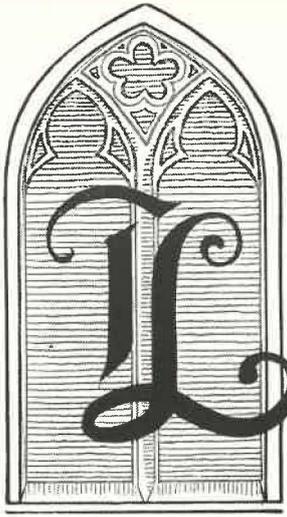
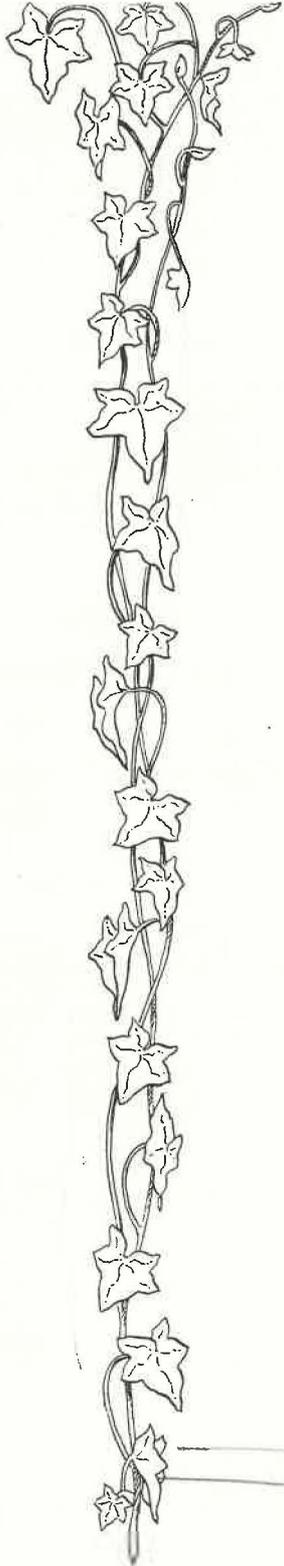


January 11, 1936



The Living Church



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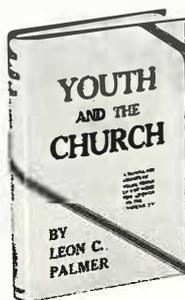
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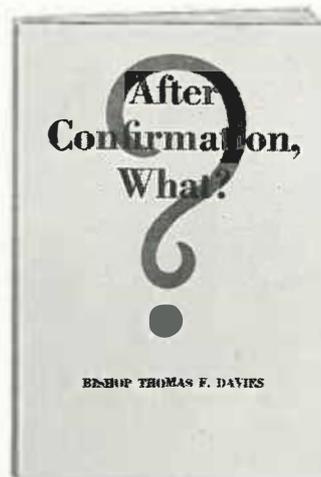
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Established 1878

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Church Kalendar



JANUARY

- 12. First Sunday after Epiphany.
- 19. Second Sunday after Epiphany.
- 25. Conversion of St. Paul. (Saturday.)
- 26. Third Sunday after Epiphany.
- 31. Friday.

FEBRUARY

- 1. (Saturday.)
- 2. Purification B. V. M. Fourth Sunday after Epiphany.
- 9. Septuagesima Sunday.
- 16. Sexagesima Sunday.
- 23. Quinquagesima Sunday.
- 24. St. Matthias. (Monday.)
- 26. Ash Wednesday.
- 29. (Saturday.)

CALENDAR OF COMING EVENTS

JANUARY

- 15-16. Council of Nebraska. Convocation of Oklahoma.
- 19. Council of Texas.
- 19-20. Convocation of North Texas.
- 21. Convention of Upper South Carolina.
- 21-22. Convocation of Salina, Convention of Southern Ohio.
- 21-23. Conventions of Mississippi, Western Michigan (to elect Coadjutor). Council of West Texas.
- 22. Conventions of Indianapolis, Maryland, Tennessee, Councils of Atlanta, Louisiana.
- 22-23. Convocation of San Joaquin.
- 23. Convention of Kentucky, to elect a Bishop.
- 25. Consecration of the Very Rev. Dr. B. D. Dagwell to be Bishop of Oregon.
- 26. Social Service Sunday.
- 26-28. Convocation of Spokane.
- 28. Conventions of Harrisburg, Milwaukee, Missouri, Pittsburgh. Council of Southern Virginia.
- 28-29. Convention of Southern Ohio.
- 28-30. Council of Lexington.
- 29. Conventions of Michigan, Oregon.
- 29-30. Convention of Los Angeles.

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Clerical Changes

APPOINTMENTS ACCEPTED

DUNN, Rev. ROBERT H., formerly in charge of St. John Baptist Church, Sanbornville, N. H.; to be rector of Trinity Church, Claremont, N. H. Effective February 1st.

GRIFFITH, Rev. H. NEWTON, of the diocese of Arkansas; is temporarily in charge of the mission churches at Dalton and Cartersville, Ga. (At.) Address, Cartersville, Ga.

HAYES, Rev. JAMES L., formerly in charge of St. Barnabas' Church, Rumford, Maine; is in charge of St. Mark's Church, Waterville, Maine. Address, 10 Center St.

KELLOGG, Rev. PAUL A., formerly curate of the Church of the Messiah, Glens Falls, N. Y.; is rector of the Church of the Cross, Ticonderoga, N. Y. (A.)

WADHAMS, Rev. GORDON B., formerly assistant at Grace Church, Newark, N. J. (N'k); to be rector of the Church of the Resurrection, New York City. Effective January 25th.

RESIGNATION

PLANT, Rev. ROBERT W., as rector of the Church of St. Mary the Virgin, Falmouth, Fore-side, Portland, Maine; to retire after fifty years in the sacred ministry.

ORDINATIONS

PRIESTS

ATLANTA—The Rev. CHARLES FREDERICK SCHILLING was advanced to the priesthood by Bishop Mikell of Atlanta in St. James' Church, Marietta, Ga., December 15th. The ordinand was presented by the Rev. Charles Wood, and becomes rector of the Church of Our Saviour, Atlanta, and canon of the Cathedral. The Bishop preached the sermon.

CENTRAL NEW YORK—The Rev. JOSEPH FORSTER HOGBEN was ordained to the priesthood by Bishop Coley, Suffragan of Central New York, in Zion Church, Rome, N. Y., December 24th. The Rev. Mr. Hogben is curate at Zion Church. He was presented by the Rev. Paul S. Olver, who also preached the sermon.

EASTON—The Rev. ELLWOOD HANNUM was advanced to the priesthood by Bishop Davenport of Easton December 20th. The Rev. F. W. Kirwan preached the sermon. The Rev. Mr. Hannum is rector of Whitmarsh Parish, Trappe, Maryland.

The Rev. BLAKE B. HAMMOND was ordained to the priesthood by Bishop Davenport in St. Stephen's Church, Cecilton, Maryland, December 21st. The Rev. Mr. Hammond is rector of St. Stephen's Church, Cecilton, Md.

ERIE—The Rev. WILLIAM ROBERT WEBB was advanced to the priesthood by Bishop Ward of Erie in St. Clement's Church, Greenville, Pa., December 22d. The Bishop preached the sermon. The ordinand was presented by the Ven. H. W. Foreman, and is in charge of St. Clement's Church. Address, 44 N. Main St., Greenville, Pa.

HARRISBURG—The Rev. DANIEL A. BENNETT and the Rev. ALBERT K. HAYWARD were advanced to the priesthood by Bishop Brown of Harrisburg in Keferstein Memorial Chapel of the Church of the Holy Spirit, Harrisburg, Pa., December 24th. The ordinands were presented by the Very Rev. J. Thomas Heistand, and the Rev. Earl M. Honaman preached the sermon.

The Rev. Mr. Bennett is vicar of Holy Trinity Church, Hollidaysburg, and of St. Peter's Church, Altoona, Pa.

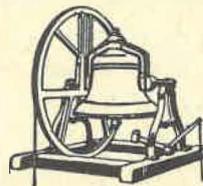
The Rev. Mr. Hayward is rector of St. Luke's Church, Mount Joy, and vicar of St. Elizabeth's Church, Elizabethtown, Pa.

SPRINGFIELD—The Rev. GEORGE STODDART PATTERSON was ordained to the priesthood by Bishop White of Springfield in Trinity Church, Jacksonville, Ill., December 21st. The ordinand was presented by the Rev. L. B. Hastings, and is rector of Trinity Church, Jacksonville. The Ven. Edward Haughton preached the sermon.

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The Church Unity Octave Appeal

WE HAVE received a considerable number of letters on this subject, most of them bearing out our editorial statement last week that an appeal for submission to the Papacy (the interpretation generally placed upon the letter and circular of the Church Unity Octave) is "not typical of either the Episcopal Church or the Anglo-Catholic Movement." Space does not permit us to use these letters, and we have therefore had to close our correspondence columns to any discussion of this matter, except for the following letters from members of the committee. We comment on these briefly in an editorial post-

script in this issue, and must now regard the matter closed, so far as the columns of *THE LIVING CHURCH* are concerned.

—THE EDITOR.

TO THE EDITOR: I deeply and sincerely deplore the alarm and concern that the Church Unity Octave Council's literature has caused so many of my fellow Churchmen. I know that they will believe me when I say that I did not realize that this literature was capable of being interpreted as they have interpreted it; and I see, to my great sorrow, that their interpretation is not unfair.

Having said this, I desire to point out that the council's promotion of the Church Unity Octave is based upon the belief that the

historic see of Peter is the center of unity, but that this belief does not involve accepting the claims of the modern Papacy, nor does it mean that Rome has everything to give and we have everything to give up.

I realize that this belief is not widely held by my fellow Churchmen; and I ask them to realize that it can honestly be held without disloyalty to the doctrine, discipline, and worship of the Episcopal Church.

Thus the appeal for coöperation in the Octave is intended to be an appeal for Catholic unity, explored by study and strengthened by prayer. It is not more, or other, than this; but also it is not less.

Finally, and as now explained, the council believes that there is definite and positive value in asking Christians to pray for re-union with the great Latin Church of the West. We hope that the mistakes we have made and confessed may not obscure what is surely a proper and very necessary Christian duty to which our proposed Octave calls definite attention.

(Rev.) FRANKLIN JOINER,
Chairman, Church Unity
Philadelphia, Pa. Octave Council.

TO THE EDITOR: As a member of the Church Unity Octave Council I ask the courtesy of your columns to state that I emphatically and wholly dissociate myself from the denunciatory utterances on American Protestantism in the statement of the committee given wide publicity which I had no part in framing and which I confess I had not even previously read. I am indeed wholeheartedly in accord with the constructive purposes of the movement and for this reason gave my name in its support. So strongly am I convinced that Christian re-union can be attained only on the basis of mutual respect and sympathetic understanding one toward another among Christian men of differing convictions and in particular because I gladly recognize the presence of positive ethical and religious values in much of American Protestantism, I forcibly disclaim all personal association with the statement of the committee.

Surely this unfortunate incident illustrates the necessity on the part of Churchmen of prolonged searching of heart and penitence as the first approach to that Visible Unity of the Church which is the Body of Him who said, "By this shall all men know that ye are my disciples if ye have love one toward another." (Rev.) CHARLES TOWNSEND.
Providence, R. I.

Since writing us this letter, the Rev. Fr. Townsend informs us that he has sent his resignation from the Church Unity Octave Council to Fr. Joiner, the chairman.—THE EDITOR.

TO THE EDITOR: In spite of my desire to keep out of print I feel compelled to reply to your very excellent editorial in *THE LIVING CHURCH* entitled *The Wrong Way*.

Of course I can speak only for myself although I am sure that the majority of the Church Unity Octave Council could tell the same story.

I consented to coöperate in a week of prayer for the cause of Church unity. I neither signed the statements contained in the circular nor do I subscribe to them. In fact I neither saw them nor had I knowledge of their contents until they were published and mailed. I am still willing to work and pray for the cause of Church union, both Protestant and Catholic, but that I was being committed to the method of union implied in the circular *viz.*, submission to Rome, never once entered my head. . . .

(Rev.) LEONEL E. W. MITCHELL.

New York City.

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NEW YORK

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11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

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Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



VOL. XCIV

NEW YORK AND MILWAUKEE, JANUARY 11, 1936

No. 2

EDITORIALS & COMMENTS

How to Solve All Problems

IF ONE MAY JUDGE by press reports, religious and medical circles in both England and America have been rocked by the debate over the propriety of so-called "mercy deaths." As a matter of fact, we have not observed any great indication on the part of either doctors or clergymen to support the proposal to destroy life whenever it seemed expedient to do so for physical reasons. Our own doctor, we find on inquiry, is still prescribing aspirin instead of cyanide for headaches, and our confessor leans toward amendment rather than termination of life as a specific for sin. Indeed it is our distinct impression that most of those who have issued statements or consented to be interviewed on this subject have been obvious publicity seekers.

Latest to pitch into the fray, according to press reports, is Canon Peter Green, honorary chaplain to the King and distinguished clergyman of the Church of England. We do not have before us the exact text of Canon Green's statement, which came to us through that dramatic medium, the radio *March of Time*. We understand, though, that it is to the general effect that if he were himself suffering very great pain from an incurable disease he would not hesitate to end it by adding some lethal drug to his cup of tea. (It is worthy of note in passing that the Canon, true Englishman that he is, would not omit his tea, even *in extremis*.)

We do not believe that Canon Green and these other advocates of "mercy deaths" go far enough. They ought to study the heroic measures of that notable eighteenth century Anglican cleric, the Very Rev. Jonathan Swift, sometime dean of St. Patrick's Cathedral, Dublin. It will be recalled that Dean Swift in his *Modest Proposal* for preventing the children of poor people from being a burden to their parents or the country, recommended that such children be properly fattened and eaten, thus at one and the same time solving the question of surplus population (which of late has also been bothering the critics of Cardinal Hayes) and the ever-pressing problem of feeding the poor.

To Canon Green and all others who base their arguments for forcibly ending human life on the grounds of expediency, we propose a far more extensive and comprehensive plan, to wit:

First of all, let the State issue permits to duly qualified

physicians to put to death all who are "any ways afflicted in mind, body, or estate"—or perhaps even to issue permits to such persons to commit suicide. The Church will, of course, support this measure by deleting the prayer for all conditions of men which now appears in Morning Prayer and which calls upon Almighty God to "comfort and relieve" such individuals "according to their several necessities, giving them patience under their sufferings and a happy issue out of all their afflictions."

BUT we would not limit the benefit of such an easy way out to those who are suffering from actual bodily ailments. It would be only just and merciful to extend it to the unemployed, since economists inform us that they can never again all be absorbed in industry. We recommend, therefore, that a law be passed stating that any man who has been out of work for a consecutive period of six months or longer may apply to the State for a permit to end the lives of himself and his family. This will, in very short order, solve the unemployment problem and bring back prosperity to those of us who remain. The Church will then, of course, be able to coöperate by dropping from the Prayer Book its prayers for social justice as well as those for persons under affliction.

Of course the problem of the clergy who are now without cures will automatically solve itself in the general solution of the unemployment problem. Such clergy will be issued suicide permits, and naturally the Church will again coöperate by striking from its calendar the Ember seasons and from its Prayer Book all petitions on behalf of the increase of the ministry.

On second thought, one may suppose that many of these potential recipients of suicide permits will, through various unreasonable prejudices, such as religion, optimism, or sheer fear of the unknown, not avail themselves of their priceless prerogative. Let us propose an amendment empowering the State to put these people out of the way on its own initiative, by some comparatively painless means. Although at first sight this may seem to savor of tyranny, let us remember that such action not only would be helpful to the State, but would, as a matter of fact, be for the best interests of those whose

minds are too bound by tradition and prejudice to realize it.

