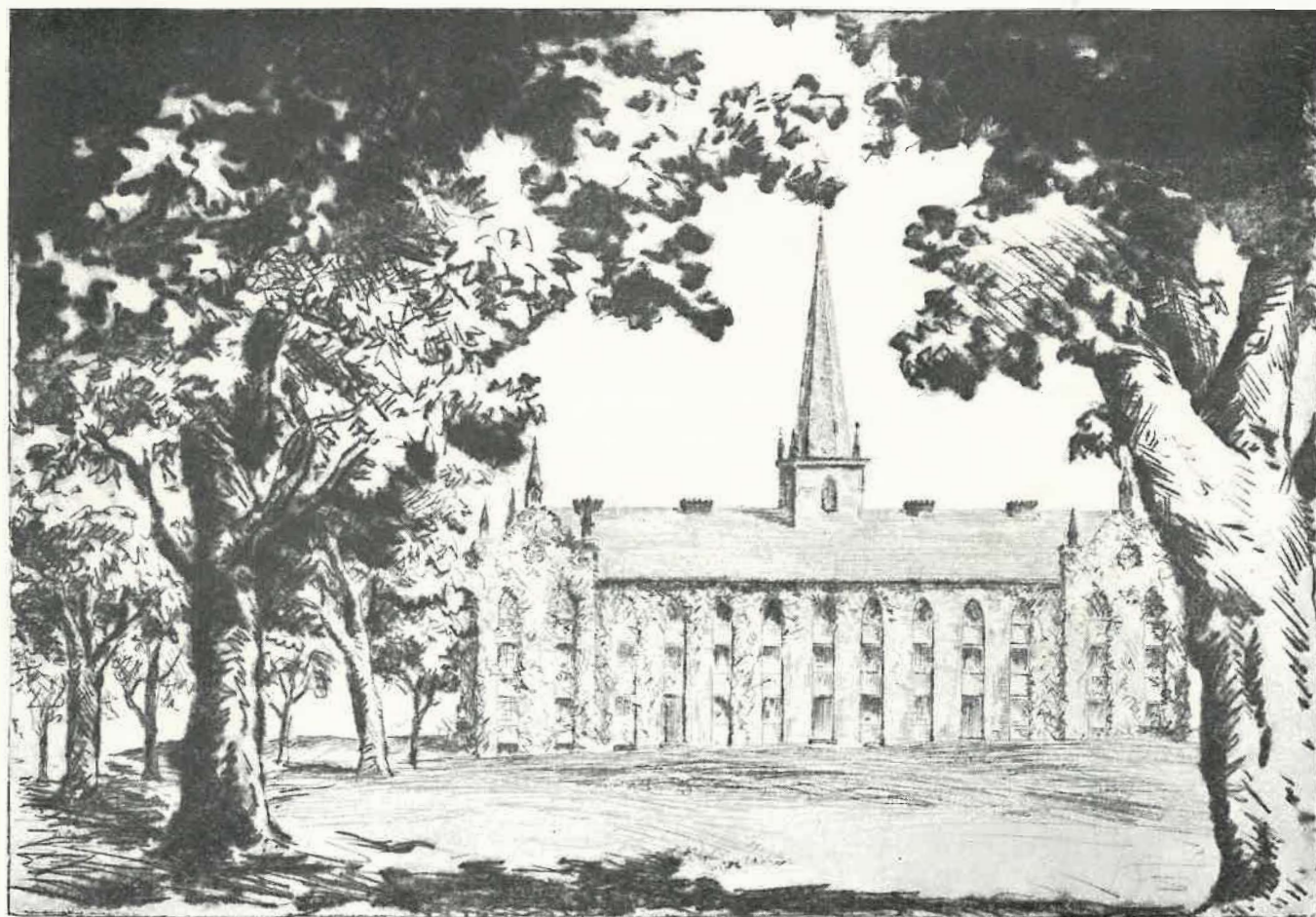


January 18, 1936



# The Living Church



THIS is a reproduction of  
an etching made especially  
for "The Living Church."  
(See page 70)

OLD KENYON  
By Wil King



## What Happened at the Reformation?

By the Rev.  
HENRY E. OLIVIER

"This is a lecture in which an attempt is made, and very successfully made, to give a brief historical summary of what took place in England at the time of the Reformation, and how the ancient Church of England—the Anglicana Ecclesiae of Magna Carta—was affected by that movement. Was there, as some imagine, a new Church set up in the reign of Henry VIII, or if not, was the old Church altered beyond recognition? Canon Olivier does not set forth his own opinions, but gives historical facts, and facts which every Churchman ought to know." —*Church Work* (Canada). 15 cts.

## From Rome to Canterbury

By E. M. ALMEDINGEN

In reviewing this vividly written sketch by a Russian noblewoman of Austrian descent, the *American Church Monthly* says in part:

"It is the story of a spiritual life, begun in childhood in Czarist Russia; bewildered, tested, purified, in the awful moral, social, and religious chaos that followed; finding refuge for a while within the stern, unyielding walls of the Roman Church; and at last attaining freedom and rest in the English Church. The narrative ought to bring much of comfort and courage to distracted and tortured souls, and should reveal to some of us the deeper meaning of what it is to be 'in Christ.' We commend it heartily to our readers." 80 cts.

## Tomorrow's Faith

By the Rev.  
JOHN RATHBONE OLIVER,  
M.D., D.D.

"In this engaging and obviously sincere little book, written by an Anglican for Anglicans, the author sets forth his reasons for the belief that Anglo-Catholicism will be 'the basis of a broader and more inclusive religion for the English-speaking race in the new social and economic system of the future.' In view of this conviction, he addresses himself at length in the first chapter 'Expressio Bonae Voluntatis,' to those of his ecclesiastical brethren who are chafing under an 'obsession' for Rome, advising them to remain content in the Ecclesia Anglicana, partly because of the intrinsic merits of their own communion, and partly because of the disadvantages under which they will labor if they transfer their allegiance." — *The Canadian Churchman*. 50 cts.

# A Selection of Books on the Roman Question

## The Living Temple

By the Rev. W. H. DUNPHY

"Here is a strong plea for a united Christendom not in Roman Catholicism nor in the Protestant faith nor in the Anglican communion, not even in a compromise between them all, but above them all in the Church of Christ. The author feels that the Anglo-Catholic movement in the Episcopal Church is the most significant spirit in that communion today and expresses the faith that there is sufficient common ground in its tenets to warrant a hope of a reunited Christendom here. The chapters of the book treat the points of agreement and difference between the Anglicans and the Romans on such topics as worship, the Scriptures, the Sacraments, the Ministry, the Communion of Saints." — *Church Management*. \$1.75

## Books by G. G. Coulton

Three controversial books on the Roman Church written by an authority on the subject, both through his reading and through active participation in the great controversy which raged a few years ago in Liverpool.

### ROMANISM AND TRUTH

Part I—*The Fatal Heritage* . . . . . \$1.40

Part II—*The Struggle Against Common-Sense* . . . . . \$3.00

### PAPAL INFALLIBILITY

. . . . . \$3.00

## Church Booklets

No. 303—*Semper Eadem*. Some Points in the Anglican Case Against Rome. Reprinted from an editorial in *The Living Church*. 2 cts.

No. 306—*Why Not the Papacy?* By Frederic C. Morehouse. Editorial reprinted from *The Living Church*. 4 cts.

Postage Additional

## The Breach With Rome

By the Very Rev. W. H. NES

With an Introduction by the  
Rt. Rev. J. H. DARLINGTON,  
D.D., LL.D.

"The first point the author emphasizes is that the question about succession in our Church hinges upon Archbishop Parker's consecration. Therefore, the accusation, 'Henry VIII founded your Church,' is mere blackguardism. Not under Henry VIII, but under Elizabeth (1559) was the final breach with Rome. . . . As to Archbishop Parker's consecration there is no room to doubt and the facts are given in systematic order in this book. This book is valuable because it is a short and historically convincing statement of the open and evident apostolic continuity, historically considered, of the English Church and of English Orders. It is probably the best tract to put in the hands of anyone uncertain on that point." — *American Church Monthly*. Cloth, 75 cts.; Paper, 40 cts.

## The Consecration of Archbishop Parker

By BEATRICE M.  
HAMILTON THOMPSON

*The Guardian* (London) says:

"Those who wish for a concise statement of the facts regarding *The Consecration of Archbishop Parker* will find it in this useful little book by Beatrice M. Hamilton Thompson. . . . We thought the Anglican Orders controversy had shifted its axis somewhat in recent years and that the old attacks on Parker's consecration were seldom made, but although the ground has been well covered it is useful to have an easily accessible restatement at hand, and that has been admirably provided here." 40 cts.

## As in Times Past

By the Rev.  
HAROLD H. FIRKINS,  
S.S.M.

"The Society of the Sacred Mission is always engaging in thrilling adventures. This little book comes to us from Kroonstadt, South Africa, where Father Firkins is so ably carrying out the traditions of the society. It is in the form of a dialogue between two priests, and is a most reasonable and attractively written vindication of our Church and heritage. Nothing could be better than this as a summary of the reasons for our loyalty to, and belief in, our own branch of the Catholic Church." — *Bulletin of the Catholic Congress of the Episcopal Church*. 40 cts.

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
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## Church Kalendar



### JANUARY

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

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, Synod of New York and New Jersey.
- 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.
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. Convention of Michigan.
- 29-30. Convention of Los Angeles.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JANUARY

20. St. Matthias', East Rochester, N. Y.
21. St. Mary's, Burlington, N. J.
22. St. Philip's, Buffalo, N. Y.
23. St. Luke's, East Hampton, L. I.
24. Holy Cross, Jersey City, N. J.
25. All Saints', Bergenfield, N. J.
27. Christ Church, Elizabeth, N. J.
28. All Saints', Dorchester, Boston, Mass.
29. St. Martin's-in-the-Field, Philadelphia, Pa.
30. St. Margaret's, Brighton, Boston, Mass.
31. St. George's, Philadelphia, Pa.

### FEBRUARY

1. St. James', Franklin Square, L. I., N. Y.

## Clerical Changes

### APPOINTMENTS ACCEPTED

CRUM, REV. ROLFE P., D.D., formerly rector of St. Andrew's Church, West Philadelphia, Pa.; is chaplain of the S.S. *Franconia* on its cruise around the world, sailing January 7th and returning about June 1st.

HOLMES, REV. ROBERT, has become a member of the staff of St. Mark's Church, Evanston, Ill. (C.). Address, 1115 Lake St.

JENKINS, REV. INNIS L., formerly in charge of Santee Mission, Niobrara, Nebr. (S.D.); is locum tenens of St. John's Church, Ellicott City, Maryland.

### NEW ADDRESSES

BARTLETT, Rt. Rev. FREDERICK B., D.D., formerly 206 8th St., S., Fargo, N. Dak.; 120 W. Idaho St., Boise, Idaho.

JONES, REV. I. FREDERIC, formerly CCC Camps, Harlan, Ky.; CCC Camps S-P-16, Yellow Springs, Ohio.

### RESIGNATION

HINDRY, REV. L. FITZ-JAMES, as rector of Trinity Church, St. Augustine, Fla.; to retire from that field after a rectorship of thirty-two years.

### ORDINATIONS

#### PRIESTS

KANSAS—The Rev. CHARLES F. REHKOFF was advanced to the priesthood by Bishop Wise of Kansas in Trinity Church, El Dorado, January 7th. The ordinand was presented by the Rev. Samuel E. West, and is rector of Trinity Church, El Dorado, Kans. The Very Rev. John Warren Day preached the sermon.

NEW MEXICO—The Rev. RICHARD DAWSON TAYLOR was advanced to the priesthood by Bishop Howden of New Mexico in St. Andrew's Church, Las Cruces, December 23d. The ordinand was presented by the Rev. Hunter Lewis, and is in charge of St. Andrew's, Las Cruces, and St. Luke's, La Union, N. Mex. The Bishop preached the sermon.

TENNESSEE—The Rev. SAMUEL ALEXANDER WALCOTT was ordained to the priesthood by Bishop Demby, Suffragan of Arkansas, acting for Bishop Maxon of Tennessee, in Emmanuel Church, Memphis, December 27th. The Rev. Dr. George A. Stams preached the sermon, and also presented the ordinand, who will continue as instructor in Gailor Industrial School, Mason, Tenn. Address, P. O. Box 4, Mason, Tenn.

#### DEACONS

ATLANTA—JOHN HARVEY SOPER was ordained deacon by Bishop Mikell of Atlanta in the Pro-Cathedral of St. Philip, Atlanta, Ga., December 22d. The candidate was presented by the Very Rev. Dr. Charles L. Wells, and the Rev. George B. Myers preached the sermon. Mr. Soper will complete his studies at the Theological Seminary of Sewanee.

EASTON—J. RANDOLPH FIELD was ordained to the diaconate by Bishop Davenport of Easton in St. Stephen's Church, Cecilton, Maryland, December 21st.

FOND DU LAC—BENJAMIN FRANCIS MILLER was ordained to the diaconate by Bishop Sturtevant of Fond du Lac at Christ Church, Green Bay, Wis., December 15th. The candidate was presented by the Rev. H. M. Keyes, and the Rev. A. P. Curtiss, D.D., preached the sermon.

TREVOR WILBUR BACON was ordained deacon by Bishop Sturtevant at the Church of the Intercession, Stevens Point, Wis., January 5th. The candidate was presented by the Rev. Harley G. Smith and continues his studies at Nashotah House.

BEUFORD LOUIS MARCEIL was ordained deacon by Bishop Sturtevant at St. John Baptist's Church, Wausau, Wis., January 6th. The candidate was presented by the Very Rev. William C. Way, and will continue his studies at Nashotah House.

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## CORRESPONDENCE

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

### The Church Unity Octave Appeal

**TO THE EDITOR:** In view of the many attacks upon the Church Unity Octave Council in the secular and the religious press (including your own editorial comments in the issue of January 4th and further letters and comments in the issue of January 11th) and in view of the fact that no statement from the secretariat of the Council has been published by you, I feel it only fair to ask you to open your columns to the following. I am sure that you will accord me this courtesy, in spite of your evident bias against the appeal which has been issued by us.

Protesting our loyalty to the whole Church of Christ, as also to the Anglican communion, of which we are members, we submit ourselves entirely to the judgment of the Catholic Church. It is regretted that "a call

to prayer is made the occasion for division among Church people" but it is submitted that the divisive element was not injected by the Council but by those who have attacked its appeal. The Council has striven to develop a constructive approach, in conformity with the expressed Will of Jesus Christ. . . .

Unconditional surrender to Rome has not been proposed by the Council as a basis of unity. In none of its literature was such a proposal made, nor was such a basis the thought of any of the Council members who had a hand in framing the appeal. The road of unconditional surrender has been open for many years. We have been invited by both Roman Catholics and Protestants to walk that road, as were the pioneers of the Oxford Movement in the last century and their prominent successors later. We are sure that

that is not the proper solution of the problem.

The Council does not believe, nor has it stated, that the Roman Church is alone the True Church. But because of our acceptance of the Anglican appeal to the undivided Church and to the General Councils, we must believe that the Successor of St. Peter is the Head of the visible Universal Church and the center around which a reunited Christendom must rally. As Lambeth has reminded us that the reunited Church must include "the great Latin Church of the West" and as the headship of the Roman Pontiff is an essential feature of that Church, we find ourselves faced with a dilemma. Either unity, as envisioned by Lambeth, is unattainable or it involves the restoration of the spiritual leadership of the Roman Pontiff, the representative of Peter.

