preparation of a book on the subject.

Our Church has a special interest in the Virgin Islands, for a considerable part of its population of 22,000, over 90 per cent of which is Negro or colored, are members of the Episcopal Church. The Virgin Islands are under the jurisdiction of the Bishop of Puerto Rico and comprise three parishes and one mission with an active communicant list of over 4,000.

Like the government, the American Episcopal Church is not the parent but the step-parent of the Virgin Islanders. The Church of England was flourishing in St. Croix and St. Thomas during the Danish administration, being administered as a part of the diocese of Antigua, established in 1842. As in the case of the Hawaiian Islands many years before, when the Virgin Islands became American territory the entire Anglican

work within its borders was graciously turned over to this Church. It is notable that these were self-supporting parishes, each with a beautiful church more completely equipped than in any of our own possessions. They had at that time over 2,000 communicants and 1,700 Sunday school pupils with one parish school.

With the general decrease in the population of the Virgin Islands and the unsatisfactory economic conditions, a similar decline was reflected in the Church so that by 1924 there were only 122 baptisms and 60 confirmations—a marked decrease from those obtaining before the transfer of jurisdiction. Nevertheless, the work in the Virgin Islands has been kept up, advances being made particularly in the fields of religious education and social service, and the number of communicants has again begun to increase, so that it is now double what it was in 1917. So if the Church has been a step-mother, she has been a good one and the children have been well cared for. Financially they have suffered even more than the rest of us, and the parishes have ceased to be self-supporting. Under the emergency schedule \$7,652 is allocated to the Virgin Islands, covering the salaries and allowances of three missionary priests and two women workers. The field ought to have twice as much, so that at least one more priest could be sent and some advance work undertaken. But under the wise leadership of Bishop Colmore and the four resident missionary priests they are faring as well as a bare subsistence budget permits.

The Virgin Islanders are Americans through a turn of the wheel of fortune, in whose spinning they have been permitted no part. It behooves us to see that they receive the full benefits of the citizenship which has come to them through no choice of their own, both politically and ecclesiastically.

New York's City Mission

WE ARE always amazed when we read the annual report of the New York City Mission Society to realize anew the extent and variety of its work. The report for 1934 (obtainable from 38 Bleecker street, New York City) gives a new insight into this magnificent work. Incidentally it is one of the most attractively prepared reports we have ever seen. It is filled with striking action photographs, each of which tells its own appealing story.

The work of the New York City Mission Society is in full accord with the spirit of the times. It falls into two great divisions, religious and social, in each of which it blazes new trails in dealing with a new order of society. Under the former division the society has increased its activities for youth to meet the problem of idleness and leisure time, and in the latter it has placed increasing emphasis upon the rebuilding of health and employability for greater numbers of people impoverished in health and skill through long unemployment.

In any such far-flung work of human mercy, statistics can give but a cold and inadequate picture of what is being done. Nevertheless it is noteworthy that the activities of the New York City Mission Society cover some seventy centers of human need in three states—chaplaincies in thirty hospitals, seven asylums and homes, and seventeen prisons and reformatories, three chapels for the foreign-born and under-privileged, three convalescent and fresh air homes, the community center of God's Providence House, the temporary shelter of St. Barnabas' House, and the Goodwill Industries, with their workshop and four stores. In addition there is work in connection with the Potters' Field, the immigration station at Ellis Island, and the courts of domestic relations, besides the vast amount of field

work and relief. Some \$325,000 passes through the budget of the society annually and it is noteworthy that the deficit for the past year was only a little over \$5,000. That fact indicates careful management but not lack of further opportunity, for the society could expend a million dollars or more annually in the tremendous work of mercy in which it is engaged.

The city missions of the Church are among its finest works of brotherhood. In New York, Philadelphia, Detroit, Chicago, San Francisco, and other cities devoted priests and lay people are at work under their auspices, ministering to a suffering humanity and bringing joy and comfort to millions of distressed persons in the name of Him who was incarnate, died, and rose again, that we might have life and that we might have it more abundantly.

The Industrial Christian Fellowship

THE CHURCH OF ENGLAND takes its social work seriously. One of the most interesting and effective agencies for the promotion of such work is the Industrial Christian Fellowship, of which the Archbishops of Canterbury, York, and Wales are honorary presidents, and the Rev. P. T. R. Kirk the general director.

The chief concern of the Industrial Christian Fellowship is, as its name indicates, with the industrial world. The Fellowship is based on the theory that the Christian principle of love of one's neighbor if actually carried out in industry would make possible a change which is impossible under the pressure of the present-day fierce competition.

The work of the I. C. F. is divided into the two spheres of action and study. Under the former head its members conduct "crusades" or missions in factories, on the docks in such cities as Liverpool, and in market squares. At these a carefully prepared message is delivered night by night for ten consecutive days and the same message is carried to Rotary Clubs or any gathering of employers and business men willing to receive a speaker. The gist of the message is that since Christ is the Lord of all life His principles must be applied in every sphere—political, economic, social, industrial, financial. Moreover, the I. C. F. maintains occupational centers for the unemployed, the first one having been opened in Birmingham in 1931, since which time others have been established in all parts of England and Wales.

Under the head of study, the Industrial Christian Fellowship organizes study groups throughout the country in which intensive courses are given on the basis of such texts as the Archbishops' Fifth Report on Christianity and Industrial Problems, the Lambeth Report, 1930, Gore's *Christ and Society*, Demant's *God, Man, and Society*, Woods' *The Truth and Error of Communism*, Tawney's *The Acquisitive Society*, and the like. There is also provision for courses of study by correspondence, and these we suppose would be open to American Churchmen who are interested in doing some solid research and study on the practical application of Christian principles. (Inquiries concerning correspondence courses should be addressed to the Director of Studies, Fellowship House 4, The Sanctuary, Westminster, S. W. 1.) In addition, a monthly review, the *I. C. F. Journal*, is published under the able editorship of Fr. Kirk and a staff of well-trained assistants.

The Industrial Christian Fellowship is, in short, a powerful shock brigade in the army of Christ's Church.

I RESOLVED that I would permit no man to narrow and degrade my soul by making me hate him. —Booker T. Washington.

Through the Editor's Window

CONSIDER the poor pedestrian. Although he has never been accustomed to having his rights recognized, we do feel that an amendment to the game laws would be in order so that at least he may be protected during a short closed season each year. *America* has been gathering statistics and presents us with the following list of embarrassing situations for pedestrians occurring in a single week:

"The old method of hitting a pedestrian with one automobile at a time was varied in Brooklyn when a man was hit and knocked down by two automobiles simultaneously. This new technique spreads the cost of damages, but is as yet in an experimental stage. . . . A pedestrian walking near a tall building was annoyed when a gentleman who had just jumped out of the top story crashed down on his hat. . . . Another pedestrian run over by an automobile was sued by the driver on account of the shock the driver sustained in running over him. . . . A National Pedestrians' Association to safeguard pedestrian rights was being mooted."

ONE OF OUR American Church contemporaries, which still occasionally bursts out in a rash of resentment against Abraham Lincoln and the Yankees (apparently not realizing that the Civil War is over and this year's World Series has not yet begun), can take aid and comfort from *Crockford's Clerical Directory*, which is equally unreconciled to the American Revolution. Referring to the Washington Cathedral, the editor of this dignified tome states: "The project is said to have been conceived by the George Washington of rebel fame." Do you mean the ragged upstart that licked Cornwallis and his boys, Mr. Editor?

A BALLOON invented by the Insurance Debating Society at Lloyds, London, contained Bernard Shaw, Henry Ford, Mussolini, Einstein, and the Archbishop of Canterbury. Disaster overtook the balloon and there was only one parachute. Whose life was most worth saving? The votes of the debating society were for: Shaw 1, Ford 1, Mussolini 8, Einstein 24, the Archbishop 130.

"PLEASE SEND \$12 VIOLET STOLE" meant a rush order for a vestment when Miss Mary Kent on Long Island tried to telegraph the words to the shop in Cincinnati where embroidered articles from the True Light Industry in China are sold, but the telegraph office took it to mean an accusation that somebody named Violet had stolen \$12, and declined the message. So Miss Kent substituted "purple."

A NEW NAME for those who don't attend church: Seven Day Absentists. (From a Honolulu daily paper.)

ACKNOWLEDGMENTS

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

RUSSIAN THEOLOGICAL SEMINARY IN PARIS	
Kubeia	\$ 10.00
M. H.	2.00
S. A. P.	2.00
	\$ 14.00
JERUSALEM MISSION	
Kubeia	\$ 10.00

PRAYER FOR THE NATIONAL COUNCIL

Meeting April 30th and May 1st and 2d

ALMIGHTY GOD, whose wisdom has enlightened and whose will has ruled Thy Church, grant to the National Council the guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy Kingdom and the glory of Thy Name, through Jesus Christ our Lord. Amen.

The Goal of Social Security

By Frances Perkins

Secretary of Labor

WE HAVE come in recent years (and I think very largely out of the tragic experiences of these last few years that we have called the depression) to realize that all of us who had a heart at all have been obliged to put our shoulders to the wheel to see what we could do to help those who were in distress through no fault of their own.

The insecurity which hangs over the lives of people who work for small wages and small incomes has been the thing that has struck everyone in every community, and there have been challenges everywhere, "Is there not some device for the prevention of this continuing insecurity? Is there not some device, first of all to prevent the disaster itself, and some other device to mitigate and to soften the hardships of the disaster when it does occur in those few unpreventable cases?"

As we start on the assumption of applying the scientific method to the solution of the problem, and as we recognize what the challenge is, we must first of all itemize what we see, as the most obvious, the outstanding hardships to which everyone is subject: the hazard of unprovided old age in a great, rich, powerful community, still existing among us; the hazard of unemployment, which we don't need to describe, we have all seen and admitted that; the hazard of unprotected childhood, the hazard of a community in which children, because of the death or disability of the breadwinner are left without any way of having that protection and that economic and financial security which makes the developing life of children of such importance; and then of course the hazard of unprovided-for illness, the hazard of sickness without income, the hazard of sickness without funds with which to pay the doctor, the hospital, the nurses.

These strike a casual observer at once as being the items which press so many of the American people down under the poverty line generation after generation. Instead of sitting back with a sigh and a belief that nothing can be done about it, we who are so accustomed in America to the solution of all of our material problems by the application of reason and by the application of the scientific method, having recognized the problem as undesirable, have set ourselves to work to build a bridge by scientific method and to see if we cannot solve at least a part of this problem.

WE HAVE USED the technique of insurance for the solution of many of our economic problems in American life, and it is entirely familiar to most of us. We are all perfectly familiar with life insurance and fire insurance. We recognize that for our homes to burn down and to leave us without the furniture and without the beds and without the dishes and the pots and the pans with which we were accustomed to carry on our daily life would be an insurmountable disaster except for the fact that we have protected ourselves through a coöperative method. Through joining with others, we have provided ourselves by insurance with a method by which if that hazard does come to us we may at least have the money

INSURANCE AGAINST the hazards of this industrial age for the people of the United States is being sought through the Social Security Bill, Miss Perkins told the regional conference on The Church and Social Security April 8th in St. George's Church, New York City. This is the conclusion of her address.

with which to replace what we have lost and to begin life over again. All Americans have recognized the validity of insurance when applied to the maintenance of a dependent family upon the death of a breadwinner, and the habit of life insurance is perhaps stronger in this country than in any other country.

All of these techniques of insurance are familiar to protect us against material losses. But for some reason or other we have been slow among the industrial nations of the earth to think of the insurance technique, which is after all merely a coöperative technique, of everybody putting into a common pot a small amount each year or each month in order that those who suffer a hazard may derive some protection against it. And so when we went into the program last spring of an attempt to devise forms of social security, of course the first thing that sprang to the minds of the committee which the President appointed was the technique of insurance.

You remember, after it became obvious that the unemployment insurance bill which was before the Congress last year could not pass, and that the old age pension bill which was before the Congress was not likely to pass, the President said, "We have not sufficiently canvassed these subjects with the people. The people of the United States have not thought about these problems in sufficient detail. We must give a few months to talking these matters over with the people and then recommend a program which will give real social security against all of the social hazards which we can see." So he put a committee of his Cabinet to work upon the problem and as you have been told, many of you, this committee took advice from *all quarters*—and when I say "all," I would like to underscore "all quarters."

We had correspondence from thousands of people who were trying to tell us how these programs of social security could be devised. Very useful correspondence it was, and very, very useful conferences flowed from it. We took advice from people of all types of thought, people as far apart as the poles on their general conceptions. From all of them, I think, we gained wisdom and insight into the economic problem, into the social problem, into the difficulties and into the wisdoms of the method, and into the possibilities of variation between good people in what seemed to them the best and proper way to go forward.

After having taken all this advice, we devised the best plan that we were able to devise to meet the problem which we had before us.

It is not a perfect plan. I think that no one who served on that committee would say that it was perfect in every respect. It represents a beginning. In the course of American life, in the field of social legislation it has been our experience, that we move forward much more rapidly in America after we have had a little practical experience. All we need is the courage to begin, and then as we accumulate our experience, we are generous and willing to improve our system.

IT HAS SEEMED to us that the important thing to do was to lay the basis of a sound system upon which others could build their refinements in the years to come. If we did not have a complete coverage of every person in the United States in these systems, that was, after all, the simplest thing to correct. As soon as we had had a little experience and knew how much these forms of insurance cost we could then extend the law and add to the coverage, which it is desirable should be universal coverage, of course.

So the program which was recommended under the name of the Social Security Bill has been before the Congress for some three months now under very careful and intensive study by the committee—the Ways and Means Committee—which had the matter in charge. I would like to say to you here, since there has been a disposition in some quarters to blame the Ways and Means Committee for taking so long to consider this program, that it is really a complicated program, and that it isn't something that one can understand in one reading. I think it is a very fortunate thing for the people of the United States of America that that committee was willing to put hours and weeks and months of work on a detailed consideration of every word and every phrase and every item in that complicated bill.

THIS COMMITTEE, which has given this bill such long thought has redrafted the bill in a very few minor particulars. The slight changes which have been made are almost entirely with reference to the coverage of the bill itself.

The bill as recommended to the committee provided for the covering under unemployment insurance of every one who worked in an establishment where four or more persons were employed, and the committee has changed it to ten or more persons. The bill as recommended covered all persons including agricultural and domestic laborers, and the committee, giving thought to what it knew about the conditions of the country and different parts of the country, has recommended that in its wisdom domestic servants and agricultural laborers should be excluded from the bill.

I know that you have been told, and some of you will be glad to know, that it also excluded persons who were covered by the pension funds of insurance, and perhaps that is as it should be. As a matter of fact, there is a great desire on the part of those who have been working on this measure to provide that the private industrial and commercial pension funds which have been in operation in some of our larger manufacturing and commercial enterprises for many years and are on a sound foundation, to find some way of administrative co-operation so that those funds can be regarded as in addition to or in supplement to the required funds. As you know, many of the commercial pension funds and industrial pension funds provide a larger retirement pension than can be contemplated on any universal compulsory pension system. The hope has been that through administrative co-operation it would be possible to permit the larger voluntary pension funds to be regarded as complying with the requirement and being in excess of it. I believe that now by administrative rulings some such procedure will be worked out. The objective, of course, of these measures of social security has been described to you rather completely.

TITLE 1 of the bill provides for old age pensions for those who are now aged and indigent—those who are now needy throughout the United States of America and sixty-five years of age and over. It provides that the federal government will match the appropriations of the state governments for the pro-

vision of such pensions, but that in no case will the federal government contribute more than \$15 per month toward any one case.