It will readily be seen that this plan, which (according to the press reports to which we have referred) should command the support of the medical and clerical professions, will shortly solve all of the ills of the world. It is much more of a universal specific than Upton Sinclair's Epic Plan, the late Huey Long's Share the Wealth Plan, or Dr. Townsend's Old Age Pensions. We do not set it forth as a Christian solution, for it is obviously not that, but we do propose it on the ground of practical expediency—the same lofty ground on which Pontius Pilate justified his famous decision in a noted criminal trial—and we trust that it will receive the consideration to which it is entitled on its merits.

The English Church Year-Book

WE HAVE been looking over with a great deal of interest the *Official Year-Book of the Church of England* for 1936 (published by S. P. C. K. for the Church Assembly, 3s 6d). We are amazed anew at the completeness of this book as a statistical summary, not only of the Church of England but of the entire Anglican communion. The book is this year divided into two sections, the first 623 pages being devoted to the Church of England and the remainder of the 783 pages of text to other provinces and dioceses, including the Church in America. The whole gives a concise picture of the great extent and variety of the work of the Anglican Church throughout the world that cannot be obtained elsewhere and that gives the individual Churchman a consciousness of corporate unity with all sorts and conditions of men and women working in a multitude of ways for the extension of the kingdom of our Lord.

Statistically the Church of England makes a rather better showing than our own. Voluntary contributions have increased from £6,139,397 to £6,233,466, the sum for extra-parochial purposes being larger than in any year since 1931. Missionary contributions showed a slight improvement, but were still below those for 1932. Easter communions numbered 2,319,093, a record high.

The 1936 *Year-Book* has three special articles, two of which are of particular interest to American Churchmen. One on the Lambeth Conference summarizes in three pages the history, nature, and purpose of this decennial conference of Anglican bishops, the eighth of which is scheduled to be held in 1940. This is the best summary of the Lambeth Conference we have ever seen, and we plan to reprint it in an early issue of *THE LIVING CHURCH*. The other article of special interest is on The Church and Publicity, being divided into three parts, The Church and Films, by Sir James Marchant, The Church and Broadcasting, by Canon Percy Dearmer, and The Church and the Press, by the Rev. C. B. Mortlock. This gives an excellent picture of the way in which the Church of England is utilizing these three modern media of publicity to the best advantage. Moving picture films available for showing at religious gatherings include one on the life of Christ, a number of missionary ones, a sketch of Thomas à Becket and one of Livingstone, *The Passing of the Third Floor Back*, *Man of Aran*, and *For All Eternity*—the last-named being a talking picture on the cathedrals of England. Broadcasting is well organized through the official British Broadcasting Corporation—a plan which has, of course, both its advantages and its disadvantages. Dr. Dearmer sees only the advantages, observing that “in many other countries the wireless is spoilt by being in private hands—in the United States it seems to have become a nuisance, if not a danger to the community.” The section of the article dealing with the press seems to indicate an advance in England that is

not quite so apparent in America, for Fr. Mortlock writes: “Since the old-fashioned style of picturesque reporting is dying out there is not so much scope for the absurdities of the ritualistic reporter. None the less there still lurks in some dim corners of the press the notion that any ecclesiastical term can be applied to any ecclesiastical object.”

Another interesting feature is a table showing the origins and reproduction by fissure of the various dioceses and missionary jurisdictions outside of England, including the American ones.

Perhaps most enjoyable to Americans is the list of Church organizations, many of which have typical lengthy and complicated English names. We are amused, for instance, at the incongruous combination of functions represented by the “Church of England Temperance and General Permanent Building Society.” We feel sure that those good Churchmen who insist that our own Church should never be referred to by any but its full legal name would enjoy being members of the “Fellowship of the Maple Leaf for the Consolidation and Welfare of British Settlements Overseas by Means of Christian Workers, Teachers, Etc.” When we read the name of the “Distressed Gentlefolks’ Aid Association” we scarcely needed the further explanation that it was formed on the occasion of Queen Victoria’s Diamond Jubilee in 1897 for the relief of some of “the educated and gently-nurtured classes who have seen better days, but who, owing to various causes, find themselves in deep distress.” However, we really prefer “Miss Smallwood’s Society for the Assistance of Ladies in Reduced Circumstances”!

Finally, we note with interest that the New England Co. is still in existence. This is the senior English missionary society, having been founded in 1649 and its charter granted by Charles II in 1661. Its objects are the evangelization, education, and civilization of the North American Indians, originally in New England and parts adjacent, but now confined to Canada.

Postscript

LAST WEEK we published a considerable part of the letter and circular sent out by the Rev. Franklin Joiner on the letterhead of the Church Unity Octave Council, on which were listed twenty-nine clergymen and laymen of this Church as an “American Committee.” At the same time we published an editorial in which we repudiated the surrender to Rome that seems to be implied in the appeal and which we said we did not believe to be typical of the vast multitude of Church people. We also published the denial of one of the members of the American Committee, Dean McAllister of Spokane, Wash., who said that he had not been consulted with reference to this statement and did not approve of it.

In our correspondence columns this week we publish letters from two other members of this committee who disassociate themselves from the statement sent out in their name, the Rev. Charles Townsend of Providence, R. I., and the Rev. Leonel E. W. Mitchell of St. Clement’s Church, New York City. It is significant that both of these say that they were not consulted in reference to this statement which was associated with their names. We also publish a letter from Fr. Joiner, in which he deplores the “alarm and concern” caused by the statement, and points out that the call was not to surrender to Rome but to prayer for Catholic reunion.

The whole matter has been most unfortunate and has received a publicity in the daily press out of all relation to its importance. We do not believe that the Church press would have given it much attention had it not been seized upon by

daily papers and press agencies, and "played up" as sensationally as possible. We earnestly hope that the last of the matter has now been heard and that those who take part in the octave of prayer for Catholic unity will confine themselves to asking for the guidance of Almighty God that unity may be achieved in His own way and in His own good time.

The Church Press

OF INAUGURATING new Church periodicals there seems to be no end. One would think that the editorial chair of a religious publication was a modern double for the proverbial bed of roses, judging from the eagerness with which new publications are founded almost as rapidly as old ones disappear.

Latest publication to be added to the long list of our own Church magazines is *The Episcopal Pulpit*, a quarterly magazine edited by the Very Rev. Earl Ray Hart and published at Michigan City, Ind. The first issue bears the date December, 1935, and it is announced that the publication will appear quarterly. The editor states that this periodical, which will be devoted to the preaching ministry of the Episcopal Church, is issued in response to that aged but lusty figure of speech, "a crying need." We earnestly hope that it will prove to be an adequate pacifier.

Typographically, the first issue of *The Episcopal Pulpit* leaves much to be desired, but in contents it is mildly promising. The leading article is by Dean Grant of Seabury-Western Seminary on The Oxford Movement and The Bible, and there are sermons by the Rev. Messrs. R. Everett Carr, Arthur L. Kinsolving, Joseph Fort Newton, J. Wilmer Gresham, W. Russell Bowie, and Bishop Spencer. An article on The Parish Priest and Religious Education by Dean Maurice Clarke, a service for the admission of acolytes, book reviews, and miscellaneous items complete the first issue. There is also a "Thought for the Quarter," which is the delightfully two-edged statement: "To love to preach is one thing; to love those to whom we preach is quite another." We wish *The Episcopal Pulpit* a long life and a happy one.

There is also a new diocesan publication in Bishop Maxon's enterprising diocese entitled *Forward in Tennessee*. The Bishop himself is the editor, and in sending us the first copy he writes: "Don't be too hard or too critical on a poor neophyte in the editorial embarkation." We have, however, nothing but praise for this bark, our only adverse criticism being to express the pious hope that the barbarism "Rev. Sloan" which has somehow crept into the front page of the first issue will not appear in subsequent ones. Aside from that, we think that *Forward in Tennessee* shows promise of being an exceptionally fine diocesan publication and this, too, we welcome to the fellowship of the Church press.

Outside the Episcopal Church consolidation rather than inauguration seems to be the order of the day. Two publications founded during the past year, *The Religious Digest* of Grand Rapids, Mich., and *The Religious Press Digest* of New Castle, Ind., have announced a combination. They will hereafter appear as one under the title *Religious Press Digest* and the office of publication will be at Grand Rapids.

One further change is worthy of comment. *The Christian Evangelist*, a national weekly publication of the Disciples of Christ under the able editorship of Dr. Willard E. Shelton, appears in its first issue of the new year in a new and greatly improved format. Not only is the style of this paper more attractive, but the leading editorial on The Flight of the Lindberghs

indicates that the editorial policy in future will be quite as able as in the past.

The Spirit of Missions

WE CANNOT speak of the Church press without some mention of a Church periodical that is neither new nor renewed, but at the same time venerable and vigorous. We refer to that greatest of all missionary journals, our own *Spirit of Missions*, which is this month celebrating its one hundredth anniversary. Published regularly every month without interruption since the first issue in January, 1836, *The Spirit of Missions* is said to be the seventh oldest magazine of any kind in the United States. Among the distinguished leaders of the Church who have occupied its editorial chair are the present Suffragan Bishop of New York, Dr. Arthur Selden Lloyd; the late Missionary Bishop of South Dakota, Dr. Hugh Latimer Bursleson; Dr. John W. Wood, at present executive secretary of the Department of Foreign Missions; the Rev. Charles E. Betticher, Jr., former missionary in Alaska; and the Rev. Dr. Robert E. Gibson. The present editor is the Rev. Dr. G. Warfield Hobbs, former newspaper executive and foremost exponent of the Church's use of modern publicity methods. May its second century be even more fruitful than its first!

Religion in the World's News

LEADING NEWS STORY of the week was, of course, the President's address on the state of the nation, delivered at the opening of Congress. Whether or not this was a political speech, as charged by the President's opponents, certainly it was a vigorous statement of government policy. As in the case of the President's inaugural and other State messages, it was liberally salted with Biblical quotations effectively used to support important Presidential points.

We cannot here comment in any detail on the Roosevelt message. Significant in it, however, from the religious point of view, are his carefully weighed but ominous words regarding the general world situation. He said: "A point has been reached where the people of the Americas must take cognizance of growing ill-will, of marked trends toward aggression, of increasing armaments, of shortening tempers—a situation which has in it many of the elements that lead to the tragedy of general war." To meet this menace the President recommends "through a well-ordered neutrality to do naught to encourage the contest, through adequate defense to save ourselves from embroilment and attack, and through example and all legitimate encouragement and assistance to persuade other nations to return to the ways of peace and goodwill." Christians will certainly pray that such a program will succeed, though it is questionable whether greedy business interests will be content "to do naught to encourage the contest" and whether other nations will regard our "adequate defense to save ourselves from embroilment and attack" as simply one phase in the world's armaments race.

CLERGY APPEAL TO END SLUMS

IN NEW YORK a joint manifesto was issued by fifty clergymen and social workers representing Roman Catholic, Episcopal, Jewish, and Protestant Churches, characterizing slum conditions in all of our larger cities and many of the smaller ones as "an awful offense against the sanctity of human life" and calling upon the people of the country "to rise in moral indignation against the continuance of these conditions." The anti-slum manifesto was read in many churches and synagogues and was followed by a nation-wide appeal over a National

Broadcasting Co. network at which the speakers were the Rev. John J. McCafferty, representing the Roman Catholic Charities of the archdiocese of New York, Rabbi Samuel J. Levinson of the New York Board of Jewish Ministers, and Dr. Robert W. Searle, general secretary of the Greater New York Federation of Churches. This ringing call to action, which is reported more fully in our news columns, should meet with a prompt and widespread response.

The desultory battle between Cardinal Hayes on the one hand and thirteen Anglican, Protestant, and Jewish clergymen on the subject of birth control continued during the week. The latest statement by the protestants defended birth control as a program "which reduces the death rate of children, preserves and prolongs the life of mothers, and which mitigates misery and distress." Accompanying this was a statement by Henry Pratt Fairchild, professor of Sociology at New York University and former president of the Population Association of America, signed also by fifteen other scientists, defending birth control as a scientific humane way to control the dangers of overpopulation with a "minimum of suffering, loss, and social injury." The Anglican signers of the latest statement were Dr. Horace W. B. Donegan, the Very Rev. Arthur B. Kinsolving, Dr. John Howard Melish, and Canon H. Abye Prichard. Cardinal Hayes issued another statement in rebuttal, and most observers felt—and hoped—that a stalemate had been reached.

DEVELOPMENTS IN GERMANY

ATTENTION was centered on Germany anew last week by the dramatic action of James G. McDonald, who announced his resignation as High Commissioner of the League of Nations for Refugees Coming from Germany. In a long letter addressed to the secretary-general of the League of Nations, Mr. McDonald laid the problem of the German refugees, Jewish and others, directly on the doorstep of the League. He urged the League both corporately and through its member nations to intercede with the German government to protect Jewish and other non-Aryan residents of Germany from racial and religious intolerance. He also advocated similar action by non-League nations.

Mr. McDonald's letter was virtually an indictment of the League of Nations for not taking a firmer stand against the persecution of minorities in Germany. He said that the new and drastic racial legislation adopted by the Hitler government last fall "threatens the pauperization and exile of hundreds of thousands" of non-Aryan men, women, and children.

Subsequently Mr. McDonald, in a Town Hall address, painted a gloomy picture of the world scene and observed that: "The more I deal with public men, the more I respect the judgment of the man who drives my taxicab."

Meanwhile, the anti-religious activities of the Nazi state went on apace. The Rev. Gerhard Jacobi, chairman of the Berlin Confessional Synod and Brotherhood Council, was arrested on Christmas Eve in order to prevent him from preaching at a great service in the Kaiser Wilhelm Memorial, one of the largest and most influential Protestant churches in the capital. After Christmas he was temporarily released from arrest, though he was forbidden to preach on the following Sunday, and on New Year's Eve he was again taken into custody. The Rev. Martin Niemoeller, another opposition Church leader, was held under arrest in his apartment to prevent his preaching on the Sunday after Christmas.

These and other arrests of clergymen are being made under instructions from the Reich Church Minister, Hanns Kerrl, as

part of his program for the pacification of the Church. His viewpoint is typified in his New Year declaration that "the Nazi program is God's program." The Confessional clergy have been unable to protest, says a dispatch to the *New York Times*, as their system of news bulletins and round-robin letters, by which they were kept informed of events in the Church, has been suppressed. A rigid censorship of all Church news makes it impossible to say how many other arrests may have been made in the provinces.

Persecution of the Roman Catholic Church also continued in the Nazi Reich. To be sure, Count Preysing, new Bishop of Berlin, announced a temporary truce with the government, but he has been unable to arrange amnesty for priests and nuns in prison on exchange law charges. A special correspondent of the N.C.W.C. News Service writes from Amsterdam that "with three of her vicars-general and dozens of members of her clergy and religious orders spending Christmas in jail, the Catholic Church in Germany approaches the new year with the most serious apprehensions felt since the advent to political power of the Hitler régime. The last reserve, still maintained so far for the purpose of concealing the seriousness of the fundamental issues involved in the life and death struggle between Church and State, has now been openly abandoned by the Hitlerites, who no longer seem to see any need of restraining their frank hostility to the Christian religion. *Kulturkampf* in the open seems certain to become the connotation of the new phase of Nazi paganism in this coming year. Both the hierarchy and the faithful are prepared for it."