The Church Unity Octave was founded and is being advocated with but one purpose in mind and the Council has endeavored to present that purpose to as many of our priests and laity as may be. The Council presents no neat theory of the methods to be followed in the final restoration of unity. No program of politico-ecclesiastical action is suggested. The function of the Octave Council is, first, last, and all the time, to issue a Call to Prayer, in conformity with the prayer of Our Blessed Lord: "*Ut Omnes Unum Sint.*" As prayer must essentially be resignation to God's Will, not dictation to Him, the Council is concerned only to further His Will as best it may, and to induce as many of the Anglican communion as may be to unite in prayer that His Will may be done. Pledges continue to arrive at the office of the secretary, indicating the desire of many of our priests to respond to our one and only plea: "*Orate Fratres.*" **THEODORE C. VERMILYE,**  
New York. Secretary.

Although we stated last week that our columns were closed to further discussion of this subject, fairness compels publication of the foregoing letter. It is written on the letterhead of the Church Unity Octave Council, on which the American committee is listed with nine names crossed out. Those remaining are Frs. Brown, Griffith, Gushee, Hay, Joiner, Joseph, Knight, Liebler, MacLaughlin, Oliver, Pritchard, Smith, Taylor, Walker, and Wood; and Messrs. Cram, Farley, Nold, Vermilye, and Woodruff.—**THE EDITOR.**

### The Russian Seminary in Paris

**TO THE EDITOR:** The Metropolitan Eulogius, the Rev. Sergius Bulgakoff, and the administration of the Russian Orthodox Theological Academy in Paris have requested me to express their appreciation to you for the steady and considerable support which **THE LIVING CHURCH** has given it during the year 1935. Would you also allow appreciation to be expressed through your columns to all those, named and anonymous, who have sent their contributions to the Academy through your kind offices. His Grace the Metropolitan and the others at the Academy are not only filled with gratitude at the succour thus given them for the work they are doing in providing an educated clergy for the Russian Church, but realize that **THE LIVING CHURCH** as well as the givers of these contributions have been moved by the spirit of Christian brotherhood which unites American Churchmen with the Russian in the service of One Lord.

**PAUL B. ANDERSON,**  
Secretary, Advisory Committee in  
Paris for the Russian Orthodox  
Theological Academy.  
Paris, France.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector

Sunday Masses: 8:00, 9:00, 11:00 A.M., and  
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### MASSACHUSETTS

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

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.

E. P., Instruction, and Benediction, 7:15 P.M.

Week-days: 7:8; Thurs. and H. D., 9:30 also.

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

### NEW YORK

#### The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

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

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 A.M., Children's Service and Church School.

11:00 A.M., Morning Prayer and Sermon.

8:00 P.M., Choral Evensong and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

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

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

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

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.

9:30 and 11 A.M. Junior Congregation.

11 A.M. Morning Service and Sermon.

4 P.M. Evensong, Special Music.

Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.

Noonday Service Daily (except Saturday) 12:20 to 12:40.

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

46th Street between Sixth and Seventh Avenues  
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Sunday Masses, 7, 8, 9, 10, 11 (High Mass).

Vespers, with Address and Benediction, 8.

Week-day Masses, 7, 8, and 9:30.

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

### PENNSYLVANIA

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

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and

Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M. Also Thursday

and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30, and 11:00 (Sung

Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.





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No. 3

## EDITORIALS & COMMENTS

### Forward Throughout 1936

**F**OR THREE DAYS last week the members of the Forward Movement Commission were in session in Cincinnati, with the executive committee holding an additional day's session, in order to develop plans for the further progress of this Movement which has been so eagerly received by the Church. And let it be pointed out here and now that the expression "in session" as applied to the Forward Movement Commission is not a term indicating a meeting for an hour or two but rather means continuous prayer and work for some fourteen hours daily. Sessions of the Forward Movement Commission invariably begin with a celebration of the Holy Communion at eight o'clock followed, after a brief period for breakfast, by business meetings lasting throughout the day and until twelve or one o'clock at night, the discussions being continued through luncheon and dinner.

Reviewing the first year of the Forward Movement, the Commission found an overwhelming response on the part of the Church and a virtually unanimous approval of the cardinal principles of discipleship and education on which the Forward Movement program has been built. Indications are that the regular Bible reading booklet, *Forward—Day by Day*, is being used by some quarter of a million Church people in more than 2,700 parishes and mission congregations, while the Christmas booklet for children, *The Coming of the Light*, reached a circulation of more than 100,000. Moreover, 1935 has been a year of conferences, with the Forward Movement having a prominent place on the program of nearly every synod, convention, and convocation, as well as the summer conferences and many special ones.

But it was with the future rather than the past that the Forward Movement Commission was primarily concerned. Looking ahead, plans were laid for the further unfolding of the Forward Movement in response to the needs of the Church and in accordance with the principles of discipleship and education. *Forward—Day by Day* will, of course, be continued and an able staff of writers has been selected to prepare these booklets for the seasons of the Church year up to and including Lent of 1937. But although this is the most conspicuous feature of the Forward Movement to date and the one that is familiar to

the widest number of Churchmen, it is in fact only a part of the Forward Movement.

During the present Epiphany season and up to the beginning of Lent the Forward Movement is stressing the subject of Youth and Education. This is being done through the publication of two booklets, *Youth and Education* and *Your Parish and Its Young People*, which are now ready (available at ten cents and five cents respectively from Forward Movement Headquarters, 223 West Seventh St., Cincinnati) and a course for leaders of young people's conferences and discussion groups which will be ready early in February. This published literature, however, is only a preparation for the active work that will be done later in the conducting of summer conferences and in such guidance as the young people themselves may demand of the Forward Movement Commission. It is significant that the Commission feels that our young people have had enough of "challenges" and "programs" and accordingly its message to young people is the same as that to the whole Church—a summoning to a deeper realization of the meaning of Christian discipleship.

**T**HE PERIOD immediately before Lent is being utilized throughout the Church for clergy conferences under the auspices of the Forward Movement in preparation for the Lent and Easter season. There is also a considerable amount of literature—guides, handbooks, courses, and so on—in preparation. Details of this material will be announced soon.

Entering Lent, the emphasis of *Forward—Day by Day* is to be placed on the "good news of Lent." As last year, the parishes of the Church are asked to observe the First Sunday in Lent by a Corporate Communion, in which the note will be thanksgiving for the first year of the Forward Movement and prayer that the Church will be further roused to a new spirit of courage and Christian devotion. On the following Sunday, March 8th, Bishop Maxon will preach at a great Forward Movement service in Washington Cathedral, which will be broadcast throughout the country as a part of the Church of the Air series of the Columbia Broadcasting System. Another Forward Movement broadcast in this series will be one on



April 26th in which the speaker will be Bishop Manning.

Throughout Lent and Eastertide the emphasis will be placed on personal evangelism—the contagious spreading of the good news of Christianity from one individual to another as in the early days of the Church and all of the great periods of her missionary expansion. During Ascensiontide a special appeal will be made for keeping churches open throughout the day and for individual visits to spend an hour in prayer and meditation in one's own parish church. This will be supplemented by retreats and devotional conferences throughout the Church, culminating in another great Corporate Communion on Whitsunday.

We have enumerated some of these specific things that the Forward Movement is fostering because of the question that is being asked everywhere, What is the next step in the Forward Movement? It cannot be emphasized too strongly, however, that the Forward Movement is not an organized program or a series of "stunts," and still less a new piece of machinery added to the Church. The Forward Movement is something much deeper and more spiritual, and therefore it concerns every individual member of the Church, both in his own spiritual life and in his relation to the whole Church and the world about him. It is thus both individual and corporate, both personal and social. In the words of Bishop Hobson: "It is yourself, all that you are and have, at Christ's command in obedient service."

In short, the Forward Movement is the Church in action. In it individual peculiarities, partisan feelings, special interests of all kinds are submerged in a common determination to go forward in the Way, the Truth, and the Life, confident that our Lord will grant us the guidance of the Holy Spirit in bringing us as a Church and as individuals closer to the throne of Almighty God. The very anonymity of the Forward Movement literature, in the preparation of which bishops, parish priests, seminary professors, monks and nuns, and consecrated lay men and women all contribute freely according to their several abilities, is a pledge of the comprehensive character of the Forward Movement and the fact that it is not a man-centered but a God-directed surge forward and upward on the part of the whole Church.

### In Haiti

IT IS A SAD STORY that Bishop Carson tells in this issue about the storm losses to the Church in Haiti. At the same time the picture of the way in which our own Church people there have rallied to the need of their fellow-citizens is a fine and encouraging one.

The importance of our mission in this island republic is very great indeed. It is too easy for the Haitian people to see America only through the eyes of those nationalist missionaries, the United States Marines. That mission has now happily been withdrawn, but the mission of the Church representing something that is far greater than any nation, and that includes all nations, has remained and grown. And something of what the Church is up against in its fight against the pagan religions imported from Africa is indicated by the story of the two altars that Bishop Carson tells.

The work in Haiti is one of the finest missionary enterprises of this Church of ours. In that country twenty-two clergymen, all natives except the Bishop and Dean Kroll, who is about to leave to become Bishop of Liberia, are ministering to more than 16,000 baptized persons—by far the largest number in any foreign missionary district of the Church. It is a work that is of special interest to Catholic Churchmen for it is con-

ducted throughout on a thoroughly Catholic basis. Here, too, is a land in which the Christian message can be preached with the welcome and coöperation of the State and in which people and government alike are eager to receive the teaching.

We hope that our readers will respond with their usual generosity to Bishop Carson's appeal for help in rebuilding destroyed or damaged churches in Haiti. Contributions for that purpose may be sent to THE LIVING CHURCH RELIEF FUND, marked "For Storm Relief in Haiti."

### A Christian Ambassador

THE ARCHBISHOP OF YORK, Dr. William Temple, sailed for home last week after a visit of about six weeks to this country. While here he has given lectures, sermons, addresses, conferences, and less formal speeches at the rate of about three a day, and yet on the eve of his return he appeared to be as bright and fresh as he did on his arrival. That he stood the rigors of an American tour so well is really amazing. He and his gracious wife will long be cordially remembered by thousands of Americans.

As the Archbishop sails back to England the important question is what permanent effect his visit will have on American Church life. When this question was put to Dr. Temple himself, at the conclusion of a welcoming dinner in Chicago at which he had spoken in his usual clear and convincing way of the need for Christian reunion and the contribution that the Anglican communion could make to that cause, "Effect?" he echoed, "Why it is too early to see any effect"—and with his customary modesty he declined to forecast any concrete results of his visit. He did, however, say that he felt that the high points of his American tour had been the conference with the younger clergy of the Church at the College of Preachers in Washington, the meeting with leaders of the five leading world inter-Church movements at Princeton, the Student Volunteer convention at Indianapolis, and the course of lectures that he was then about to deliver at the University of Chicago on the Moody Foundation.

Christian leaders, both within and without our own communion, have hailed Archbishop Temple's visit enthusiastically and feel that it will have a profound and far-reaching effect on American religious life. The views of a number of these are expressed in a symposium in this issue. For example, Dr. William Adams Brown of Union Theological Seminary, himself a distinguished leader in the cause of Christian unity, describes Dr. Temple as "an ecclesiastical statesman whose leadership in Church affairs is widely recognized outside the limits of his own communion." Dr. Brown feels that perhaps the most important accomplishment of the Archbishop has been the opportunity he afforded "to bring together a representative group of Church leaders for intimate consultation on the things that need to be done to prepare the way" for such conferences as the one on Life and Work to be held at Oxford in 1937, that on Faith and Order at Edinburgh the same year, and the International Missionary Conference in China in 1938.

Naturally there has been a special interest in the Archbishop's visit on the part of our own Church. Bishop Manning adequately summarizes the feeling of the entire Episcopal Church in his statement that "the visit of the Archbishop of York has been a great help and strength to us in our own Church, in our relations with Christians of other Churches looking toward Christian reunion, and in our work for social progress, truer international fellowship, and world peace."

It is true that many of the people who went to hear the



Archbishop of York preach did so out of curiosity. There must, however, be few if any who did not gain a new depth of spiritual insight and a new appreciation of the unique character and importance of the Christian religion in hearing him. As Professor Angus Dun of the Cambridge Theological Seminary has put it: "The crowds came to see an archbishop. They saw an archbishop, which was satisfying; they also saw a man, a big man with his feet firmly planted on the ground."

In the person of the Archbishop of York there is a rare combination of dignity and power with humility and humor. There is about him much of the scholar but none of the pedant; much of power but none of pomp; much of episcopal dignity but none of prelacy or pride.

The Archbishop of York is indeed "a big man with his feet firmly planted on the ground"; he is also a man with a clear head and an eye firmly fixed on the future in which he sees a part assigned to the Christian Church that can be played only by men of courage, faith, vision, and high resolve. He is, in short, a veritable Ambassador of Christianity. America is the richer for his visit and the inspiration that he has given.

### Religion in the World's News

THE ATTENTION of the country has been focused during the past fortnight upon two of the three major branches of governments—the judicial and the legislative. The Supreme Court early stole the spotlight from Congress by its 6 to 3 decision invalidating the Agricultural Adjustment Administration on two basic grounds: that the processing tax was not a proper application of the tax power for revenue but was rather the taxing of one class for the benefit of another, and that the agricultural program of the New Deal was an invasion of states' rights.

The Supreme Court decision is of far-reaching political and economic significance, but only indirectly is it of importance from the religious viewpoint. It will, of course, have a very marked effect upon business and prosperity in the South and in rural areas and will thus indirectly affect Church contributions. It is of further significance, however, in that it seems to foreshadow the invalidation of other New Deal legislation, perhaps including a considerable part of its Social Security Act.

But if the Supreme Court temporarily stole the spotlight, Congress was not slow in regaining it. The passage of the Bonus Bill by the House of Representatives received wide attention in the press and, of course, was met with a variety of opinion. In our own Church, Dr. W. Russell Bowie promptly denounced it as a result of lobbying activities indicating "cynical repudiation of the unselfish ideals by which the veterans' organizations were originally alleged to have been inspired." Of particular significance is the fact that at a time when the national budget is already far out of balance, a minority, representing perhaps one-sixteenth of the population of the country, is able to secure special legislation requiring a government outlay of some two billion dollars without specifying any method of raising funds to meet these tremendous payments. Many people are asking, if the supporters of the veterans' bonus can accomplish such legislation, would it not be possible for the friends of that economically absurd but tenacious scheme, the Townsend Plan, to do likewise?

The Senate has resumed the munitions investigation, the star witnesses before the Nye Committee being Mr. J. P. Morgan and his business associates. The point at issue is whether or not the Anglo-French war loans of the House of Morgan were a decisive factor in the entrance of America into

the World War. That such was the case was the point that the committee attempted to make in spite of the vehement denial of Mr. Morgan. The committee adjourned for a week, but will question the Morgan partners further.