Now, to many people that seems ungenerous and there is a challenge coming from many quarters "Do you think \$30 a month is enough to live on," and one can answer it with a great variety of answers. The fact is that in the state of New York where we have had unlimited pensions for the aged for many years now, and where under the public welfare departments an aged person may be given a pension of whatever amount is necessary for his particular needs, where the pensions in many cases run up to \$80 and \$90 a month, and even \$100 a month in the particular case where there is illness or a peculiar need of some sort to be observed, the fact is that the average pension in the state of New York still remains in the neighborhood of \$22 a month. It has remained there for something like ten years and there has never been any demand for an increase in the pension benefits, although we have the unlimited pension and the flexible pension arrangement in this state. In the state of Massachusetts where they have the same type of old age pension, \$19 a month has represented the average pension. That is, many persons who are not completely without means of support do benefit by pensions in small amounts which supplement what they already have and make it possible for them to live. So Title 1 of this bill provides for pensions for those who are now 65 years of age and over and indigent and needy.

TITLE 2 of the bill provides for a permanent system of old age insurance, to which those who are now young or partly grown up—that is, in the thirties and forties—will contribute a certain percentage of their regular monthly wages to a fund to which their employers also will contribute.

You will recall that in the bill as it has been described to you this contribution varies, beginning at one per cent and working up over a period of years until after twelve years the amount of contribution is six per cent, in order to carry six per cent of the total payroll, one-half of it coming from employers and one-half of it from workers themselves. In order to carry a self-sustaining old age pension or old age annuity fund, the tax has to be six per cent—the actuaries have worked that out for us. To be self-sustaining, permanently, on a modest basis, there must be a six per cent contribution, and it has been thought well by those who preside over our treasury today to recommend that we go forward toward this six per cent in a graduated way, beginning with a low tax and proceeding year after year from two per cent to three per cent to four per cent to five per cent, working up to a six per cent contribution. When the six per cent contribution is reached, three per cent will come from employees and three per cent from their employers. That will make a joint fund, a reserve fund to be invested as all insurance funds are invested, but under the supervision of the Secretary of the Treasury of the United States. At the age of sixty-five, all persons who have contributed to that fund will receive an annuity which bears a direct relationship to their annual wages when they were working and to the number of contributions which they have made to the fund. In other words, if a woman went to work at 18 and made contributions until she was 25, and then retired on marriage, she would still, at 65, be enabled to collect for the seven years in which she did contribute to that fund and a definite proportion of the wages for those seven years. Yet those who had contributed for thirty years, during a long working life—thirty or forty years, would of course collect a much

higher pension based upon their number of contributions and upon their average earnings. In other words, it is a graduated and flexible annuity system, bearing some relationship to the previous income and to the number of payments made into the fund.

TITLE 3 of this bill relates to unemployment insurance, and it provides, as you know—again—for a state-federal coöperating system, in which a three per cent tax is levied upon all employers in the United States of America, a plain tax for federal purposes, an excise tax, but with the provision that this tax will be remitted to any employer who contributes to a compulsory unemployment insurance fund under the laws of his state in the amount of three per cent. This does not mean that any state will be confined to a three per cent fund from which to pay unemployment insurance benefits, but it does mean that no state will have less than a three per cent fund, because if the employer has to make the payment in any event, it is more than likely that the state will make the assessment for the contribution to the fund a three per cent assessment.

There are some states who will wish to experiment, and many of them have indicated, seriously, that they wish to experiment with the conception of contribution by the workers as well as by the employers. In that case the benefits which will and can be paid, will be somewhat greater than benefits which are paid out of the three per cent from the employer alone. One of the laws which I examined the other day, which will undoubtedly be passed in this session, the California Bill, provides for three per cent contribution from the employer, and one per cent contribution from the employee, and provides a somewhat higher scale of benefits, both as to payments during periods of unemployment, as to the length of waiting period, and as to the number of weeks covered, than does a plan which is based on the three per cent contribution alone.

The unemployment insurance benefit which is expected to flow out of this provision of the federal tax, is a benefit which will arise in each state out of a state law based upon the fact that in any event the employer in that state will have to pay three per cent to the federal government if he does not contribute to an unemployment insurance fund in his state. In other words, there will be no competitive disadvantage to the employer in the state where there is a good and substantial unemployment insurance law to which he has to contribute. In this way we will have effected an equalization of the costs of manufacturing and producing throughout the country. I myself am extremely hopeful of immediate results flowing from that particular law on unemployment insurance, for I think that there is no doubt that the industrial states particularly will call their legislatures back into special session within a few months after the adjournment of Congress if they have not during their present sessions passed the necessary legislation to take advantage of this bill.

THEN the last Title, as you know, deals with dependent children, and makes a straight grant in aid from the federal government to the states on the matching basis for the provision of allowances to mothers or other relatives, other close blood relatives, for the care of children who are deprived of their breadwinners, in their own homes. It is an extension of the principle of the Mothers' Pension Law with which we are familiar in this state, it is an extension of that principle to all of the states in the Union, whereby the federal government, by making a grant in aid, encourages those states to pass that kind

of pension law for mothers, and to take upon themselves the responsibility of providing care for children.

Then there are small grants in aid for the education and training of handicapped and crippled children—those groups who our survey showed were the most neglected groups in the whole country, the whole United States of America.

There is that one section which deals with an appropriation of a grant in aid for public health services, and I am glad to be able to say that the sub-committee which had the matter of social provision for protection against the hazard of ill-health is ready to make its report and will make its report undoubtedly soon.

NOW the objective, of course, and the goal of this program of social security, is to reach a balanced economy in the United States of America, a balance between our purchasing power and our productive power, an orderly balanced and systematic way of meeting the major economic needs of all of the people of our community. It is, second, the recognition of the value and the importance of the human beings who make up our society and the determination that everyone in a great, rich, experienced country, shall be able to have a security against the major hazards of life. It is, third, as an objective, a furtherance of the development of the machinery of coöperation between people using their government for leadership as a service agency. We have never done quite as much as we ought to do in this field, and our government is an admirable instrument for coöperation between the people to effect those social purposes which they want to effect for their own lives. As we perfect this machinery in this field of social insurance and in this field of caring for the needs of the people, I think we shall find that we have an instrument which can be used for many other purposes.

Among the objectives, of course, of this program, is to prevent many of the very hazards against which it seeks to insure. The prevention of unemployment is of extreme importance. There are some states who want to experiment with a law which will give some credit for methods of preventing unemployment and will give to the employer who has prevented unemployment a certain offset on his contributions. There are other states which, like Wisconsin, want to experiment with the incentive which can be set up to prevent unemployment by utilizing a special plant reserve fund.

It is among the purposes and objectives of this bill that it will prevent some of the worst results of dependency in childhood by caring for children when they are young. It ought to be able to prevent those social and moral hazards which attack us all over the United States because we have so many young people who have not been taken care of when they were left orphans and forgotten.

And then, a part of the purposes and goals and objectives of a program of economic security seem to me to be progress toward national unity, based upon ideals good and noble enough to bring our own people into the ability to love and serve this community of interest which we call our country. This, I think, is one of the great objectives of making a national program for human welfare. There is a point at which mutual coöperation for the service of our common life can be made into a great moral force.

And then I think another objective of this program of social security is to lay a broader basis for civilization and a wider distribution of the high American standard of living; to lay a basis for the expansion of the cultural aspects of life throughout all of the people of the United States of America. We have

today a moral approach to our social and economic programs. This confuses some people. It confuses those who look only at the immediate balance sheet, but it does not confuse those who think of the meaning of civilization and of the purpose of organized society as being a purpose which relates to the welfare of human beings.

Thoughtful people everywhere today are coming to a new faith in the adequacy of the conceptions of coöperation and brotherhood, the adequacy of those conceptions to serve the day and generation within which we live; a stimulation of individual pioneering and struggle for personal improvement, together with the inspiration and beauty of coöperation in a system of order and balance. These, I think, are among the near objectives of the programs of social and economic security which have been recommended and which I feel quite certain will be the law of the land within the next few months.

The Lutheran Church in Russia

By the Rev. Samuel Trexler, D.D.

MOSCOW is like New York in the change of its skyline. A generation ago a traveler looking upon the metropolis of the West would have marked the spires of churches rising above every other structure. Since that time this has changed completely, commercial buildings now have out-run church spires, and New York gives the appearance of being a purely material city. The same holds true in the capital of Russia. One looking north over the Kremlin at the beginning of the twentieth century would have seen only Russian churches with their rich, bulging towers. This too has changed and in a lesser period.

Since 1917 the government of the 165,000,000 people of the Union of Soviet Socialist Republics, as they themselves now call Russia, has concentrated on extinguishing the last flame of religion. Where there were then 600 churches in Moscow's population of 2,000,000 today there are but 100 in a population of twice that number. The number will undoubtedly recede still further. The pride of the Muscovites is the new subway which is in process of construction and it is a jest among the people that the projected stations coincide with the sites of churches, and of course, the church must go. That is the condition under which the Church works throughout Russia—and yet she lives.

Pastors of our own church to whom I spoke during my visit of last November were varying in their degree of hopefulness. This I felt was determined to some extent by the experiences through which they had passed. Some were so harried and troubled by what they had suffered that to them life was a horrible prospect only to be relieved by death. One pastor was in a daze, and told me that only the Revelation of St. John could describe what they had gone through. Others of our forty pastors in Russia were more hopeful.

As I left this group of brethren that afternoon I felt that I had been in the presence of martyrs who were ready to sacrifice all that they had for the sake of the Gospel. I also had two visits with Bishop Malmgren who, though 74 years of age, is still willing to go on in the leadership of his Church in Russia. Although he has seen and suffered unspeakable things, yet to him must go the joy of having done all that was in his power to save the Church up to the present time.

FAITH is holding out your hand in the dark, and finding it held.
—H. Brierley.

The Sanctuary

Rt. Rev. Philip M. Rhineland, D.D.

Editor

AND BEING ASSEMBLED together with them, he charged them not to depart from Jerusalem but to wait for the promise of the Father, which, said he, ye heard from me.—Acts 1:4 (R.V.).

The Great Fifty Days between Easter and the Day of Pentecost seem to have been, for the Apostles, a time of quiet, expectant waiting; almost of retreat. They were learning, with the Lord's help, to prepare themselves for His new gift which was to be so great a gift as to make it "expedient" for them that He should "go away" out of their sight. We need, on our part, to take some time, to make some effort to prepare for Whitsunday.

CHRISTIANITY is the dramatic action of God toward men. It is essentially dramatic. It took place, it still takes place, on our earth, in our history, through experience of "that which we have heard, which we have seen with our eyes . . . and our hands have handled." Christianity is not a philosophy, though to believe it is to have the key to the meaning of "all things visible and invisible." It is not a moral code, though to hold it honestly is to strive after the perfect righteousness of God Himself. To say it all at once, Christianity is not a "message"; not a system of ideas; cannot be put into words, save insofar as words, spoken or written, give knowledge of the Great Actor's nature, mind, and will. It is, from first to last, dramatic action. It tells the story, rather it *is* the story, of God's activity for, with, and in, mankind.

This is easily forgotten. Religion has very generally come to mean man's groping in the dark for God. The possibility of God's taking the initiative, and breaking through the dark to show Himself to man, is commonly ruled out of court; not so much denied in terms as entirely ignored. Christians themselves fail to realize that to make man's search for God the center of religion is to deny the first principle of authentic Christian faith.

To save us from this error is one of the good offices of the Christian Year. The Christian Year is the annual dramatization of the Church's creed. The acts of God, which compass man's salvation, are set before us in due succession. After the Advent prologue, in which time and eternity are merged, comes the supreme act of Incarnation. There follow scenes from the life of the Incarnate One, culminating in, fulfilled by His perfect sacrifice of Self on Calvary. This sacrifice is then declared to be effective and victorious by His resurrection and by His coronation on Ascension Day. And, in the final act of each year's cycle, that same "full, perfect, and sufficient sacrifice, oblation and satisfaction" is made available "for the sins of the whole world" by the Mission of the Holy Spirit in and through the ministrations of the Holy Church. By this carefully thought out and moving method the Church reminds us, every day of our lives, that our faith stands, "not in the wisdom of men, but in the power of God."

In this dramatic plan the fifty days that follow Easter have a fixed purpose. We are to live through something of the experience which came to the Apostles. And the Church implies that it will take us no less time than it took them to be ready for the coming Whitsunday.

It is suggested that we employ these weeks in Eastertide in "waiting," in prayer and expectation, "for the promise of the Father" so that the great Gift may descend on us, or rather may be renewed in us, with fresh vitality and power.

The Church's Concern With Social Security

By the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service, National Council

THERE is no doubt as to the attractiveness of the phrase "social security." This is due not merely to the catchiness of its sound but the richness of its meaning. The result of this attractiveness has been a dual danger. On the one hand is the danger of people giving a blithe, unquestioning acceptance to a promising proposal. On the other hand is the danger, felt most by intellectuals, of an equally unthinking revulsion from the basic idea through a fear of being misled by the very attractiveness of the phrase. The first may be childish, but the second is infantile.

As a matter of fact the phrase "social security" is still too new for its inner content to be viewed objectively. It is significant that the newly published *Index of the National Conference of Social Work*, covering its proceedings for the past sixty years, does not include the phrase "social security." The very newness of the phrase gives it an emotional content which for some tends to block the calm analysis of its actual meaning and for others affords grounds of resentment.

The Church has a particular responsibility not to be misled by the newness of the phrase. She is concerned with those deep values of human life for which the phrase really stands. Since God's children are suffering through unemployment, through neglected illness, and through helpless old age, the Church is obliged to concern herself with means designed to prevent those evils. She has no other choice.

The roots of this concern run deep down into the Church's experience. They spring first of all from the teaching of Christ Himself. "I am come that they might have life and that they might have it more abundantly." How can anyone square His picture of abundance of life with the modern scene in which bulk so large the figures of the strong man patiently standing in office doors or at factory gates vainly seeking for a job which does not come, the vigorous mother dying in the maternity ward of a county hospital from a complication which adequate prenatal care could have prevented, or the aged couple dependent upon the tax-alms of a grudging community because they have been guilty of the crime of being poor while raising their family?

Christ put His great second command "Thou shalt love thy neighbor as thyself," upon the same level as His first, "Thou shalt love the Lord thy God." Second in order because derivative, but equal in importance. In modern parlance this command implies that the privileges I value for myself I must also value for my fellow-citizens, that the security I seek for my children I must also desire for my neighbor's offspring. It is not the privileged but the insecure neighbor who needs the love-action of the Christian.

Furthermore Christ gave to His followers an ideal for their social action which was vastly more than that of good citizens. He was organizing a group of persons who were to represent His Kingdom in the world. They had distinctive responsibilities far above those of their secular friends. They were to be "the

THE CHURCH'S RESPONSIBILITY for concerning herself with means designed to prevent the evils of unemployment, neglected illness, and helpless old age is vigorously emphasized in this address by Fr. Barnes. The paper was read at the recent regional conference on The Church and Social Security at St. George's Church, New York City.

salt of the earth" with a distinctive flavor; "the light of the world" clearly distinguishable in the surrounding darkness; "a city set on a hill" for all men to see. He called upon them for consciences peculiarly sensitive, for brotherhood uniquely alert.

Again the roots of the Church's concern with social security reach down into the depths of Christian doctrine. The Apostles' Creed enshrines the Church's doctrine about God; apostolic living is required to exemplify her teaching about man. The Church maintains that man is fundamentally an immortal soul, a sacramental being, possessed of an eternal destiny. He is a child of God and therefore his personality is worthy of infinite respect at the hands of men. Since he is made in the likeness of God he must reflect something of that social character which belongs to the Holy Trinity.