POPE PLEADS FOR PEACE

LOOKING into the new year, Pope Pius XI, in a reply to good wishes for Christmas and the New Year conveyed to him by the Sacred College of Cardinals, described "a sad Christmas, obscured by dark and threatening clouds already tinted with human blood, while the future appears even more uncertain and ominous," and he prayed that God would dispel these menaces to the world. Without actually mentioning the names of countries, the Pope intimated that other reasons for sorrow were the continuance of the anti-God campaign in Russia, the oppression of religion in Mexico, and the fight against Christianity being waged in Germany. There were, however, also reasons for joy, he stated—especially that the persecution of religion everywhere had borne luxuriant spiritual fruits, and, menacing as the European situation might be, that hope still survived.

The Pope also issued an encyclical on the priesthood in which he said that the priest "must be as healthily modern as is the Church which is at home in all times and all places and welcomes all; which blesses and furthers healthy initiative and has no fear of progress, even the most daring progress of science, so only it be true science."

The encyclical justified the celibacy of the clergy though it defended as legitimate the marriage of the Eastern Uniat clergy and disclaimed any attention to disapprove their custom.

RUSSIANS CELEBRATE NEW YEAR

AS A PART of the Communist program to supplant anything savoring of a religious festival with a secular celebration, Russians for the first time since the revolution observed New Year's Day. According to Walter Duranty, writing in the *New York Times*, this celebration has a further significance in that for the first time this year the Russians have had leisure for merriment of this kind.

The Perpetual Diaconate

By the Rev. Russell S. Hubbard

Rector of St. Martin's Church, Providence, R. I.

THERE ARE many parishes in the country with 400 communicants or more in which the rector is so crowded by his many duties that he has difficulty serving his parish adequately. The Church in her Constitution provides a way to meet this situation, which the Anglican communion has too little regarded. By use of the perpetual deacons to assist in the distribution of the Holy Communion, in the teaching function of the ministry, and in other ways provided by the Prayer Book, one or two consecrated men in a parish who feel no call to the priesthood but do feel a desire to serve the Church effectively could become influential factors in promoting the efficiency of our ministry.

The office of the deacon has firm historical background. Leaving out of account the disputed function of the seven chosen as recorded in Acts 6, we hear of deacons in the Pauline and Pastoral Epistles. In I Timothy 3, we read that they are to be commended by honorable living, both as of themselves and of the households over which they preside, that they are to have been first proved, that they shall commend the Christian life.

Without entering into the dispute as to what the officers of the Church were as portrayed in the Pastoral Epistles, we know that by the beginning of the second century the diaconate was a recognized order. Justin Martyr writes that deacons assisted in the distribution of the Holy Communion.

By the seventh century the diaconate had become in practice little more than a licentiate to the priesthood, as it remains today in the Anglican communion. In the Orthodox churches, however, as they are represented today in this country the deacon plays a very real part. A business man may become a deacon and thereafter take part in the Eucharist and assist the priest in other functions of his ministry. Such is a common practice in the Greek, Russian, and Syrian churches in the United States.

In our Prayer Book and Canons it would seem that we have all that is necessary for a far greater use of the office of deacon. In the first place the man who is made deacon is asked several pertinent questions and takes vows indicative of the quality of life indicated in the Epistle to Timothy:

"Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of His glory and the edifying of His people?" "Do you think that you are truly called according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same?" "Will you apply all your diligence to frame and fashion your own lives and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?" "Will you reverently obey your Bishop, and other chief Ministers, who according to the Canons of the Church may have the charge and government over you; following with glad mind and will their godly admonitions?"

The vows which the candidate thus takes are certainly indicative of a high purpose and quality of life.

Before admission to the diaconate the candidate must pass examinations in Holy Scripture, in Church history, Christian missions, doctrine, worship, Constitution and Canons

of the Church, and the details of ministration. If a layman is going to take an active part in the work of a parish, it would seem that to have a background in these fundamentals of Christian life and practice would be essential; and yet how few of our laymen have them! It is the rare exception to find a college graduate who has had any adequate instruction in only the one of these requisites, the Bible, let alone the rest. Our Church schools are woefully inadequate in meeting this need, all too frequently ceasing to have any connection with a young man after confirmation. The result is that some of our college graduates have put themselves to no small trouble and expense to secure a better grounding in Christian faith and life by taking a year of post-graduate study. It is tragic, but true, that in the main an educated minister has to deal with laymen uneducated in Christian lore. It is one of the weaknesses of our present practice that we do not demand that a layman who is going to take an active part in the Church's life, perhaps as lay reader, shall have a comprehension of certain basic doctrines and methods of Christian life and practice. If we are to have an order of perpetual deacons there should be no attempt to measure down the requirements for that office outlined in Canon Four of the General Convention.

REGARDING the method of training men, it would be well to suggest the facilities that are available for preparation. For the man who is well established in business, married, has a family, and who feels no call to serve God as a priest, a seminary training is out of the question. Nor is it necessary. There are other methods available. In the first place, there are correspondence courses offered by reputable universities such as Chicago. There are summer school courses offered by most of our leading universities. These courses can be taken to cover the major part of the preparation for the diaconate. Further, in any diocese if several men desire to train as deacons it might be feasible for the bishop to appoint certain men to supervise their preparation. Thus the Rev. Paul Barbour has been appointed to train men for the priesthood among the Indians in South Dakota. So effective has his work been that his courses are being used in many places outside South Dakota.

After passing examinations as indicated and before ordination the deacon must have met certain other requirements. He shall serve three years as a candidate, he shall obtain from outstanding presbyters and laymen of the diocese papers commending him as a fit person for the office, as indicated in Canon Seven of the General Convention. If these presbyters and laymen who constitute the board of examining chaplains and the standing committee of the diocese are prepared to safeguard the office of deacon at least as well as they safeguard the office of priest, we need have no fear lest we bring into the diaconate men who are not qualified for the office. Once the man is made deacon he is thereafter subject to the bishop. Canon Twenty-two presupposes that the man is going to remain in the diocese in which he is made deacon—what a contrast to our present practice! He shall not become the rector of a parish or congregation, nor chaplain in the army or navy. When he ministers in the parish he is to submit himself to the direction of the priest in charge in subordination to the bishop.

In practice he is called upon to assist the priest in the

various ways indicated in the Office of the Ordering of Deacons. He is diligently to read the Scriptures to the people of the Church. He is to assist the priest in the worship of the Church, especially in the ministrations and distribution of the Holy Communion, with the instruction of the youth, and he may on occasion baptize and preach. He is to assist also in the "search for the sick, poor, and impotent people of the parish." Surely this is an office that carries within itself tremendous dignity and tremendous opportunity for service in the Church! Certainly it is an office which, when properly presented to consecrated men, would appeal to them as a medium through which they might more adequately serve the Church! It carries far more dignity than the position of lay-reader, because it carries far more opportunity to serve.

With such an office provided for in the Canons of the Church and in the Prayer Book the question arises as to why we do not make use of it.

How greatly the office of the deacon might fill a need in the Church has been indicated in the valuable service that has been rendered by certain men who have become perpetual deacons. For nearly a quarter of a century the Rev. Anson Phelps Stokes was a deacon while at Yale University, and thus had many opportunities for serving the Church.

IT HAS been my great fortune to become acquainted with a man who for 40 years has served as a deacon. In 1895 Ellery I. Wilcox, a lay reader of Rhode Island, was asked by Bishop Clark to become a deacon. He was at that time a young man in the employ of the Providence Gas Company. For two years he spent every minute of his spare time studying under the direction of the Bishop. When he came up for his examination the members on the board of examining chaplains, being a little out of sympathy with his purpose, were in no sense merciful. He passed the examinations. At that time he received two calls to go into the missionary work of the Church, to be ordained as priest to do his work as soon as the Canons permitted. He was assured that a place would be made for his wife. He refused both offers. He felt in his heart no call to become a priest. For 40 years he has served as a deacon taking services here and there at the request of the Bishop. During this time he has served in this or that parish. For about eleven years he has served in St. Martin's Church, Providence, assisting in the administration of the Holy Communion, in calling on shut-ins, and in other ways as his health and time permitted. He has rendered a service which the parish was not in a position financially to ask any priest to render. St. Martin's is one of many parishes which are not big enough to need the full time assistance of a priest, but are large enough to make it extremely difficult for one man to meet the many demands made upon him. As deacon, the Rev. Ellery I. Wilcox has rendered valuable service.

There is no suggestion that this office should be made, as so many people feel it might be made, a back-door method of entrance into the priesthood. In the first place, men who are admitted as deacons should, from the point of view of character, intellectual capacity, and college preparation, be as carefully chosen as if they were to become priests. There is a fear in the minds of many priests that a man who has all these qualifications and desires to serve the Church would naturally want to seek the priesthood, a point of view which seems to belittle the vocation and ministry of Christian men who feel called to serve in ways other than as priests. There are some men who seem called to "the study of the world and the flesh" that the Son of God, who became incarnate,

may more and more enter into the world. We must believe that a call to give up that study and enter the priesthood is a distinct call of the spirit of God, and that the lack of it is not a reflection upon the person who is not so called. The suggestion has been made that it should be made clear to any man taking orders as deacon that in case he should ever feel a call to the priesthood, at least one year of residence at a recognized seminary would be required, regardless of his training as deacon and of his experience.

If we would extend the diaconate, how greatly the Church might benefit! In a parish of four hundred or more communicants a priest assisted by perhaps two deacons would be greatly relieved in the conducting of the services of worship, so much so that the parish could have half again as many services without any more strain upon the priest, with opportunity for greatly extending our missionary work. The deacons would assist in calling on the sick and the shut-ins, much to the joy of these people, who at best, may have a call from the priest of perhaps 20 minutes once a month. He could assist in the distribution of the Holy Communion, which might mean in practice that the sick and the shut-ins would have the privilege of receiving the Sacrament from the main altar of the Church on Easter morning and on Christmas Day, a practice which was usual in the primitive Church. In the directing of the education of the children of the parish the priest would have a man who would not only be consecrated, but would also have had far more training than our laymen have today in the doctrine, discipline, and worship of the Church. And, lastly, a way would be opened for "men of good report" to share not only in the handling of the moneys of the parish, but also in the real work of the parish, which is the ministry of spiritual realities.

Our Own Discipleship

OUR DAYS are crowded with problems of the utmost difficulty. Americans and Churchmen of unquestioned sincerity and integrity hold widely divergent views as to the steps that should be taken by national and state governments and by the citizenry looking toward improved social and economic conditions. Weighing heavily on us all is the vital necessity, in the face of wide suspicion and unrest, of maintaining peace among the nations and upholding justice toward all racial and national groups while these efforts toward readjustment are being made.

The ill-considered and disturbing utterances of many in high places, the almost hysterical move to increased armaments, the maintenance of which is far beyond the resources of most powers give us all grave concern. Most of us realize that to add to the gravity of the problem of social reconstruction and economic rehabilitation another great war would be a world tragedy that would in the last analysis benefit none and add to the pitiful toll of human wretchedness. We need clear thinking, infinite patience, and sturdy courage. These abide among those who seek and prize the fellowship of Him who gave His life for us.

We believe that the supreme need of the world calls for a people who approach all the confusing problems of life in the spirit and the good will that come from the heart of the Master's Kingdom. There surely is a great task and high privilege before the Church today. But may we have the grace to remember that only as we strengthen the vitality of our own discipleship can we hope to lead others to abundant life.

—Bishop Sterrett.

Dr. W. E. Orchard

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

Rector of the Church of St. John Baptist, Manchester

SOON AFTER THE WAR I sat one winter's day in a small hotel in a Lancashire town, discussing many subjects with Lord Snowden. The name of Dr. Orchard came into our discussion. "Ah!" said Lord Snowden, "Dr. Orchard! The most amazing combination of theologian and school-boy I have ever met!" There are many other elements in Dr. Orchard's make-up, and in these days the trait of riotous and careless humor is not so marked as it was then. But during the years when he was one of the most attractive and enigmatic figures in England, those were the features that were most obvious to the onlooker, and around both his intellectual profundity and his dancing wit and repartee, scores of stories gathered.

It was commonly said that he had received the degree of Doctor of Divinity from the University of London, because none of the examiners had been able to understand his thesis. And London newspapers warned their readers that if they intended going to hear Dr. Orchard preach they had better prepare for some hard work. In truth, though his preaching made demands upon his hearers, he was never obscure; for he always had something to say, and he said it, usually with noble eloquence. He was, indeed, for years, in the judgment of many, the greatest preacher in England.

The stories of his wit and humor more accurately represent him. I believe the two following are historical. When he was minister of St. Paul's Presbyterian Church, Enfield, a gentleman strode into his vestry after a Sunday morning service, and exclaimed, "Dr. Orchard, why don't you preach the Gospel?" "Sir," was the reply, "if I were to preach the Gospel, it would wither your soul!" Years later, after a Mass at the King's Weigh House Church, a furious nonconformist rushed into the vestry, declaiming against the elevation of the Host, and demanding to know why he had been invited to worship "a bit of bread." He was of very prosperous and glossy appearance. Dr. Orchard surveyed him for a moment. Then he said, "Well, sir, we happen to agree with our Lord that it is His Body. But, judging by your looks, if I had elevated a five shilling piece, you would have worshipped it fast enough."

The story of his life has been told by his own hand in the volume, *From Faith to Faith*. He came from respectable working-class stock, went to an ordinary elementary school, and worked for a time as a boy clerk in the offices of one of the great railway companies. An evangelical conversion, open-air preaching, a lay pastorate, eventually led to his admission to Westminster College, the Presbyterian theological seminary at Cambridge. His first ministerial charge was at St. Paul's, Enfield, near London, and there he became known as a leader of theological liberalism, holding a somewhat loose connection with the Rev. R. J. Campbell's New Theology campaign. It was toward the end of his Enfield days that he began to feel his way toward Catholic theology and devotion, and it was at that time that I first met him, and was immediately attracted to him.

He was then still young, and though of slight physique, possessed an amazing fund of energy. The keen, clear-cut face with its aggressive chin: the fair hair glinting in the light: the live, questioning eyes behind the flashing spectacles, at once held one's attention. His friendliness, his quick and full response to a sympathetic approach, his brilliant conversation in which

abstruse theological points were sometimes discussed with the assistance of cockney slang, his penetrating insight into the depths beneath current events, his brave social revolutionism, and his convincing scholarship, compelled the judgment that here was a man destined to make some sort of a stir in the world. One could not be long in his presence without knowing that his was a subtle and powerful gift of personality—a gift that could not be analyzed or explained, but only experienced in its attractive force. Perhaps one should add, also, in its "repulsive" force; for it cannot be denied that stuffy and self-opinionated people frequently abominated him.

He became minister of the King's Weigh House Church at about the time when the world was plunging into the Great War, and for two reasons he began to attract a very great deal of attention. His bold and outspoken attacks upon all war brought an amazing variety of people to hear him; and his plea for the reunion of Christ's people in one visible Church, given actual illustration in the developing life and worship of the King's Weigh House Church, aroused wide interest. Dr. Orchard was attempting to associate in fruitful harmony the values of historic Catholicism with those of English nonconformity. He came to see that so far as worship was concerned, Catholicism was entirely right in making the Mass central. He saw that the liturgical principle was sound, and he came to regard the traditional symbolism of Catholicism as fully justified. He received Orders, of which we shall speak in a moment. He reserved the Blessed Sacrament and held Benediction in what was technically a Congregational chapel. Free Churchmen on the whole were either too dumbfounded to speak, or they were furious in their denunciations. But there were not a few who stood by Dr. Orchard in complete sympathy. Free Church practices were continued. The government of the church was entirely democratic. The simple service of the Lord's Supper was held. There were prayer-meetings. And there was an open altar.

Many people turned up their noses and spoke loftily of "ecclesiastical millinery"; and they said what a pity it was that a man of Dr. Orchard's ability should be wasting time over trifles! But it was absurd to suggest that he was interested in lace and incense without a profound psychological and theological understanding of what he was doing. Moreover, he was primarily a prophet, with a keen and troubled vision of the way the world was going. He saw the need for the return of the Catholic Faith to save a tottering civilization, and he wished for an interpretation of Catholicism that would hold and preserve every genuine Christian truth.