### CHILD LABOR INCREASING

CHILD LABOR is again in the news. Dr. Benson Y. Landis, Washington editor of the N.C.J.C. News Service, reports that several government agencies are gathering data on this question and that nobody likes the results. The abolition of the NRA codes has been the signal for some employers to revive child labor abuses and the National Child Labor Committee says that these are on the increase and that the country has already reverted to the conditions of three years ago. Home work, with extremely long hours and low earnings, is a growing evil. The only solution seems to be the ratification of the Child Labor amendment to the Constitution. So far twenty-four states, exactly one-half, have ratified the amendment. Only eight states that have not ratified hold regular legislative sessions in 1936. Religious organizations are again asked to lend their influence by observing Child Labor Sunday on January 26th.

Another special Sunday that is approaching is Race Relations Sunday, which the Federal Council calls upon churches to observe on February 9th. Inaugurated in 1922, this day has become a powerful medium for education in race relations and the promotion of Christian fellowship and appreciation of personality without regard to race or color.

An interesting side-light on the question of race relations was the wedding in Trinity Anglican Cathedral, Shanghai, of a Chinese motion picture actress, Miss Butterfly Wu, and a wine merchant, Mr. Eugene Penn. It should be noted parenthetically that the Cathedral in which they were married was not that of the American missionary district of Shanghai but of the English diocese of Chekiang, which has a Chinese Cathedral in Ningpo and an English one at Shanghai. It was in the latter that the dean, the Very Rev. A. C. S. Trivett, performed the ceremony before a Chinese congregation while, according to *Time*, "white friends of the bridegroom and members of the diplomatic corps stayed away and shuddered."

### DEVELOPMENTS IN GERMANY

FROM GERMANY come new reports of heroic opposition to Chancellor Hitler and Nazi Church officials on the part of leaders of the Protestant Confessional Synod. Risking imprisonment or even death (since such action is high treason), an undetermined number of Protestant pastors in Prussia last Sunday read to throngs of German Church people a defiance manifesto rejecting "once and for all" Hitler's attempt to Nazify the Church and calling on all Prussian Protestants to administer their own churches "in loyal obedience to God's word." The Church administration of Hans Kerrl was disowned in the following words: "The old Prussian Brethren Council considers the appointment by the State of a Church committee as most disastrous. The council rejects Church leadership appointed by the State and will itself exercise leadership in the Church."

Although in some churches pastors read the manifesto from the aisles, thereby technically avoiding violation of the decree forbidding such pronouncements "from the pulpit," the reading of this manifesto is exactly the type of activity that was forbidden in the decree published in December, which characterized such activities as high treason with a possible penalty of death.

"Catacomb Seminaries" in which "bootleg" theological



education is taught is the latest result of the Nazi prohibition of religious liberty. This was brought to light by an appeal issued by the University of Bonn in which student youth are summoned to help the Church in the interest of Christian co-operation. The reason for the appeal is said to be that the number of students of theology at Bonn has decreased in two years from approximately 350 to scarcely more than 35 and that many of those who have left are studying in illegal theological classes held under various disguises in nearby cities.

According to Dr. Henry Smith Leiper, this is not the first effort of the Confessional Church to secure a non-political theological education. Both in Barmen and in Berlin free seminaries were established openly but they soon met with persecution in the form of raids, arrests, and official dispersion of the students. After the expulsion of Dr. Karl Barth and other like-minded associates by the Nazis, this secret and unorganized type of training grew rapidly and indications are that this will continue to be the case as long as no true freedom is permitted by the government.

#### THE VATICAN AND THE REICH

**I**N GERMANY also the trials of Roman Catholic monks and nuns on charges of exchange law violations have been resumed. It is reported that during the week a secret conference of Roman Catholic bishops met at Fulda, and that the episcopate is ready to make certain compromises in order to avoid too serious a clash with the government at this time. The Vatican has not resumed the negotiations over the interpretation of the concordat which were broken off a year ago, but a dispatch to the *New York Times* indicates that the German bishops may recommend resumption of these negotiations and also advise the dissolution of the nationwide Catholic youth and workingmen's associations. Instead a new plan would be worked out for diocesan guilds in such fashion as to make possible dual membership in Church organizations and such Nazi ones as the Hitler Youth and the Labor Front.

Reports that have recently come to this writer from sources that cannot be disclosed but appear to be thoroughly reliable bear out the rumors of gross immorality affecting a considerable part of the Hitler Youth organization. It appears that the Nazis are making every possible effort, not only to train the present young people for future military service but to stimulate the natural growth of the population by thoroughly unChristian means in order to assure a plentiful supply of cannon fodder in the next generation. Such a situation cannot fail to cause alarm and dismay to the entire Christian world, not only because of the threat of violence but even more because of the wide-spread breakdown in Christian morality of which it is an indication.

#### NATURE BRINGS TRUCE IN ETHIOPIA

**N**ATURE has intervened in the African war with the beginning of the little rainy season. Rain has fallen daily since New Year's Eve and has virtually brought the Italian operations to a standstill. The "little rain" generally lasts for six or eight weeks and there is then only a short interval until the beginning of the big rainy season in May or June, so there seems likely to be an enforced truce in military operations in Ethiopia except for minor skirmishes until at least next October. By that time the whole picture of world politics may have changed so radically that Mussolini's Ethiopian campaign will be a forgotten incident—and one discreditable to the Fascists alike from the moral and from the military point of view.

THE BROTHERHOOD of mankind is implicitly contained in the words, "Our Father."  
—Canon Pilcher.

## Everyday Religion

### A Helpful Eye

**E**VERY YEAR, just after Christmas, there is a meeting of the American Association for the Advancement of Science. Then the great scholars who explore "the facts of life" meet to describe what new revelation they have discovered about the world in which we live.

It is fitting that science, which in its way is an increasing revelation of truth, should hold out its new visions at the same time that we all celebrate the supreme revelation of truth—the revelation of God who is the author of all things—in the birth of our Blessed Lord Jesus. We are reminded in this way that *God continues at all times to show His truth* to those whose minds and hearts are honest and willing.

At the recent meeting of the Association it was announced that a "mechanical eye" had been invented, by means of which we shall be able to see in the dark! It is a foot-long vacuum tube that serves as a retina capable of seeing in the dark "like a cat."

How many people will ever use this gift of science? We cannot tell. But it causes us to wonder, also, how many of us are using another Eye which is given us to see by and our own limited vision.

Jesus Christ came into the world that men might know God, that they might actually see Him, and believe. Epiphany means to show. Twenty centuries ago, the babe Jesus was shown forth to the world. And Jesus showed forth the love and the beauty of God. Like a helpful aid to the *spiritual* eye, our Lord makes clear to us what we should hardly be able to see by ourselves.

How many people use the other Eye? Too many never have any "use" for Jesus at all, and too many others are casual about it. Yet who would deny that it is just as important for a man to see clearly into the spirit, as for an airplane to land safely upon a dark field? What more helpful eye could we have than the one that brings us safely to a knowledge of God's love?

Cardinal Newman once said half-jokingly that once a man has seen a ghost he can never act if he had not seen it. Seeing a thing makes all the difference. It is one thing to talk about helping the poor, for example, but a very different thing to *be with* the poor, to see their suffering and their need.

If we feel that our spiritual life is weak, perhaps we need to *see* more clearly. There is a phrase in the Book of Revelation that brings out the real character of a religion that is based on insight, true vision: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot." If I have a genuine view of God and His love, if I have seen Him indeed, then I shall indeed be "hot" in my devotion and my works.

It is hard sometimes to "see" God—to be aware of Him. But He has not thrown the whole burden upon us alone. He gave us His Son to appear among men and to preach His truth, to be another eye *through* which we might see the Father. And in the pages of the Bible we can constantly find our other Eye as He is shown forth in the witness of His other disciples.

The story of the blind man whom Jesus caused to see at the pool of Siloam is somehow symbolic of the importance of even *spiritual* sight. And when the blind man saw, and believed, our Lord said of Himself that He had come into the world "that they which see not, might see."



# The Archbishop of York's Visit

## *A Symposium on Its Importance and Effect on American Church Life*

### The Accomplishments of the Archbishop's American Tour

By the Rev. Floyd W. Tomkins

American Secretary, World Conference on Faith and Order

THE VISIT of the Archbishop of York to America has been a vivid demonstration of the wide range of his interests. Not only as Archbishop, but as an active leader in many causes, he has had an extraordinary welcome, reflected in a schedule of appointments that only one of his robust physique, imperturbable good humor, and ready mind could have survived. Daily addresses, more often two or three a day, not only at dinners and social functions, but to university convocations, to groups of theologians, to conventions of college students, to educational associations, to bodies of those interested in international policies, and to leaders of movements for Christian unity, would tax the ability of any public man. But the notable thing about the Archbishop's appearance at all these gatherings is the fact that he was invited to speak as an authority in all these various fields. And no one who heard him can fail to remember what he had to say.

Yet perhaps the chief accomplishment of his trip was not in these pronouncements, but in his example as a spiritual leader. Whether in conference with groups of clergy or in his sermons to congregations of worshipers, he has revealed himself first and foremost as a true pastor. The addresses on other subjects have received more publicity, but the really lasting results of his visit will be found in his contribution to spiritual insight and devotion.

His visit has also had a notable effect on the movements for Christian unity. His official leadership of the World Conference on Faith and Order and his personal contacts with the other international Christian movements now commonly referred to as "ecumenical" opened the way for conference among the American leaders of these movements which will result in closer and more effective coöperation. A whole day was devoted to such a conference at Princeton, attended by representatives of the World Conference on Faith and Order, the Universal Christian Council on Life and Work, the International Missionary Council, the World Alliance for International Friendship Through the Churches, and the World's Student Christian Federation. A resolution was adopted endorsing the informal Consultative Group of officers of these movements, which for two years past has been meeting at the invitation of the Archbishop and under his leadership, recommending that it be made a permanent committee to coördinate the plans and policies of these organizations. To the Archbishop's wise statesmanship is chiefly due this forward step.

In the field of Anglo-American relations, the importance of the visit was attested by the Hearst Press, which indulged in extraordinary editorial paroxysms—extraordinary, because in place of reasoned reply they were reduced to shouting "Stuff and nonsense!" This bitter, discourteous, and unwarranted attack will only strengthen the weight of the Archbishop's calm and reasoned remarks about the need of recognizing our "different and indeed divergent traditions" in order that we may be "surprised and delighted at the perpetually fresh discovery of common elements in our tradition and common hopes in our outlook." It must be noted that a large part of the remarks on

this subject quoted by the press were not statements made by the Archbishop on his own initiative, but impromptu answers at press interviews to questions designed to draw "headline" copy. Considering the European crisis and the controversy about sanctions, the League, and American neutrality, the wonder is that our distinguished visitor avoided so many dangerous pitfalls and kept the emphasis so consistently on fundamental principles of international righteousness. Of course he spoke of the common heritage of Anglo-Saxon ideals; but these are the ideals of democracy, of responsible government, of liberty, and of moral duty which are the birth-right of all true Americans.

To the Episcopal Church, the visit of the Archbishop has been a source of pride and pleasure. It has given fresh reality to the bonds which link us with the mother Church of England, and it has strengthened the confidence we feel in the leadership of her episcopate. Not least do we rejoice in his visit because it has not been the monopoly of our own ecclesiastical circle. He has been an apostolic witness to the function which our Lord committed to His Church—to be a city set on a hill, a lamp to give light "unto all that are in the house."

### Strengthening Our Own Church

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

THE VISIT of the Archbishop of York has been a great help and strength to us in our own Church in our relations with Christians of other Churches looking toward Christian reunion and in our work for social progress, truer international fellowship, and world peace.

### A Stimulus to Unity

By the Rev. William Adams Brown, D.D.

Professor at the Union Theological Seminary

HIS GRACE, the Archbishop of York, combines two interests which are not often united to the same degree, in a single person. He is a philosophical theologian whose eminence as a thinker has been recognized by his recent choice as Gifford lecturer. He is, at the same time, an ecclesiastical statesman whose leadership in Church affairs is widely recognized outside the limits of his own communion.

It is in the latter capacity that his visit to this country is most significant. He comes to us as one of the foremost leaders of the movement for Christian unity. He is not only chairman of the Continuation Committee of the Conference on Faith and Order; but also—what gives him an even more representative capacity—he is chairman of a Consultative Committee which brings together, for informal consultation, representatives of five of the most important international Christian movements, Life and Work, Faith and Order, the International Missionary Council, the World Alliance for International Friendship, and the Student Christian Federation. No single individual more completely personifies the longings for unity which are felt in all branches of the Christian Church.

The coming of the Archbishop to our shores has not only been the occasion of many public meetings in the interests of Christian unity which have brought to the attention of the



American public the conferences which it is proposed to hold in 1937 and 1938—the Conference on Life and Work in Oxford in July, 1937, the Conference on Faith and Order in Edinburgh in August, 1937, and the International Missionary Conference in China in 1938; it has also given the opportunity to bring together a representative group of Church leaders for intimate consultation on the things that need to be done to prepare the way for these conferences and for the more important work which will follow them.

In addition to his work in the interests of Christian unity, the Archbishop has been one of the principal speakers at the Student Volunteer Convention in Indianapolis and has delivered many other addresses and sermons on fundamental themes. He has spoken frequently on the wider issues which confront the Christian Church, notably that of the responsibility of the Churches for promoting the cause of world peace; and while his advocacy of an aggressive policy by the League of Nations, even to the point of risking war, has not carried all his hearers with him, he has left the impression of a courageous and virile personality for whose leadership the whole Church may well be thankful.

### A Surprise to Youth

By the Rev. Henry Smith Leiper, D.D.  
American Secretary, Universal Christian Council

HAVING HAD the privilege of hearing the Archbishop of York in at least ten addresses to non-Episcopal groups at Princeton, New York, and Indianapolis, I feel confident that distinct contributions to the cause of Christian unity have been made through this timely visit on our shores of one so eminently fitted to represent his own great nation and its leading communion.

The Archbishop expresses himself with extraordinary clarity and in his theological addresses to the students at Indianapolis surprised American youth by making them interested in doctrinal preaching! But even more pronounced than the influence of his intellect is the impress of his character as a man of deep sincerity, simple friendliness, and scintillating humor. His almost boyish interest in getting into every possible contact with American Christian youth groups has amazed those who were disturbed by the complicated character of his schedule. It would indeed be a splendid thing if such visits by the outstanding leaders of English Church life could take place every few years. They strengthen ties already strong and inspire faith in a unity not yet achieved.

### An Impetus to Christianity

By the Rev. J. Ross Stevenson, D.D.  
President of the Theological Seminary, Princeton, N. J.

SPEAKING FOR MYSELF as well as for others with whom I have conversed, the Archbishop's visit has made a profound impression in the direction of stimulating among students and leaders of our people a stronger faith in eternal verities and a more zealous interest in life's higher values in a redeemed society. He furthermore has given a new impetus to the aligning of Christian forces throughout the world in order that they may unitedly engage in a forward-pressing service looking to the establishment of the Kingdom of God. His visit has also served to cement the relationship of Great Britain and the United States, who, at a time like this, should stand together in the councils of the nations as they seek to establish unity and concord.

The American Churches owe a debt of gratitude to His Grace and to those who planned his trip, for his visit has aroused a new interest in vital Christianity and new resolutions bearing on the more rapid propagation of the Gospel.

### Enlarging the Forward Movement

By the Rt. Rev. George Craig Stewart, D.D.  
Bishop of Chicago

AS RONALD KNOX wrote many years ago, Dr. Temple "Does everything by turns and nothing wrong."