It is precisely at this point that Christianity is at odds with secularism, which calls in question both the place and value of personality. It regards manhood as cheap, casual, unimportant. Secularism has no concern with the results of either international or industrial conflict upon the *men* entangled therein. Secularism is content to use impersonal terms like "casualties," "losses," "cases," "unemployables."

By the very nature of the faith she confesses, the religion of the Incarnation, the Church cannot fail to feel deep distress at every force which prevents the sound development of the personalities of men, women, and children. This is not the approach of sickly sentimentality, but of healthy belief. Such major life insecurities as unemployment, illness, and dependent old age scar the personalities of both the individual most affected and the other members of his family. The effects of these life hazards upon the human relations of those facing them are so devastating that the Church is obliged to give serious attention to proposed remedies.

BEFORE considering specific plans, however, a distinction should be made between social security and social insurance. Social security describes a goal, a situation in which the people of a nation will be protected against such major life hazards as illness, unemployment, and a helpless old age. It is a description of a socially desirable community objective.

Social insurance, on the other hand, is a method of achieving such a goal. It represents an adoption of the familiar means of group insurance to these risks which are too great for the average citizen to meet with his own resources. Some workers will inevitably suffer more than others. But by distributing losses of individual workers over the entire wage earning group, social insurance endeavors to solve the difficulties occasioned by disability, unemployment, and death.

Now it is quite conceivable that the Church might have two different attitudes in regard to these two different matters. The Church *must* be concerned with the goal; she may want to support a particular method of achieving that goal. Social security is a far bigger concept than any one type of social insur-

ance. Yet the Church is bound, in all conscience, to give earnest consideration to those proposals which unite evidence of economic feasibility and the promise of social justice.

The absence of clear thinking among enthusiasts for some particular scheme was personally revealed to me last month when the editor of *THE LIVING CHURCH* forwarded to me a letter sent him by an irate subscriber in the far west. "In reference to the Rev. C. Rankin Barnes' article in the February 2d issue, 'The President's Social Security Program,' why did you ever publish such an article in a *religious* periodical? That sentence in the next to the last paragraph is particularly odious (or odorous). I quote. 'The optimistic millions who signed petitions for the fantastic Townsend Plan are already trying to knife it.' So? That is absolutely an untruth. . . . The Rev. Barnes and many others of your people who have enough for more than the necessities of life simply do not see how the other 90 per cent (figures not official) of us live. Would \$30 a month (if the government pension were to net that much) support you or the Rev. Barnes, or the women folks of the President?" The lady went on to insist that "the amount of \$200 is not a pension," and then enclosed a copy of the McCroarty Bill, calling for the Townsend Plan, which states at the very start that qualified persons sixty years of age "shall be entitled to receive a pension in the sum of \$200 per month." Frankly a mentality which can see no inconsistency in such absolute contradictions is somewhat difficult to deal with!

WHAT is the official position of the Episcopal Church on the subject of social security? Several weeks ago I addressed a meeting in Providence on the subject *The Church and Social Security*. At the close of my address a young printer in the audience told me that he was disappointed because I had said nothing about the necessity of a living wage in industry as the first basis of social security. Of course in a very real sense he was correct. The two questions do interlock. This was well pointed out by Barbara Nachtrieb Armstrong in a recent issue of the *Annals*, "Social insurance is an institution designed to bring economic security to the worker. It constitutes the more important element of a living wage program of which the other essential is minimum wage. The latter legislates a standard below which no wage is permitted to fall. Social insurance, on the other hand, keeps this standard intact in periods of economic distress due to disability, unemployment, and death. As these periods are responsible for most destitution, social insurance is inevitably the major part of an economic security program."¹

Now on this subject of the living wage Anglican opinion has been entirely clear-cut for a quarter century. Back in 1908 the Lambeth Conference adopted a principle which cannot be quoted too frequently. "The Christian Church, which holds that the individual life is sacred, must teach that it is intolerable to it that any part of our industry should be organized upon the foundation of the misery and want of the laborer. The fundamental Christian principle of the remuneration of labor is that the first charge upon any industry must be the proper maintenance of the laborer—an idea which it has been sought to express in popular language by the phrase 'living wage.'"²

This statement was reaffirmed by the Lambeth Conference of 1920, and clarified. "This must not be interpreted as a bare subsistence wage. There must be sufficient to live a decent and complete, a cleanly and noble life."³

When the House of Bishops of the Episcopal Church published its Pastoral Letter of 1933 it devoted a large section to the economic and social order, and emphatically registered its dissatisfaction with the existing situation. "No mere reestablishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain."⁴

In view of this statement by the House of Bishops in late 1933 it is not surprising that the matter of social security came vividly before the General Convention of 1934. The resulting action was a striking one. The Committee on National and International Problems brought in a report which included "an affirmation of the following principles: That social insurance in industry for periods of unemployment and old age is required, as a wage-earner's right, by every principle of Christian brotherhood; the only open question concerns not *whether* but *how* such provision can effectually be made." This rather indefinite statement, however, was flatly rejected by the House of Deputies, and the following very specific affirmation substituted for it: "That social insurance against such modern industrial hazards and economic insecurities as unemployment, illness, accident, and old age is in accord with every principle of Christian brotherhood and is endorsed." The report as thus modified was adopted by the House of Bishops and became the action of the General Convention.⁵

TODAY, as often happens in a period of social crisis, progressive legislation in the interest of social welfare is imperilled by noisy protagonists at either extreme. A constructive program of social security is receiving the cross-fire of two opposing camps. One group, reactionary in its social philosophy, is bitterly and resentfully opposed to all legislation of this type, seeing the program of social security as another enemy of rugged individualism. At the other extreme is a variety of groups, alike alone in their opposition to these reactionaries. Each group presents a scheme of its own, covering only some one phase of social security, offering fantastic promises which can only serve to arouse false hopes in the hearts of a suffering citizenry.

Between these two extremes stands a group of economists and social workers, not unanimous on the details of a program of social security but unanimous in feeling that America cannot remove the major life hazards of her citizens without such a definite program. The *Survey*, for example, has roundly criticized the President's Social Security Program as being inadequate. Yet last month it thus described the Economic Security Bill: "In the history of the United States it will be known as an outstanding mile-stone in social legislation. There is clash over national standards and other factors in the program on which hang not only its present adequacy but its sound future development; but among observers of the great insecurities which, during the depression as never before, have weakened the common footing of American citizenship, there is appreciation of the breadth and courage of the President's initiative."⁶

The Church also has stood "among observers of the great insecurities" and has seen their devastating effects upon the bodies, the minds, and the souls of God's children. May God give her the wisdom to think clearly and the courage to dare bravely in this, her new hour of decision!

¹ *The Annals of the American Academy of Political and Social Science*, November, 1933, p. 1.

² *The Six Lambeth Conferences, 1867-1920*, pp. f 70-1.

³ *Ibid.*, p. f 71.

⁴ *Journal of the General Convention, 1934*, p. 80.

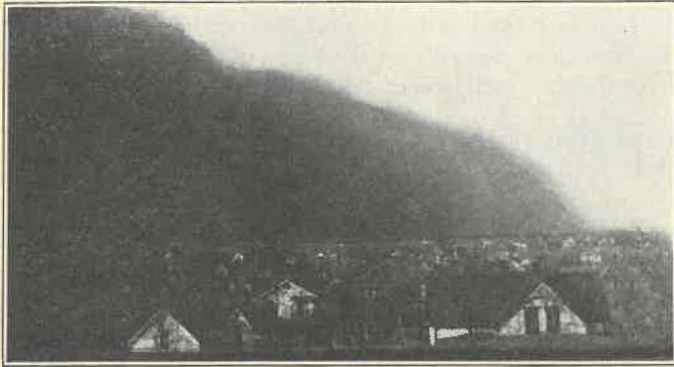
⁵ *Journal of the General Convention, 1934*, p. 336.

⁶ *The Survey*, March, 1935, p. 99.

The Dust Storms

By the Rev. R. H. Mize, Jr.

Member of the General Seminary Associate Mission, Hays, Kansas



DUST STORM SWEEPING DOWN ON HAYS, KANS.

AS THE Easter Season begins, portions of six southwestern dioceses in the great plains region continue to be swathed with merciless clouds of dust, making Church activities uncertain and in some places temporarily halting them altogether. In the dioceses of North Texas, New Mexico, Salina, and on the prairies of eastern Colorado and the Oklahoma Panhandle the drought continues undiminished while Western Nebraska enjoys a brief lull after experiencing dust storms as severe as any in the western plains area.

The General Seminary's Associate Mission in the missionary district of Salina is in the heart of the ravished area. The Rev. Carl Lemm-Marugg, who covers the western portion of the Associate Mission field, bears the brunt of the hazardous travel to his far outlying missions. Fr. Lemm-Marugg came to the Associate Mission last September from Stamford, Conn., called to succeed his friend, the Rev. Herbert Daniel Crandall, a victim of a fatal car accident on an isolated prairie road. In the period Fr. Lemm-Marugg has been with the Mission, he has not experienced a single real rain. Each time he leaves the Associate Mission house at Hays for his mission stations, Fr. Lemm-Marugg is clad in coveralls. For no matter how clear the day at the time of departure, there is the danger of a dust storm just beyond the horizon.

One day in March one of the missionaries was conducting the customary mid-week Church school at the neighboring town of Ellis. The day was bright and clear, a happy relief after a week of dust storms. The opening hymn had just been announced when a frantic mother appeared at the door of the church. "My children—my children," she cried. She explained that she had just received word from the railroad office that a storm was on its way. "Storm" in Kansas means "more dust."

The Church school was dismissed with the benediction and the children admonished to hurry home. The missionary turned

his car hurriedly for Hays, fifteen miles distant. It was a case of leaving at once, or not at all for that night.

A low hanging curtain of dust appeared on the prairie to the west as they turned their car eastward. Two hitch-hikers on the highway were snatched up, unaware that they would have been caught in the storm's fury had they been left on the road. Little did these travelers from Missouri understand the excitement caused by a dust-cloud in western Kansas. The missionary took the hitch-hikers into the church at Hays and, with their help, spread copies of newspapers over all the pews and church furniture. In ten minutes they went to the door of the church. The storm struck just as one of the hitch-hikers opened the door. The whole world suddenly went black. Never will the missionary forget those tramps' amazed exclamations.

As the storm approached the town of Hays, one of the town's physicians took a picture of its entree from the top of the hospital roof. The picture accompanies this article.



COMMUNITY CHURCH, STUDLEY, KANS.
Served by the Associate Mission

DUST-STORMS are unlike cyclones in that they bring no immediate danger to property or life, unless one is caught in their grip in some unprotected spot. A half-dozen deaths from dust storms occurred in the Associate Mission area during March, but in every case they were the result of persons being unable to find shelter. Cars easily become choked and stalled in the storms, and here lies one of the greatest dangers. Closed cars afford little protection. The fine silt penetrates the smallest of cracks. Houses and churches cannot begin to keep out the plague. Clergymen don their overalls with high school boys and business men; and day after day renew the attack with brooms and mops. Many farm homes contain dust so thick at times that the shovel is used in scraping up the top layers. Schools, both rural and urban, have halted frequently. Some of the more



BLINDING GUSTS OF DUST

remote towns have canceled classes for a week at a time.

One of the more severe storms struck Hays during a Lenten evening service. The church became filled with a sedimented air. The missionary closed the service, offering to drive one of the women home who lived a quarter mile from the town. Before the car had reached the city limits, he guided it down the wrong street. There was no such thing as visibility. On reaching the edge of town, such blinding gusts of dirt struck that the missionary and parishioner could go no farther. They got out of the car, felt their way along a fence, found a gate, and plunged into a house. Simultaneously that evening two college men became lost on the college campus on going from one building to another. Being outdoors meant being temporarily lost. One farmer reported losing his direction on going from his farm house to his barn.

THE immediate result of a dust storm is not as startling as the long-time results. Numerous persons have had throat and lungs aggravated by the unceasing spray of dirt, and hospitals report a record number of patients.

In an agricultural way, the dust devastation has put to an end any hopes that farmers might have of raising crops this spring. It is ironic truth to say that this brings no new hopelessness, for they have had three years of drought and crop failures and "scarcely expected a crop anyway." The area is normally dependent upon wheat and cattle, but recently its major source of income has been from government allotments. There has been little wheat raised and equally as little feed for the cattle. One of the St. Andrew's ranchers near Hays speaks for them all in picturing his pasture to be "as bare as the palm of my hand." In this remote St. Andrew's countryside, the farmers are feeding their cattle Russian thistles; they burn in their cook stoves the hardened refuse of the cattle picked up in their pastures; they work on government road programs to assure their families a scanty income; and some of them have recently signed indifferently for government income to dig up or "list" their fields in order to cooperate with the federal program for battling the dust storms.

WITH the exception of the most remote of the Oklahoma Panhandle counties, there is no evidence of farmers abandoning the country. And there is apparently no reason for abandonment. All these wheat farmers and cattle ranchers know that the land has produced a living for them in the past and that it will continue to do so again.

A return to the normal amount of rainfall will change all the conditions. Here at Hays, on the eastern edge of the drought area, the normal rainfall is twenty-three inches a year. In the last six and one-half months there has been less than two inches of rain. There lies the story. When it is recalled that this recent dry period follows a three-year period when rainfall as a whole has been lower than usual, the reason for the dust storms are understood. In both 1932 and 1933 the rainfall was sixteen inches, far below normal but much ahead of the recent

drought. Some western Kansas counties had as little as seven inches last year.

When pessimists proclaim the start of a new arid belt, they need to be shown statistics for 1894 and 1895, when the total rainfall was less than it was in 1932 and 1933. The drought ended when a total of fourteen inches of rain in April, May, and June of 1896 drenched the parched prairie. The Associate Missioners look assuredly for the return of these fourteen inches in April, May, and June of this year.

MEANWHILE, numerous plans are being considered and, in part, carried out for co-working with nature in re-

habilitating the western prairies. The new federal tree program has been started, and while it is looked upon as a foolish waste of money by pioneer farmers who planted groves of trees only to see them burned to death by wind and sun, yet many believe that the scientific methods of modern horticulture will conquer the prairies in ways unforeseen by the pioneers. Another method suggested to prevent further soil erosion is the re-sodding of certain portions of the land. Re-sodding measures, also regarded by farmers as



KANSAS FARMERS BUILDING CHURCH
This church, St. Andrew's, Silverdale, was consecrated in January by Bishop Mize of Salina.

fantastic, have not as yet been taken.

The withdrawal from farming of certain parts of the great plains region is possible, owing to the increasing sentiment in federal circles of taking the sub-marginal lands out of production. Whatever is done in this connection would be the result of long deliberation and careful planning. If such a plan should be worked out, it does not seem that the Church would suffer heavily.

The Church, where it has been planted at all in these western areas, is mostly confined to strategic towns. In the central and southwestern plains region suffering from soil erosion and dust, there are perhaps a hundred Episcopal churches, most of them in the Dakotas, Western Nebraska, Salina, and North Texas. The prairies of eastern Colorado have only a few and the Panhandle of Oklahoma none. Even though the wheat producing sub-marginal lands of this area should be taken out of production, the more important of the small towns would remain as at present, changing in their economic outlook from wheat towns to their original status as cattle towns.

New industries are gradually finding their way into these one-crop areas. The most likely is oil, which for many years has invaded North Texas and which is now causing lively interest in many parts of the district of Salina. Listless agricultural communities are being changed into thriving commercial centers.

Whether or not these new industries develop, the agricultural interests will always remain. And if soil erosion and dust continues, please God we will thank Him for His kindness in thus blowing in new fertility, for killing the over-supply of jack rabbits, for giving us new demands for diligence, for drawing us closer to each other in our common discomfort; and when prayers for rain are not answered verbatim, we take His cue and change them to prayers for renewed endurance, ever loving and trusting Him.