IN THIS WORK he came into contact with the Rev. J. M. Lloyd Thomas and a small group of ministers, mostly of Unitarian origin, who were exploring the path to some such neo-Catholicism. The accession of Dr. Orchard to this Society of Free Catholics was the beginning of its great expansion. It soon numbered hundreds of members, including ministers of most Free Church denominations, and a good many Anglican priests. It aroused interest in distant lands. Its conferences were addressed by distinguished people, even by some eminent Roman Catholics. It seemed that here was a movement which, if it could continue without shipwreck, might eventually affect

the whole Church. The press found it good copy. The militant Protestants, with Mr. Kensit at their head, came out to do battle and gave it excellent free advertisement. Serious theological books, written by scholars who stood outside the movement, showed signs of its influence. The name of "Free Catholic" began to be recognized as having a definite place in ecclesiastical nomenclature.

At this time, Dr. Orchard was performing prodigious labors, preaching to crowded congregations twice every Sunday in his own church, and during the week to similar crowds in all parts of England; writing many books, conducting an immense correspondence, developing the worship of his Church, sometimes engaged in controversy with angry opponents. And it must not be forgotten that amid all this gruelling work, he was ministering to the souls of tormented and bewildered sinners. He proved himself a great confessor and a great doctor of the mind.

I often think that had he chanced to emerge in any but a very silly age, his genius would have been adequately recognized. But although his work through those years must never be said to have been wasted, it was destined to achieve no permanently visible effects. In the first place, something happened in the Society of Free Catholics. It appeared that, after all, there were concealed and unconscious differences among members, which only time could have revealed. The Rev. J. M. Lloyd Thomas, a man of great intellectual ability and strong personality, felt that he must do all that was possible to retain the friends who had been with him at the start, before the advent of Dr. Orchard. But it now emerged that their view of "freedom" had special reference to freedom from creeds; whereas "freedom" for Dr. Orchard meant primarily democracy in Church government and elasticity in the *interpretation* of the historic creeds which he himself fully accepted. The rift was widening when I myself left nonconformity to become an Anglo-Catholic, and from that time I ceased from all active participation in the affairs of the Society of Free Catholics. But I was still in close touch with Dr. Orchard, and knew that it was historic Catholicism that was more and more controlling both his own thought and the worship which took place in King's Weigh House Church. The Society of Free Catholics fell to pieces, and Dr. Orchard and his church were left very much alone.

HE WAS, MOREOVER, at about this time, compromised in the eyes of nonconformists, because it was now discovered that he had, some few years previously, received from Bishop Herford the Orders of the Syrio-Nestorian Church. I was in a position to know that Dr. Orchard's conduct in this matter had been thoroughly intelligent and scrupulously honest. The King's Weigh House Church and the Committee of the Society of Free Catholics had been aware of his action from the time the Orders had been bestowed. The belated "discovery" was a vulgar newspaper scoop; but the news, couched in blood-curdling terms, did harm. The result was that Dr. Orchard and his church were left more than ever isolated from the Free Church life of England; and no matter how individual Anglicans might sympathize, there could be no question of intercommunion without some new understanding. Yet it was to the Church of England that Dr. Orchard's attention was now turned.

I can say with certainty, for I have seen all the relevant correspondence, that the first approach was not made by him. He was invited by very high Anglican authority to consider the possibility of the King's Weigh House Church coming into communion with the Church of England, along the lines of the

Lambeth Appeal. There is no space to tell here the story of the negotiations which lingered on until the last Lambeth Conference. It was eventually decided by the Anglicans that nothing could be done. I myself had always seen great difficulties, and I do not think that Dr. Orchard felt that he had been treated unfairly. Yet he was deeply disappointed, and much perplexed about the future.

I know that he was coming to realize that a church so isolated as the King's Weigh House had now become, though it might still evoke a certain amount of curiosity, could do little for the practical cause of reunion. It lacked sufficient normal touch with all other bodies of Christians. Meanwhile his health had suffered, and his doctors had given him serious warnings. And as mere curiosity declined, he found diminishing congregations in a church with a prospect altogether problematical. His position, taken up with a fine contempt for all danger, had now become one of the utmost difficulty.

BUT BENEATH all these surface problems, there was a more fundamental one. He had for years been fascinated by the Church of Rome. He had criticized it: he had faced some of the most learned and acute Roman priests in London, and had always given them something to think about. Yet, although he seemed to recover from one or two attacks of Roman fever, he was apparently never able to satisfy himself that the Roman claim could be disposed of. He could appreciate points scored against Rome in the name of Catholicity, and I well remember his high amusement when in a public debate in his church hall I managed to put a distinguished Jesuit in difficulties. But I never felt that he had finally satisfied himself on the question. And now, at last, his earlier hopes fast fading, his immediate problems growing in complexity day by day, the attraction of Rome came with redoubled force upon him.

He wrote me at that time, telling me how he stood and asking if I could go to see him. I spent a day with him. He thought his mind was not yet made up, but I had little doubt. His friends perceived how he was moving. At length it was announced that he was to leave the King's Weigh House, and London awoke to the fact that it was losing a prophetic voice which it could ill spare. Crowds flocked to hear the last of him. And nonconformists, now that they had finally got rid of this eagle from their hen-house, became unduly complimentary.

In the Eternal City, he was received into the Roman Church, hoping that in due course he would receive Roman Orders and begin work anew. After some months in Italy, during which he wrote his apologia *From Faith to Faith*, he suffered an alarming break-down in health. So serious was his collapse, that he was for a long period confined to a cottage in the South Downs, forbidden to read or write and isolated from all his friends. But there is a fundamental vigor in him which would not be gainsaid, and one fine day he walked into my house in Manchester, on his way to Honolulu!

We dined together that night, and his old merriment awoke and astonished the hotel waiters. For he had chaffed me about being "a natural Anglican," and had said that he supposed I would make no more ecclesiastical moves. And I replied that if I moved again, it would not be to Rome, but to the Millennial Dawnists, since they alone seemed to have anything adequate to say about the world situation. At this he shouted with laughter. I have not seen him since that night when he got into his taxi to go to the Ship Canal docks. But I have heard from him since he returned to England. It is expected that his deferred ordination will soon be accomplished. It is understood

(Continued on page 44)

The Forward Movement and Youth

By the Rev. D. A. McGregor

Executive Secretary, Department of Religious Education

DURING JANUARY and February the emphasis of the Forward Movement is to be "Youth and Education." This means that this is to be the topic of interest in the thought of the whole Church, for the Forward Movement is not something outside the Church—it is the Church herself going forward.

The Daily Bible Readings with their comments will have special reference to the needs of our children and young people. We are called to earnest prayer for those for whose training in the Christian life we are responsible.

In addition to personal devotions there is need for a parish program in order that we may think out together the problems of the children and young people in our parishes and in order that we may plan to do better work for and with them. Two programs have been arranged for use in parishes during this period from Epiphany to Ash Wednesday. Copies of these programs were sent to each parish by the Forward Movement Commission in December.

THE PROGRAM for the children's work is directed to Church school teachers to provide them with helps and suggestions whereby they can improve the work of the Church school. It suggests six different activities and it is intended to be so definite and practical that any group of teachers may be able to follow it. The suggested activities are as follows:

1. A corporate Communion of Church school teachers and officers on Sunday, January 5th, with special intention for the Christian nurture of the boys and girls. This service should be preceded by a preparation service, and a suggested form is provided for this service.

2. Weekly discussion groups of teachers and officers. Seven subjects for discussion are suggested and outlines are provided to assist the group. These subjects are:

(1) What Does "Forward" Mean in Our Church School?
(2) Understanding Our Children Better, (3) The Child in the Fellowship of the Church, (4) The Child at Worship, (5) The Child's Religious Questions, (6) The Teaching Process, (7) What Are the "Forward" Steps That Must Be Taken in Our Church School? The outlines for these discussions are worked out in such definite, practical ways that it is believed that every parish will be able to carry the plan through effectively.

3. The reading of at least one good book on teaching or on Christian life and thought by each teacher during this period. A list of suggested books is offered but others might be added by the rector of any parish for his people.

4. The daily use of special prayers for children and for teachers.

5. Each teacher to visit the home of each child in his or her own class and to form the acquaintance of the parents during this period. Or a parent-teacher meeting to be held toward the end of the period to bring about acquaintance between teachers and parents and to give guidance to parents regarding their responsibilities for the child's religious development.

6. A public dedication service of Church school teachers on Quinquagesima Sunday, the last Sunday of the period. A suggested order for this service is offered.

WE ALSO look for a Forward Movement in young people's work. It has been decided to leave to each organization the responsibility for giving the Forward Movement emphasis among its own members. But a plan has been worked out, addressed to the parish, in the attempt to arouse adults to the needs of our young people.

1. Every organization in the parish is asked to give one meeting, at least, during this period to a discussion of the needs of the young people of the parish and to the provision that is or should be made to meet these needs.

A rather full outline for these discussion groups has been prepared and will be circulated by the Forward Movement Commission.

2. There should be some act of formal recognition of the young people as a part of the parish and of the parish's responsibility for them. Possible ways in which this may be done are suggested in the available literature.

3. There should be special sermons on the place of youth in the Church with special participation by the young people in the service.

4. Special attention should be given to the interests of young people through the parish bulletin, a bookshelf and other methods of publicity.

5. Plans should be initiated for giving the young people more participation in the life of the parish by activities such as ushering, junior vestry, or membership in the parish council.

6. A corporate Communion some Sunday during the period of adults and youth of the parish with special intention for young people's work, to be followed by a breakfast if possible.

7. Follow-up. Plans should be made to follow up the interest that has been aroused and to take advantage of the opportunities that have appeared.

Of course there are no mechanical and automatic ways of furthering Christian life. But it is believed that if the people of a parish really desire to go Forward in their personal religious life and in their corporate life with children and young people, this literature will be of help in making the advance intelligent and orderly.

Bexley Hall *

Kenyon College, Gambier, Ohio

THE SUBJECT of the etching on this week's cover is named after Lord Bexley, one of the principal donors to Kenyon College in its early days. Bexley Hall is said to be the purest example of Elizabethan architecture in the United States. The view chosen for Mr. King's etching is the arch which connects Bexley Hall, the theological seminary, with Colburn Hall, the seminary library.

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

ACKNOWLEDGMENTS

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Xessus' \$100.00
Anonymous 5.00

\$105.00

HUDSON STUCK MEMORIAL HOSPITAL, FORT YUKON, ALASKA
Mrs. G. W. Law, Lake Charles, La. \$ 10.00

A Glimpse of a Greek Bazaar

By Miss E. M. Almedingen

DENSE WAS HARDLY the word for that crowd, but, determinedly, we went on pushing our way through. A religious bazaar on a small Greek island was no every-day occurrence. What we had heard about it on board our boat was quite enough to make up for something like a couple of hours of waiting, pushing and being pushed about, and of standing—closely wedged in between horses and donkeys. Of course, all of it might too easily have been unbearable, had it not been for the fresh cool breeze from the sea.

A religious bazaar! The day was the patronal festival of the little island. On the very outskirts of the village stood a tiny church, built between two immense rocks. Earlier in the morning, blue spirals of incense had played about the dark blue shadows, thrown by those rocks, and the hot air trembled with the echoes of the chanting, led by the choir inside. But now the church doors were shut and the last faint suggestion of incense had completely vanished. Not so the memory of the saint. One would have thought that in that winding, sloping street (if it could be called a street at all!) with its crazily built huts, its rows of hurriedly erected booths and stalls, little if any room could be left for anything devotional. One would have thought so and one would have been rudely mistaken. All was not just buying, selling, shouting, haggling. Here and there a drift of an old religious anthem broke its insistent refrain through the different noises of the crowd. Here and there one came on a dark-eyed beggar, his brown hands clasping a tiny ikon and his face worlds away from the bustle all round him. And not a stall but had not its own special hallowed emblem. Sometimes a Greek cross, crudely fashioned of wood and as crudely daubed with loud colors. Sometimes a dim ikon of the Mother of God. And booths, as such, reminded you of the patronal festival: ikons, painted on stone, wood, and paper, were everywhere.

We had elbowed and jostled our slow and difficult way to a rickety booth, surmounted by a gigantic blue-keeled ship with wildly impossible turquoise sails flapping in the wind. And there we stopped, since all further progress was really out of the question. The street began looking like an elongated box of proverbial sardines with that difference that no collection of tinned sardines had ever been known to keep moving round and round and round again.

So we halted and took our immediate bearings. At that booth, at least, one could buy about a cartload of souvenirs. There were lengths of peasant-made lace, sticky, lavishly sugared Greek sweets of walnuts and almonds, really gorgeous necklaces of all colors of the rainbow, cigar boxes with daubed sea-scapes on them, flower vases of exquisite shapes and shrieking colors, and a goodly supply of little ikons was almost taken for granted.

A woman, apparently endowed with great wisdom, was in charge of all these things. In the light of her talk the worst and loudest painted daub grew into a master's canvas. She literally talked people into buying what presumably they could never either use or want. She argued us into taking an enormous cigar box, while we munched her sugared walnuts and pressed closer to the wall to avoid the crowd which kept surging past us. But the box and the bag of sweets were by no means the

end of that adventure. The flow of her eloquence tempted us further and further.

She told us that her booth contained all the seven wonders of the world, and, having listened to her for about five minutes, we were not sure whether those seven wonders were contained in her wares or in herself.

Life to her was a splash of surf on the shore, a spray of almond blossom, a goblet fashioned by the kind hands of God. She had been waiting for two years for that festival to come round. Last time and the time before that she had not had enough money to hire the site for a good booth. But everything had turned out all right this once, God had heard her prayers, and now she had a booth, and customers liked her wares and the sea was so blue and they had had such a marvelously helpful service in the morning. Her black eyes laughed, gleamed, shot lightning-quick glances around, laughed again.

And she could not stop talking.

"You have bought this cigarette box? Well and good, but let me tell you that a cigarette box may be bought anywhere—in Turkey or in France. They are so ordinary, just cigarette boxes. Now I am going to make you a very special favor. Here—" deftly she held up a flap of the tent just behind her booth, "my little son will mind the booth. Come inside, I pray you. See those shells? No, I would not dream of putting them outside. They are far too precious. They are lovely, they are as old as the Ionian Sea. There is an old man in a monastery in Attica and he would tell you that I am speaking the truth. I also wish you all prosperity and safety in your travels. Could a poor woman do more? See—within this shell is painted a very precious ikon. If you keep it by you, you will never know shipwreck. This is St. Nicholas' ikon. I see you like it. It is so small it could easily go into your bag, but its value is so big. Ah, you want it. You are wise people. No, no, I dare not take money. Take this ikon and if you want to make a poor woman happy, buy one of those necklaces. First, consider their colors, if you please. Blue—as the sea. Do you like them?"

SO, GRATEFULLY, we accepted the ikons and fumbled in our purses to pay for the necklaces. Through the embrasure of the raised flap, the sun stormed into the tent, and the gray canvas looked speckled with some golden mystery. In the half-light she, too, looked splendid and mysterious, dark-eyed, sun-burned, blue-aproned, and blue-shawled. We edged toward the raised flap and I managed to squeeze one question into the endless cascade of her talk:

"Your ship outside is painted blue. . . . Most of the pottery is blue also. So are the beads. . . . Do you prefer blue to any other color or what?"—

She smiled broadly. Well, she thought she could answer my question. Blue was a fortunate color. Why? The slim brown hands gestured impressively. Surely no better reason could she give us than that Christ's own mother wore a blue cloak at the hour when the Archangel came to her.