Everyone who has met him is impressed by the simplicity of his words, the candor of his reasoning, and the directness of his appeal, and above all else by the courage and independence of his thinking. From what I have observed in the press I should briefly say that:

1. The most important results of his visit to America have been:

(a) The strengthening of his leadership and of the leadership of the Anglican Church in the whole movement toward Christian unity. (b) The strengthening of the ties which bind Britain and the United States together in spite of (as Dean Inge would say) our common language and background.

2. His influence upon America's religious life in general has been to stimulate and support those who hold the traditional faith of Christianity and who do so not as obscurantists but as open-minded, modern-minded scholars. His learning is such, his scholarship is such, as to give tremendous weight to his position as a thorough-going sacramentalist.

Add to all this his gracious charming personality and one can see at once that he is in the highest sense an ambassador of world peace in both the political and ecclesiastical fields.

As for the devotional enrichment which his addresses to the clergy have given, this will be of great value in deepening and enlarging the influence of the Forward Movement.

### Simple and Democratic

By the Rt. Rev. James E. Freeman, D.D.  
Bishop of Washington

THE VISIT of His Grace, the Archbishop of York, has been one of the most notable experiences the Church has enjoyed for many years. While he was in Washington, his many public addresses and lectures were heard by large groups of people and were accorded a hearty and cordial response. The Archbishop's simple and democratic ways, his personal charm, and his readiness to respond to the many calls made upon him endeared him to all who met him. Great as he is as a scholar, he was at his best in the conferences he had with the younger clergy in the College of Preachers of Washington Cathedral. I would unhesitatingly say that the Archbishop made a profounder impression upon the many groups he addressed than any English prelate who has visited this country since his predecessor came to us during the War years.

### A Big Man With His Feet on the Ground

By the Rev. Angus Dun, D.D.  
Professor of Systematic Divinity, Episcopal Theological School

THE CROWDS came to see an Archbishop. They saw an Archbishop, which was satisfying; they also saw a man, a big man with his feet firmly planted on the ground. They found themselves in the presence of an exceptionally "sound

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# Storm Losses in Haiti

By the Rt. Rev. Harry Roberts Carson, D.D.

Bishop of Haiti

EARLY IN THE MORNING of St. John's Day, I left Port au Prince for a visit to a portion of the wide area which suffered from the hurricane of October, more particularly to those parts where most of our work on the south side of the island is located. Had I gone even two weeks earlier, I should have experienced many difficulties in getting through. One of my clergy wrote me then, "It took us about eighteen hours for the trip. The roads are awful." The first necessities of the people had been quickly met by governmental agencies and now a juster estimate of losses can be made, and better plans for more permanent relief.

Our own churches in Haiti replied quickly to the first call for help. During my absence in the States the Council of Advice acted for me and appointed the second Sunday in November for offerings to be taken in all our missions and I have by me as I write a cordial letter from President Sténio Vincent in which he says:

"I am most happy to congratulate you for carrying to the sufferers, with apostolic readiness, the moral and spiritual relief indispensable in these moments of misfortune. I thank you in the name of the sufferers and in the name of my Government."

In the journey from which I have just returned, I traveled by my own automobile about 125 miles; 25 miles further by a hired car; and, into the mountains, a-foot and by horse. I was accompanied by the Rev. Felix Dorleans Juste and by the Rev. Dumont Morisseau.

Aux Cayes, the birthplace of the great naturalist, John James Audubon, is the center of the area we visited and it suffered keenly from the continuous rains of more than a week in duration and which culminated in the hurricane or cloudburst of October 22d and 23d. In addition to the discomfort of flooded houses and streets, there was a deficiency of food supplies. In Haiti, it is the daily *marché* that is the support of the people and these markets are thronged with country people with their food supplies. Necessarily these were cut off almost completely.

Our Church of Saint Sauveur, erected almost 50 years ago, even before the rains in need of repairs, is in imperative need now. Pillars, beams, plastering, nave, sanctuary, sacristy, all are in need of immediate repair, if the building is to be saved for a continuance of its useful career. More than one name of the men of the early days of Haitian Church history, Ledan and Benedict, for example, is associated with this parish. Just before the altar rest the remains of young Paul Holly who was drowned a few years ago, when still a deacon. I need \$1,000 for the Church of Saint Sauveur, Aux Cayes.

From Aux Cayes, where Vespers was sung the night of my arrival and attended by a large congregation, the Masonic lodges of the city being present as well, it being St. John's Day, we went to Ravine à l'Anse.

Two years ago in this region, called locally *La Douzième Section* (the 12th Section), there were heavy rains which destroyed properties and lives and we were able to carry some relief through the Haitian Red Cross. This time their losses were greater. In addition to other distresses, their little chapel which had been under construction during the past year and which was so near to completion that they had hoped it might

be consecrated at the Bishop's announced visitation in early December, was injured and the work set back.

Although it was a Saturday and their traditional market day, a very good congregation was present and ten persons were confirmed. We first distributed to the children some candy which I had brought with me, in bright Christmas bags, and then the congregation was told how we had decided to help them.

The church was to be rebuilt, better and stronger than had been planned originally, and everyone who wanted to work would be given a job, men, women, and children; carrying water, sand, and rocks; wood workers and masons. It was necessary to talk to them in their *Creole* tongue, very simply, very slowly. The work that was to be given to them would enable them to keep their self respect. And they were happy.

For the work at Ravine à l'Anse, I ask the Church to give me—just \$100; possibly \$150. It is a very small sum to many who will read these lines but its equivalent at Ravine à l'Anse is many times greater.

ON SUNDAY MORNING, we had a 6 o'clock Mass at Saint Sauveur's and again started out. This time to the mission of St. John, Savanette; a mission for which during the past five or six years, hopes have been held out that a church would be built.

Not only did they deserve a church; it was our duty to give them a church.

Let me tell just a little of their story. It is more keenly recalled in Haiti than elsewhere. It is so easy to forget and the world contains so many touching stories. About six years ago there was a great deal of social and political discontent in Haiti and it culminated at Aux Cayes in the killing of poor, illiterate Haitians at a place called Marche à Terre, just on the outskirts of the city. The number killed is variously estimated. The Marines said fourteen or fifteen. The Haitians, more than one hundred. At Marche à Terre today there is a rude cross that was erected soon after as a memorial of the dead and it is a shrine for all passers.

Many of those who were fired upon that day came from what is called locally, *Savanette*—Little Prairie. No town or village, just prairie.

With very generous help from the Woman's Auxiliary of the diocese of New York and the diocese of Western North Carolina, the work was begun this year and the date for the consecration fixed, December 8th.

After the storm, it was found that the walls, front and side, were down and all had to be done over again, save that the foundations were still good.

Clearing away as much of the *débris* as possible, with congregation and candidates standing among the fallen rocks, I confirmed 32 persons, presented by Fr. Juste. Again there was the distribution of the Christmas candy and the encouragement to the congregation: We are going to re-build and everyone will have a share in it. At once.

Possibly a mile from the site of the injured church, at the request of my chauffeur, George, I stopped to see two friends

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# The Alexandrian Patriarchate

By Canon W. A. Wigram

**W**HEN MELETIOS, late "Pope and Patriarch of Alexandria and of all Africa," passed to his rest a few months ago, it was his hope that he had left as his last legacy to his see a method for the election of his successors that would save the Church from such a long inter-regnum as that which preceded his own accession. As far as the Church goes, the departed statesman has succeeded in doing so, but no wisdom could guard against another danger, that of some malcontents inviting the interference of the Mohammedan state authority, in order to gain private ends. This is what seems to have happened now.

The Locum Tenens of the Patriarchate, whose duty it is to superintend the election and to administer the see during the vacancy, has received a communication from the Egyptian Ministry of the Interior, informing him that the government proposes to issue rules for the election of a new Patriarch, with a view (1) to the protection of the Syrian minority, (2) to secure Syrians their due part in the management of Church endowments, (3) to secure the election of a second Syrian bishop, (4) to the reorganization of the religious tribunals, and (5) to the need that the Patriarch should always be an Egyptian subject, either by birth or naturalization.

If these conditions were observed, the government would graciously allow the election of a Patriarch, and in the meantime was good enough to assure the most reverend the Locum Tenens of its highest consideration. The Synod of the Church, holding two special meetings to consider this most unexpected *demarche*, made a dignified reply, to the following effect:

I. Of the demands thus put forward by the Ministry, two are already the Law of Church. These are (4) the reorganization of the Religious tribunal (A considered scheme for this has been already drawn up, and only awaits the endorsement of the government to be enforced); and (5) the Egyptian nationality of the Patriarch: The rules for the election of the Patriarch already declare this a necessity, and those rules have already been submitted to and approved by the government.

II. As regards the other points; it is, says the Synod, the right of a self-governing Church to make its own ecclesiastical rules, through its lawful governing body, in this case the Synod of Bishops. That right, based on the primitive customs and canons of the Church, has always been recognized by the government in past ages, and has been endorsed by its authority in the days of the two last Patriarchs, Photius and Meletios. In particular, the rules for the election of the Patriarch, under which the Church now wishes to act, were submitted to the government and approved by it as late as the years 1932 and 1934.

As regards the control of the Church endowments, it is the Synod of Bishops according to immemorial Church custom, that has the control of them. All bishops are members of that Synod, and it may be noted that one bishop is a "Syrian."

As for "another Syrian bishop"; the principle of the consecration of "one or more Syrians" to episcopal rank, was laid down by the late Patriarch, and one such has already been consecrated. It is believed that this was quite satisfactory to the "Syrian Minority" of the Orthodox community in Egypt. A little explanation of the difficulty may be advisable.

The majority of the Christians in Egypt, it is known, are

Copts, who have their own Church and Patriarch, and are not concerned in this dispute.

The Orthodox were considered as "foreigners" (though they have nearly all acquired Egyptian nationality now), and were usually Greeks, settled in Cairo and Alexandria. They had only one bishop, the titular Patriarch of Alexandria. In the last century these Orthodox have increased much in numbers and importance; they have now nine bishops, and Orthodox all over Africa feel their union with the ancient throne. Now, however, the body is not so exclusively Greek as was once the case. There are many Orthodox of Syrian extraction among them, and a difficulty, analogous to that existing in Palestine between the "Greeks" and the "Arab-speakers" there, has arisen here also.

**I**T IS undoubtedly true that in time past Greeks have been inclined to act as if the Orthodox Church was an exclusively Greek heritage, and they have this excuse, that it was so once for practical purposes, and that this weakness is not confined to them. Devout Roman Catholics have asked before this whether Catholicity is an Italian heritage, and what authority has laid it down that the Pope must always be an Italian, and that a clear majority of the Sacred College of Cardinals that elect him must always be of Italian birth? Thus, this feeling has caused friction in the Orthodox world in the past. In Slav lands—where in days of Turkish rule all the higher Church authorities were always Greek—concessions have been wisely and frankly made, with the result that no bodies are more loyally Orthodox than the autocephalous Churches of the Slav lands. Naturally then, the same feeling is abroad now among the Arab-speaking Orthodox. Still, the question is arguable, how many of them are fit to be bishops? In India and Africa, the principle that Christians of native blood are eligible for the episcopate is past dispute, but how many can be trusted with the office? It is not unnatural then if the Greeks put a similar question. As to the claim of Syrians to "a full share in the control of the Church endowments," the question may fairly be asked, as in Palestine, "who provides them?" The bulk of them come undoubtedly from Greek sources, and most lands have a proverb equivalent to "who pays the piper calls the tune."

So in Egypt it appears that the Syrians have a case to urge, both in the matter of the choice of bishops, and in the control of the endowments. But the Greeks have a case too, and the Syrians would seem to an outsider to have gravely compromised what might well have been a strong case by this appeal which they have obviously made, to an outside and non-Christian authority. Moslem authorities do not stir in Christian affairs till they are asked to do so by malcontents among the Christians, and in time past at any rate did not move till the malcontent had used a good deal of *bakshish*.

The tendency of the Oriental Christian under the Moslem to quarrel with his Christian fellows and then to call in the Moslem to get his own way on a point of detail, has been for centuries the bane of the life of all the Christian Churches in those lands.

THE NEW GENERATION makes over the present adults by their mere arrival. Their needs and wants, if heeded, dictate programs of world-revisional reform.  
—Rev. W. N. Guthrie.



# A Powerful Integrative

By the Rev. Charles T. Hull

Rector of St. Paul's Church-by-the-Lake, Rogers Park, Chicago

SOMEONE CALLED ME to see a patient in a hospital several years ago. The nurse said, "She is unconscious and will not know you." So I knelt beside the high, white, bed and began to say, "Our Father who art in Heaven, Hallowed be thy Name."

Then my ears caught a faint, mumbled echo that came through parched lips, above the counterpane. When the prayers were ended and the blessing given, a lean hand reached out for mine and the faintest trace of recognition gleamed and was gone from illness-wearied eyes.

My startled thoughts as I left the room were but the preface to many pages of meditation and study, enlightened now and then with illustrative experiences etched large and vivid on the leaves of memory. Why should a meager handful of words, breathed forth on the air some nineteen centuries ago, still echo so effectively in the human ear that the so-called unconscious will respond?

Men of clerical mold have been called not once, but often, "to weep with them that mourn" and have knelt to witness as they prayed the words of this wondrous prayer, breathed through the lips of the bereft like the "Peace! Be still!" of Galilee. He who has not marveled at the calm that follows emotional storm on such events is simply not of the mold. His eyes and ears are stopped.

No doubt we winced, in botany days, at pulling off the petals of some exquisite bit of nature's bounty to examine the stamen and the calix. Yet, today we still rejoice in more vivid perceptions because of those careful analyses. A flower is something more to us because we took one to pieces.

So the Perfect Prayer will reward our trouble if we will take time to consider its contents and then its associations in the minds of those who use it. Our wonder, again, will be not less but more.

Taking its phrases apart to examine each word is an illuminating experience. Try it.

"Father," the simplest of words, yet what vast realms of life it links with. How mother rejoiced when we first could lisp its syllables. The image it aroused in early childhood was much like that of "God" today.

Then there is "Our" that goes with it. That family word that made us feel the ties of tribal connection. That which was ours; our home, our house, our family, was something apart. We were joined more closely as parts of a whole when we looked at him and explained to a new acquaintance, "That is our father." And Jesus put those two words together and taught His disciples to use them so. Perhaps that is why we still do as they did, we say them with Him and so they mean so much more.

Then try the word "Bread." Was there any other word that we could say before this one? Its influence and almost tangible memory is associated with every day of our lives. We feel a deep racial tie when we think of the "breaking of bread" and then, it may be, this word draws up to consciousness the Highest and Holiest Meal of All. How rich are its associations and how central to memory.

So, much may be learned from thoughtful meditation on the words that make the phrases of the Lord's Prayer. But

equally rich is the field of memories that are tied to this prayer as a whole.

How old were you when you first could say it from memory? Who taught it to you? Have you ever forgotten it or any portion of it? Why?

To answer these questions, for many people, means to almost re-live the earliest days of consciousness. When we follow the trail of this gentle vine back through the sunny lands of childhood, we find ourselves coming ever nearer to those who are dearest to us and always in the company of Him whom we learned to know so soon after we first entered the gates of life. We can hardly think of His Prayer without thinking of Him. Yet He is different, so very unlike Shakespeare, Emerson, Lincoln, or any other person of the past. Jesus has been our constant companion, so intimate and real, so much more effective than any other name that history can pronounce. Though His Name is not in the prayer His Presence pervades it. We find it hard to think of one without the other.