Germany's Christian Non-Aryans

By the Rev. S. Parkes Cadman, D.D.

APRIL 7, 1933, promises to be a famous date in the history of Christianity. On that day, Germany under National Socialism passed the first of a series of laws creating a chasm between so-called Aryans and so-called non-Aryans. The significance of that date for the Christian world lies in the fact that for the first time a government, through its legislation, challenged the validity of baptism.

The root of this challenge lies in the interpretation of the word Aryan and non-Aryan. While widely proclaimed in Germany and elsewhere as a "scientific" term, the most reputable scientists declare it unscientific labeling. Nazi rulers, however, are determined to give these unscientific terms a significance that is of importance not only to Germany but to the rest of the world.

According to the Nazis, non-Aryans are those whose parents or one of whose parents or grandparents are of the Jewish faith. Aryans are all others. This arbitrary distinction has precipitated a serious crisis in Church history. It is important to bear in mind that the restrictive legislation passed within the two years of National Socialism excludes all Jews and all Christians of Jewish descent under this generic term of non-Aryan. Increasingly the reich's legislation, administrative measures, and judicial interpretations are based upon this distinction with the result that millions in Germany, including those who practise Judaism and those who practise Christianity, are branded as pariahs insofar as legislation and propaganda can have that effect. The abominations of India's caste system are scarcely more pagan!

The anti-Jewish agitation, both official and unofficial, has been extended to include Christians of Jewish ancestry. The laws for the elimination of non-Aryans from the professional and cultural life of the country constitutes an ominous potential source of impoverishment and humiliation to these Christians. The official declaration of the government that non-Aryans are unfit to be civil servants, judges, lawyers, physicians, editors, actors, and the like, had the practical effect of setting these non-Aryans apart as outcasts. These Aryan laws and decrees, moreover, served as an example to the country which was followed by the coördination of the by-laws of private organizations with the distemper of the state. Non-Aryan descent, in the sense of the law for the restoration for the professional civil service, was made a bar to membership in all kinds of professional, cultural, scientific, athletic, and social organizations; and even to the participation in the direction of large business enterprises.

To some extent, the effect of these measures upon the Jews of Germany has become known to the rest of the world. The fate of Christian non-Aryans, has, however, been overlooked. Their number is variously estimated from a million to as high as three millions. Baptism or birth into the Christian churches has naturally separated them from the Jews. But governmental measures and the actions of the government-controlled Ger-

DR. CADMAN describes the plight of millions of Germans who, because of Nazi legislation, are neither "Aryans" nor Jews. He sees the Christian missionary effort seriously compromised by Nazi rejection of Jews who accepted Christianity. ¶ Dr. Cadman visited Germany last summer and made a careful study of the Church situation. As chairman of the American Section of the Universal Christian Council on Life and Work, he has been in close touch with religious conditions in the Third Reich.

man Evangelical Church have also set up a barrier between these non-Aryans and their Christian fellow citizens. No wonder a Protestant periodical, *Auf der Warte*, was led to declare in a recent issue: "The conditions of the Jews are essentially more favorable than those of the non-Aryan Christians. . . . The synagogue is the link of all Jews, as different as their religious views may be. . . . The Jewish community has created numerous

organizations for the redistribution of the occupations. . . . It helps in immigration the younger Jews who, in foreign countries, will be cared for by the Jewish community there. . . . But what will become of the children of the non-Aryan Christian?"

Desperate as the plight of these non-Aryans is because of the increasing restrictions imposed upon them, their gradual loss of position, income, and morale, they are faced with still another threat. The curious nature of the racial propaganda that has been exploited in Germany tends to react more harshly upon non-Aryan Christians than upon the Jews, for they are a living refutation of the preposterous nonsense about race, religion, and Germanism so fiercely promoted by National Socialist leaders. It is on that account that a publication such as the *Deutsche Zukunft* writes: "If we delve into the facts more deeply, we find that these non-Aryans, descended of a blood mixture . . . must be even more distrusted than perhaps any other people who do not deny that their national ties are rooted elsewhere." For in the eyes of the fanatical National Socialist, the Christian non-Aryan is more suspect than the Jew.

IN MANY PARTICULARS the economic position of the non-Aryan is worse than that of the Jews, for while the German Jews have built up Jewish welfare organizations, no such support exists for Christian non-Aryans. As a result, their situation has become so acute that a special Reichsverbund of non-Aryan Christians was set up to organize these victims of National Socialist racialism.

There are numerous instances of the tragedies that have invaded the lives of Christian non-Aryans. Recently a Berlin reichs chamber of lawyers forced the dissolution of a prominent German law firm. The partners in this firm were father and son, but the dissolution was ordered on the ground that the father was non-Aryan (that is, he had a Jewish grandmother) while his son was an Aryan (since the Aryan rule applies only to the last three generations). Since partnerships between Aryans and non-Aryans are expressly forbidden by a new German law, this Christian family was broken up because of the artificial racial rule.

Even marriage partnerships and family relationships are being broken up in merciless fashion by the Aryan clause. Numerous divorces have been granted throughout Germany to Aryan wives of non-Aryan husbands, or vice versa, who voluntarily or under compulsion seek separation from a mate who must go through life carrying the non-Aryan stigma.

The status of the children and even the grandchildren of such mixed marriages is even more cruel. Inevitable spiritual conflicts are arising for the growing youth out of such marriages which eventually lead to a concealed grudge against the parents who have brought them into a world in which, as non-Aryans, there is no possibility of life for them. Many children who had been brought up as Christians now find themselves insulted by teachers and pupils in their classrooms and forced to run the gauntlet of persecution which will probably distort their whole lives.

Letters received by the Federation of Christian non-Aryans poignantly reveal the horror of this situation. Among the letters received recently by Attorney Gunther Alexander-Katz, chairman of the Federation, was one from a non-Aryan mother who described how her blond and blue-eyed boy had a picture of Chancellor Hitler on his table and how he prayed every night for the chancellor. "It will break his heart if and when he learns that he is not a German and never can be one," the mother wrote.

Lady Violet Bonham-Carter, during the course of an address she delivered in London a few months ago, read a letter from a German-Jewish child, a boy of thirteen, the son of a Jewish father and a Christian mother. He was brought up as a Protestant. He was, until lately, in a school in a southern German provincial town. Now he is safe in Paris.

"I was the only Jew in my class" (he wrote). "Until Easter I was a Protestant, then they found out that my father was a Jew and so I became one. After that everything was different. No one would be friends with me. No one would answer me. In school no one would sit next to me. They all used to want to be before, as I was the best in the class and they all wanted to crib. Now I had to sit all alone on the back bench. At first I was frightfully unhappy, more so as the masters, who always used to like me, could not stand the sight of me any more. When they came into the classroom every one had to jump up and with right hand outstretched shout 'Heil Hitler!' I did too, or I didn't. I don't know. If I did then the whole class would shout 'The Jew is profaning our greeting!' And if I didn't, the master shouted 'You wait, you Marxist . . .!' Then I was ordered to shout 'Heil Hitler!' alone three times. The whole class laughed. I was so afraid I wanted to cry. And then I used often to be late so that I shouldn't have to shout 'Heil Hitler!' The master used to give me extra work to do as a punishment. He wrote in the class book, 'for Jewish slovenliness.'"

This is only part of a long letter in which this young German boy, actually a Protestant, now considered a Jew, described the miserable torture to which he had been subjected.

Then it is only too apparent that the future of the non-Aryan Christians in Germany is extremely gloomy. They have no ties with Zionism as have some Jews, and consequently have no desire to emigrate to Palestine as more than 20,000 German Jews have done during the past two years. "We are Germans and we want to remain Germans," declared Attorney Alexander-Katz, head of the Christian non-Aryan Federation. "We hold that besides a community of blood there is a community of German nationalism born of a common faith, a common experience, and a common feeling.

"Something simply must be done to make it possible for these millions of non-Aryans in Germany, who for the most part for generations have been Germans, again to serve our dearly beloved Fatherland as Germans together with our Aryan fellow-citizens."

The Christian non-Aryan's plight is desperate and it grows more desperate as time goes on. Small wonder that thoughtful Christian leaders are now faced with a serious problem. For

centuries Christianity has preached the brotherhood of man; for centuries the Christian Churches have carried on an extensive missionary activity among non-Christian peoples, offering the salvation of their religion and welcoming them into a brotherhood of man. In the face of German National Socialist activities, it is difficult to see how missionary activity can escape serious compromise. A tragic realization of this fact is at the root of the present struggle within the Protestant Church of Germany. But the conditions that have brought on this struggle are also of deep concern to Christian leaders throughout the world. The need to counteract this menace grows every day more imperative.

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An Eastertide Greeting

From the Very Rev. Sergius Bulgakoff

Dean of the Russian Orthodox Theological Institute in Paris

FROM THE HEART of the Eastern Orthodox Church I send my brethren of the Episcopal Church in America the Easter salutation. It is the custom in our Church that all present at the Easter service and throughout the whole of Easter Week, salute each other with a kiss and the words, "Christ is risen!" to which the others reply, "He is risen indeed!" The midnight service which announces Easter is a supreme gift of the Holy Spirit, a miracle of joy and light, given us as the fruit of penitent observation of Lent and the majestic and tragic mystery of Passion Week. We believe that this joy will not be denied, even to the martyr Church in Russia.

It was given me, last year, to visit America and to enter into contact with the Episcopal Church by participation in its Convention and in its worship. And I have brought back with me to Europe the most grateful and gracious memories of that visit. Easter is the festival of Christian love. On that occasion the sense of Christian unity is manifest in the soul with special power and I have a vivid desire to send you our Russian Easter greeting, "*Christos voskriesse.*" May it ring in your ears and in your own tongue, just as at Pentecost, the joyful tidings of the Resurrection were heard from the Apostles, each in his own language: Christ is risen—He is risen indeed!

MEN OF PEACE

RISE UP, men brave and true!
A nation's patriots ye,
And light the torch of freedom bright
That freemen we may be.

Speak up, men of good will!
Good news, good news proclaim,
That of one blood all peoples are,
And brothers in Christ's name.

Cheer up, ye sons of hope!
Though men conspire with wrong,
God will true leaders' hearts inflame
And make the weak be strong.

Lead on, ye sons of faith!
Attempt great feats for peace,
Break down old barriers of race
To peoples bring release.

Go forth, ye sons of peace!
High daring lead you on,
Though dark'ning counsel work within,
God's will awaits "Be done."

THOMAS JENKINS.

If the Mexican Laws Applied in the United States

WHAT WOULD BE THE RESULT of the practical application of the Mexican laws to a Protestant religious denomination were they in force in the United States? For illustration I select the Methodist Episcopal Church, North, out of others because of its large membership, and set down the effect these laws would have on both institution and membership.

1. The denomination would not be permitted to own any building—church, parsonage, club, or school—nor to hold property of any kind in its corporate name for endowment.

2. If such property were held in the name of an individual, or other juristic personality, the simple opinion of the Attorney General would be sufficient, without trial of the case, to authorize the confiscation of that property by the state.

3. All Methodist Episcopal universities and colleges, such as Northwestern at Evanston, Illinois, would be confiscated and closed if (a) the actual title were in a Methodist Episcopal board of trustees, or (b) if it could be *suspected* that the board was in any way under the control, even honorary, of the Methodist Episcopal body, or (c) if any kind of religious lectures or classes were given in the institution.

4. Endowments for scientific research possessed by any Methodist Episcopal school, college, university, or society, would be confiscated; and it would be a criminal offense to use the same for the purposes of the foundation.

5. No Methodist Episcopal body, even though not operating in its own name, could receive any legacy for the support or expansion of its work.

6. No Methodist Episcopal clergyman, no matter what his educational training or experience, could direct or even teach in a university, college, or school.

7. A Methodist Episcopal church for foreign-speaking congregations could not employ a minister unless he were a native-born citizen. Nor could a visiting Methodist Episcopal clergyman from abroad hold a religious service or preach even once in any church of the denomination.

8. The very fact that a citizen might be a Methodist Episcopal clergyman would preclude the possibility of his inheriting anything from persons not within the fourth degree of kindred to him.

9. If in the family of a Methodist Episcopal clergyman there was a son also a clergyman, he could not receive a legacy left him by his own father.

10. No Methodist Episcopal newspaper or religious magazine would be allowed to comment on any of the political affairs of the nation, or even give information to its readers on the acts of the governmental authorities.

11. No burial services could be held at the grave of a dead Methodist.

12. No religious services for a dead Methodist could be held in his home or at a funeral parlor.

13. No Methodist Episcopal minister or layman could give an invocation or pronounce a benediction at a meeting, no matter how small, a banquet or other gathering of the people, public or private. The prayer itself would make the whole meeting illegal.

14. No Methodist Episcopal clergyman, if a religious form were used, could officiate at a marriage, either in his own home

or in that of one of the persons being joined in wedlock. The religious act would render even that gathering illegal.

15. Prohibition, or any other matter that involved a law passed or proposed, could neither be explained nor discussed in a Methodist Episcopal Church.

16. There could be no Methodist Episcopal preparatory seminary or theological school to train and educate candidates for the ministry.

17. The Order of Deaconesses would be illegal and its property subject to confiscation.

18. All Methodist Episcopal hospitals, orphanages, or other charitable institutions would be confiscated and closed.

19. All new Methodist Episcopal churches, even if for the building of them the necessary permission had been granted by the government, would become the property of the state when built.

20. The number of Methodist Episcopal ministers in any state would be fixed not by the bishops or even the people, but by the Governor.

21. Methodist Episcopal ministers, by the fact of ordination, would at once lose their right to vote.

22. A state official would have charge of every Methodist Episcopal building to report to the government if the laws were violated in it, or if any of the furniture purchased, paid for, and installed by the people, was being treated as though they owned it.

23. In the event that a Methodist Episcopal college taught secular subjects, such as arithmetic or algebra, no credit could be granted for them to students in preparation for professional studies.

24. Violations of such laws would be criminal offenses punishable to a degree equal to, and often greater than, theft or arson. Fines would range from \$250 to \$2,500, or jail sentences including confiscation of any property involved.

25. The Epworth League, as a society of young people promising to do certain acts of piety or religion, would not be permitted. To resign and re-enter the society would be punishable with from one to two years in prison. This would apply also to deaconesses, except that as women the punishment would be one-third less than for men.

26. Advising a minor to join the Epworth League or the Order of Deaconesses would be a major criminal offense involving a jail sentence.

27. To advise others in a public address to protest against such laws would subject the offender, clerical or lay, to six years in prison and a fine.

28. The same offense given in a private address would draw a fine and from one to five years in prison.

29. No prayer meeting could be held outside a church building, not even at home.

30. No Methodist minister might wear in public any article of clothing or insignia designating him as such.

31. For violations of most of the above laws no trial by jury would be permitted.

32. All children born to Methodist Episcopal parents would belong, not to them, but to the State, to do with as the government desired.—*Rt. Rev. Francis C. Kelley, Roman Catholic Bishop of Oklahoma City, in "Blood-Drenched Altars" (Bruce Publishing Co., Milwaukee, 1935).*

Archeological Discoveries in Bethlehem

By Canon W. A. Wigram

IT IS FAIRLY COMMON knowledge, among those who take any interest in such questions, that the Church of the Holy Sepulchre at Jerusalem is in a parlous state. That great monument of the Crusades, for the actual fabric of the present church is of that epoch, is only held up by a series of struts, inserted by the British authorities, to keep it standing until such time as the many authorities who have rights in it can agree upon the needful scheme of repair.