IT IS MY CONSIDERED CONVICTION that there can be no enduring alleviation of the social and political ills which plague us unless and until there is an essential change of ethical and spiritual attitude in the rank and file of men.

—President James Rowland Angell of Yale University.

Thou Shalt Not Kill

By the Rev. J. E. Foster

Rector of Christ Church, Gary, Indiana

THAT'S THE ONLY commandment I haven't broken," I once heard a man say. Which ought to qualify him for something. At least according to the standard of a thirteenth century gentleman, who when brought before the Inquisition Tribunal protested, "I am no heretic. I have a wife, and have children; and I eat flesh and lie and swear and am a faithful Christian."

However, this commandment is not unbreakable. Every year over eleven thousand people in this home of the brave and land of the free manage to fracture the prohibition in its most ancient and literal meaning. Some time ago in an issue of the *Survey Graphic* Dr. Dublin reported on a study of homicide in the United States. The report is not flattering. It shows our homicide rate as twenty-nine times that of the Netherlands and three times that of Italy, the highest and lowest rates in Europe. Moreover we are the only important country which shows more homicide in recent years than prior to the World War. Such wastage of human life, Dr. Dublin says, is the symptom of a deeply rooted national lawlessness which reflects our historical backgrounds, racial mixtures, industrial conflicts, limited educational system, and many other factors in our social organization. That ought to cover just about everything in the way of cause. But we are interested now in the effect; and we must admit that as killers we are rather good.

Some kill others and some kill themselves. Our suicide rate, too, is high in this country. In 1932, 23,000, weary of life, took a short cut to the peace and rest of death. That year, 1932, was the worst year of the depression and this rate represents a considerable advance over the late twenties when we normally had about 16,000 suicides a year. This connection of depression and increase of suicide is about the only rational coordination to be found in the reports. There seems to be no reasonable accounting for most of the other facts revealed. Why, for instance, should Chicago have the lowest suicide rate of any large city, or Davenport, Iowa, have a very high rate? Perhaps, as the editor of the *Christian Century* suggests, suicide is too irrational to be rationalized.

It should be said that most of us do not look upon suicide with the same degree of repulsion as upon murder. Indeed, we rather look with pity and sympathy upon those who take their own lives. Our sympathy is genuine because most of us have had our moments when we balanced life and death and found death attractive. In this complicated business of living we do get into jams with no apparent way out. To the normal and healthy-minded, hope and courage will come back to restore the balance of confidence. Those who cannot take it are the vanquished.

However, despite what we may feel about it, the Christian Church has in the past been quite clear as to the sin of suicide. Bishop Webb in *The Cure of Souls* puts it straight enough—"Suicide is directly forbidden by the sixth commandment." He quotes a long list of authorities, among them from the Longer Catechism of the Orthodox Church, "Suicide is the most criminal of all murders. For if it be contrary to nature to kill another made like unto ourselves, much more is it contrary

to nature to kill our own selves. Our life is not our own, but God's, who gave it."

Homicide, suicide. There is another word recently coined to describe a new way in which we kill, autocide. In 1934 36,000 were killed, and 1,000,000 injured, as a result of 882,000 personal injury automobile accidents. Sixteen thousand of the slain were pedestrians and 5,800 were children under fourteen years of age. Of course every automobile death is not a murder. But when you analyze the cases and find that the chief cause is excessive speed and that mechanical defects in the cars and liquor in the driver or in the pedestrian are substantial direct or contributing causes you cannot get away from the fact that callous carelessness is as deadly as intent.

How about infanticide, or better, abortion? Dr. Inge, in *Christian Ethics and Modern Problems*, writes, "The United States, where the law punishes with great severity any attempt to diffuse the knowledge of preventatives, is the classic land of abortion." And he quotes Hirsch for authority that an estimated 2,000,000 infants are so destroyed every year in the United States. Any number is more or less a guess. We prefer that of Dr. F. J. Taussig of St. Louis, who wrote a report on this subject for the White House Conference on Child Health Protection. He estimates 700,000 abortions a year. That is a large number of lives to be murdered every year, for as murder it was once clearly catalogued. Our modern society seems bound to change the cataloguing. At any rate, it would be more reasonable to prevent the unwanted life than to destroy it after it is begun and this means better methods of birth control made readily available as needed.

That this would at least reduce our record in another manner of life-taking is generally granted. Why the United States with its splendid equipment and personnel for hygiene and medical care should have a record for maternal deaths which compares pitifully with that of other countries has long been a problem. Facts are now becoming available to solve this. Some authoritative studies recently reported show conclusively that of 7,500 maternal deaths occurring over a two-year period in 15 states, almost exactly one-fourth of the women died after some form of abortion, and that it is safe to say that a very large proportion of these abortions were induced either by a criminal practitioner or by desperate expedients at home. Don't blame youth for this. For the current studies have also shown that most of the women who died from abortions were married and left orphaned families. In the New York City study of this problem the greatest number of abortion deaths occurred in the age group of 35 to 39, and in the sixth, seventh, and eighth pregnancies.

THERE ARE other ways in which we manage rather successfully to take human life. Lynchings, for example, or in some forays of our version of the class struggle. In neither instance will the annual deaths be very high, but they are usually marked by a particular quality of viciousness that makes them appalling.

Add the figures: 11,000 homicides, 23,000 suicides, 36,000 autocides, 4,000 maternal deaths due to abortions. Omit the 700,000 aborted lives if you like. The total is 74,000 killed an-

nally. It is a rather impressive figure, especially when you remember that it is achieved despite the law of the state as well as the commandment of religion.

What we have here is another phase of the old conflict between religion and the world as society organized apart from God. For the world economic sociology says that there are too many people alive today. Therefore the world holds human life cheap. Religion puts a high value on human life and holds to its picture of man as made in the image of God. If the world is right we might as well abolish the sixth commandment or by its general violation obtain a gradual population purge. If religion is right we should safeguard human life, change, as it is necessary, the form of our social organization to provide the fullest possible opportunity for all life, and effect such restriction of population as may be required by means of something else than indiscriminate killing. In this day of general moral uncertainty it would seem as though this was one commandment at least on which we could take a sure stand and reaffirm as the better way, the stern, sharp prohibition of old—"Thou shalt not kill."

Dr. W. E. Orchard

(Continued from page 40)

that it is to be "conditional," since he is already in Orders which Rome regards as in some sense valid.

AND WHAT WILL he then do? He tells me that he wants to preach about God, Man, Sin, and Christ. He was always at his greatest when dealing with the central themes of the Gospel. If his strength is not too far gone, he will yet do great things. His busy brain, his fiery heart will not rust. He will throw himself into the fighting line of the Kingdom of God . . . if he is allowed! Under all his laughter is a tragic awareness of the critical pass to which the world has come: he has the true Christian sense of the tragedy of sin and the ceaseless necessity of the Cross. The Cross was ever in the forefront of his preaching; and he has never supposed that the modern world can find the way to peace and sanity, apart from the suffering of those who are willing to be crucified with Christ. His gaiety was never more than part of him, even though it arose out of his sure faith in God. He was always close to the sorrow that is in the hearts of men; and the years have intensified in him the consciousness of the human plight.

I was not happy in his passing over to Rome. I have never been satisfied that it was finally necessary. The pressure of circumstances and his own unanswered question were, I know, apparently too strong to be any longer resisted; but the circumstances in themselves were not ultimate things, and the question about Rome *may* be resolved in other ways than that which he chose. I still doubt if Rome will have the wisdom to make the best use of him. But he who sees most must suffer most, and I fear that Dr. Orchard sees too much to be comfortable anywhere in the world of our time. Yet he has his resources of strength and consolation. I have seen him rise in the night-time to pray. And I have seen him, walking in Surrey woodlands, turn aside at the hour of the Angelus, to be alone.

Enslaved Masters

THERE WAS NEVER a time when man was so completely the master of things around him as he is today, and there never was a time when he was so completely the slave of things of which he was the master as he is today.

—Rev. Dr. John Gass.

Churchwomen Today

Ada Loaring-Clark

Editor

China

THE VERSATILITY of our women workers is amazing. Here is part of a letter I received from Miss Gertrude Selzer who is stationed at Changshu Ku as an evangelistic missionary. Miss Selzer says in part:

"Shortly after my arrival in Shangshu our annual Short Term School for Women was held, which kept me busy for about two weeks. As there was no doctor available, I took charge of the clinic and found plenty to do in this capacity. I was glad to be able to combine my medical experience of the past years with my school. I wish it were possible for the women at home to see what has been accomplished through these schools; many lives have been completely changed through this project. The work is fascinating and inspiring.

"During the past weeks I have been getting acquainted with the work and the people. I visit in the homes every day, a Biblewoman accompanying me; then there are Sunday schools to look after, various meetings to attend, etc. I am very happy in my work and enjoy it immensely.

"Weddings are to take place in four of our Christian families this week. I am scheduled to attend every one, which means four feasts, too. Sad but true, two of the weddings take place on the same day, and one feast is to be held at noon and the other at night. One who has never attended a Chinese wedding feast does not have the slightest conception of what is involved. In connection with the wedding celebration a service is held in each home. Family worship is strongly emphasized in our work."

A Short Term School for Women

A SHORT TERM SCHOOL FOR WOMEN is held in many parts of China once a year, preferably in the fall, after the rice harvest. Any woman is eligible—Christian or non-Christian, rich or poor, educated or uneducated, and there is no age limit. Pupils have been sometimes 70 and 80 years of age. Where no satisfactory arrangements can be made, many women bring their babies or small children with them rather than stay away from the school. This is an annual event to which the women look forward, and keen disappointment is displayed when a former student cannot attend the Short Term School to continue her studies.

The school is in session for 12 days, and the women lead a strenuous life during that period; they take their studies more seriously than the ordinary school girl. Even during the periods assigned for recreation one may see groups of women busily studying. It is interesting to note the progress made by our women who have attended the Short Term Schools; many who previously could not read a character are now able to read the Bible and Prayer Book and take an active part in Church services. Courses of study have been arranged adapted to the individual's ability to recognize characters, and include studies in Doctrine, Bible, and Prayer Book, as well as in hymn singing. The Christian Home is strongly emphasized. This institution has been the means of changing many lives, bringing light where there has been darkness and has helped in increasing the friendliness between the foreign missionaries who are trying to do so much to extend the Kingdom in the Orient and those native women who come under their influence.

Deaconesses

By Deaconess Romola Dahlgren

WHEN A DEACONESS leaves the altar rail where she knelt before the Bishop and he placed his hands upon her head and set her apart for life-service in the Church, she has started on a road which leads to a definite goal.

In a sense this culminating moment of her life is elementary in its simplicity. It is as if she held out her hand to her Master to be led by Him and to be used for His service while life lasts. It is a sincere personal dedication unimpeded by much ceremonial or many vows. The emphasis for her future work will be for others, and before the fuller life begins, there is this time which concerns no living soul, but only herself and her Lord. . . . A moment of great spiritual joy!

Preceding the setting apart there has been a period of special preparation in a training school where, fulfilling the requirement of the canon, she has gained by study and practical experience what she will need, after she is accepted as an accredited servant of the Church.

The growth of the Deaconess Order since its revival in England in the nineteenth century has not been large, and I doubt if numbers and rapid growth are essential to the intrinsic value of the order. What is essential is that each new candidate shall be conscious of her own dedication for life-service in the Church; in the words of the setting apart service, "without waywardness or fickleness."

People often ask, What is the work of a deaconess? and to that question one must reply: It varies and combines! I imagine no deaconess could define the scope of her work in a sentence. If prior to her deaconess training she has had business, teaching, or secretarial experience, if she holds a college degree, is a graduate nurse, or a trained social worker, positions of responsibility will be open to her in her new office. If she is called to work in a parish the rector may need her help in many ways—with the Church school, conducting classes, visiting the sick, thus using not only the talents she may naturally possess, but oftentimes of necessity acquiring new ones! Her life is sure to be well filled, for as the people grow to know and depend on her, her duties increase proportionately.

In rural districts, "North and South and East and West" a deaconess has many opportunities to demonstrate her powers of adaptability! Working under the direction of a priest in charge or of the Bishop as the case may be, she becomes an integral part of the community, visiting in villages or in isolated regions where she may minister directly to the people, bringing them cheer and counsel and the teachings of the Church. An important part of her work may be to connect those who need special care, with the nearest hospital or clinic.

Deaconesses also work in hospitals, orphanages, reformatories, and other institutions. In the mission field, foreign or domestic, their work is carried on in the same varied way. Many important posts have been and are filled by women who have thus dedicated their lives. In fact wherever the Church needs help, the servant of the Church may be summoned.

Another question regarding the life of a deaconess concerns her old age. When she is handicapped by growing infirmities is she discarded as no longer useful, and does she then become an object of charity to those who have benefited by her ministrations? The answer is both yes and no. There have been cases where a much loved deaconess has been sheltered and

cared for in the place where she has worked—a grateful recognition of services rendered! A deaconess may also make application to enter one of the many comfortable homes for the aged, in all parts of the country, where an initial entrance fee obviates all future payments, and where many happy useful years can be spent with a sense of security. To cheer younger women as to provision for their future, the Retiring Fund for Deaconesses, if properly supported by the Church as it should be, will, we hope, provide "annuities and allowances" for those who need them.

The life of a deaconess is not an easy one and wherever her lot is cast her activities are sure to increase, and she is often weary. The original motive for her service is what continually stimulates her. Can one be really weary at heart if one keeps the goal in sight, and never loses touch with one's Guide? That touch must never be lost, for spiritual refreshment is absolutely necessary. The sustaining power of Sacrament and prayer, the daily Meditation not neglected even on an overcrowded day, are like the re-charging of a dynamo to keep the light burning.

"Such communion in prayer and Sacrament is the first necessity of her life, the most binding obligation of her ordination and the true justification of her position in the Church of Christ."

Do You Read Church Papers?

IN GOING about the diocese, the Bishops are deeply concerned to learn how few of our Church families read regularly any Church magazine. Meeting with one vestry recently the Bishop found that not one member of it subscribed for any Church periodical. This is true of other vestries as well. And these men are leaders in the Church, those upon whom the Church must depend for progress and achievement. Our men are leaders in their communities, too, and they take and read business journals, hobby magazines, news and fiction papers by the car-load. They couldn't be the leaders they are if they failed to keep up.

These same leaders, in vestry and committee meetings, in services and organizations, give gladly and generously of their time for God's work. And upon what basis? Upon devotion and sanctified purpose, no doubt, but also upon the basis of ancient information, defective, incomplete knowledge, or through garbled Church news in the secular press. This is not as it should be. The Church, and their official responsibility for it in their generation, deserves better attention than that. Only with an informed membership, certainly an informed leadership, can the Church hope to accomplish her great task today, and go forward.

It will help you, your family, your parish, your Church, and your world, if you know regularly what the Church is doing and trying to do, how she is doing it in other places, and what she is planning for the future. Indeed, for you as a leader, to be well read is an obligation of good religion. —Bishop Fiske.

REQUIEM

GRANT to the faithful dead, we pray, O Lord,
Rest from the wearying labor of this life;
Rest from anxiety that tries the soul,
And the uncertainty of conflict's strife.

Graciously give perpetual light to them,
Light making clear to us their worthy deeds,
Light making plain to them Thy goodness vast,
Guiding them ever where Thy Spirit leads.

EDWIN A. LEONHARD.

Books of the Day

Edited by Elizabeth McCracken

A Preacher's Essays

SHIPS OF PEARLS. By F. W. Boreham. Abingdon Press. \$1.75.