THERE SEEMS TO BE little else that we learned to say from memory so early, certainly nothing that we have remembered and used so constantly since. Its words are like cells in the deepest roots of our knowledge. Every day, for many of us, has heard its echo and in every night it has brought repose. If remembering is in part a process of association, may we not rightly conclude that this prayer is very near the center and source of our whole memory system?

Think of the vines of association that stem from its deep roots. We said it together with father and mother. That Sunday school teacher could say it so beautifully. We said it in church with the family and we heard our favorite pastor giving it resonant tones and richer emphases. We said it in school with our schoolmates or in the secret assembly of our chapter at college. There was a time of crisis in life when its words poured forth to bring new and abundant comfort.

Year after year as we wander back we find the vine of its enriching greenness weaving its way through the gardens of memory; now but a slender stem, lost under other plants; now a billowing leafiness that spreads like a fan over much of life's soil, undying, strengthening, ennobling.

Around it are gathered our highest ideals, our tenderest memories, our noblest ambitions. Perhaps when our children were born we said it. When our dear ones were lost for this life we bowed to its "Thy will be done." Truly did its Creator leave this living portion of His thought who also said, "I am the vine, ye are the branches." His prayer continually demonstrates the truth of His statement. The vine of its truth has woven its way with ever freshly budding leaves of prayerful repetition through the very center of our memory system, binding each day and each hour that we say it to the person and ideals of Jesus and the loving Heart of God.

Therefore may we call it the Most Powerful Integrative. It binds and holds our lives in unity with our highest standards and ideals. It integrates the days and years, the epochs and episodes of our lives into one. Each day as we say it we bring the present to the feet of the Eternal; we tie the now with this colored raffia of joy or sorrow to the True Vine until this



moment of our lives becomes engrafted in His Eternal Life in that higher unity of His Mystical Body, the Church.

Indeed is this prayer a mighty integrative, that which makes the past one with the present and our lives one with His. To use it daily is to begin the process of unification and the climb back to integrity in the most disorganized life. To encourage others to do so is to help re-integrate our community and national life. Think what a wholesome achievement it would be to have all the people of the world, Christian and Hebrew, Oriental and Occidental, saying this prayer, day by day. They could, for it is so universal and free from hindrances within itself.

The more lives and the more of our lives we bring within its scope, the more those lives are organized behind one aim, one goal; moving along one path of unified, consistent progress. What mighty forces will be released, what giant, forward strides be made when Mankind rises from his low estate to say, "Thy Kingdom Come, Thy Will be Done on Earth as it is in Heaven."

## The Archbishop of York's Visit

(Continued from page 66)

mind" and an exceptionally "sound body." Many were impressed with his serene strength, the lack of all tenseness, the quiet command of his own mental processes and readiness in language. I heard several times the comment: "I liked the way he stood up quietly, with head thrown back, and said what he had to say so effortlessly and without any striving for effect." He impressed one as a man who had been born to place and power, had never come close to the distress of failure, who moved with rare assurance in the areas of thought and practical affairs. But with this assurance and native dignity, there was no pomp or pride. Humility and humor were there to keep a man with a sense of his own inner strength and dignity of place from ever being overbearing or "prelatical." The result was that the combined authority of his position and his personal conviction and ability could make their impression without calling out any resistance.

Both in his formal lectures and in informal conferences, the Archbishop revealed himself as one who embodies the varied genius of Anglicanism. The Catholic's feeling for the Church, the evangelical's feeling for "inwardness," the respect for reason of the "men of latitude" are all a part of him, raising him above party and making him a little unsatisfactory to rabid partisans of any type. These qualities made him a rarely satisfying and unifying leader of the clergy conference at the College of Preachers.

In every direction the Archbishop shows himself as having a reconciling mind, not primarily an explorer of dark areas or one who agonizes over the problems on the margins of all thought and all life, but one who knows his way about among the diversity of human thinking and living and helps us all to see things more as a whole and understand one another better.

## The Strength of Union

By the Rev. Howard Chandler Robbins, D.D.

Department of Pastoral Theology, General Theological Seminary

IT WOULD be difficult to overestimate the impetus which the visit of the Archbishop of York has given to the ecumenical movements in this country. Faith and Order, Life and Work, Missions, the Student Movement, and the World Alliance for Friendship Through the Churches are all inter-

denominational and international in their character and ecumenical in their objectives, but they have lacked the strength which comes from correlation. Dr. Temple has brought to them this strength, symbolizing in his own person and expressing in his wide outlook, the Christian Unity Movement in its entirety. Not only Episcopalians but Christians of every name have abiding reason to be grateful for his coming.

## A Prophet of Unity

By the Rev. G. Warfield Hobbs, D.D.

Chairman, Department of Publicity, The National Council

THE VISIT will richly affect Christian thinking with respect to unity. The Archbishop has made excursions into many fields of thought but through every public utterance has run the golden thread of his insistence that Christ's priestly and hungry-hearted prayer be heard and answered so that presently, united under one Shepherd, the world's divided Christian forces shall be again of a single fold. Coming world conferences to this end will profit by this message and America will more largely be represented because of the blend of power and winsomeness of the appeal. . . .

If there is in our own Church some peril of insularity, the visit of this messenger from our mother Church is truly a splendid antidote, the helpful and broadening influence of which will remain when he has gone. He visualizes what in our own Churchly consciousness is all too unreal—that world enterprise we call the Anglican communion. It is not possible that this visitor can come and go without there remaining among Episcopalians a deeper sense of this relationship and greater corporate will to give potency to it by the development of a real program of pan-Anglican communion enterprise.

To one who has followed the visit of the Archbishop with the utmost intimacy from his smiling welcome to the press to the final word at the Pilgrims' dinner in New York City, it would seem inescapable that to the Christian forces of America and to the leadership which deals with the greater problems and tasks which now confront world Christianity the event must prove an unalloyed blessing.

## Old Kenyon \*

OLD KENYON HALL, Kenyon College, Gambier, Ohio, which is reproduced in the etching by Mr. Wil King on this week's cover, was the first permanent building of the college. When the walls, which attain a maximum thickness of four and a half feet, began to rise, the hostility of the settlers was aroused by a rumor that English money was raising a fort to conquer the surrounding countryside, for the building was begun in 1827 when the animosities of the Revolution and the war of 1812 had not been forgotten. Old Kenyon is Gothic in style, the material used in its construction being a local sandstone.

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

## Why Missions?

THE MOTIVE for Christian missions is found in most lines of the Gospel, but nowhere more cogently and comprehensively stated than in the first passage of the Gospel according to St. John—"In the beginning was the Word, and the Word was with God, and the Word was God." The Eternal Word became flesh and dwelt among men, and, through the Spirit, still dwells among us to reveal God's purpose, God's plan, God's will for mankind.

—Bishop Cook.

# The Ethiopian Church

By the Rev. Frank H. Hallock, S.T.D.

Professor of Old Testament, Nashotah House

THE FOLLOWING PARAGRAPHS are not intended to be in any sense, however brief, a sketch of the Ethiopian Church, which would require far more space than can here be given.<sup>1</sup> They are simply extracts from some interesting manuscript material brought from Ethiopia by Dr. S. A. B. Mercer in 1931 and hitherto unpublished; secured by him from a Greek who had long been resident there, and was connected with the British Legation.

HISTORY: After Nimrod's death, Cush with his son set out from Palestine for Egypt, accompanied by his soldiers. As they were related to Mizraim (*i.e.*, Egypt, Genesis 10: 6-8) they advanced toward Wadi Halfa, conquering all and ruling the greater part of the cities of Egypt, finally building the great city of Meroë. From Saouakim to the Blue Nile they gave to the whole country the name of Cushan. After the death of Cush, the "Ethiopian" (Cush's son or, according to another account, great grandson) with his soldiers took the road for the district of Tigré, toward Eritrea, and built a city called Mazabir, near Axoum.<sup>2</sup> They conquered all Tigré, and gave it the name of Ethiopia.

The death of the "Ethiopian" took place in Mazabir; a statue of him was set up there, which still stood in the time of Solomon, and was reputed to work miracles. At the same time there were troglodytes in the country, who had come from Persia and India by way of Bab-el-Mandeb.

SOLOMON AND THE QUEEN OF SHEBA appear frequently throughout the manuscripts; there are slight variations from the story as usually told,<sup>3</sup> which says that Menelik (who bears in Arabic the name Ibn el-Hakim, "Son of the Wise Man") stole the true Ark, having caused a duplicate to be made and put in its place; here it is said that Solomon had made and gave him the replica, but Menelik secretly exchanged them. In any case the true Ark was carried to Ethiopia, which is the essential part of the whole account, apart from the Solomonic genealogy. The story as here given is very full, uniquely so as far as the present writer is aware, regarding the installation of the Hebrew princes, nobles, and priests, who had accompanied Menelik on his return home, in positions of the greatest dignity.

The Queen of Sheba began to reign in the year 4446 from the creation of the world; Solomon did not begin his reign until fifty years later, consequently the Queen was advanced in years when she visited Jerusalem. The Queen reigned seventy-five years; after her the reigns as given were of normal length and diversity of duration. From the reign of Menelik I until the birth of Christ there were 1047 years;

but only twenty kings are named,<sup>4</sup> whose reigns total about two hundred and twelve years. On the other hand, from the birth of Christ until the conversion of Ethiopia to Christianity, *c.* 335 A. D., thirty-one kings are named, with reigns totalling about four hundred and ten years. Chronology has never been a strong point of Ethiopian annalists.

SUBSEQUENT HISTORY: The Zague dynasty reigned for 342 years, and was displaced by the Solomonic line in 1270 A. D. The story of the great Ethiopian saint, Takle Haimanot, who was instrumental in the restitution, is told in great detail; he became Archbishop by the direct consecration of our Lord. This line has continued to the present, except that the country fell into the hands of Mohamet Gragne<sup>5</sup> in 1524 or 1527 A. D., who held it for eighteen years (other accounts make the period much shorter, and the conquest never a complete one). Following upon this came the troubles with the Jesuits; according to our account seven kings, reigning 143 years, accepted Roman Catholicism, which was finally cast off in 1638 A. D.<sup>6</sup> (here again we are in chronological difficulties). The only other break in the succession was in the period of Theodore, 1855-1868 A. D.; he was not of the true line, but "a son of Heth."



THE OLDEST KNOWN ETHIOPIAN OLD TESTAMENT MANUSCRIPT

FROM THE TIME of Frumentius, 335 A. D., there were seventeen metropolitans, all Greeks, holding office until 574 A. D. (*sic!*), when the spread of Mohammedanism caused a break in the succession. Here a

curious passage follows: the King sent into Egypt to seek a Greek metropolitan, unfortunately none could be found; then the Ethiopians wished to send to Constantinople in search of a metropolitan, this the Arabs forbade, consequently they were at length obliged to accept a Copt.<sup>7</sup> The latter has had ninety-four successors.<sup>8</sup> This section concludes: "These are the things which the Copts did in Ethiopia, and the stupid Abyssinians have accepted them." One of these metropolitans, it is alleged, proclaimed himself to be Christ born again; the king finally hanged him, together with the twelve apostles he had gathered about him. Again it is said that the Emperor John in 1870 A. D., repelled by the character of the Abuna sent by the Coptic Patriarch of Alexandria, appealed to the Greek Patriarch there to send a metropolitan; this he, for the sake of

<sup>4</sup> Budge, *History of Ethiopia*, vol. I, p. xiii, and 204-208, gives sixty-seven kings from 982 B. C. (his date for Menelik I) to 9 A. D.

<sup>5</sup> Generally spelled Grañ, a nickname, "the left-handed."

<sup>6</sup> Archbishop Hinsley, *Dublin Review*, October, 1935, pp. 187-209, gives an excellent account of the heroic labors and martyrdoms of earlier and later Roman missionaries.

<sup>7</sup> The antipathy to Copts which appears throughout our manuscripts here and there need not necessarily be regarded as the expression of opinion of a foreigner. Hyatt, *op. cit.*, p. 46; "with the growing feeling of nationalism, a corresponding desire to have an independent national Church has arisen."

<sup>8</sup> Chaîne, *La Chronologie des Temps Chrétiens de l'Égypte et de l'Éthiopie*, pp. 268 *sqq.*, notes the impossibility of accuracy; he gives 108 names in the succession from Frumentius to 1876 A. D.

<sup>1</sup> The most adequate work in English is by Hyatt, *The Church of Abyssinia*; that in any European language by Coulbeaux, *Histoire politique et religieuse de l'Abyssinie*, 3 vols., Paris, 1929. Fr. Coulbeaux had lived in the country as a Lazarist missionary for thirty years.

<sup>2</sup> This is in general agreement with the important *Liber Axumae*, edited and translated by Conti Rossini.

<sup>3</sup> As, *e.g.*, Budge, *The Queen of Sheba and Her Only Son Menyelek*. The Ethiopic title is *Kebra Nagast*, the *Glory of Kings*.



maintaining amicable relations with the Copts, refused to do.<sup>9</sup>

SOME MISCELLANEOUS NOTES: The Old Testament was translated from Hebrew into Ge'ez<sup>10</sup> in the time of Solomon; the New Testament from the Greek in the time of Frumen-tius. The translations are better than those in other tongues, and prove Monophysitism to be the true faith; the time will come when all will be convinced of this and blush for their former error.

A long list of books is given,<sup>11</sup> containing seventy-seven titles, and "there are many others which have not yet been found." The famous *Fetha Nagast*, "Laws of Kings," is said to have been written by the Emperor Constantine, translated from Greek into Arabic and thence into Ge'ez. One of the books listed tells of the malice of an Egyptian magician toward the Blessed Virgin while the Holy Family sojourned in Egypt, and of the harm he tried to do her; from this the conclusion is drawn that "the Copts are the first heretics in the world."

Judaisms in Christianity are said to be marked only in one section of the country; there sacrifices of animals are offered, and Saturday as well as Sunday is observed as a feast.

If an Ethiopian is not present at Easter at the Church of the Holy Sepulchre in Jerusalem the Holy Spirit will not descend. A few years ago no Ethiopian was at hand; the Greeks made processions and sang litanies, but all in vain until an Ethiopian was found.

**STATISTICS:** The total number of priests, deacons, and chanters is estimated at 2,000,000 (the two latter groups live secular lives and only occasionally take part in services, corresponding somewhat to our acolytes and choristers); the number of monks is estimated at 20,000, nuns 5,000. In another place it is said that the clergy number almost one-quarter of the population. The approximate number of churches is 8,000. It is estimated that the Church controls one-third of the total land area of the country;<sup>12</sup> its total income is not ascertainable. Missionary activity of the native Church is extending Christianity into pagan districts, where new churches are being built and manned by the surplus priests from the older Christian districts. The political power of the Church has waned since the death of Abuna Matthew.