The fact of its peril set the Department of Antiquities in the land examining the equally valuable and more ancient Church of the Nativity at Bethlehem. Here it is satisfactory to find that the fabric is in sound condition, though the roof may soon need attention. The process of examination however led to some interesting discoveries in the history of that building. The church is a "cruciform basilica," with a magnificent nave of five aisles supported by four rows of monolithic columns of marble. The Cave of the Nativity, one of the few sacred sites of which it may be said that there is no question, is under the "crossing" of the church, and is approached by staircases in the two transepts. It thus forms a crypt under the chancel. Hitherto, we have been accustomed to ascribe the building of the nave to Constantine and Helena, who certainly built a church here. As however the cruciform plan was unknown in that day, it has always been assumed that the building they put up was a basilica of the common type, and that the transept and present sanctuary were added by Justinian, who is known to have repaired the church after it was damaged in a Samaritan rebellion.

The recent examination has brought to light magnificent mosaics of the Constantine period, some three feet below the level of the present nave and extending over most of its area. It is evident that the church to which these belonged was on a plan slightly different from the present. It would seem then that the "Helena Church" of Bethlehem was so far ruined in the insurrection referred to, that Justinian practically rebuilt it about the year 520 A. D., though he retained the monolithic pillars of his predecessor, and re-erected them in slightly different places.

The arrangements of the "Cave of the Nativity" were also altered. In Constantine's church, this stood as a sort of *Confessio*, to use the technical term—under the ritual choir of the church, and it was approached by an open arch from the nave. The roof of this "cave" was at least partly open to the church above it, in an octagon form, and the altar—though this point has not been determined yet—seems to have stood over this opening, as it so often did stand over the tomb of a martyr in churches of slightly later date. Justinian not only closed the arch and inserted the present stairways that lead to the Crypt of the Nativity and the other cave-churches that adjoin it, but he lengthened the whole building, putting the altar well to the east of its original position and roofing in the open portion referred to above.

We have therefore now to count the Church of the Nativity as of sixth century date of fabric, though this discovery does not affect in the least the genuineness of the cave below it, as being the real scene of the Birth of our Lord. While we have more understanding of the architectural history of the building, we can still kneel with undiminished reverence in the crypt, and have no need to doubt the statement which the inscription in the little cave makes—in reliance on tradition that is practically contemporary—"Hic De Virgine Maria Jesus Christus Natus Est."

Churchwomen Today

Ada Loaring-Clark

Editor

Here and There With Churchwomen

DURING A RECENT visit to New York I attended the spring sessions of the national council of the order of The Daughters of the King and the fiftieth anniversary services and conference tea of the order in the dioceses of New York and Long Island of which Mrs. C. Herbert Gale and Mrs. George Comstock are the respective presidents. En route I had the privilege of meeting several groups of Churchwomen in Baltimore, Md. It was a sorrow to learn of the death of Mrs. Nancy White Fulton, for more than twenty years the devoted diocesan custodian of the United Thank Offering. She was a beloved Christian gentlewoman and untiring in her faithful service. My visits to the Church House in this city are always replete with interest. It is a veritable "bee hive" of activity. Garments and other supplies were being cut out for distribution to parish groups to be made and others were in the process of making.

Thousands of books and magazines in the Church Periodical Club rooms pointed to the joy these will bring to isolated missionaries and others. The distribution is, and has been for years, under the efficient direction of Miss Ethel M. Miller. While in Baltimore I heard that, after May 1st, the national council of our Church has decided to give to the C. P. C. headquarters at 281 Fourth avenue. It is a gracious act and will, in some measure, make up for the drastic cut that has been made in the appropriation for this work. A quiet day, one of three during each Lent, held by the All Saints' Sisters of the Poor, was a deeply appreciated privilege. Sister Elspeth led the meditations and devotions as only she can do. I was sorry to find that the house of novices is closed and that very few women are at this time giving themselves to the religious life either in our Church or that of the Roman Church. A short conference with Bishop Helfenstein on some phases of the work of Churchwomen in his diocese and his sympathetic understanding of problems to be solved was a valued contact.

While I was in the East, Dean Virginia Gildersleeve of Barnard College said that women's colleges are at sea as to the technique of training character, because old principles and standards seem to have failed. If in our secular colleges this matter is so frankly faced, how much more should we Churchwomen face it as one of our major considerations! It was a great pleasure to meet many of our leaders and to learn how they hope women can help in stabilizing much of moment that is perturbing in the religious life of today. Bishop Hobson's "Forward March" has sounded a call to every Churchwoman.

Whitsuntide Pageant

EASTER TIDE is past and the joy of the Resurrection still thrills us as we approach Whitsuntide. There has come to my notice a mystery play or pageant called *The Light of the Spirit*, by the Rev. Carroll Lund Bates of Winter Park, Florida, from whom copies may be obtained. It is admirably suited for presentation in churches or parish houses at the time the Church School Birthday Thankoffering is presented. The purpose of this mystery play is to set forth, by symbolic action, the lesson that Whitsunday is the crowning festival of the Church Year, in that it is the birthday of the Church.

Books of the Day

By Elizabeth McCracken

Chambers' Golden Book

MY UTMOST FOR HIS HIGHEST: The Golden Book of Oswald Chambers. Dodd, Mead. Pp. 375. \$1.50.

THREE HUNDRED AND SIXTY-SIX page-long readings for a leap year constitute the make-up of this book. No notice is taken of the Christian Year, except on Christmas Day, when the author includes a doctrinal statement of the Incarnation, which shows full belief in the Deity of Jesus Christ, and gives the thesis of his teaching concerning the mystical new birth of Christ in the Christian soul. There is little or no reference to the sacraments throughout the book, but the effects of baptism and Holy Communion are everywhere implied. The interest of the writer lies in the life of Christ in the soul, through prayer and surrender of the will. It is evangelical spirituality at its best. One can easily believe that the teachings, when given by word of mouth, must have kindled the hearers. There are many quotable passages. "No power on earth can conquer the Spirit of God in a human spirit, it is inner unconquerableness" (p. 105). "Keep your soul fit to manifest the life of the Son of God" (p. 135). "The whole of our life inside and out is to be absolutely haunted by the presence of God" (p. 154). "If you want to be of use to God, get rightly related to Jesus Christ and He will make you of use unconsciously every minute you live" (p. 139). These readings would make suggestive material for priests and others in their addresses to guilds and in courses on personal religion.

MOTHER MARY MAUDE, C.S.M.

The Mystical Life

THE MYSTICAL LIFE. By Roger Bastide. Translated from the French by H. F. Kynaston-Snell and David Waring. Scribner. Pp. 256. \$2.50.

THE AUTHOR of this book is a professor of Philosophy at the University of Valence, France. Its object, as stated in the preface, is to summarize the main results of recent investigations by scientists in the realm of mysticism, or rather, it should be said, of its phenomena, and to give a history and a description of mystical experience. At first sight it might seem as if the study were to be of purely scientific interest, with little or nothing to offer for the aid of souls struggling along the mystical way. On the contrary, though the author does not pretend to enter the sphere of spiritual guidance, his discussions throw much light on the relation of mystical phenomena to the mystical life, and his conclusions are completely at one with the teachings of the great mystics. Ecstatic and other phenomena are regarded as the accidental accompaniments and not as of the essence of the mystical life.

The acid test lies in the results in lives. The psychopath "lacks will-power; he is either impulsive or else he is incapable of coming to any decision. The mystic, on the contrary, has a will of iron, and instead of allowing himself to be dominated by his disabilities he makes use of them" (p. 183). M. Bastide offers an interesting comparison between genius that is said to be akin to madness, and the religious genius, who is the mystic. "Madness is psychological automatism while genius is creative originality" (p. 184). And further, "There may be with a great mystic, a co-existence of the most brilliant religious genius and neurosis, and the latter may even be utilized by the former" (p. 185). In quoting and utilizing a wide range of books dealing with his subject, the author makes a valuable contribution through his interpretations and conclusions. In the chapter on interior trials, he works out their meaning and value and concludes: "They are not the mere elation and depression of a mercurial temperament, but a divine teleology" (p. 135). He gives careful consideration to the pathological explanations of mystical phenomena in the case of great mystics, only to reject them emphatically. "Mysticism which is a religious mania must not be confused with true mysticism" (p. 185).

It is impossible in the limited space of a review to indicate the full scope of this book, which is packed with useful information and sane interpretation. We may note that there is no attempt to go beyond scientific investigation to the larger question of meta-

physical problems. The book is provided with a sufficient index, but no bibliography. The translation appears to be well done; the English version is good and fluent. The English word "sentiments," however, is not ordinarily an accurate equivalent for the French *sentiments*. On p. 227 the substitution of a different word would have made the statement clearer.

MOTHER MARY MAUDE, C.S.M.

A Devonshire Tale

MINIONS OF THE MOON. By Eden Phillpotts. Macmillan. \$2.50.

ONCE MORE Mr. Phillpotts takes us to his beloved Dartmoor, this time during the Napoleonic wars, and it is a lusty crew to whom he introduces us. First of all is Cherry Grepe, "wisewoman" and healer, whose kindly deeds cloak her skill in aiding French prisoners to escape and her still more secret relations with the Moor highwaymen. Then we have two of these selfsame highwaymen, Joe Blackadder and Toby Lamb, true to the finest traditions of their gentle calling. Then a paroled French officer, Baron Louis de Bonchamps, who naturally develops a romance with the local magnate's daughter, and an unparoled French officer, Claude Grimont, whom Cherry rescues from durance. And, minor characters aside, we have the good Bishop of Redchester, from whom the highwaymen win a blessing and who unwittingly rescues Blackadder from the gallows. Take all these together and combine them under Mr. Phillpotts' direction and the result is a breathless tale, whose denouement it would be unfair to the reader to relate.



JACKET DESIGN
For "Minions of the Moon"

An Indispensable Index

PROCEEDINGS OF THE NATIONAL CONFERENCE OF SOCIAL WORK, INDEX 1874-1933. University of Chicago Press. 1935. Pp. 236. \$3.00.

THIS LONG-AWAITED cumulative index of papers presented to sixty years of meetings of the National Conference of Charities and Correction and, since 1917, the National Conference of Social Work, is an indispensable tool for social workers. It makes easily available a rich mine of otherwise scattered material.

Most of the compilation was made by Mrs. Bertha Freeman Hooper, a Chicago Churchwoman who went to the National Conference of Social Work as its official reporter in 1913 and served as such until her death in 1933. Although she was not a professional social worker she made definite contributions to the growth of the profession. Hence the *Index* is appropriately dedicated to her memory.

This publication recalls the large part which Church men and women have played in the history of the National Conference of Social Work. Among its early presidents was the late Rt. Rev. George D. Gillespie. The late Robert Treat Paine and the late Robert A. Woods also headed it for a year each. Listed among its living ex-presidents are John M. Glenn, Dr. Jeffrey R. Brackett, Mrs. John M. Glenn, Dr. Miriam Van Waters, and C. M. Bookman.

C. RANKIN BARNES

New Pathways in Science

NEW PATHWAYS IN SCIENCE. By Sir Arthur Eddington. Illustrated. Macmillan. \$3.00.

ALTHOUGH the chapters of this book constituted the Messenger Lectures for 1934, given at Cornell, they are on different subjects. Each lecture except one, and so each chapter except one, has a separate theme. Sir Arthur Eddington explains in his Preface that he so planned the lectures in order to avoid going over a great deal of material published in his earlier books. A scientist must either do that, he says, or let his new book appear as a "dis-jointed addendum to them." It is six years since his last large book appeared. In *New Pathways in Science*, Sir Arthur says: "I determined to make what I could of whatever had come to my mind in the last six years."

Large audiences gathered to hear these lectures at Cornell. In spite of the undoubted fact that more than the one instanced by Sir Arthur is "severe for this kind of book," the book will be read by large numbers of persons who are not qualified scientists, as well as by scientists. The "severe" chapters will "stretch the mind," as the Scots say; the other chapters will certainly enrich the mind.



SIR ARTHUR EDDINGTON
Author of "New Pathways
in Science"

A Guide for the Perplexed

THE WAY OF SIMPLICITY. A guide for the perplexed. By W. E. Orchard. Dutton. Pp. 321. \$2.00.

SIMPLICITY is the mark of true religion, says Dr. Orchard. "The whole purpose of the Christian religion is to make the way to God so simple that no one need hesitate or go astray. God revealed Himself not in order to baffle reason, but to ratify it; not to puzzle the intellect, but to clarify it; not to provide theologians with material on which they might exercise their systematizing skill and powers of speculation, but in order to make possible the fullest enjoyment of God by the simple-hearted." The way of simplicity is, therefore, the safest way of scaling the heights and reaching the goal; and as simplicity means referring everything to our true, proper, and ultimate end, this gradually establishes a habit of mind, which always sees the next thing to do, and after many attempts does it.

The author, in beautiful and persuasive language, tells how bit by bit, from the simplest beginnings, the burdened, the oppressed, the doubting, the aspiring soul may find its way to God. Gradually one's questions are answered, one's problems are solved; and it all seems so easy. It is a pity that in this beautiful book there should be injected elements of propaganda and statements of doubtful historical accuracy; they are flaws and intrusions in a really entrancing portrayal.

EDGAR L. PENNINGTON.

The World Court

WORLD COURT REPORTS: A Collection of the Judgments, Orders, and Opinions of the Permanent Court of International Justice. Edited by Manley O. Hudson. Washington, Carnegie Endowment for International Peace (700 Jackson Place, N. W.).

PROF. HUDSON, who is a member of the Permanent Court of Arbitration at the Hague as well as professor of International Law at the Harvard Law School, and who may be properly considered as the general proponent of the World Court in the United States, has done a splendid piece of work in editing the *World Court Reports*, the first volume of which, covering the decisions rendered between 1922 and 1926, has just been published. The second volume is to appear shortly. This Permanent Court of Arbitration, established in 1899, represents an important step in advance and indicates the general acceptance of the idea of such a court as an improvement over the customary practice of arbitral tribunals under special treaties or conventions. The World Court has been pretty generally accepted the world over except in the

United States Senate (and there a majority of its members are now supporters of it) and a few more interested in notoriety than in world progress. Not the least important part of this first volume is the record of the instruments and information relating to the court covering 109 pages preceding the judgments, orders, and advisory opinions.

It is needless to say that it is a well-edited volume, as Prof. Hudson is a scholarly editor concerned with having everything as nearly accurate as it is humanly possible to have it. This is a book that should be accessible to all who are interested in world relationships and should be in every public library for handy reference. It will naturally supplant a number of individual volumes that have been written on the World Court from time to time, but it is what has long been needed. All students of international relations owe Prof. Hudson a real debt of gratitude.

CLINTON ROGERS WOODRUFF.

St. Paul for Preachers

FOOT-NOTES TO ST. PAUL. By C. A. Anderson Scott. Macmillan. \$2.50.

FINALLY: With Paul to the End. By John A. Hutton. Harper. \$2.50.

TWO BOOKS that will be most helpful in presenting St. Paul's thought to modern congregations. Dr. Scott's volume is the result of heroic elimination. As a veteran scholar and an exegete of distinction he knows the Pauline field minutely, but as a pastor of wide experience he knows also that the epistles contain much that concerns only the historian. It is that he ignores; he discusses only what can be made practically useful, reconstructing historical situations only far enough to determine the permanent values at issue. In this way he packs a commentary on all the Pauline writings—the pastorals are not included—into some two hundred small pages: a miracle of compression. Dr. Hutton carries the practical task a step farther. He, too, has mastered the exegetical preliminaries but they lie even more in the background; he starts from the modern values, which he amplifies and illustrates. So while Dr. Scott offers material for exposition, Dr. Hutton shows how the exposition itself can be developed. With two such guides even inexperienced preachers should have fair success in carrying on exposition to respectable completeness.