ONCE a Borehamite always a Borehamite. This prolific author has twenty-nine published volumes of delightful essays to his credit, of which the reviewer has read twenty-three. Steadily through the years Boreham has sent forth his books and we continue to read them. There is no diminution of the interest and the delectable fare. From the land of Australia the argosies of his wares come to our shore carrying delight to all who may be won to read.

Boreham is an essayist of rare skill and astonishing versatility. He must have had a remarkable first pastorate, a happy and a fruitful ministry during those first years at Mosgiel. He never grows tired of drawing out of his packet, so to speak, some whimsical thought or glowing account of a character or a never-to-be forgotten experience.

Then there is that man John Broadbanks, who was a fellow-minister living nearby, and a dear friend. Broadbanks serves to point a moral or adorn a tale or add some grace to an incident. But Broadbanks is only one of many dear folk whom Boreham cannot forget and who return to his memory to supply us with a rich treasure of incident, tragedy, or lyrical fun.

The field of literature yields him rich fruit. Charles Dickens seems to be his favorite author. In one essay he tells us that he had read everything Dickens had written at least twice, once to himself and once aloud. In the chapter, *On Being Well Read*, he tells how he read Gibbon's *Decline and Fall of the Roman Empire*. "I read it in a month. It was the most hectic month that I had ever known. The farms around Mosgiel became mere pale and ghostly shadows in my mind; the splendid realities of the Roman Empire dominated my soul."

There are two chapters on the great preacher Spurgeon, whom Boreham knew personally and often heard when he was a young man. He takes delight in speaking of preachers and preaching, telling anecdotes of them and retailing many reminiscences.

Each book of Boreham's creates in this reviewer an appetite for another. His books are like Charles Lamb's in that you can return to them again and again, not for their learning or their information but for their gentleness, their fun, "their sweetness and light."

ALBERT E. GREANOFF.

The Pilgrim's Regress

THE PILGRIM'S REGRESS. By C. S. Lewis. Sheed and Ward. Pp. 256. \$2.25.

MR. LEWIS has written an amusing allegory, suggested by Bunyan's classic, but done with a delightful lightness and wit which might well have shocked the Puritan writer.

The "Pilgrim," who grows up as a child in a land called Puritania, finds the religion of his fathers a forbidding affair. So he sets out in pursuit of some better way, and following the straight road he lands up in the end in a resting-place which we fancy is none other than the Church of Rome. Anglicans may wish that he had come their way, but Mr. Lewis, who is a Roman Catholic, does not see it so.

In the course of the journey from rigid Calvinism to the Catholic Faith as held by our Roman brothers, the Pilgrim has many amusing experiences. He avoids the city of modern "claptrap," which would call him from the main road of "sensible thought" to all sorts of absurd philosophies; and he steers a careful course between the somewhat arid tableland where "the High Anglicans" make their home, and the miasmatic marshes in which theologians and their kin eke out a rather ghostly existence. He falls into the way neither of Dr. Freud nor D. H. Lawrence, but rather adopts the more realistic outlook on sex which sound Catholic ethical theory has maintained—it is not bad, but good; yet only good when controlled by larger purposes and under the divine plan.

Of course Anglicans will writhe now and again, but why shouldn't they once in a while? We are sure that the book will find many delighted readers, even if they do not all arrive in the happy haven of Roman Catholicism. W. NORMAN PITTENGER.

A Symposium on the Bible

THE BIBLE IN OUR DAY. A Symposium. Published for the American Bible Society. Oxford University Press. Pp. viii-184. \$1.00.

ON THE OCCASION of the four hundredth anniversary of the first printed English Bible, the American Bible Society has assembled in a small volume the annual messages which it has issued in recent years. With one exception they are by eminent ministers of sectarian denominations. The Rev. Dr. Walter Russell Bowie, rector of Grace Church, New York, contributes a paper entitled *Life in the Light of the Bible*. Save for a paper on the Coverdale Bible and another on Luther's translation of the Scriptures, the contents are for the most part concerned with the devotional use of the Bible, and the reasons for which it should be read—religious, moral, literary, linguistic, and cultural. We learn that the Bible is today available in nearly a thousand languages and that the Bible Society has published it in more than two hundred translations. The papers voice an appeal by a generation which read and memorized the Scriptures, to the adults and youth of today who are missing so much by neglecting its treasure-house.

M. M.

The Religious Life

WATCHMAN WHAT OF THE NIGHT? By the author of *The Blossoming of the Desert*. With a foreword by the Bishop of Bradford. A. R. Mowbray. 1935. Pp. 48. One shilling.

THE subject matter of this pamphlet is the religious life. Its duties, responsibilities, and privileges are set forth with the evident purpose of inspiring vocation. It is shown how in the revival of the religious life in the Anglican communion the order of development has been exactly opposite to that which took place in the early ages of the Church. At that time the life began with hermits who were soon gathered into communities, and only much later did an active type of life appear; it began with men and women followed their example. In the revival in England the active orders were founded first, and orders of women preceded those of men; contemplatives and enclosed orders of women came much later. The object of the pamphlet is finally seen to be an appeal for the last link in the chain of revived orders, "the coming of enclosed contemplative monks solely for the work of prayer" (p. 36).

MOTHER MARY MAUDE, C.S.M.

Brief Reviews

IN GOD WE TRUST—AND WHY NOT? By William H. Ridgway. Wilde. 1935. \$1.00.

IN GOD WE TRUST, the sub-title of which is *And Why Not?* is a stimulating little volume shot through with Christian faith and national faith. Its author, William H. Ridgway, is a successful business man, a Y. M. C. A. worker, and a lecturer who has weathered the hard times that followed the panics of 1873, 1892, 1907, and 1920, so it is easy to understand that he writes from experience and out of deep conviction. Mr. Ridgway is evidently a deeply religious man and writes from that point of view. In the front of the review copy is a brand new one cent piece. Clergy and laity alike will be stimulated and helped by this little but mightily suggestive volume.

C. R. W.

PHILEMON AMONG THE LETTERS OF PAUL. By John Knox. University of Chicago Press. \$1.00.

THIS RATHER elaborate study of the shortest book in the Bible is partly concerned with topics that are of importance only to specialists. Of more general interest is the very plausible case that is built up for identifying the Onesimus in Philemon with the Onesimus who was Bishop of Ephesus in St. Ignatius' day; with the further contentions that it was he who formed and published the first collection of St. Paul's letters, and that it was he who wrote the Epistle to the Ephesians.

B. S. E.

NEWS OF THE CHURCH

Clergymen of Three Faiths Attack Slums

Manifesto Signed by Bishops Gilbert, Manning, and Stires Cites Intolerable Conditions, Urges Cleanup

NEW YORK—A manifesto declaring that slum conditions in New York City constitute an "awful offense against the sanctity of human life," made public January 2d, is signed by 50 clergymen and social workers, representatives of the Catholic, Jewish, and Protestant faiths.

Members of the Episcopal Church who signed the appeal included Bishop Manning of New York; Bishop Gilbert, Suffragan of New York; and Bishop Stires of Long Island.

The manifesto reads in part as follows:

"The slum denies to its dwellers the God-given rights and the human necessities of sunlight and fresh air. For the most part it denies to families the sort of home environment in which a wholesome family life can be maintained and nourished. It denies to little children room to play, save in the perilous streets amid the passing automobiles and exposed to vicious contacts. It denies to adolescent youth the place to play, room for necessary privacy and surroundings for fair and satisfactory association. It denies to hard working men and women many of the elements which are regarded as essential to the home and to a personal and family self-respect.

"We challenge all men to consider the implications of the following facts regarding existing conditions in New York City:

"There are 17 square miles of slums. There are 66,000 old-law tenements housing nearly a third of the city's population, more than 500,000 families, including upward of a million children. Between 1918 and 1929 there were 15,660 fires in old-law tenements and 448 human beings were burned to death. In the most congested area the infant mortality rate is approximately 100 per cent higher than the city average; the general mortality is more than 200 per cent higher, and the incidence of tuberculosis is nearly 300 per cent higher. The real property inventory reveals the fact that in New York out of 2,067,065 dwelling units, 322,065 lack hot water, 249,653 lack private indoor toilets, 309,157 are without tubs or showers, and 491,596 are without central heat.

NOT A SIMPLE PROJECT

"We are fully aware of the fact that the abolition of the slum is not a simple project. We are conscious of the many voices which say 'it can't be done.' We insist, however, in behalf of the sacredness of human life, that cost what may, it must be done.

"To condone the continuance of the slum is to consent to this waste and suffering. To raise supposed insuperable obstacles is to suggest the futility of our order of American existence.

"Therefore, in the same church and syna-

West Texas Diocesan Recovering From Crash

SAN ANTONIO, TEX.—Bishop Capers of West Texas, who was injured in an automobile accident December 17th, has almost fully recovered. On the 30th he was out of bed and able to meet with the diocesan finance department, and since that date he has been able to attend to all office business, although he was confined to his house.

The Bishop expects to be fully able to preside at the diocesan council, January 21st to 23d.

Subjects of Epiphany Addresses Announced

"Why Be a Christian?" Title of First Address in Bishop Manning's Series

NEW YORK—The subjects of the series of addresses which Bishop Manning of New York will deliver on Wednesday afternoons during the Epiphany season have been announced as follows: January 15th, Why Be a Christian? January 22d, Jesus Christ—Who Is He? January 29th, The Bible—Why Read It? February 5th, The Church—What Should It Mean to Us?

The addresses will be given in the Community House of St. Bartholomew's Church. They will begin at 5:15 P.M. and end promptly at 6:00 P.M., time being allowed for questions and answers.

Bishop Manning is giving this series of addresses at the urgent request of the most widely representative men's organization in the diocese, the Church Club, and the most widely representative women's organization, the Woman's Auxiliary. They are planned to further the purposes of the Forward Movement. Everyone, clerical or lay, is invited. While intended for all adults, special invitations have been extended to young people to attend. Edward K. Warren, president of the Church Club, and Miss Mary May White, committee of the Woman's Auxiliary, have informed all the clergy of the diocese of the event, and have been assured of their hearty coöperation in making the opportunity known to their people.

gogue, we pledge ourselves to strive without ceasing to abolish the slum.

"We call upon our people to rise in moral indignation against the continuance of these conditions.

"We call upon all citizens to demand their abolition.

"We plead with the religious leaders and the peoples of the great American nation to unite their voices to ours.

"We appeal to our constituted authorities in city, State, and nation to set forward at once an expeditious program for the rehousing of these millions of under-privileged fellow citizens."

Archbishop Speaks on Reality of God

Dr. Temple Emphasizes Inadequacy of Philosophy in Address at Student Volunteer Convention

INDIANAPOLIS, IND. (NCJC)—Opening a series of addresses before the Student Volunteer Convention, which met in Cadle Tabernacle here, December 29th, Dr. William Temple, Archbishop of York, spoke on The Reality of God and Our Obligation to Worship Him. He said, in part:

"Religious faith begins exactly where argument leaves off. The best that philosophy can do is to provide an intellectual introduction to religion for the philosophical questions are the religious man's assurances. For 99 out of 100 persons, the importance of intellectual statements is only to remove barriers to spiritual activity.

"Where does our moral sense come from? Nearly all the content of it comes from the social medium in which we live, but the ability to make moral judgments does not come from society. It must have its origin somewhere. The world of nature gives no evidence of the morality of God. The evidence for it appears in the only place it could appear, in man. Surely we cannot be satisfied with the belief that this is simply chance. If that is true we must accept, and we gladly accept, the only other alternative, namely, that it is due to God."

MEXICAN LEADER FEARS COMMUNISM

"Communism is definitely a rival of Christianity in Mexico and unless Christianity takes hold of the vital issues of society it will crumble as a useless thing," Dr. Gonzalo Baez Camargo, secretary of the National Christian Council of Mexico, told the convention.

Dr. Camargo, in a spirited talk which was enthusiastically received by the 3,000 delegates to the convention, listed among the obstacles to Christianity in Mexico today, in addition to Communism, the so-called "free thinking" which is making superficial intellectual appeal and an authoritative science which is accepted by many of the intellectuals. Science for them has no limitations, he said, but answers all problems.

He stated that the appeal of Communism was due to the fact that it has a definite message, calls for a program of social justice which has wide popular appeal, and contains missionary dynamic.

The prediction that "Capitalism will destroy itself" was made by Dr. Reinhold Niebuhr of Union Theological Seminary in a Seminar on "The Christian Fellowship in Relation to Current Political Trends." He declared that "Capitalism as a mechanism is doomed. The hope is that political society may be used toward equalizing the injustice of economic society as

(Continued on page 48)

Dr. Temple Confident of Religion's Future

Says He Expects Ultimate Union of
Christendom, in Chicago Address;
Meets Church and Civic Leaders

CHICAGO—A warm reception met His Grace, the Archbishop of York, upon his arrival in Chicago January 4th, when he was greeted by more than 300 church and civic leaders of various denominations. The Archbishop and Mrs. Temple were guests of honor at a dinner and reception given at the Palmer House by the Church Club of Chicago.

Present were, among others: Mayor Edward J. Kelly, a Roman Catholic; former Vice-President Charles G. Dawes; Clifford Barnes, president of the Chicago Sunday Evening Club; Dr. Albert W. Palmer, president of the Chicago Theological Seminary at the University of Chicago; Dr. Clayton Morrison, editor of the *Christian Century*, and other denominational leaders.

Dr. Temple, after the special guests had been introduced, commented upon the occasion, particularly upon the cordial relationship between Church and civic leaders.

The declaration that organized religion will survive such attacks as now in progress in Germany constituted perhaps the highlight of the Archbishop's first address in Chicago. He further indicated his belief in an ultimate united Christendom and stressed the important place which he said the Anglican communion occupies with regard to such a unity.

Preaching at St. Luke's Pro-Cathedral, Evanston, January 5th, the Archbishop made a plea for the dedication of material things to God. He termed the attitude of the present generation toward money and wealth as "sordid and depressing" and scored selfishness. He declared the Church should not become an advocate of any political party but at the same time asserted it is within the province and the duty of the Church to exert her influence in bringing Christianity into practice in business and government.

He took occasion to urge a closer relationship between the Church of England and the Episcopal Church in the United States, and of English-speaking peoples everywhere, saying such mutual friendship and understanding will have far-reaching influence upon the course of world affairs.

In introducing the Archbishop, Bishop Stewart voiced a greeting to the Church of England and to English people as a whole, expressing the hope that the "relationship between our two great nations may continue to be those of complete accord and friendliness and justice and peace."

Dr. Temple arrived in Chicago with Mrs. Temple Saturday afternoon, January 4th. He addressed the Sunday Evening Club in Orchestra Hall Sunday night, January 5th, and was to remain in the city through January 9th, leaving directly for home. He is delivering the Moody lectures at the University of Chicago while here.



THE REV. DR. PAUL ROBERTS

Forward Movement Plans Laid by Young People

ROANOKE, VA.—Many Forward Movement projects are being planned by the young people of the diocese of Southwestern Virginia. Libraries are being established by the various Young People's Service League units. One new young people's unit is planned in each of the three diocesan districts. A series of Forward Movement meetings consisting of four sessions is planned. Daily use of the Forward Movement manual, *Forward—Day by Day*, is recommended, with discussions on the meditations at the meetings.

"These are only a few of the ways in which we young people can help to achieve the purpose of the Forward Movement by entering whole-heartedly into the life of both Church and League," Ann Marie Bowen said in an article in the diocesan publication, the *Southwestern Episcopalian*.

"We who are always so eager for improvement and progress can find in the Forward Movement the answer to the demand for a more meaningful religion, yet we can derive from it only what we put into it."

Archbishop Speaks on Reality of God

Continued from page 47

England has done more successfully than any other country." Continuing, Dr. Niebuhr said, "We will and must try to save Capitalism, for the chaos which would follow its disintegration would be too terrible."