**WAR:** The clergy of Ethiopia are obliged to follow the troops to war, with their arks (tabots) and Church ornaments, and to make their prayers in the tents. The soldiers before beginning a battle commend themselves to the prayers of the clergy and the chief of the priests. Each one of the soldiers should say the *Kyrie Eleison* one hundred times, and then enter upon the battle like lions; in it they cry out like savage beasts of the forests. If the enemy are Christians they are merely pillaged; if they are Mohammedans they are emasculated and enslaved. The enemy who fall in battle are, if Christians, buried; Mohammedans are left to be devoured by wild beasts. Of the spoils the Emperor receives one-seventh; the remainder is distributed to the soldiers, each receiving a share portioned to his rank. All fire-arms are reserved for the state. In case of a civil war between prince and prince or general and general, the clergy are to be active on both sides to restore peace.

<sup>9</sup> This is not quite accurate; the petition was addressed to the Armenian Patriarch in Constantinople.

<sup>10</sup> The "tongue of the free." It is a Semitic language; the modern spoken dialects are much closer to the mother speech than Italian, e.g., is to Latin, and are written in the same character with some additional letters.

<sup>11</sup> This list is especially valuable. Goldschmidt, *Bibliotheca Aethiopica*, gives only thirty-eight titles; it is also more complete than the lists given by Littmann, Baumstark, Harden, in their works treating of Ethiopic literature. Yet it is not complete; the present writer is engaged in the translation of a work containing 366 columns which is not included.

<sup>12</sup> Hyatt, *op. cit.*, p. 64: "this portion if it ever existed, is now much reduced but considerable land is still held."

## Storm Losses in Haiti

(Continued from page 67)

of his, one, an old woman possibly up the nineties, and the other her daughter. The house was spotlessly clean, the floors tiled with bricks taken from old French colonial houses, adding to the sensation of coolness in comparison with outside intense heat. After awhile one of my companions said to me, "Did you notice the altars?"

I replied, "What altars?"

Smilingly, he said, "They hoped you would not see them. Look in the two rooms alongside us; they will not object." So, I looked and saw two altars indeed but not Christian altars.

Vaudoo altars; offerings of grains and fruits to vaudoo gods; drink for them too. There were highly colored lithographs of Christian saints, representing to them, so I was told, servants of vaudoo gods.

This is another reason why we must build, and after the building is completed, teach, and eradicate the baneful influence of these ancient African cults.

In this particular instance, the hope was held out to me that in this family, when I should come again, I might find different conditions. Not darkness but light.

For Savanette, I shall need \$500.

That Sunday night we returned to Aux Cayes, sang Vespers, preached, and confirmed 11 persons. Early Monday we left for Torbeck and from there on to St. Jean du Sud, returning in the late afternoon. Torbeck was in almost complete ruin. The chapel however is small and the cost of material is moderate. It can be put into decent condition for \$200. The site of this church is good, on a main highway, on which passes a constant stream of travel of simple country people, on their way to or from market. Alongside is a State elementary school in which Fr. Juste is always a welcome visitor for the purpose of giving religious instruction.

Then we went further up the coast to St. Jean du Sud but where we have as yet no chapel or church, just human lives to which our clergy minister with earnestness and diligence. It is possible to secure land for a modest structure but having none at the time of the storm there has been no material loss. We visited certain individuals, giving relief to some of them.

Fr. Juste had already relieved one man who had lost his wife and two children in the storm. For another, he had brought physician and medicine. Others who had lost their small crops, their huts, and, in some cases, their all, he had helped as much as he could.

On Tuesday morning, on our way back to Port au Prince, we stopped at Cavaillon, where we have St. Mark's mission. Many years ago there was a large church here but storm after storm so wrecked it that two years ago it fell down. This week, a beautiful lot was offered to me and I accepted it with the understanding that after all other needs were satisfied, I would try to replace the old St. Mark's with a new and sturdier St. Mark's.

And to all these needs, there is just one more. It is a motor boat, to cost not over \$500, for the use of the clergy in this district. So much of the work is on the sea, or close to the sea, that many of the difficulties which now exist would disappear if we could have this modest motor boat.

### The Citadel of Liberties

IT IS within the range of possibilities of the future that the Christian Church may become the last citadel of civil liberties, as it was the source from which these liberties emerged.

—Bishop Cook.



# Does God Speak to Us Through the Bible?

By the Rev. Elwood Haines

**H**AS THE BIBLE outlived its usefulness? Most people would respond to such a question with a quick and rather indignant negative. And yet, it is a fair question, and one for serious thought. A thing has outlived its usefulness, in our popular judgment, not when it has ceased to have value, but when it is no longer used; when people find they can get along without it, or get better results from something else. That is true of many kinds of clothing, which still have value for warmth and covering, and yet repose in the closet or the museum as interesting specimens of the life of a past age.

Consider the position of the Bible. It is called the sacred book of Christians. Hindus have their Vedas, Jews their Torah, Mohammedans their Koran, and we have the Holy Bible. But the average Christian today knows and cares far less about the contents of the sacred book of his religion than even the least devout Hindu or Jew or Mohammedan. In what sense is it "holy" to him? As a divine guide to conduct? How many Christians consult their Bibles before determining upon a course of action, as the Mohammedan consults his Koran? As a great body of revealed truth? Where have we a reverence for the authority of Scripture to compare with the attitude of the Jew? As the interpreter of the meaning of life? How many of us search our Scriptures for our life philosophy as the Hindu searches his?

No, the Bible is not holy to us in these respects. There was a time when the Christian's regard for his Bible was a combination of the feelings of the Hindu, the Jew, and the Mohammedan toward their holy books. That is, he thought of the Bible as the final word of interpretation, authority, and guidance.

Most of us shudder at some of the Biblical conceptions which our forefathers swallowed whole, as the whale was said to have swallowed Jonah, through their blind belief in verbal inspiration, through their belief that the Bible was holy and therefore finally and literally true. Yet with the discarding of that attitude, many of us have lost our sense of reverent appreciation. We ought to be freer, now that we are well-rid of their limited thought-forms, to look to the Bible for inspiration and direction; unless we do feel, as common neglect of the Bible would indicate, that we think it has outlived its usefulness altogether. But how many of us could reproduce in our own experience this description which J. M. Barrie has written of his mother?

"She begins the day by the fireside with the New Testament in her hands—an old volume with its loose pages beautifully refixed and its covers sewn and resewn by her, so that you would say it can never fall to pieces. Other books she read in the ordinary manner, but this one differently, her lips moving with each word as if she were reading aloud and her face very solemn. The Testament lies open on her lap long after she has ceased to read, and the expression of her face has not changed."

This is a very delicate picture of what the word "holy" when applied to the Bible, should mean. A help on the way to holiness; "A lantern unto my feet, and a light unto my paths," as the 119th Psalm so beautifully describes it. Not "holy" in the sense that it is an object which, of itself, adds to the integrity of an oath, something so sacrosanct that nothing must be allowed to lie on top of it but dust; but "holy" as an

agency through which God may speak to us of life and death and eternity, of hope, and love and faith.

**T**HROUGH THE BIBLE God speaks to us of Himself. Trace God's unfolding revelation through the progressive stages of the Old Testament. The record proves the principle that men discover God by the way they live. First men see Him as Jehovah, one God among other gods, but the tribal god of Israel. He dwells in the wilds of Mt. Sinai, and He has given them their law. All around them, as we see in Exodus, Numbers, and Judges, are other tribes with their tribal gods, though theirs is the best.

The Old Testament tells us how God, like a great teacher, brings this people to know Him to be One, Righteous, and Holy, how they next see Him as concerned with other nations as well as their own, how He makes them see that a nation must be righteous and faithful if it is to survive. Prophets, preachers, poets are enlisted to win this people to a true faith in a God of Righteousness, until men are ready for God's revelation in Christ as a Father who cares for all men individually.

The Gospels tell the story of a God of loving, understanding companionship, and the changes wrought by His presence with men. Then follow those marvelous letters which show what the first Christians thought of Christ and the Christian life; and at the end a vision in Oriental magnificence of the victory of good over evil, and the world made new under Christ's rule.

Such, in very brief compass, is the way in which God through the Bible has spoken of Himself. God has always spoken through many agencies—books, music, nature, people—but in the Bible we find Him employing them all. The Bible is an imperfect book; but it is a marching book from Genesis to Revelation. It is the book of a better life and a better world.

But, some will say, all that is quite obvious. Now that the nature of God is known why not be grateful for the historical processes which led to the conclusion and stow them away in the archives while we live by the conclusion? The answer is that other people's discovery of God is not ours. We have to find Him for ourselves. It is asserted that the development of the human embryo duplicates the long evolution of the race. So it is, often, with the human soul. It has to travel, in a minute portion of time, the whole distance covered by the long span of man's spiritual history.

Some people still worship a tribal God in a world peopled with many other gods, no matter what they may assert of their faith in God's universal Fatherhood. Other baals come creeping into their lives, as they crept into Israel, to demand a large share of their loyalty and devotion. Christ saw that this was true when He told some that they did not really know God, and others that they could not serve God and mammon. There are still those among us who think of God as national, not interested in other nations. We do have to find our own God. God speaks to us in the Bible. He reveals Himself through the lives of other men and women who in their weaknesses and passions are quite like ourselves. Wherever we may stand in our spiritual progress, we will find someone in the Bible who once stood in the same place. But he did not stand still. He moved on to a new life, a new self, a new and nobler knowledge



of God. "Whatsoever things were written aforetime were written for our learning, that we might have hope."

**T**HE BIBLE throws light on our human destiny. In primitive life, the individual is of small importance, save as he serves or preserves or imperils the stability of the tribe. As we read parts of the Old Testament it is well to remember this. Early morality was based on a standard felt to be necessary to bind the tribe together. The Ten Commandments were tribal legislation, and therefore, in our eyes, form a minimum basis for a religious and virtuous life.

The Israelites were quite as ruthless as surrounding nations. Wholesale slaughter of enemies, assassinations, the imprecatory or cursing psalms are quite in keeping with the tone of tribal life, especially when tribal survival is at stake. The individual never counts in such a scheme. Read Exodus, Kings, and Chronicles, and Samuel with this fact in mind, and you suddenly find, to your surprise, the Spirit of Christ here and there: Joseph's forgiveness of his brethren; David's lament over Saul; Elisha's mercy toward the captives at Samaria. Truly God is at work throwing light on human destiny, revealing to men the intrinsic worth of the individual. Proverbs enjoin us to give food and drink to our enemies, and the eighth century prophets come out boldly for a social morality which prepares the way for the Gospel of the Good Samaritan. It is easy to see that things now known to be evil, such as human sacrifice and slavery, were done, and approved and believed to be right, before Christ revealed God as love and taught us to be like Him.

## THE VALUE

of man and his great future—this is what we find developing in the Bible. Today in our own nation we are faced with the plight of a vast army of people who are dependent upon taxes and welfare funds for the very food they eat. In our own communities we are appealed to to provide generously out of money we need for ourselves, to house and to heal, to cleanse and to preserve the derelicts and the endangered for whose conditions we are not directly responsible. Why? Because someone long ago, who called Himself God, went about doing good for "even these least." Because this Person was raised on a Cross by blindness and hatred and misunderstanding, that He might draw all men unto Him. Because He loved the world and everyone created in His image, and had a divine future for him in an eternal Kingdom which has its beginning here and now.

We cannot practise this kind of Christianity without the Bible. We have to grow up to it by the power of God. Some are still living by a tribal morality—jealous for their families but unconcerned about the Hittites and the Perizzites and the Jebusites except to despise them. The forgiving heart is strange to some, and David and Elisha have much to say to them. Gehazi could speak to those who profit by the misfortunes of others. We need the Bible ever to remind us of the value God places on human life about us, the part He ex-

pects us to play in raising it to the lofty level of Christ's daring principle, "Love thy neighbor as thyself."

If it is important to us, then, to know God and to have a sympathetic concern for man, we need all the help the Bible can give us. The Bible has not outlived its usefulness; we have simply gotten into a rut of habitual neglect, and Bible study has been crowded out of our lives. God speaks to us through the Bible of the eternal truth which has the power to set at rest forever our discords and our fears. Let us hear His Voice!

## The Anachronism of War\*

By the Rev. Edwin A. R. Rumball-Petre

**F**OR MORE than a thousand years, as I trace back my ancestors generation by generation, I find that most of the greatest of them were soldiers. They led Viking raids, fought in the battles of Hastings, Bannockburn, Crecy, and Agincourt. They shed blood in all the Crusades and won glory in the Wars of the Roses. Nearly forty years ago I wore the uniform of the British Army.

Today I find that I cannot make myself pretend that I am ashamed of this military past, but I need no pretense to affirm as I do that war is an anachronism, and that a strong man's energy should be devoted to bringing peoples together by patience to understand all strangeness.

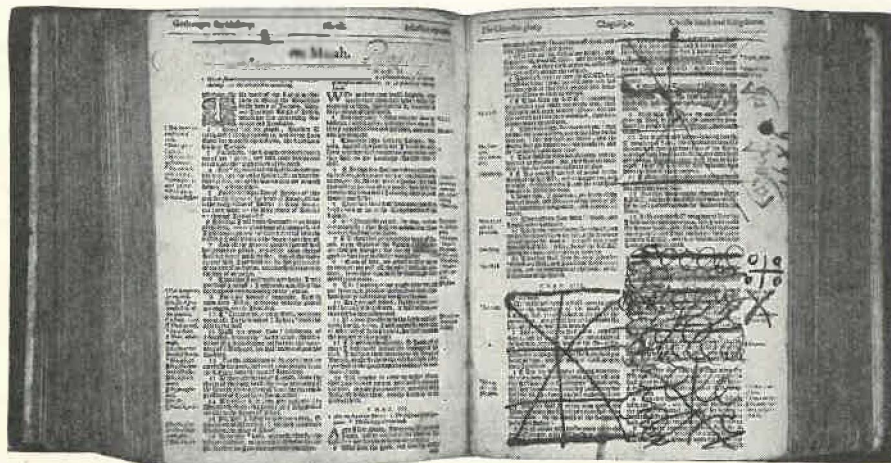
Probably it is some gain that we no longer scratch out in our Bibles the great words of the ages which tell us that it is possible for the nations to learn war no more and that peace on earth and good will to men are both reasonable and profitable.

During the English Civil War in the middle of the seventeenth century, the army under Cromwell was provided with "The Souldiers Pocket Bible" containing carefully selected passages from the Old Testament which appeared to justify war and "doe shew the qualification of his inner man that is a fit souldier to fight."

There is reproduced herewith a 316 year old English Bible which not only went through those wars but shows evidence of having had one of the great peace passages scratched out, probably as unfit propaganda for a soldier. The Bible is one of the many I have brought to America and is now owned by a Southern bishop. The passage deleted is the following from Chapter IV of the Book of Micah:

"And He shall judge between many peoples and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it."

\* This article and illustration were used by the Rev. E. A. R. Rumball-Petre, a well known expert on Bible editions, in the form of a very attractive Christmas card. At the request of the editor he has given permission for this adaptation of it to the form of a special article.—THE EDITOR.





# Books of the Day

## Edited by Elizabeth McCracken

### The Third Edition of a Valuable Book

THE DIVINE COMMISSION: A Sketch of Church History. By Frank E. Wilson. Morehouse. 1935. Pp. ix, 296. Cloth, \$1.25. Paper, 85 cents.

BISHOP WILSON'S history of the Church, first published in 1927, now has come to a third edition. The comparatively short volume deserves the recognition it has received, for, like the Bishop's other books, it is written with a practical purpose and serves a practical end.