B. S. E.

Brief Reviews

WHAT SHALL WE NAME THE BABY? Edited by Winthrop Ames. Simon and Schuster. \$1.50.

THIS BOOK is an amplification of the list of names, with their meanings, that was once a supplement of the dictionary. Mr. Ames has collected 2,500 names, half of them for boys, the other half for girls. The weakness of the list is to be found in Mr. Ames' own remark in the Foreword that they were chosen "mainly from recent directories and *Social Registers*." Some fine old names are thus not included. A regrettable error is the listing of "Audrey" as a name; it is the medieval "short" for "Etheldreda."

SAINTE BERNADETTE DE LOURDES. Par Marie Gasquet. E. Flammarion, Paris. Pp. 216. 12 francs.

THIS IS THE TALE, told with great simplicity and restraint, of the young peasant girl, Bernadette Soubirous, who was born in 1844, died in 1879, and was canonized in 1933. There is no attempt to go into the history of the developments at Lourdes, after it became a place of pilgrimage, only to tell the story of the life of the saintly young girl and woman. It is singularly free from extravagance of statement, and couched in most charming French.

M. M.

THE POET AS CITIZEN. By Sir Arthur Quiller-Couch. Macmillan. \$2.50.

MOST of the essays in this new volume by "Q" were given as lectures at Cambridge University. They are in the distinguished author's best form. Admirers of T. S. Eliot will take Sir Arthur's criticisms in good part, though they are likely to disagree with them. The paper on *The Earlier Novels of Thomas Hardy* will be prized by all lovers of Hardy. But the finest part of the book is the section, *First Aid in Criticism*, with its four lectures. For the sake of these alone, all readers of many books should own *The Poet as Citizen*.

NEWS OF THE CHURCH

Presiding Bishop Asks Prayers for Peace

Message Issued in Concurrence With Messages from Canadian Church and Federal Council

NEW YORK—An appeal to the Episcopal Church members to join with their fellow Christians in prayer for peace and that "the fellowship found in Christ may supercede all bounds of nationality and race" has been issued by the Presiding Bishop.

The message, issued in Passion Week in concurrence with messages by the Canadian Church and by the Federal Council of Churches in the United States, follows:

"The grave international situation now disturbing the world has moved the representatives of Christian Churches in many countries to call their people to earnest and united prayer for peace. In concurrence with messages by the Canadian Church and by the Federal Council of Churches in the United States, I address these words to all who watch the present emergency with longing that mankind may be saved from the tragedy of war.

(Continued on page 529)

Ecumenical Seminar in Geneva

From July 22d to August 11th

GENEVA—The Ecumenical Seminar, that has the patronage of the Universal Christian Council and the theological faculty of Geneva University, will be held this year in Geneva from July 22d till August 11th. The following lecturers have already promised their collaboration: Professors Karl Barth, Bonn; Martin Dibelius, Heidelberg; Heinrich Frick, Marburg; Fritz Lieb, Bâle; Lomaitre, Geneva; W. Adams Brown, New York; Richardson, Chicago; Bouquet, Cambridge; Visser't Hooft, Geneva; Vycheslavzev, Paris; Adolf Keller, Geneva. There is a prospect of other distinguished professors also taking part.

The courses will deal with the main theological currents in the various Churches, ecumenical and Church problems of the present day, comparative eschatology, contemporary mission questions and with the whole question of Church, state, and community which is the theme of the coming World Conference in 1937.

Nine Flags Presented to Washington Cathedral

WASHINGTON, D. C.—Nine flags were presented to Washington Cathedral April 14th at an impressive ceremony held in the Great Choir. Five of these standards were state flags and the others were emblems of national groups.



MEMORIAL CHALICE AND PATEN

A gold and jeweled chalice and paten have been presented by the Rev. Dr. George W. Atkinson, rector emeritus of St. James' Church, Washington, D. C., to Christ Church, Williamsport, Pa., in memory of his wife, the late Florence Brown Atkinson. The sacred vessels were made especially for Christ Church. The gold was part of many family heirlooms; and jewels, amethysts and a diamond, were gems owned by Mrs. Atkinson herself. Both chalice and paten were suitably inscribed.

English Bishop Vetoes Union Communion Plan

LONDON—The Friends of Reunion are to hold a conference at Swanwick in July. It was proposed by the Anglicans to hold a Communion service, to which all baptized members of the conference would be invited. With perfect propriety, the Bishop of Derby, in whose diocese Swanwick is, was asked to give his permission for the proposed service, and he promptly refused, since the Prayer Book rubric limits Communion to the confirmed and to those "ready and desirous to be confirmed," and it is quite clear that the Nonconformist ministers who will assemble at Swanwick have no such desire.

"Forward Movement" on Part of Fond du Lac Young People

FOND DU LAC, WIS.—A real "Forward Movement" on the part of the young people of the convocation of the Wisconsin Valley was the quiet day at Wisconsin Rapids April 8th. About 40 young people from the parishes at Wisconsin Rapids, Marshfield, and Waupaca were present for the day. The Rev. William C. Way, dean of the convocation, was the celebrant at the Eucharist and gave four meditations.

Seamen Picket New York Church

NEW YORK—Nine seamen who had been transferred from the Seamen's House Relief Department of the Y. M. C. A. on West street, because they objected to the quality of the food served over a period of several weeks, picketed St. Thomas' Church April 14th. They explained that they chose this church because its rich members were generous contributors to the Y. M. C. A. relief work. The assistant manager of the Seamen's House said that the men refused to go to the agencies to which they were transferred.

— 527 —

British Church Heads Condemn Arms System

Archbishop and Other Leaders Declare Present Profits System Provocative of War; Statement Issued

LONDON—The Archbishops of Canterbury and York, the heads of the Churches in Wales and Ireland, and representative nonconformist leaders have formed a united front against profits in the arms trade.

In a memorandum addressed to the Royal Commission on the Manufacture of and Trading in Arms, the signatories declare the present system is provocative of war and that if private profits cannot be eliminated the industry should be transferred to some public authority. Such a step would be contrary to the present declared policy of the British government.

The 16 leaders in their memorandum say:

"We the undersigned representatives of Christian Churches in Great Britain and Ireland desire to express our conviction that the present system of manufacture of and trade

(Continued on page 529)

SS. Sergius and Alban Fellowship Formed by New York Seminarians

NEW YORK—An association modeled somewhat upon the Fellowship of SS. Sergius and Alban in England has been started by a group of students of the General Theological Seminary, under the leadership of the Rev. Dr. Edward R. Hardy, Jr., seminary lecturer and tutor.

The purpose of the association is to facilitate friendly contacts between members of the Episcopal Church and the Russian Orthodox Church, thus providing a basis for unity. One of the projects of the American Fellowship will be the support of the Russian Orthodox Theological Academy in Paris, of which the Very Rev. Dr. Sergius Bulgakoff is dean.

Coöperating with the General Seminary group in this endeavor is a group of the Federation of Russian Orthodox Clubs of New York, under the leadership of Paul Fekula. At a recent meeting of the group, the newly formed fellowship was addressed by Dr. Hardy, Mr. Fekula, and Prof. C. A. Manning of the department of Slavonic Languages in Columbia University.

Dust Storm Fails to Keep Indian From Confirmation

OMAHA, NEBR.—An Indian boy of the Ponca reservation walked 12 miles through one of the worst dust storms of the recent series in order to be confirmed by the Bishop on his last visitation to the mission.

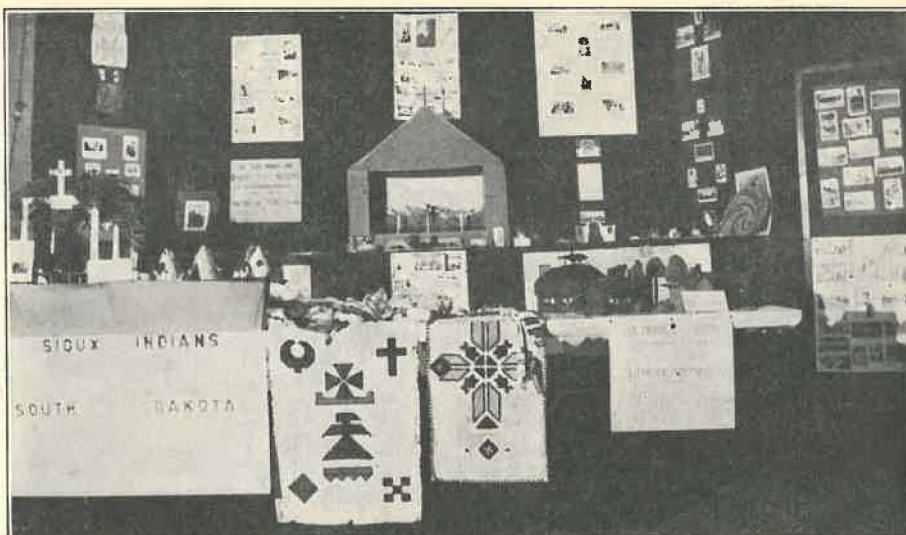
Boston Missions Exhibit Continued

Hundreds Visit Cathedral to See Depiction of Church's Work; Exposition Made at Minimum of Cost

BOSTON—The recent Missions Exhibit, arranged by the organizations of the Cathedral Church of St. Paul, Boston, was so good that the exhibition period was doubled. During the first three days, 1,500 persons visited it; among them, the Presiding Bishop and Mrs. Perry. Since the endeavor is one easily to be duplicated by any parish, some details, additional to the report published in *THE LIVING CHURCH* of April 13th, are permissible.

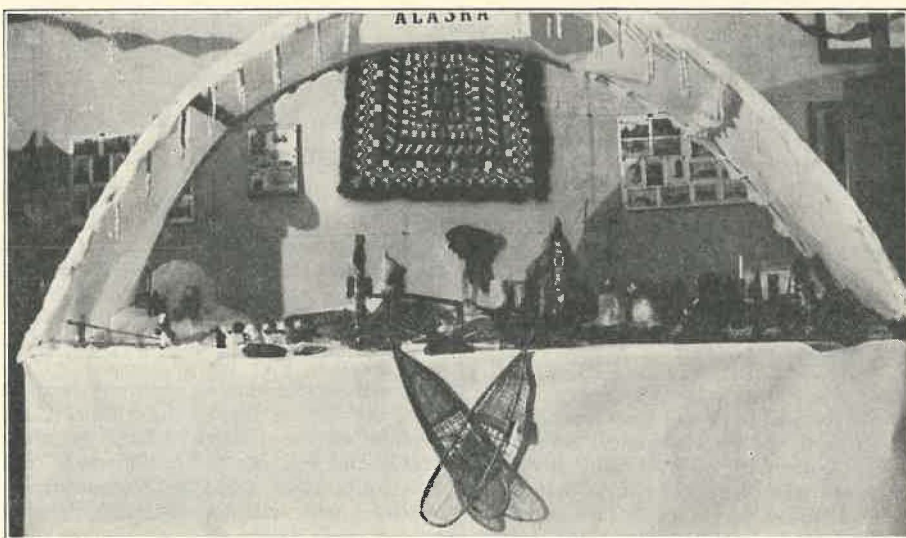
The exhibit ranked high in three great points: originality, quality, and beauty. For example: originality was shown in a model of the interior of Our Father's House, St. Michael's Mission, Ethete, Wyoming. There was the famous window above the altar, and through it one saw the snow-capped mountains forming the natural reredos for this mission chapel. A young artist gave of his talent to depict the mountains. The chancel of the chapel, adorned with little fur skins, brought Ethete to Boston. Quality: the Honolulu exhibit was in charge of the William Lawrence Club (men). They were in despair—but they set to work to study. The result was a mimeographed summary, of what they had learned about the Hawaiian Islands and our Church's work there, which they presented free to all visitors. The Hawaiian exhibit, through the loan of rare articles, was one of the most comprehensive and unique of all; in attendance were members of the club, ready with their explanations. Beauty: one small detail of this was the decorative scheme of the dinner tables on the opening night when the Rev. Dr. Arthur M. Sherman spoke. Each table brought a mission field to the eye, whether it was the Philippines with cabins on stilts amid palms and tropical coloring, or diocesan missions on the table decorated with the toys made under the tutelage of a layman working with a prison group. Dinner guests numbered 250, and an additional 100 came to hear Dr. Sherman speak.

This congregational effort was carried through at a minimum cost. There was no money to spend. Each group supplied a representative to a central committee. The home talent relied upon produced results of amazing versatility and skill in the making of models, planning educational posters, charts, and sheets of pictures. The Church Missions House and the local Diocesan House were ready with suggestions of where material and information could be secured and with loans. While money-making was merely incidental, still the missions benefited; mission goods were sold and orders for more taken. Best of all, friendly, eager enthusiasm for missions and the Church's work was fostered. The results are bound to be a permanent factor in the lives of all, and especially with the younger members whose fancy and imagination were given free scope.



AMERICAN INDIAN SECTION, BOSTON MISSIONS EXHIBIT

Included (left to right) are: model of the Niobrara Convocation booth; hand work from St. Michael's Mission, Ethete, Wyo., with model of the interior of the chapel showing the "reredos" of the Rocky Mountains through the window, and a model of the group of mission buildings at Ethete.



ALASKAN SECTION OF THE BOSTON MISSIONS EXHIBIT

Beside the very evident ice and snow against which snowshoes and the fur blanket are distinct, the table is arranged with a model of an Alaskan fishing village, and covered with workable models of a fish wheel, dog sled, and similar articles.

Washington Young People Hear Bishop Freeman

WASHINGTON, D. C.—A meeting of representatives of the Young People's Fellowship of the diocese of Washington was held April 1st at Rock Creek Church, of which the Rev. Dr. F. J. Bohanan is rector. Nearly all of the diocesan organizations of young people were represented. Bishop Freeman of Washington was the principal speaker. He issued a strong challenge to greater usefulness on the part of the young men and women of the Church.

Church Army Holds Mission

NYACK, N. Y.—Capt. C. J. Atkinson was the missionary and Capt. Ralph Channon the assistant missionary at a two-weeks parochial mission conducted by the Church Army in Grace Church from March 31st to April 14th. The rector of Grace Church is the Rev. Ernest W. Churchill.

Communicant Strength Doubled: Mission Given on Forward Movement

ALAMOGORDO, N. M.—The largest confirmation class in the history of St. John's Church here was recently presented by the Rev. L. E. Patee, vicar, which marks the doubling of the communicant strength of this church. Responding to the Forward Movement program, a Forward Movement parochial mission has just been completed. The Rev. Henry Heard of the Church of the Holy Spirit, Gallup, N. M., was the missionary, and though the mission was of brief duration, April 1st through the 12th, the spirit of discipleship was markedly present especially in the children's mission. Twelve Church school pupils began working the first day in an effort to practise discipleship with the result that the mission had 100 children in attendance before its close. The children's mission was directed by the vicar.

Fr. Panfil of Iraq Takes Polish Parish

Former Head of Archbishop of Canterbury's Mission Exiled in Persecutions; Accepts Syracuse Call

SYRACUSE, N. Y.—The Rev. John B. Panfil, for the past 10 years the head of the Archbishop of Canterbury's mission in Mosul, Iraq, has recently taken charge of Holy Cross parish of the Polish National Catholic Church at 432 Wilkin-son street, Syracuse.

In doing so, Fr. Panfil has in no way resigned his ministry in the Episcopal Church. He was urged to take this position by the Rev. Dr. Robert F. Lau, Advisory Commission on Ecclesiastical Relations.

Fr. Panfil left Iraq only because he was driven out by the Arabs in the recent persecutions of the Christians. He stood by his flock at the risk of his life, and actually lost all his material possessions.