At an afternoon meeting the delegates were told of the World Student Christian Federation. The speakers included Miss Margaret Kinney, secretary of the Canadian Student Movement, Roland Elliot, executive secretary of the Y. M. C. A. Student Division, and Francis Miller, president of the World Student Christian Federation.

Dr. Roberts to be New Dean at Denver

Accepts Call, Effective Not Later
Than March 5th, to Succeed Dr.
Dagwell at St. John's Cathedral

DENVER, COLO.—The Rev. Dr. Paul Roberts, rector of Grace Church, Colorado Springs, has accepted a call to become dean of St. John's Cathedral, Denver, effective not later than March 5th. He succeeds the Very Rev. Dr. B. D. Dagwell, newly elected Bishop of Oregon.

Dr. Roberts assumed the rectorship of Grace Church, Colorado Springs, following the combination of the two former parishes of Grace and St. Stephen's, and the enlargement of the building of St. Stephen's to accommodate the combined congregations. Soon after his arrival a new organ was installed as the final step in the improvements, and Dr. Roberts has been greatly interested in the development of a splendid series of organ concerts as well as in the attainment of the highest standard in Church music. Dr. Roberts has taken a leading part in community affairs in Colorado Springs, and it is expected that he will continue the policy of Dean Dagwell, whereby St. John's Cathedral has had a prominent share in the social work in the city of Denver.

The Rev. Paul Roberts was born August 3, 1887; was educated at Trinity College, receiving the degree of Bachelor of Arts in 1909 and Master of Arts in 1911. He graduated from the Berkeley Divinity School in 1912; was ordained deacon in 1912, and advanced to the priesthood the next year.

On June 20, 1912, he married Miss Marion H. Legate, and they are the parents of five children.

He was in charge of the congregations at Brookings and De Smet, S. Dak., from 1912 to 1919, being secretary of the Missionary District of South Dakota, from 1915 to 1919. From 1919 to 1921 he was in charge of Holy Trinity Church, West Orange, N. J., when he went to Boise, Idaho, as dean of St. Michael's Cathedral there, which position he held until 1928, when he was called to assume the rectorship of Grace Church, Colorado Springs. He has won an enviable position, not only among Church people in Colorado Springs, but in the entire community. In 1933 he was given an honorary degree of Doctor of Divinity by Colorado College. Since 1934 he has been a member of the National Council.

A Nebraska Priest's Christmas

OMAHA, NEBR.—A local priest reports driving on Christmas morning 44 miles in a six below zero gale, stopping once to thaw out the car radiator, again to pick up a half frozen pedestrian, and again to push a stalled car to the nearest filling station, but being well repaid for the trip by finding 36 people awaiting their Christmas Communion.

Dr. Temple Speaks on Faith and Freedom

Calls Fatherhood of God Bulwark of Belief in Human Worth at Conference of Theological Students

BY THE REV. FRANCIS J. BLOODGOOD

INDIANAPOLIS—It was my good fortune upon reaching the headquarters of the Student Volunteer Convention, to find the chairman, George Stewart, Henry Van Deusen, author of *God in These Times*, and Anson Stokes, rector of Shreveport, La., looking for transportation to the Arthur Judson Hall of Butler University. I was looking for information and could offer these gentlemen transportation. It is a four-mile trip from the Hotel Séverin to Butler University, founded by the Disciples of Christ. It was a privilege to visit the very fine campus and enjoy the hospitality of Dean Kershner of the College of Religion at Butler.

Here the fifth National Conference of Theological Students was held December 27th to 28th, under the chairmanship of the Rev. Gardiner Day, Episcopal student pastor of Williams College. It was opened by a devotional service led by the Rev. Dr. Charles B. Schwartz, minister of the First Presbyterian Church of Bloomington, Ill. The Rev. Dr. Kershner gave the word of welcome.

The Rev. Gardiner Day spoke on *The Interseminary Movement: History, Purpose, Method*. He made the point that the Church will go under, in the very nature of things, if she acquiesces in an acquisitive society. Dr. T. Z. Koo, of China, reminded the delegates of the huge task that confronts men who are entering the ministry, that two-thirds of the world is non-Christian, and that the Christian ministry is hampered by its own divisions.

Great emphasis was placed in the discussion among the theological students on the Coöperative Movement as an improvement on the present economic order, the major responsibility of Christians to maintain the right of free speech for all shades of opinion, and the vital need for a more brotherly relationship among different racial groups. Several Negro delegates asked if a Christian minister would consider it his duty to intercede personally to save a Negro from a lynching mob.

The Archbishop of York was very popular at the conference. He gave the address of the evening on *Dogmatic Faith and Human Freedom*. He contended that without belief in the Fatherhood of God, belief in the worth and freedom of human personality will fall before a mechanized civilization. "Democracy is not the most efficient form of government but it is found to produce the best citizens." He spoke plainly on social issues. "It is a sin of the first order to treat the laborer as a commodity, for it is immoral to treat any person as a means. The value of the individual is primarily in the sight of God and not of man."

It is worth while remembering that the Archbishop of York, as was the case with



THE ARCHBISHOP AND MRS. TEMPLE AND THEIR CINCINNATI HOSTS
Left to right: Mrs. Hobson, Mrs. Temple, the Archbishop of York, and Bishop Hobson of Southern Ohio.

the late Cardinal Mercier, is freely sought for counsel and inspiration, and leadership among Christians generally. Not only is Dr. Temple a great scholar and thinker, and a devout Christian man, but he is most effective in exercising leadership. He is a strong teacher of the doctrine that Christian personality can only be developed in fellowship. And he is a thoroughly good fellow.

Speakers at the morning session on Church Unity were Roland Elliott, executive secretary of the National Council of Student Christian Associations, the Rev. Samuel Cavert, general secretary of the Federal Council of Churches, the Rev. Dr. Richard Roberts, Moderator of the United Church of Canada, and the Rev. Dr. Everett Clinchy, who is director of the National Conference of Jews and Christians.

News Bulletin Issued to Promote Forward Movement in Diocese of Bethlehem

BETHLEHEM, PA.—The Forward Movement committee of the diocese of Bethlehem is issuing a news bulletin regularly to the diocesan clergy.

The committee, composed of the Very Rev. Walter H. Gray, chairman, and the Rev. Messrs. J. Lyon Hatfield and Alan H. Tongue, recognizes that the plan of the Commission is for each diocese to work out its own program and is seeking methods of improving the work in the diocese of Bethlehem. Clergymen are urged to cooperate in exchanging ideas and methods found advantageous in presenting the Forward Movement to the people.

Forward Movement Head Entertains Archbishop

Dr. Temple Calls Anglo-American Amity Defender of Civilization

CINCINNATI—About 700 persons, including clergymen of the diocese of Southern Ohio and members of the English-Speaking Union, attended the dinner honoring the Archbishop of York and Mrs. Temple here the evening of January 2d.

The dinner was given by Bishop Hobson of Southern Ohio and Mrs. Hobson in the Hall of Mirrors of the Netherland Plaza Hotel.

Strong friendship between the people of Great Britain and the United States will provide a potent force against threats to modern civilization, the Archbishop said in his address, which was informal. He was introduced by Bishop Hobson.

The Archbishop and Mrs. Temple were the guests of Bishop and Mrs. Hobson during their stay in Cincinnati. They came here from Indianapolis, and left January 4th for Chicago, where the Archbishop was to present the Moody Lectures at the University of Chicago.

New Pension Fund Publication

NEW YORK—The first issue of a new publication, *Protection Points*, has been issued by the Church Pension Fund and has been sent to the treasurers of all churches. The bulletin, intended for monthly publication, is a small four-page folder, and will explain various aspects in the operation of the Church Pension Fund and its affiliated organizations.

Dr. Eddy Elected Hobart President

Dartmouth Professor Has Announced Acceptance; Noted for Service at American University in Cairo

GENEVA, N. Y.—Dr. William Alfred Eddy, professor of English at Dartmouth College, has been named to and accepted the presidency of Hobart and William Smith Colleges to succeed the Rev. Dr. Murray Bartlett who retires next May after an administration of 17 years. Dr. Eddy will be Hobart's 15th president.

Announcement of his election was made by Charles R. Wilson of Buffalo, chairman of the Hobart Board of Trustees, who said that Dr. Eddy's selection was a result of more than six months' intensive search by the Board.

The new head of Hobart and William Smith is 39 years old, was a captain of Marines in the World War, when he received the Distinguished Service Cross and the Navy Cross for extraordinary heroism, and has had thirteen years of active experience in university and college teaching and administration.

Born at Sidon, Syria, March 9, 1896, the son of William King Eddy and Elizabeth Nelson Eddy, American missionaries of the Presbyterian Church, Dr. Eddy came to America in 1908 and went to school in Wooster, Ohio.

In 1923 Dr. Eddy sailed for Cairo, Egypt, to take over duties as chairman of the Department of English at the American University at Cairo, where he played a large part in organizing that college as a full fledged institution of higher learning.

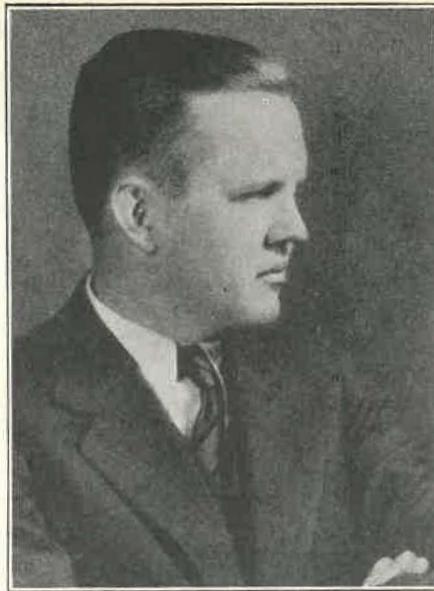
After five years, in 1928, Dr. Eddy returned to the United States to join the faculty of Dartmouth College in the department of English, first as assistant professor and then as professor. At Dartmouth Dr. Eddy is a member of the Faculty Advisory Committee to the President.

A specialist in eighteenth century literature, Dr. Eddy is the author of *A Critical Study of "Gulliver's Travels,"* and editor of the Oxford University Press' *Standard Edition of Swift.*

On October 5, 1917 he married Mary Garvin, a graduate of Wooster College, whose parents, the Rev. and Mrs. James F. Garvin, were American Presbyterian missionaries in Chile. Mrs. Garvin was born and received her early education in Valparaiso, Chile, graduating from Wooster College with the A.B. degree in 1917. Both Dr. Eddy and Mrs. Eddy are members of the Episcopal Church.

They have four children, two boys and two girls, the eldest William Alfred, Jr., born in Princeton in 1921, and the youngest, Carmen Frances, born in Hanover, New Hampshire, in 1933.

No definite date has been set for the formal induction of Dr. Eddy as president of Hobart and William Smith, but Dr. and Mrs. Eddy will bring their family to Geneva this summer taking up quarters in the President's House on the campus July 1st.



DR. W. A. EDDY

Kagawa Lists Aims of Japanese Christians

Tells Student Volunteer Convention That Orient is Seeking God

INDIANAPOLIS (NCJC)—Dr. Toyohiko Kagawa, famous Japanese Christian leader, speaking before an audience of 5,000 people at the Student Volunteer Convention December 31st said there were three things which Christians are trying to do in Japan—spiritual evangelism, educational evangelism, and industrial evangelism. He listed the third as most important because "so many Christians had been drawn into Communism before the introduction of the co-operative movement." This movement, he said, is the application of Jesus' rule of love to modern business.

With great emphasis Dr. Kagawa declared: "The Orient is thirsty to find God, who has given us new life through Christ. We believe that there is only one way and that is in Christ."

In regard to the Church Dr. Kagawa declared:

"Although the number of members of the Church is very small, nevertheless the influence of the Church is felt by our social workers, in our hospitals and schools, and among our laborers and even in our industries. The Labor Movement in Japan started in the Church, and the Federation of Labor, formerly headed by a Buddhist, is now headed by a native Christian. I am confident that the missionary movement has a great future in Japan."

Questioned about coöperatives, Dr. Kagawa asserted:

"Capitalism has failed in Japan. The Japanese government with the aid of Christians, started coöperative associations embracing all forms of industrial labor and farming. But Communism came and 50,000 labor leaders were arrested. Christians began to turn Communist. Recently I have watched 32 villages which were formerly Communist won over to Christianity through the coöperative movement."

Presiding Bishop's New Year's Message

Bishop Perry Sends Greeting and Challenge to Every Pastor Stressing Need of Balancing Budget

NEW YORK—The National Council's special committee, consisting of Bishop Stewart, the Rev. Dr. Karl Block, and Miss Eva D. Corey, appointed to consider means of balancing the budget for 1936, included in its recommendations which the Council adopted a request to the Presiding Bishop "to send a personal word of New Year's greeting and challenge to every pastor of every congregation in the Church" and "to write to each bishop not only informing him that he has written that bishop's clergy, but also urging upon him, either in his convention address or in some other appropriate message, to stress the utter necessity of balancing the budget."

The Presiding Bishop has written as follows:

"The season of Epiphany opens for our Church at home and abroad a year of new hopes and opportunities. Having in mind the missionary significance of Epiphany, I am writing this message to you and to the bishops and clergy in all our dioceses calling attention to a situation of utmost concern to us all.

"We have reason to give thanks for a year of very real accomplishment and for the response made to the call of General Convention which we believe to be the call of our Lord, that the whole membership of the Church press forward to the fulfilment of their high responsibility.

"Despite these efforts the goal that had been set for 1935 was not reached. Support was scarcely given for a minimum of our missionary task. For the same work in the coming year, pledges thus far received show a decrease in the expected contributions. You will agree with me that this result is no measure of the obligation which our people are willing and able to accept. Their devotion and loyalty to Christ would rise to the whole extent of His love for mankind. I believe that they are ready to make full proof of it.

"Recently I have returned from visits in many of our mission fields. In all of these there is heroic service rendered and progress made. Everywhere, however, there is apparent the need for restoration of work provided in the 'challenge' schedule still awaiting the Church's support. At that point is to be found the final test of faith and loyalty. Will you help to bring your people to the realization of this hope in the new year?

"I send with this message my sincere good wishes and I pray for God's abundant blessing upon you and those committed to your care."

Church Decorated With Crèches From Forward Movement Booklet

FALLON, NEV.—Windows of Trinity Church here were decorated Christmas Day with crèches, made by the children from the cut-outs in the Forward Movement Christmas booklet, *The Coming of the Light.*

The pastor, the Rev. Syd Temple, Jr., conducted a contest for construction of the crèche showing the most thought and work.

Capitalism Bound to Fail, Says Kagawa

Japanese Leader Tells Conference on Consumers' Coöperation that Civilization Must Change to Survive

By GARDINER M. DAY

Special Correspondent, N.C.J.C. News Service

INDIANAPOLIS—The first National Conference on Consumers' Coöperation, held under the auspices of the Federal Council of Churches, and open to both clergymen and laymen, to be held in this country, assembled in the First Baptist Church December 30th.

The conference opened with an address by Dr. Toyohiko Kagawa in which he explained why he was convinced that capitalism in its present state could not meet the world economic crisis without undergoing great changes, and why the way out is through the coöperative movement.

Dr. Kagawa based his belief in the inevitable decline of capitalism on the fact that it rests on the profit motive, not only on enormous accumulation of wealth but on the inner obligation of the system which makes essential concentration of capital, and the growing class struggle.

"Our civilization is a dinosaur civilization," he said. "If it is to survive it must undergo change. Religious bodies must work together in coöperative action."

When Dr. Kagawa was asked why he believed so completely in the coöperative movement as the way out, he replied, "The Coöperative Movement is the love principle of Christ applied to modern industry."