Anyone who is interested in Church history and who wants Christians at large to know and enjoy and profit by the Church's past realizes that it is a well nigh impossible task at the same time to tell the story well and to tell it briefly. Bishop Wilson has in large measure done just this.

From beginning to end, the author has maintained a good balance of episodes. He may have his favorite periods, but they receive no more detailed attention than periods which do not appeal to him so strongly. Furthermore, he has shown magnanimity and fairness throughout. Many writers of Church history look upon their own communions as the final expression of truth and, consequently, they look upon tendencies leading toward other theological and ecclesiastical results, as well as the results themselves, as aberrations. Not so with Bishop Wilson. While he is quite explicit when he deals with Roman interpretations of Anglican history, he thoroughly appreciates the value of Papal history and Papal contribution to religious progress. He writes of Luther and Calvin as fairly as of Cranmer and Laud. And while he emphasizes the dramatic moments of history, like the Persecutions, the Crusades, and the Reformation, he is equally careful to make clear their causes and effects, and thereby to impress the reader with the steady progress of events. One would naturally differ with the author here and there as to facts and interpretation of facts. But who has ever yet written a book with which all would agree on everything? And even when there is disagreement it is quite possible that the reader may be wrong.

HENRY BRADFORD WASHBURN.

### Myth and Ritual in the Ancient World

THE LABYRINTH. Edited by Dr. S. H. Hooke. 1935. \$4.50.

THESE "further studies in the relation between myth and ritual in the ancient world" include a number of essays each of which deserves more space than can be given in a brief review. We have a fascinating article on The Labyrinth, by C. N. Deedes, which carries us all the way from Egypt and Crete to medieval Christian Churches; one on Some Cosmological Patterns in Babylonian Religion, by Fr. Eric Burrows, which illuminates all sorts of things from the Tower of Babel to the Descending City of God in the Apocalypse; The Role of the King in the Jerusalem Cultus which links the functions of the Hebrew monarch with those of the king in *The Golden Bough* and is immensely suggestive as to the origin and development of the Messianic idea; The Cult of Sabazios, by Prof. W. O. E. Oesterley, which illustrates the syncretism of certain forms of Judaism; The Festival of Hannukah, by Dr. O. S. Rankin, which in like manner shows the indebtedness of Judaism to the heathen world, even in such a festival as that of the Rededication of the Temple; The Myth and Ritual Pattern in Jewish and Christian Apocalyptic, by the Editor, which gives new force to a great deal of the apocalyptic symbolism; The Sources of Christian Ritual, a particularly valuable contribution from the pen of Prof. E. O. James; and The Life-giving Myth, by A. M. Hocart, another important paper for the student of apocalypse.

Each essay is full of far-reaching suggestion, though the reviewer is less impressed with Dr. Aubrey Johnson's paper on The Role of the King. Here the dramatic (and semi-magical) function of the king is supported by some evidence which seems hardly equal to the strain. For example, the last line of Psalm 48, which Dr. Johnson gives as: "He shall be our leader against Death," is not in the Greek and is generally regarded as a gloss. Other Psalms seem taken out of their generally accepted chronology.

But, taken as a whole, the "Studies" bristle with significance. I may just quote the words of Dr. E. O. James, in his essay on "The Sources of Christian Ritual": "As Dean Inge has remarked, if Christ had not instituted Baptism and the Eucharist, the Church would have been compelled to invent them if she were ever to prevail in the Empire, so deeply rooted in the Gentile mind was the ritual of which these sacraments are a part."

HERBERT H. GOWEN.

### A Roman House Party

SANCTIONS: A Frivolity. By Ronald A. Knox. Sheed & Ward. 1935. Pp. 265. \$1.50.

THE AUTHOR, long famous for his clever sallies and his propagandist zeal, comes out with a sort of symposium thinly disguised as fiction. Lady Denham invites a group to her house; and there the guests talk. Naturally the discussion takes such a course that at the last we are permitted to suspect that only in the bosom of the Church Roman and Apostolic may logical satisfactions be found; all other havens are illusory.

The book is suave and gracious, but the student of history suspects the honesty and integrity of the author. In his winsome way, he seems to be trying to catch us off our guard. For example, episodes like the massacre of St. Bartholomew's day cannot be dismissed by casually admitting that "some Catholics murdered two dozen Protestant gentlemen in the city of Paris"; and the attempt to imply that non-Roman Christians see no end of religion save exciting an aspiration and producing a type of character is, to say the least, simply contrary to fact. The author is advised to read the first question and answer in that ultra-Protestant document, the Westminster Confession, before he insinuates that only his type of Christianity is God-conscious.

EDGAR L. PENNINGTON.

### Dr. Niebuhr on Christian Ethics

AN INTERPRETATION OF CHRISTIAN ETHICS. By Reinhold Niebuhr. Harper. 1935. \$2.00.

DR. REINHOLD NIEBUHR is one of those thinkers who with the vision of the earliest Hebrew prophets speak to the modern age. There is a note in this book which is not dissimilar to the spirit of the prophet, Amos, and this fact is both the strength and the weakness of *An Interpretation of Christian Ethics*.

Dr. Niebuhr acutely penetrates to the heart of that basic religious problem—the reconciliation of the ideal ethic with that of the world in which we live. The tension which he describes, between the greatest loyalty of high religion and the conflicting loyalties and demands of actual life about us, is a tension to which witness is borne by the history of all religions. The prophetic strength of the author stands out in his analyses of the various contemporary and historical attempts to resolve this tension by compromise or denial.

Yet because the prophetic strain in this book is so predominant, Dr. Niebuhr encounters difficulty in making the work conform to the title, because Christian ethics must, if the word Christian means anything, be based upon a deeper foundation than the moral promulgations of "one Jesus of Nazareth." The name, Christ, in the greater Christian tradition, refers to who Jesus was and what He did, as well as to what He said. Christian ethics must take the Incarnation as basic, and this Dr. Niebuhr does not do.

The sincerity of the author's prophetic conscience, sharply realizing the ramifications of contemporary social sin, is perhaps responsible for the fact that he does not really escape making finitude the efficient cause of sin. The same sense of prophetic urgency may also be responsible for the fact that the author does not appear to understand really the Catholic tradition of Christianity which he condemns. The dynamic zeal with which Dr. Niebuhr's "formal" ethic is set forth has little patience with the teleological ethic of long experience.

When all is said and done, Dr. Niebuhr remains fundamentally a rigorist, and a rigorist who does not offer even the faint comfort



of the early Montanists that a few would conform to the standard, in spite of what might be called a "remnant doctrine" in the last chapter.

The book is well worth the reading. In spite of the unnecessarily involved phraseology from time to time, the effort to read *An Interpretation of Christian Ethics* is rewarding.

CHARLES D. KEAN.

#### Dean Grant's Challenging Book

FRONTIERS OF CHRISTIAN THINKING. By Frederick C. Grant. Willett, Clark. 1935. \$2.00.

THIS IS a very challenging book. It grew out of a course of lectures delivered by the president of the Seabury-Western Theological Seminary at the Tower Hill Convocation of the Chicago Congregational Union. It faces courageously and hopefully some of the unescapable problems to which the minds of educated laymen—even more than those of the clergy—are being directed today. Among these are such problems as that of God and reality, the Spiritual Christ, Christology as modified by the so-called form-criticism of today, the nature of the Church, Christian reunion, and world fellowship. The last essay, on "World Coöperation through Religion," is in substance an address given at the World Fellowship of Faith at Chicago during the Century of Progress Exposition.

To those who know Dr. Grant's other writings it is needless to say that there is much in this volume which is thought-provoking just because it breaks trails unfamiliar to the majority. This is especially true of the first three chapters in which the author first attacks pessimism at its source by describing the disillusionment of the modern world with its own achievements. He then proceeds to show how the spear-head of the divine revelation has a shaft which reaches back to the heart of reality and affords a clue to the eternal purpose of Creation. A life force which has both direction and continuity, as well as some secret capacity for adaptation, must bring us at last to Christ and His Church. It brings to us also the responsibility for fulfilling the Divine Nature which is "the nature of things" as we are learning to conceive it. To paraphrase a sentence of the author's, out from the Eternal has come a voice, a human life, a moving Spirit, and the whole world is changing perceptibly as the result.

It is obvious that the form of some of Dr. Grant's paragraphs is due to the fact that the lectures were not originally delivered to Churchmen, but to the reviewer it seems that their cogency is thereby rather strengthened than diminished.

HERBERT H. GOWEN.

#### A Useful Book on St. Paul

PAUL'S SECRET OF POWER. By Rollin H. Walker. Abingdon Press. \$1.00.

THIS BOOK can very readily be used in classes which are studying the Epistles of St. Paul. It is written with some of the apparatus for class study. Each chapter is carefully divided into sections with headings. At the end of the book there is arranged a series of telling questions for study and discussion for each chapter. This kind of book is becoming increasingly useful in parishes where discussion groups are held. It is popularly written and can be used by a teacher whose equipment is slender. It will also be of interest to the general reader in a study of St. Paul's understanding of Christ and his life as a follower of the Master after his conversion.

There is of course nothing new about Paul in the book. The author presents a vital character who has found the secret of living by his utter consecration of himself to his Lord. He presents the theme of power which is possessed by the great Apostle as he becomes obedient to Christ. We read of his power through freedom from legalism, his power from crucifying self, his power through union with the brotherhood, his power through prayer. In the last chapter the theme is the dynamic of a great hope. This is presented in three thoughts—first, Paul's deliverance from fear; second, Paul's hope for the return of Christ; and last, Paul's hope of personal immortality.

The quotations are apt, the illustrations, taken from a wide experience, shed light on his theme, and the author's interest in his subject tends to keep the reader interested.

ALBERT E. GREANOFF.

## Churchwomen Today

Ada Loaring-Clark

Editor

### Church Work

THERE IS PERPLEXITY in the minds of some Churchwomen as to what is Church work. The diocese of Massachusetts has set some exact definitions before us on this matter and ones that are very generally accepted. The National Executive Board of the Woman's Auxiliary considered this matter at its last meeting and recommended that the women of the Auxiliary should make contact with every woman in the parish, thus hoping to create an interest which will bring them into closer relationship with the work of the whole Church.

The definitions which Massachusetts gives are as follows:

1. Local Parish Maintenance, which is not an end in itself but a means for building up a fellowship in Christ in order that the Church may complete her mission.
2. Work that reaches outside the parish and which is undertaken and directed by the Church in the community, diocese, and world as a missionary responsibility.
3. Work in welfare and other enterprises not under the auspices of the Church but undertaken by members of the parish in places where service is a fulfilment of Christ's mission.

To sum up, the Massachusetts program says that "the Christian religion is a way of life according to the teachings of Jesus, and that Church Work is our expression of that life for the highest good of humanity."

It was very interesting to find that the Rev. Dr. William H. Milton, when in charge of our Field Department, listed such activities as the Red Cross and other community welfare work as Church work for women. We must not be narrow in our conception of what constitutes Church work.

### Miss Margaret Marston

YOU WILL BE interested in knowing that from the early part of this month through March Miss Margaret Marston, our educational secretary, is to be in China. She was in the Philippines through December; and will be in Korea for part of April and in Japan through May and the early part of June. She has done distinguished work for those at home, and the tour she is making of the mission fields will add interest and information to her presentation of individual and corporate responsibility for the general program of the Church in foreign fields.

### Miss Eleanor Snyder

THE *Church Militant* tells us that Miss Eleanor Snyder who is about to return to the Children's Home, Panama Canal Zone, after furlough, had a wonderful time in the Five and Ten through the kindness of Miss Josephine F. Bumsted.

She had the joy of purchasing many toys, among them a Shirley Temple doll which will belong to the children in general. The little girl who has been exceptionally good during the week may take the doll to bed with her on Saturday night. Each child may take a quiet toy to bed every Saturday night if she has been well-behaved all week. Miss Snyder has thirty-four children under her care.



# NEWS OF THE CHURCH

## Two-Day Celebration Honors Bishop Perry

25th Anniversary of Rhode Island Diocesan's Consecration Marked by Many Ceremonies

PROVIDENCE, R. I.—The two-day celebration of the 25th anniversary of the consecration of the Most Rev. James DeWolf Perry, Jr., as Bishop of Rhode Island, was concluded January 6th with a banquet at the Narragansett Hotel attended by more than 350 members of his flock and their guests.

The Rt. Rev. Chauncey D. Brewster, retired Bishop of Connecticut, who together with Bishop Lawrence of Massachusetts and Bishop Tuttle of Missouri, then Presiding Bishop, was a co-consecrator a quarter of a century ago, made the opening address. Bishop Bennett, auxiliary bishop of Rhode Island, who served as toastmaster, read letters and telegrams by the score between speeches.

Messages of good wishes and affection were sent by the Archbishop of York, Bishop Manning of New York and Bishop Lawrence of Massachusetts, among many others.

Bishop Lawrence was on the program as a speaker, but a severe cold kept him confined to his house. His place was taken by Bishop Sherrill of Massachusetts who as a freshman at Yale taught Sunday school in St. Paul's Church, New Haven, when Dr. Perry was the rector, and who was guided by him to take Holy Orders.

### GIFTS PRESENTED

John Nicholas Brown, as chairman of the presentation committee, presented to Bishop and Mrs. Perry a loving cup and a check for \$2,000.

On the preceding evening at the Cathedral of St. John, the church was filled at a civic service. The Governor of the State, President Barbour of Brown and Mrs. Barbour, clergymen from various Protestant denominations, and representatives of the city government attended.

Bishop Perry in his address reviewed the religious life of Rhode Island from earliest colonial days. He gave full credit to the Baptists under Roger Williams for the establishment here of the first state in the world dedicated to religious freedom. Because of that freedom the Episcopal Church, the speaker said, was able early in the history of the colony to welcome men and women of English heritage returning to their ancestral spiritual home and to build up a diocese that now numbers 26,000 communicants.

At 10:30 Monday morning the Bishop called his official family to a Communion service at the Cathedral, attended by approximately two hundred.

A luncheon, attended by the wives of the

(Continued on page 83)

## Consecration of Vermont Bishop-Elect Feb. 24th

BURLINGTON, VT.—The Presiding Bishop has taken order for the ordination and consecration of the Rev. Vedder Van Dyck, Bishop-elect of the diocese of Vermont, on St. Matthias' Day, February 24th, in St. Paul's Church, Burlington. Consecrator, the Presiding Bishop. Co-consecrators, the Bishop of Connecticut and the Bishop of Massachusetts. Presenters, the Bishop of New Hampshire and the Bishop of Newark. Preacher, the Archbishop of Ottawa, the Most Rev. John Charles Roper, D.D.

## Orthodox Bishops Allowed to Wear Clerical Dress at Synod

LONDON—According to the London *Times* correspondent in Turkey, the Turkish government has notified the Orthodox authorities that Orthodox bishops will be permitted to wear clerical dress at sittings of the Holy Synod at Phanar. Under the Turkish law of December, 1934, ecclesiastics, with a very few and highly placed exceptions, may not wear other than lay dress in public, and it has been a matter of negotiation to obtain permission for the wearing of the traditional episcopal dress by members of the Holy Synod at meetings of the Synod.

## New York Adopts Pence Plan

NEW YORK—Bishop Manning has approved the use of God's Pence Banks in the diocese. The income from the banks will be called the Diocesan Pence Fund and will be applied to the diocesan quota for missions and be credited to individual parish quotas. It has been found that the use of Pence Banks, so far from decreasing Duplex Envelope and United Thank Offering giving in parishes, actually increases such giving. Children and adult Church people of limited means welcome the banks.