British Church Heads Condemn Arms System

(Continued from page 527)

in arms is open to grave objection and is provocative of war.

"It is repugnant to Christian morality that the profits of an industry should depend on the degree of suspicion and hostility existing between nations, and the condition of things which makes this possible is not only objectionable on general principles but adds to the difficulties of any attempts to make a peaceful settlement in the world.

"We have been gravely disturbed by allegations made that the armaments industry has used the power of its financial strength to impede the negotiation of treaties for the limitation and reduction of armaments, that it has used the means of propaganda to keep alive such international alarms as will increase its profits and that in some instances armaments firms have indulged in practices which are indistinguishable from bribery and corruption to augment the sale of their goods.

"In these circumstances, although we are not in a position to deny or affirm these allegations or offer evidence of a technical kind, we submit the following representations:

"Firstly, we believe the manufacture of and trade in arms should be controlled by international authority in such a way as would include the fullest publicity of all orders and the licensing of arms sales.

"Secondly, we believe steps must be taken to eliminate private profits from carrying on this industry, either by appropriate measures of restriction or control or, if such measures proved inadequate, by the transfer of the industry to some public authority.

"Thirdly, we believe the industry must be subject to such close inspection by national and international authorities as may prevent for the future all abuses in the manufacture of and trade in arms.

"In conclusion, since it is the duty of Christian people to do all in their power to increase the spirit of mutual confidence and friendship among nations and to lessen the risks of war, we assure the commission that any effort it may make to prevent the abuses to which we have alluded will have our wholehearted support as a step in the general reduction of armaments throughout the world."

Lewisburg, Pa., Churches Adopt Forward Movement

LEWISBURG, PA.—The local Federation of Churches adopted the Forward Movement of the Episcopal Church at a recent meeting, and an intensive visitation was conducted by all the ministers. The Rev. Morris W. Derr, student chaplain at Bucknell University, who was made a member of the federation recently, explained the Movement and its purpose to the group. The Episcopal Church students at Bucknell have also taken hold of the idea and a campaign is being planned by the student vestry.

Presiding Bishop Issues Appeal for Peace Prayers

(Continued from page 527)

"The question put to the Christian Church at the beginning should be taken to heart by Christendom today—'From whence come wars and fightings among you?' There will be no prevention of conflict now threatening the world until the real cause of the evil is acknowledged and removed. The source of danger lies deeper than economic and legislative measures for or against armament. It is to be found in the springs from which flows the life of a people.

"The season of Holy Week and Easter bringing mankind into the presence of the Cross, brings also the evil wills of men to judgment. The spirit of war will be overcome by no power other than the spirit of Christ in the hearts of His people. The citizenship of a nation whose minds are bent on peace cannot be embroiled against their will. The force which will ultimately avail to overcome strife will be the cultivation of the faith and loyalty which Christ inspires.

"I ask therefore that our people everywhere in these solemn days join with their fellow Christians in prayer that the fellowship found in Christ may supersede all bounds of nationality and race. Let us lift up our hearts to God in strong petition that His will may be done, establishing on earth the Kingdom of love and righteousness and peace."

American Slavonic Choir to Sing in New York Church

NEW YORK—The new American Slavonic Choir, under the direction of Alexander Koshets, is to sing music of the Eastern Orthodox Church in Trinity Chapel, West Twenty-fifth street near Broadway, May 5th at 4 P.M.

This choir is a volunteer group of thirty young men and women, mostly American-born of Slavonic parentage, who not only sing for their own enjoyment but who hope to make a contribution to American life by their knowledge of Slavonic music. Peter M. Fekula, an American business man who has organized the choir, believes that there is a place for a permanent resident group such as this, thoroughly trained in the music of the Eastern Orthodox Church, the resources of which have scarcely been touched in this country. Prof. Koshets' expert direction has brought the Slavonic Choir's singing to a high degree of excellence.

N. J. Sesquicentennial Observance This Year

Representatives of S. P. G. to Attend Services and Participate in Various Pilgrimages

BY R. B. GRIBBON

TRENTON, N. J.—The Society for the Propagation of the Gospel, and the Society of Colonial Wars in the state of New Jersey seem to have found a common objective in the sesquicentennial celebrations of the establishment of the diocese of New Jersey which are being held this year.

Such is the interest which has been stirred in the state that the latter society, of which Bishop Knight, Coadjutor of New Jersey, is chaplain, turning aside from the study of war, will devote its general court this year to a participation in the ceremonies, having as its guests the visiting representatives of the S. P. G., and making a pilgrimage from Princeton to New Brunswick for the dedication of a tablet which the society is presenting to Christ Church. The film, *The New World*, will also be a part of the society's meeting. The tablet commemorates the organization of this parish in 1742, and three of its noted rectors: Samuel Seabury (1754-57), Abraham Beach (1767-84), and John Croes (1801-1832), first Bishop of New Jersey.

SPECIAL REPRESENTATIVE

At the invitation of Bishop Matthews of New Jersey, the S. P. G. is sending its secretary, the Rev. Canon Stacy Waddy, and a special representative, Sir Edward Midwinter, who will land in New York about April 30th and participate in pilgrimages through New Jersey to the parishes of the society's foundation as well as visiting many other places in the United States and Canada. Canon Waddy May 1st will address the National Council. He will preach May 5th in Trinity Cathedral, Trenton, while Sir Edward Midwinter will deliver a broadcast address at 10 A.M., eastern daylight-saving time, from New York over WABC and the Columbia Broadcasting System of 50 stations. The latter's subject will be *The Coming of the S. P. G. to America* and will be a popular address outlining the 75 years' work of the society in the Colonies, 1701-1776. This day marks the beginning of the sesquicentennial celebrations in New Jersey. In the evening one of the main services of the celebration will be held in the colonial Church of Trenton, St. Michael's, where Canon Waddy will be the preacher.

The 166th convention of the Church in the diocese of New Jersey will be held May 7th in the Synod Hall of the diocese. The visitors will be presented to the convention and, at 4:30 P.M., will take part in a service for the breaking of ground for the new Cathedral. Plans for the crypt are well advanced and it is expected that contracts will have been let by the time the convention meets. In the evening a fellowship dinner will be held at the Stacy Trent Hotel with Canon Waddy and Sir Edward as the

guests of honor. The principal speaker will be Edward Lewis, director of publicity for the Washington Cathedral. Bishop and Mrs. Matthews May 9th will give a garden party at "Merwick," Princeton, for the clergy of the diocese and their wives, with the English visitors as guests of honor. The following days will be spent in the pilgrimages to St. Andrew's, Lambertville, St. Peter's, Freehold, St. John's, Elisabeth, and St. Peter's, Perth Amboy.

NEW YORK VISIT PLANNED

The S. P. G. representatives May 14th will attend the convention of the diocese of New York, which is also celebrating its 150th anniversary. At 8 P.M. in the Cathedral of St. John the Divine, Canon Waddy will be preacher at a special service. May 15th to May 19th will be occupied by further pilgrimages, principally to the old parishes of South Jersey and culminating at St. Mary's, Burlington, where stands the oldest Church building in continuous use in the diocese. This will conclude the celebrations in the present diocese of New Jersey, but May 21st Canon Waddy and Sir Edward will attend the convention of the diocese of Newark, set off from New Jersey in 1874, and both will address the gathering; proceeding later on the same day to Hartford, Connecticut, to attend the diocesan convention of Connecticut in that city.

Massachusetts will welcome the visitors for the next three days, Cambridge being their headquarters, and arrangements are in charge of Prof. Coolidge and Prof. Merriam and the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, which is also an S. P. G. foundation. May 24th will find them in Washington as guests of the College of Preachers, Canon Waddy preaching at the Cathedral in the morning. The following day a luncheon for the clergy of the diocese will afford an opportunity for them to meet and hear the messengers from overseas.

From Washington, the plans call for a trip to Bruton Parish Church at Williamsburg, Va., and a visit to North Carolina for an appointment at Raleigh on Ascension Day. The last date of the visit to the United States is June 2d, when Canon Waddy is to preach in Trinity Cathedral, Newark. From June 3d on, Canon Waddy and Sir Edward Midwinter will be visiting the Church in Canada. The entire arrangements for this itinerary have been made by the secretary of New Jersey's Sesquicentennial Committee, the Rev. Walter H. Stowe, rector of Christ Church, New Brunswick.

PREPARATION OF ADDRESSES

An interesting phase of this visit of the two representatives of an ancient yet very much alive society, to which our Church owes so much, and one which indicates how much of value we may receive from them, is found in the story of the way in which the historical material of their addresses is being prepared.

It is generally known that recent researches into the archives of the S. P. G. have unearthed a vast amount of unpublished and unrecorded source material of American history in the form of letters and reports of the missionaries in the Colonies of North America. The Library of Con-



A SCENE FROM "THE TERRIBLE MEEK" AS PRESENTED IN THE MILWAUKEE CATHEDRAL

This dramatic meditation, by Charles Rann Kennedy, was given in All Saints' Cathedral, Milwaukee, and several other churches of the diocese, by the All Saints' Cathedral Court of the Order of Sir Galahad. Dr. Robert Paul of the Cathedral staff was the director.

gress has had photostats made of much of this material, but Fr. Stowe of New Brunswick states that there is still more to come forth. It is from study of this mass of original and first-hand information that both Canon Waddy and Sir Edward Midwinter are furnishing themselves for their addresses to the various conventions which they will attend as well as in the parishes to which they will make pilgrimages.

This has been made possible by a generous grant and bequest from the Pilgrim Trust to the S. P. G. for the establishment of an Archive Room and the support of scholars for a term of years who will be engaged upon the care and editing for publication of the archives of the society.

This fund was established in England by the late Edward Harkness, the American philanthropist, and is at present under the presidency of Lord Macmillan. The Archive Room in question was formally opened February 20th.

Baptist Minister Finds Forward Movement Aid

CINCINNATI—The pamphlets of the Forward Movement find a welcome in unexpected places. A prominent Baptist minister in the South wrote concerning *Discipleship*:

"A few days ago there came to my hand a little booklet . . . for use by your people during Lent. Now do you think it strange when I tell you that I'm going to carry this in my pocket and read every assignment each day during Lent? You know Baptists are not strong on doing such things because we say we should do those things all the time. So we should, but I think there is great spiritual advantage to be gained by observing special seasons. I have just read the second page, A Disciple Turns, and then knelt in prayer for you and myself that the good Lord may use and bless us in His work."

Methodist-Anglican Service in Detroit

Dr. Fisher Expresses Hope for Union of Two Churches; Relationship Emphasized

DETROIT—Welcoming the Very Rev. Dr. K. B. O'Ferrall of St. Paul's Cathedral, who was the celebrant of the Holy Communion in the Central Methodist Episcopal Church Maundy Thursday evening, the pastor, the Rev. Dr. F. B. Fisher, called attention to the fact that the Methodist Church sprang from the Anglican Church, and expressed the hope that the two Churches might be one.

About 1,000 persons attended the service, which was held despite vigorous protests from within both communions, and about 500 received the Communion. The first to receive was Dr. Fisher, vested in surplice and stole.

CONGREGATIONS WARNED

Both Dean O'Ferrall and Dr. Fisher had warned their congregations to stay away from the service "if only curiosity prompts your participation."

Dean O'Ferrall, his two assisting priests, six acolytes and crucifers, and choir came to the Methodist church immediately after a service in the Cathedral. The Communion table and credence table were covered in white. A crucifix, veiled in purple, and two Eucharistic candles, were on the Communion table.

"We are all a part of the Universal Church of Christ," said Dr. Fisher in explaining why he had sought the service. "Our Methodist Church sprang from the Anglican Church. John Wesley lived and died a priest of that Church."

"Dean O'Ferrall represents tonight what I believe may be our way of unity. I have one great dream, that these two Churches may be one."

"Let us come to the Communion rail only if we believe that in this Sacrament we shall find identification with Christ. For myself, Dean, I welcome you here and tonight I shall approach the Sacrament of Communion with a deeper spiritual feeling than I have ever felt."

Dr. Fisher said he looked forward to the time when Dean O'Ferrall and he would be members of the same clergy.

"I feel that the Christian Churches, particularly these two sister Churches, should unite on a deeper spiritual basis of love and unity," replied Dean O'Ferrall in a brief address.

"After all, we share the great fundamentals in faith. One can feel a greater growing impulse toward a great Christian Unity."

Week of Intercession for Russia and Church from May 11th to 18th

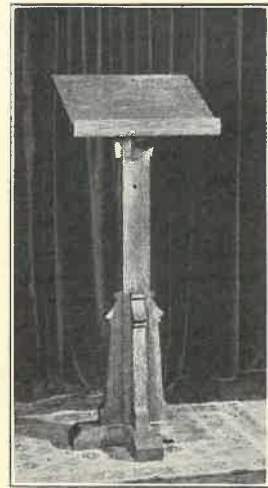
LONDON—The Council of the Russian Clergy and Church Aid Fund, of which the Archbishop of Canterbury is patron, is organizing an appeal to all who are interested in Russia, the nation and her Church, to take part publicly or privately in a week of intercession from May 11th to 18th. The council asks the clergy of all Churches to arrange special services of intercession where possible, and, if not, to arrange for intercession at their daily or Sunday services.

The central service for London will be held in St. Martin-in-the-Fields the evening of May 16th, when the Archbishop of Canterbury will preach. The Orthodox clergy of London and Free Church leaders are being invited to attend.

New York "Times" Editor to Speak in Washington

WASHINGTON, D. C.—Dr. John Huston Finley, associate editor of the New York *Times*, will be the speaker at the annual meeting of the National Cathedral Association May 2d, in Whitby Hall on Mount St. Alban. The business session will be followed by Choral Evensong in the Cathedral and a reception and tea in the Bishop's garden.

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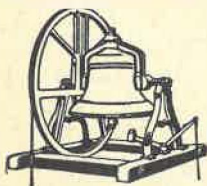
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The Community of St. Mary. Mother Mary Theodora, C.S.M.
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Hundreds of Thousands of Copies of Pamphlet Printed; Increased Zeal Seen in Parishes

CINCINNATI—The 675,689 copies of the Forward Movement Commission's Lenten folder *Discipleship* ordered were sufficient to reach every family in the Church, if properly distributed.

The Church is accustomed to daily Lenten suggestions for Bible reading and meditation but the issuing of a post-Lenten pamphlet to cover the Great Fifty Days from Easter to Pentecost was a new idea and a smaller demand was anticipated for the new folder entitled *Disciples of the Living Christ*. The edition ordered by the Commission was 250,000. So many requests for it were received that other editions followed until over 500,000 copies were printed. Still the requests poured in and the printer wired asking that the reserve of 25,000 copies, being held for shipment to the Cincinnati headquarters of the Forward Movement, be used temporarily since the presses and packers, though working at full capacity, were unable to supply the demands.

To date, five days before Easter, the total of *Disciples of the Living Christ* printed is 620,000, and stock is ready for increasing this number as needed. Being simpler, more concrete, and more definite than *Discipleship*, this second leaflet seems to be commending itself even more than the first. Bishop Manning of New York has circularized his clergy in his eagerness to obtain a complete coverage for the diocese of New York. Many other bishops are employing this method. One bishop writes:

"I am enclosing our order for 6,500 copies of the pamphlet for use during the Great Fifty Days. I actually have received orders from the clergy for more than 6,200 copies, but to be on the safe side, you will notice I am ordering 6,500.

"I think this is quite amazing. I had no idea there would be such a demand for this new pamphlet. It is only one more indication of the impression the Forward Movement is making. I do believe that all of us in this diocese will agree that the Forward Movement is the most helpful and encouraging thing that has come to us in many years."