The conference included some 300 people from various parts of the country, a large proportion of them accredited delegates of various organizations, clubs, or churches. Dr. Arthur E. Holt of the University of Chicago was the presiding officer.

Churches all over the United States must concern themselves with the goal which the coöperative movement seeks, the findings committee urged at the conclusion of the seminar. The findings were in the form of recommendations to the Federal Council and other Church bodies which participated.

"We are convinced that the coöperative movement is one of the major techniques in making possible the Kingdom of God on earth," the findings, which were adopted by the delegates declared. "We believe that the Churches and religious organizations have an opportunity to supply dynamic and motivation for this most promising movement. We are convinced that the Churches must concern themselves with the goal that the movement seeks.

Various Church bodies have, on past occasions in recent years, made declarations in favor of encouraging coöperatives. We believe the organizations, already within the local Churches, should study the coöperative movement as exemplified in the uniquely challenging life of Kagawa, and also as the movement has developed in the United States and other countries. The Churches should seek to coöperate with other community groups in this study. . . ."

Lutherans Assert Rights of Church in Education

NEW YORK (NCJC)—A slap at attempts on the part of totalitarian states to control the education of their youth, was given at the recent World Lutheran Convention held in Paris.

A resolution on The Education of the Youth declared:

"Although it is the right and duty of the State to train its youth to become useful members of the nation, who shall grow into and fit into its organism as living members, nevertheless, the right to give Christian training must be accorded to the Church uncurtailed in any way. Thus the Church may either establish her own schools or participate in the religious instruction given in the schools of the state, determining both content and method of such instruction."

Another resolution on The Church and Social Problems said that the Church "must coöperate in bringing about a better social order." This should be done, the resolution continued, "not by championing definite types of economic reform, which is and must remain the function of the State, but by fearless and tireless witnessing to divinely ordained principles of social justice."

"Forward in Tennessee" Title of New Publication

CHATTANOOGA, TENN.—*Forward in Tennessee* is the title of the new diocesan publication published under the sponsorship of Bishop Maxon of Tennessee.

The first number of *Forward in Tennessee* appeared in December.

The publication consists of eight pages, four columns to a page, and is not limited to diocesan news. News of Church progress in foreign countries is included. Emphasis is placed on Forward Movement news and the need for Forward Movement literature.

H. C. Barlow Delivers Address to Mamaroneck Young People

MAMARONECK, N. Y.—Over sixty young people gathered in the parish house of St. Thomas' Church, on Sunday evening, December 15th, for a supper meeting. In addition to members of the parish, there were guests from the Church of the Redeemer, Pelham, and St. Mark's Church, Mount Kisco.

Harold C. Barlow, manager of the Church Book Store of the Morehouse Publishing Co. in New York City, was the speaker of the evening and made an interesting and inspiring address. Mr. Barlow is secretary of the parish branch of the Laymen's League. The rector of St. Thomas' is the Rev. Frank Dean Gifford.

Lexington Indebtedness Reduced

LEXINGTON, KY.—Indebtedness of the diocese of Lexington has been reduced from \$75,200 in 1929 to \$4,040.12 in 1935, in spite of the depression. It is hoped that funds to clear all debt will be raised before the end of 1936.

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Funeral Services for Orthodox Patriarch

Photios II Known for Gentle Disposition, Dignity, Wide Learning; Was Often Embroiled With Turks

ISTANBUL—Funeral services for his All-Holiness Photios II, Ecumenical Patriarch of Constantinople, who died at the Phanar December 29th, were held January 2d.

Elected in 1929, he had jurisdiction over one of the three important divisions of the Greek Church. He was 62 years old.

He was a man of wide learning, and well-known for his gentle disposition and dignity.

The patriarch's domain is the Phanar, Golden Horn suburb of Istanbul, and by government requirement he must be a Turkish citizen.

However, only five sees in Turkey have remained subject to the patriarch, along with four in the Italian Dodocanese, one in Prague for Czechoslovakia, one in Sydney for Australia, one in New York for North and South America and others in Finland and Estonia.

Since only Turkish subjects can be Metropolitans in Turkey, the Patriarchal Episcopate must be recruited from the comparatively few Greek residents in Constantinople.

On November 1, 1930, the Patriarch received Eleutherios Venizelos, then Premier of Greece, in a ceremony marking the first time in 500 years that the political leader of the Greek nation had paid homage to the head of the Eastern Church.

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The following year, the Patriarch was assailed by the Turkish press for activities which, it charged, involved Turkey with Greece and Soviet Russia. His title also caused friction with Turkish officials, the government recognizing only a "head priest" of the Greeks and considering "Patriarch" to be of traditional political significance.

Two years ago the Patriarchate lost temporal powers over many schools and hospitals centering around Phanar through a decision of the Turkish government to laicize minority religious institutions.

The Holy Synod has appointed Mgr. Philaret, Metropolitan of Heraclea, temporary head of the late Patriarch's jurisdiction, pending a new election.

Archbishop Questioned on Current Problems

INDIANAPOLIS (NCJC)—Since the Archbishop of York arrived in Indianapolis, he has been subjected to a round of questioning on all sorts of current issues. Here are a few sample questions and answers:

"Your Grace, do you believe that England has narrowly escaped revolution?"

"In my opinion there would have been a revolution in England after the World War had not the government adopted the employee benefit system of the dole."

"Your Grace, what do people in England think of President Roosevelt?"

"President Roosevelt is liked very much in England. The British admire his courage and are watching his experiments with a great deal of interest. Indeed, England likes to watch the experiments of the Roosevelt administration especially when they are being conducted in America rather than England."

"Does Your Grace think that the depression is lifting?"

"In my opinion, yes; but labor difficulties and the re-employment of thousands of persons out of work in all nations cannot be settled without international agreement."

"Does Your Grace think that the United States ought not to participate in the Olympic Games in Berlin?"

"The wide protest against the United States competition in the Olympic Games in Germany due to German persecution of non-Aryans was a valuable threat but the decision of American authorities to participate was probably wise."

Cornerstone of Japanese Social Service Unit Laid

KYOTO, JAPAN—On the coldest Sunday of this winter, December 15th, and in the presence of about 100 Japanese and foreigners, Bishop Nichols of Kyoto laid the cornerstone of the new building which is the first unit of the social service center of the Church of the Resurrection, Nishijin, Kyoto. The space surrounding the ceremony was marked off by gay Japanese curtains of blue and white and red and white stripes; and two large flags, American and Japanese, reminded the group of the international aspects of the enterprise, to which both nations have generously contributed. At the close of the religious service, which was conducted by Bishop Nichols, the Rev. J. Kenneth Morris, and the Rev. Samuel M. Horie, assisted by a full choir, speeches were made by Dr. Lewis B. Franklin, representing the Church in the United States, by Mr. Watanabe, representing the Japanese patrons' association, and by Mr. Takahashi, representing the parish.

Washington Clericus Elects

WASHINGTON, D. C.—The Washington clericus at its December meeting, held in the parish hall of Epiphany Church, elected the following officers for 1936: President, the Rev. Edward Gabler; secretary, the Rev. George F. Dudley; treasurer, the Rev. Thomas F. Opie.

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Archbishop of York Visits Rhode Island

Expresses Approval of American Foreign Policy; Reiterates Need for Gradual Approach Toward Unity

PROVIDENCE, R. I.—“I think America is right in keeping out of this affair. With a vast continent here, with 3,000 miles of water on the Atlantic side and more than that on the Pacific, these troubles seem very distant,” said the Most Rev. Dr. William Temple, Archbishop of York, in an interview here the day before Christmas at the episcopal residence of Bishop Perry whose guest he is while in this country. This remark is typical of the careful and tactful manner in which the Archbishop has dealt with American affairs since he arrived in New York, and helps to refute the bitter attack the Hearst newspapers have made upon him as a dangerous busybody.

During His Grace's three days as guest with Mrs. Temple at Bishop's House he made wide contacts with the clergy, lay folk of the Church, and the public. Arriving December 23d he was entertained that evening at a dinner of 20 guests by Mr. and Mrs. E. Bruce Merriman. Early Tuesday morning he celebrated Holy Communion at St. Stephen's Church for the clergy. There he made a short address.

At a midnight Holy Communion service in the Cathedral of St. John, Christmas Eve, at which Bishop Perry was the celebrant, Dr. Temple made the address. In it he said:

“Christ is ready to come when there is any room for Him. He is ready to come to all desiring to give Him welcome; ready to come to the world that needs Him so badly.”

After the early Communion service at St. Stephen's Church on the following morning Bishop Perry gave a breakfast in the parish guild house to the clergy of the diocese that they might meet the Archbishop. Informally he spoke to them individually and in groups. He is democratic and easy to talk to, tactful and diplomatic as a visitor to this country but frank and fearless in his discussion of world-wide affairs or the problems of the Anglican communion.

At a Christmas morning service in Grace Church he preached a sermon that was broadcast by a local station.

During the Christmas day festivities in Bishop's House the Archbishop joined the young people in the carols.

Convention of Lexington

LEXINGTON, KY.—The 41st annual convention of the diocese of Lexington will meet in Trinity Church, Covington, Ky., January 28th, 29th, and 30th. The preacher at the opening service, the evening of the 28th, will be the Rt. Rev. R. J. Renison, former Bishop of Athabasca, now rector of St. Paul's Church, Toronto.

Dr. Franklin Attends Many Functions in Kyoto

KYOTO, JAPAN—Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, ended December 17th his brief visit to Kyoto in the course of his return journey from Shanghai to the United States. During the five days he spent in the district of Kyoto, he visited St. Barnabas' Hospital and the Widely Loving Society of Osaka, and spent half a day with the Osaka diocesan authorities; met most of the members of the foreign missionary staff of the District of Kyoto; inspected St. Agnes' School; met the Japanese members of the standing committee and had a two-hour conference with them; attended the ceremony of Cornerstone Laying at the Church of the Resurrection, Kyoto; addressed the Union English Service of Kyoto at St. Mary's Church; and inspected the churches at Nara and Tatsuta. He also visited most of the Kyoto city parishes on his only Sunday morning here.

C.M.H. of New York to Hear Talk on Racketeers

NEW YORK—The problem of controlling charity racketeers who defraud the public by masking under the guise of religious corporations will be discussed by Commissioner William Hodson of the New York department of public welfare at the annual meeting of the Church Mission of Help of the diocese of New York, which is to be held at 1 o'clock in the afternoon, January 20th, at the Hotel Commodore. All Church people especially are invited to hear Mr. Hodson's address, which will have as its subject, “Church Charities, Fake and Real.” Mr. Hodson is also director of the Emergency Relief Bureau of New York City and is a former president of the National Conference of Social Work.

The program will also include the election of officers and the annual report of the Church Mission of Help.

Rev. S. H. Lindsay Editor of Southern Ohio “Messenger”

CINCINNATI—In order to relieve Canon Gilbert P. Symons of some of his duties, Bishop Hobson has appointed the Rev. Smythe H. Lindsay editor of the *Messenger*, diocesan publication for Southern Ohio.

Demands of the Forward Movement and the diocese on Canon Symons' time have become exacting. He is the chairman of the Forward Movement Committee on the manual, *Forward—Day by Day*, and is responsible for the editing and publishing of each number.

The Rev. Mr. Lindsay, a member of the Forward Movement Commission staff, also is on Bishop Hobson's diocesan staff.

3,000 Attend Carol Service

NEW YORK—It was estimated that 3,000 persons assembled for the annual Carol Service in the Cathedral of St. John the Divine on December 29th. Carols old and new, in Latin, French, German, and English, were sung.

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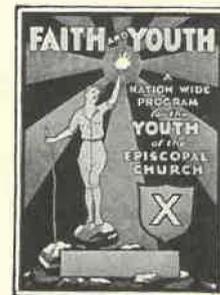
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FRANK S. COOKMAN, PRIEST

BALTIMORE, MD.—The Rev. Frank S. Cookman, a retired priest of the diocese of New York, died in Baltimore, on November 24th. He was born in Pittsburgh, Pa., November 10, 1855, the son of the Rev. Alfred Cookman and Annie Bruner Cookman. He received the degree of Ph.D. from New York University.

Dr. Cookman was ordained deacon and priest in 1906 by Bishop Greer, having come into the Church from the Methodist denomination.

He was the first vicar of the Bronx Church House, New York, and served on the staff of St. Thomas' Church, New York, from 1908 to 1911.

His parishes were Christ Church, Red Hook, N. Y., and Grace Church, Millbrook, N. Y. He retired in 1926.

WILLIAM H. HAMPTON, PRIEST

IRONTON, OHIO—The Rev. William H. Hampton, 85, rector emeritus of Christ Church, Ironton, Ohio, died December 19th, after a lingering illness.

Mr. Hampton was rector of Christ Church, Ironton, from 1893 to 1920, when he retired.

He was born in Frankfort, Ky., November 27, 1850, the son of Ambrose and Virginia Frances Hampton. He was ordained deacon in 1884 and priest in 1888. He married Maria J. Taylor, November 27, 1873. He was a graduate of Hobart College.

Mr. Hampton was at Merciful Saviour Church, Louisville, Ky., 1884-85; assistant, Church of the Ascension, Frankfort, Ky., 1885-87; Calvary Mission, Ashland, Ky., 1887-92. In 1893 he became rector of Christ Church, Ironton.

For years Mr. Hampton was chaplain of the Ohio National Guard, Seventh Regiment. He retired from active service in 1917 with the rank of major.

Mrs. Hampton died 15 years ago. Since that time he has lived with his daughter and son-in-law, Mr. and Mrs. Walter Edwards.

Bishop Hobson of Southern Ohio, assisted by the Rev. Gilbert L. Pennock, rector of Christ Church, officiated at the funeral service in Christ Church, December 21st. Burial was in Frankfort, Ky.

BENJAMIN S. BROWN, JR.

KANSAS CITY, MO.—Benjamin Stanton Brown, Jr., son of Mr. and Mrs. Benjamin S. Brown, Kansas City, Mo., died in Higginville, Mo., December 21st, aged 24 years, after an illness of five days.

His mother, Mrs. Benjamin S. Brown, Sr., is president of the Woman's Auxiliary of the Province of the Southwest and representative on the national executive board of the Woman's Auxiliary.

Besides his parents, he is survived by his wife, Mrs. Charlotte Barnes Brown, and

twin sons, Benjamin S. III, and Charles Bailey, aged two and one-half years.

Funeral services were held in St. Paul's Church, Kansas City, December 23d, with the rector, the Rev. Richard M. Trelease, officiating, followed by the committal service in the chapel at Elmwood cemetery. The body was cremated.

MRS. J. B. MATTESON

FOXBURG, PA.—In the death of Mrs. J. B. Matteson, December 8th, the Memorial Church of Our Father suffered a real loss. The daughter of Mr. Morgan, who was senior warden for many years, she was active in the whole life of the parish. The services were conducted by the rector, the Rev. H. A. Lollis, in the church on December 11th.

Burial was in the church cemetery.

MRS. GRACE GILBERT O'DANIEL

FORT WORTH, TEX.—Services for Mrs. Grace O'Daniel, Fort Worth resident for 20 years and an active member of St. Andrew's Church, were held December 6th at All Saints' Church, Weatherford, her former home. Burial was in the Weatherford cemetery, near her parents, Dr. and Mrs. Samuel L. Gilbert.

The Rev. E. S. Barlow, of Weatherford, Dr. Halsey Werlein of St. Andrew's, and the Rev. Dr. C. G. Fox, of Trinity Church, Fort Worth, officiated.

Mrs. O'Daniel died December 5th in a hospital after a sudden illness.

She leaves her husband, James R. O'Daniel, and a sister, Mrs. Florine Maxwell, of Fort Worth.

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