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Some parishes are planning an Every Member Visitation in the interests of promoting a Forward Movement in religious living and service among their members. During Lent many of the clergy preached on the six notes of Discipleship—which formed the weekly topics of the Lenten folder.

The rector of a parish of about 1,000 communicants in an eastern diocese returned from the General Convention last October with impetus of an encouragement engendered by the inauguration of the Forward Movement. He spoke of the Forward Movement frequently to his congregation, both in public and private, and communicated to its members much of his spirit and hope. He reports now a new enthusiasm for Christ and His Church among his members, manifesting itself in the following ways:

1. One of his laymen suggested a corporate Communion for fathers and sons, at which 190 men and boys were present.
 2. The following Sunday, March 10th, was the corporate Communion of the Forward Movement, at which nearly 300 people were present at the 8 A.M. service and approximately an equal number at the later celebration of the Holy Communion. There has been nothing like it in the parish except at the great festivals of the Church heretofore.
 3. The Church school has doubled its membership.
 4. A Parent-Teacher Association has been established to work together for the better religious education of the children of the parish.
 5. The Lenten services have been better attended than at any time during the present rectorship of 32 years.
 6. The pledges for parish support have been increased by \$1,200 and for the general work of the Church by \$500.
- Truly a Forward Movement in this parish because of a new and contagious determination and an enlarged vision in the heart and mind of the rector.

Chicago Pence Plan Begins Third Year

Second Birthday Party Hears Bishop Stewart Tell Story of How 14 Cents Became \$40,000

CHICAGO—This is the story of how 14 cents became \$40,000. It was related before a group of laity of the diocese of Chicago, April 16th at the Central Y. M. C. A.

Two years previous at a similar luncheon meeting in the same place, 14 men sat around the table with Bishop Stewart of Chicago. In the course of the discussion, financial problems came up. The Bishop made the casual remark that if every Church member gave a penny a meal to his Church, the problem of finances would be solved.

At the conclusion of the meal, one of the members of the group handed the Bishop a tumbler containing 14 pennies. Six months later, the Bishop's Pence, inspired by that informal gathering, came into being. And on April 16th the second birthday of the Pence was celebrated with members of the Brotherhood of St. Andrew and Pencemen from over the city in attendance.

The Bishop was again handed a tumbler, containing the same 14 pennies which started the Pence Fund two years ago. The pennies have been preserved and are being kept by the Pence office at diocesan headquarters. Along with the 14 pennies was a huge Pence can bearing the exact amount collected from the Pence to date. It aggregated \$40,000.

Bishop Stewart praised the accomplishments of the Pence, pointing out specific places where it had aided financially.

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

R. S. CHALMERS, PRIEST

BALTIMORE—The sudden death April 12th of the Rev. Robert Scott Chalmers, rector of Grace and St. Peter's Church, Baltimore, in Trinity Church, New York, at the noonday service, was a great shock to Maryland as well as the entire Church.

The Rev. B. McK. Garlick, one of the assistant ministers of Grace and St. Peter's went to New York to meet Dr. Chalmers' son, the Rev. William H. Chalmers, of the Order of the Holy Cross, and the two accompanied the body to Baltimore.

The body lay in state in the church until the funeral April 15th.

Bishop Helfenstein of Maryland read the burial office and the Rev. Shirley C. Hughson, Superior of the Order of the Holy Cross, celebrated the Requiem Mass. The Rev. Dr. G. Warfield Hobbs, represented the Presiding Bishop and National Council. Burial was in Druid Ridge Cemetery, Baltimore.

In addition to his son, the Rev. William H. Chalmers, Dr. Chalmers is survived by his widow, Mrs. Adele W. Burnet Chalmers, formerly of Glasgow, Scotland, another son, James, and a daughter, Margaret.

E. A. OSBORN, PRIEST

LOS ANGELES—The Rev. Dr. Ernest Albert Osborn, retired priest of the diocese of Los Angeles, died at his home April 9th. The funeral was held from the Church of Our Saviour, San Gabriel, April 11th, Bishop Stevens of Los Angeles officiated, assisted by the rector, the Rev. John Atwill.

Dr. Osborn had been in charge of a group of three missions in the diocese until his retirement a short time ago because of ill health. Since coming to the diocese of Los Angeles, he had also served for several years as chaplain at the Whittier State School for boys. For many years he was rector of St. John's Church, Chico, Calif., in the diocese of Sacramento, and was active in the diocesan life, being for a number of years a member of the standing committee. He also took a great deal of responsibility in the work of administering aid to the veterans of the World War, acting in an official capacity in the work with the Veterans Bureau in Chico. He is survived by his widow.

MRS. S. J. LEE

SAN FRANCISCO—Mrs. Laura Moreton Lee, wife of the Rev. Samuel J. Lee, rector of St. James' parish, San Francisco, died suddenly March 12th at the age of 63.

For many years she was organist of the church, as well as Church school teacher. Besides her husband, a daughter, Laurie, survives her.

The funeral was held at St. James' Church March 14th with the Rev. John A. Collins, rector of St. Peter's, officiating.

Chicago Centenary Fund Progress is Reported

CHICAGO—Grace Church, Oak Park, has set its goal in the Centenary Fund Campaign about to be launched by the diocese of Chicago at \$100,000. This is the latest of the larger parishes in the city to set a definite goal.

Six parishes have decided to give all that they raise in the campaign to the diocesan fund. They are: Epiphany and Trinity Churches, Chicago; St. James', Dundee; Emmanuel, LaGrange; St. Anne's, Morrison, and Christ Church, Waukegan.

Governor Henry Horner has sent a Centennial Message to the diocese, saying in part:

"I heartily congratulate you upon your plans for a centennial celebration of the founding of the Episcopal Church in Illinois; the important event which took place near Peoria 100 years ago. That this centen-

nial is to mark the beginning of an even greater period of service to God and to the state by the Episcopal Church, is my sincere hope."

Archbishop of Upsala Welcomed on London Visit by Churchmen

LONDON—A small gathering of members of the World Alliance for International Friendship Through the Churches, and others interested in the international work of the Churches, met Dr. Eidem, Archbishop of Upsala, recently in the House of Lords. Brief speeches of welcome were delivered by Lord Dickinson, the Archbishop of York, the Bishop of Southwark, the Bishop of Chichester, Lord Merivale, and the Rev. Dr. A. E. Garvie, to which the Archbishop of Upsala replied. Among those present were the Bishop of London and Archbishop Germanos, Metropolitan of Thyateira.

Church Services

ILLINOIS

Church of the Ascension, Chicago

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

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

NEW JERSEY

All Saints' Church, Atlantic City

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

NEW YORK

The Cathedral of St. John the Divine,

Cathedral Heights
New York City
Sundays: 8 and 9, Holy Communion. 9:30,
Children's Service. 10, Morning Prayer or Litany.
11, Holy Communion and Sermon. 4, Evening
Prayer and Sermon.

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

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. GEORGE A. ROBERTSHAW, Minister in Charge
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday)
12:20.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

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.

Trinity Church

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In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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 Thursdays
and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Joliet, Ill., Parish to Mark 100th Year

Plans for Centennial Celebration Announced; Church Founded Through Bishop Chase

JOLIET, ILL.—Christ Church, Joliet, has completed plans for celebrating its 100th anniversary next month. The celebration will start May 5th, with the Rev. Dr. Duncan H. Browne, rector of St. James' Church, Chicago, mother church of the diocese, preaching.

On May 7th the Girls Friendly Society will sponsor a centennial entertainment, and on May 9th will be the centennial dinner and parish reunion. May 10th will bring a centennial ball; May 12th the Rev. Irvine Goddard, rector of Emmanuel Church, LaGrange, will be the preacher. In the afternoon, the reunion of the choir will be held. The men's centennial program is scheduled for May 13th and on May 14th a Japanese bridge tea.

The 100th anniversary service will be on May 16th, with a reception in the afternoon and Bishop Stewart of Chicago preaching and confirming in the evening. On May 17th will be the children's celebration, and May 19th the Very Rev. E. J. M. Nutter of Nashotah House will be the special preacher.

James Vard Clyne is chairman of the centennial arrangements. The Rev. Joseph S. Minnis is rector.

Christ Church dates back to the days when Bishop Philander Chase, first Bishop of Illinois, rode along the Illinois River, carrying the Church to far outposts. In fact, Bishop Chase was largely instrumental in the founding of the parish, which has carried on consecutively through the century.

Classified Advertising

RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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ANNOUNCEMENTS

A Religious Order

THOSE INTERESTED in the formation of a religious order for women and girls, on new lines, active, are invited to address **HANDMAIDS OF MERCY**, care of **THE LIVING CHURCH**, Milwaukee, Wis.

ANNOUNCEMENTS—Continued

Memorials

WILLIAM MACE-DOUGLAS BARNES
Entered into eternal life April 18th, Easter week, 1933, **WILLIAM MACE-DOUGLAS BARNES**, Engineer of Mines, Lehigh University 1906. Twenty-five years with the Norwood Engineering Company, Florence, Mass. Only son of the Rev. William Henry Barnes, and the late Frances Slocum Barnes. "May he rest in peace, and may light perpetual shine upon him."

REV. JOHN DOWS HILLS, D.D.
In loving memory of the Rev. **JOHN DOWS HILLS, D.D.**, who died on April 27, 1934.
"For all the saints who from their labors rest."

ANNE LAWRENCE
In happy grateful memory of **ANNE LAWRENCE** who entered into life eternal April 23, 1922, at Washington, D. C.

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Health Resort

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

Houses of Retreat and Rest

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Miscellaneous

ORGANIST-CHOIRMASTER, A.A.G.O., desires better position in metropolitan New York area. Available May 1st. Boy or mixed choir. Successful recitalist. References. Box W-27, **THE LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER of unquestionable ability and integrity must change. Churchman. Best of testimonials. Reply, A-3, **THE LIVING CHURCH**, Milwaukee, Wis.

ORGANIST CHOIRMASTER, successful with boys or mixed choirs, brilliant recitalist, in dire need of position, available immediately. Excellent and satisfactory references. Address, G-576, **THE LIVING CHURCH**, Milwaukee, Wis.

WANTED position as organist and choirmaster. Conservatory graduate. Churchman. Excellent references. H-24, **THE LIVING CHURCH**, Milwaukee, Wis.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

Books Received

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

AMERICAN YEAR BOOK CORPORATION, New York City:

American Year Book, 1934. Edited by Albert Bushnell Hart & William Schuyler. \$7.50.

D. APPLETON-CENTURY COMPANY, New York City:

And Mr. Wyke Bond. By W. B. Maxwell. \$2.00.

The Kingdom of the Crusaders. By Dana Carleton Munro. With a Preface by A. C. Krey. Illustrated. \$2.50.

Now We Set Out. By Susan Ertz. \$2.50.

THE BRUCE PUBLISHING COMPANY, Milwaukee, Wis.:

Geoffrey Chaucer's Hymn to the Blessed Virgin. Done in Modern English. By Anselm M. Townsend, O.P. \$1.00.

Blood-Drenched Altars. By Francis Clement Kelley. \$3.00.

Christian Symbols and How to Use Them. Illustrated. By Sister M. A. Justina Knapp, O.S.B.

THE CHRISTOPHER PUBLISHING HOUSE, Boston, Mass.:

Show Me the Way. By Herodius. \$1.25.

F. S. CROFTS & CO., New York City:

The Crusades and Other Historical Essays. Edited by Louis J. Pactow. \$5.00.

THOMAS Y. CROWELL COMPANY, New York City:

Michelangelo, the Man. By Donald Lord Finlayson. Illustrated. \$3.50.

J. M. DENT & SONS, LTD., London, England:

Edward Stuart Talbot and Charles Gore. Illustrated. By Albert Mansbridge. With an Epilogue by the Archbishop of York. 3/6.

DODD, MEAD & COMPANY, New York City:

My Utmost for His Highest. By Oswald Chambers. \$1.50.

FARRAR & RINEHART, INC., New York City:

Capitalism and Its Culture. By Jerome Davis. \$3.00.

American Family. By Faith Baldwin. \$2.00.

HALE, CUSHMAN & FLINT, Boston, Mass.:

A Garden of Herbs. By Eleanor Sinclair Rohde. Illustrated. \$3.50.

HARPER & BROTHERS, New York City:

Life at Its Best. By Avery Albert Shaw. \$1.00.

The Way of Faith. By Joseph R. Sizoo. \$1.00.

BRUCE HUMPHRIES, INC., Boston, Mass.:

Studies in Landscape Architecture. Selected by a Committee of the Boston Society of Landscape Architects. Illustrated. \$2.50.

LONGMANS, GREEN & COMPANY, New York City:

The Bible and How to Read It. By William Ralph Inge. 90 cts.

Limey Breaks In. By James Spenser. \$3.50.

Queen Victoria. By E. F. Benson. Illustrated. \$3.50.

THE MACMILLAN COMPANY, New York City:

The Challenge of Leisure. By Arthur Newton Peck. \$2.00.

Full Flavor. By Doris Leslie. \$2.50.

Myself. By John R. Commons. \$3.00.

What of Tomorrow? By Ogden L. Mills. \$2.00.

The Medieval Carver. Illustrated. By M. D. Anderson. With a Preface by W. G. Constable. \$3.00.

Not Built With Hands. By Helen C. White. \$2.50.

Selected Poems. By Marianne Moore. With an Introduction by T. S. Eliot. \$2.00.

Strange Holiness. By Robert P. Tristram Coffin. \$1.75.

OXFORD UNIVERSITY PRESS, New York City:

The Growth and Structure of the Gospels. By B. K. Rattay. With a Foreword by A. W. F. Blunt. 85 cts.

FLEMING H. REVELL COMPANY, New York City:

What About God? By Roger Babson. 75 cts.

THE PILGRIM PRESS, Boston, Mass.:

Experiences in the Church School Kindergarten. By Jessie Eleanor Moore. 75 cts.

THE ROGER WILLIAMS PRESS, Providence, R. I.:

Foundations of Happiness in Marriage. By Leland Foster Wood.

SHEED & WARD, New York City:

The Bourgeois Mind. By Nicholas Berdyaev. Translated by Countess Bennigsen and Donald Attwater. \$1.25.

The Emperor Charles IV. By Bede Jarrett. With an Introduction by Ernest Barker. Illustrated. \$3.00.

On Being Human. By Gerald Vann. \$1.00.

A Saint in the Slave-Trade: Peter Claver. By Arnold Claver. Arnold Lunn. \$2.50.

Virgil, Father of the West. By Theodor Haeker. \$1.00.

Tadpoles and God. By Laurence Oliver. \$2.00.

THE SIGN PRESS, Union City, N. J.:

The Saddest and Gladdest of Days. By C. P. Camillus. \$1.00. Postage 10 cts.

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A GROUP OF FRANK and stimulating essays on the faith of the Church, and what that faith should mean to men and women of today. Bishop Davies in the Foreword writes: "I confidently expect that this book will help to stir up the grace of God within us, and give us further insights into the kingdom of beauty and truth." To him who is troubled, to him who doubts, and to him who needs strength in his religious beliefs, this book will be a helpful guide to religious certainty.

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Excerpts from CHRISTIANS, AWAKE!

"Until the Christian Faith has been experienced, it must remain a mere tradition of our race, as useless as an uncoined silver bar lying within the cellars of the National Treasury. 'Sterling' is never stamped upon a man's religion till his own conversion day."

"Now do not say that you have tried and failed. If you believe you have, that is because your heart and mind and will were not conditioned right, just as in school days when your problems did not tally with the answers in the book it only proved that you yourself were wrong."

"So, by our Lord's descent, our lives become, like history, divided by a water-shed of time into a B. C. and an A. D. age: before conversion, and after dedication to Himself."

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