## Dr. Burke Returns to Work

FORT YUKON, ALASKA—Dr. Grafton Burke has sufficiently recovered from an illness brought on by the pressure of work at Hudson Stuck Hospital here, to return to his work from the hospital at Fairbanks where he had been undergoing treatment.

## Heart Attack Confines Bishop Shayler to Home

OMAHA, NEBR.—Bishop Shayler of Nebraska was stricken with a heart attack December 31st and is confined to his home. He has been compelled to cancel all his engagements for the present.

## Coadjutor Sought for New Jersey Diocese

Special Convention in Unanimous Agreement; Offer Salary of \$5,000, Expenses of \$1,000, and Residence

TRENTON, N. J.—The special convention of the diocese of New Jersey summoned by Bishop Matthews for the election of a coadjutor or suffragan registered its desire for a coadjutor by a unanimous vote as soon as the business of organization was over. The Bishop read his canonical consent and outlined the duties and responsibilities which he would allocate to the coadjutor when elected.

The standing committee was instructed to seek the consents of the bishops and standing committees of the dioceses as required by canon and the proposals of the finance committee for a salary of \$5,000 with expenses of \$1,000 and a residence were accepted. The finance committee was authorized to negotiate with the minor chapter of the Cathedral for a suitable house for the coadjutor on the Cathedral grounds and appropriations were made for the purpose of preparation and upkeep of such a house, if granted, as well as for the expenses of the consecration.

At the suggestion of Bishop Matthews, a plan was adopted for the selection of nominees for the office which had been carried out in the diocese of Minnesota: a committee of eight priests and seven laymen was elected to receive nominations to be made by members of the convention and to weigh carefully the qualifications of all so named to them. This committee of consideration is to report to next meeting of the convention not more than five names of nominees of those whom it considers most fitted for the office. It is not strictly a nominating committee nor will its report exclude nominations from the floor.

Members of the special committee are:

The Rev. Dr. L. E. Hubbard, chairman; the Rev. Messrs. E. Vicars Stevenson, John H. Schwacke, Arthur F. O'Donnell, R. G. W. Williams, Walter H. Stowe, Thomas L. Rideout, and Raymond H. Miller; Messrs. Frederic M. P. Pearce, Bradford B. Locke, C. R. Hoe, Hugh W. Kelly, C. McK. Whittemore, Edmond W. Palmer, and Jay V. Tomlinson.

In his address Bishop Matthews said that he was convinced that the diocese needed a young man, one less than 50 years of age, possessing qualities of sympathetic understanding, personal magnetism, missionary enthusiasm, and administrative, preaching, and teaching qualities. In closing he made a stirring plea for renewed consecration and zeal on the part of the clergy of the diocese for the winning and inspiring of their people to lives of greater fellowship and usefulness.



## Eau Claire Cathedral Chapel is Dedicated

Chapel of the Ascension, Complete in All Details, is Gift of One Benefactor

**E**AU CLAIRE, WIS.—On December 22d the new Chapel of the Ascension at Christ Church Cathedral was dedicated by Bishop Wilson of Eau Claire. Dean Hoag preached the sermon. The building, complete in every detail, was given by Mrs. Mary E. Dulany. At the same service a funeral pall of purple brocade was blessed, a further gift of Mrs. Dulany.

The architect was John N. Tilton of the firm of Armstrong, Furst, and Tilton of Chicago. Throughout the windows, in the carving, and in the designs of the painted ceiling, done after the thirteenth century Gothic manner, there are some seventy different symbols. A booklet describing these will be issued shortly, for visitors. The chapel was given complete in every detail, including heating plant, seats, lectern, organ, Communion rail, prayer desk, lighting fixtures, cushions, and acolytes' seats.

### Rhode Island Church Burns

**MANTON, R. I.**—St. Peter's Church, the Rev. Harold R. Carter, rector, was destroyed by fire early January 5th, with a loss in excess of \$50,000. The insurance amounted to \$24,000. The furnishings included an altar recently given in memory of the late rector, the Rev. Alva E. Carpenter, by his widow. The Rev. Mr. Carter arrived in time to see the parish house saved by the brave and effective work of the firemen, one of whom was overcome by smoke. With the ruins of the church smoldering the rector gathered his confused flock together and held his regular 11 o'clock service in the parish house. That morning offerings were taken in diocesan churches to swell the rebuilding fund.

### Dr. Kagawa to Speak at St. Bartholomew's, N. Y.

**NEW YORK**—Toyohiko Kagawa, the celebrated Christian Japanese leader, will speak at a great community meeting, to be held in St. Bartholomew's Church January 26th. On the following evening, a dinner will be given for him in the Hotel Astor.

Bishop Manning is one of the sponsors of this dinner, which is being arranged by the General Missionary Boards and the Greater New York Federation of Churches.

Other sponsors are Bishop Gilbert, the Hon. George W. Wickersham, Mrs. J. Ralph Jacoby, president of the diocesan Woman's Auxiliary, and Mrs. Henry Hill Pierce, chairman of the missions committee of the Auxiliary.



Wide World Photo  
**JOHN ANGEL AND MRS. COURTLANDT NICHOLL**

Behind them is the tympanum Adoration of the Magi, by Mr. Angel, the latest of his sculptures for the Cathedral of St. John the Divine, New York. Mrs. Nicholl, chairman of the diocesan Woman's Auxiliary, is in charge of the ticket-sale of a benefit lecture to be given by Mr. Angel for the Cathedral at the New York Junior League, January 29th.

## Mississippi Negro Churches Visited by Bishop Demby

**JACKSON, MISS.**—In December on the invitation of Bishop Green, coadjutor of Mississippi, Bishop Demby, Suffragan of Arkansas, visited all of the Negro churches in Mississippi and also the Okolona Industrial School. He expressed himself as agreeably surprised at the splendid work that is being done in that diocese among the colored people.

Speaking in St. Mark's Church, Jackson, Bishop Demby presented some of the objectives of the Forward Movement and emphasized the fact that the Forward Movement was "a definite call of God to every baptized and confirmed member of the whole Church to personal activity for discipleship, constructive Church extension endeavors, and the complete rehabilitation of every parish, mission, preaching station, and institution of the American Church and above all to work for spiritual resuscitation through evangelization efforts of all of us who call ourselves Christians."

Similar addresses were delivered at other places visited by Bishop Demby, and were met with an enthusiastic response.

### Painting by Colonel Anderson Given to Washington Cathedral

**WASHINGTON, D. C.**—"Neither Do I Condemn Thee," a large canvas in three separate panels, painted by Col. A. A. Anderson, of New York and Paris, an 86-year-old artist, has been presented to Washington Cathedral by the artist and will be received at an early date. It was painted in Paris where it attracted attention in the Salon in 1893. Bishop Freeman referred to it as "a sermon on canvas." It portrays the story of Mary Magdalene and depicts the growth of the human soul.

## Bishop of Durham Denounces Nazis

British Churchman Declares "I Feel a Kind of Blind Rage Within Me," at Meeting of Church Assembly

**LONDON (NCJC)**—One of the most outspoken attacks on Nazi racial policies to be made by any British Churchman was delivered by the Bishop of Durham at the recent meeting of the Church Assembly.

"I do not know whether I am alone," the Bishop said, "but when I read the news from Germany of one base device added to another to degrade, to wound, to injure, and finally to destroy these ancient and gifted people, I feel a kind of blind rage within me that we cannot draw the sword and go to the help of the Lord against the mighty."

"It is preposterous, it is base, it is almost incredibly mean, that we, the children of Christendom, should turn on the ancient people of God, to whom we owe religiously, spiritually, morally, almost everything we value, and in this base way avenge thus the wrongs and mischiefs and perversions of which we ourselves have been the authors."

Discussing what steps Christendom should take, the Bishop continued:

"We can make it clear in the face of Christendom that from our hearts we loathe and detest this attitude which is obtaining in Germany. We desire passionately peace and goodwill between ourselves and Germany. But if there be one thing which could obstruct our hopes and defeat our efforts, it is a continuance of this brutal oppression of a small minority of Jewish citizens in Germany."

### Cardinal Warns of Conflict Between Church and State

**CHICAGO (NCJC)**—A warning to the Church to prepare against its overthrow by the State was sounded January 6th by Cardinal Mundelein in his annual message to 3,000 members of the Holy Name Society of the Chicago Archdiocese.

He cited the oppression of the Church in Germany as indicating necessity of the Church taking appropriate measures to prevent its destruction by political agencies.

### New Mission Scheme is Proposed for Llandaff

**LLANDAFF, WALES**—The Bishop of Llandaff, Dr. Timothy Rees, C.R., is appealing for a band of young clergy who will work on the lines of the Bush Brotherhood (Australia) in the parishes of the diocese of Llandaff. These remain for longer or shorter periods, according to special circumstances, and undertake special branches of work for which they are particularly qualified. Such missionaries are at work already in the parishes of Cadoxton-juxta-Barry and Merthyr Tydfil respectively. The experiment is also being tried in the parish of St. Andrew's, Llwynynia, situated in the heart of the Rhondda Valley.



## Christianity Growing in Japan, Says Kagawa

Japanese Leader Finds That Native Religions Show Christian Influence; Pleads for Lay Workers

ASBURY PARK, N. J. (NCJC)—Dr. Toyohiko Kagawa, leading Christian of Japan, told 300 representatives of the Foreign Missions Conference of North America, January 8th, that there was a great increase in Christianity in contemporary Japan.

Pointing to the doubling of the Christian community in the past 10 years, the phenomenal growth of the demand for Christian literature, the expansion of Christian work in the building up of co-operatives and the conversion of leading government officials, including members of the nobility, he said that it was possible to ascribe a renaissance in all Japanese religion to the work of the Churches. He declared that Christianity is taught in many public schools along with Buddhism and Shintoism; but more significant is the fact that these indigenous religions are increasingly influenced by Christianity.

### BUDDHISTS ADOPT CHRISTIAN HYMNS

Buddhists have adopted Christian hymns, frequently use the Bible, celebrate the festival of Christmas, and have even introduced the cross into certain of their temples. Observing that Christians do not know how to retreat wisely and that the hurried withdrawal of missionaries had thrown tremendous burdens upon the young Church, he pleaded for more workers among the rural population and for numerous simple, inexpensive schools and churches which could be used seven days a week to re-educate and inspire the common people who compose so large a part of Japan's population.

Dr. Kagawa said he is trying to develop a lay leadership in Japan for the churches such as was common in the early Church before Christians could afford to pay their ministers.

### HELP VOTED

Following Dr. Kagawa's appeal, the conference voted to seek ways of securing help for this movement interdenominationally. The first gift was a generous check handed to Dr. John R. Mott, the chairman, by the guest speaker of the day, the Hon. Francis B. Sayre, Assistant Secretary of State, who preceded Dr. Kagawa on the program.

Secretary Sayre told the delegates that in the ominous world situation, he saw no hope save a deeper comprehension of the ideals of Christ which, he said, can alone make a man wise enough to handle power such as modern science gives him.

"It is time for a new chapter such as the Church can write or we shall continue a disastrous decline of modern civilization," he said. "We must go back to the audacious, thrilling, winsome Christ if we would learn to master life in the modern world."



### REREDOS AT UNIVERSITY CHAPEL

A modern science student's conception of four events in the life of Christ is depicted by these four paintings recently set in the reredos of St. Paul's Church, on the campus of the University of South Dakota, at Vermillion. The artist, Virgil Johnson, of Beresford, S. D., received his master of arts degree in zoology from the University, last June. The paintings represent the Nativity, the Crucifixion, the Resurrection, and the Last Supper. The reredos in which the paintings are set was designed and carved by the Rev. Russell S. Hubbard, when he was vicar of St. Paul's. The present vicar is the Rev. D. G. L. Henning.

## Canon Bell to Address Catholic Laymen's Club

NEW YORK—The second of two free lectures conducted by the Rev. Dr. Bernard Iddings Bell, canon of St. John's Cathedral, Providence, at the Church of St. Mary the Virgin under the auspices of the Catholic Laymen's Club of New York, will be held January 22d at 8:15 P.M.

This lecture is a continuation of the first, which was held January 15th, on the subject, A Catholic Looks at the World. The lectures are open to the general public.

## Archdeacon Resigns After 23-Year Ministry in W. Texas

SAN ANTONIO, TEX.—The Ven. Archdeacon B. S. McKenzie retired from the active work of the ministry on December 31st after a continuous service in the diocese of West Texas of 23 years. He became rector of the Church of the Messiah, Gonzales, in 1913, resigning in 1918 to take up work in San Antonio as diocesan chaplain for work in the army camps, and being appointed archdeacon in 1919. Since that time he has had the supervision under the Bishop of all the missionary work of the diocese together with the responsibility for the care of the Church property of all the missions. For practically all the years of his service, he has been chairman of the finance department. He was deputy to General Convention in 1925 and has served on many important committees in the diocese.

Archdeacon and Mrs. McKenzie left for California on January 2d intending to make their home there.

### Bishop Abbott to Visit Pennsylvania

LEXINGTON, KY.—As in several past years, Bishop Abbott of Lexington will spend the month of February in the diocese of Pennsylvania, assisting Bishop Taft.

## Archbishop Speaks at Pilgrims' Dinner

President of Columbia Pays Tribute to Dr. Temple's Leadership, Stresses Need of Religion

NEW YORK—The Archbishop of York and Mrs. Temple, both fairly breathless after six weeks of overwhelming hospitality and on the part of the Archbishop an unbelievable program of lecture, sermon, and address, sailed for home early January 11th, on the *Europa* of the North German Lloyd Line. An *ave atque vale* was provided by the Pilgrims of America who January 10th at the Waldorf Astoria staged a brilliant reception and dinner at which the Archbishop gave impressions of his visit, the crowning one of them being his astonishment at what he described as an "insatiable appetite for oratory."

Dr. Nicholas Murray Butler, president of the Pilgrims, presided, and after an invocation by Bishop Stires there were addresses by Dr. Butler and Bishop Manning, preceding the Archbishop, and by the Presiding Bishop who delivered a cordial final message and invited the visitor to close the evening with the benediction. For this occasion Mrs. Perry, Mrs. Temple, and a considerable number of other distinguished women of the Church occupied boxes in the gallery and enjoyed the addresses.

### DR. BUTLER WELCOMES GUESTS

Dr. Butler in an address of the utmost cordiality welcomed the Archbishop, and said that he found a hopeful sign in the stress that was placed upon these visits and especially upon the present itinerary by an Archbishop of York. He urged that messages of greatest promise for the current needs of the world were to be found in the minds and hearts, not of economic or political leaders but those who direct the affairs of the spirit in the realm of religion. Whatever hope of cure for the world's ills there is, he said, is to be found in the realm of aspiration. Here faith enters, he declared, and the hope of the future lies with those who through great faith inspire great aspirations.

Dr. Butler paid the highest tribute to the place of the Archbishop in the realm of religious leadership upon an international plane, echoing in this respect a splendid tribute sent for the occasion by the Pilgrims of Great Britain.

The Archbishop's resonant voice and convincingly forceful manner seemed to belie constant references to the overwhelming program that had been forced upon him during his stay. His references to the centers of his activities were relished, his development of the paradoxes of British history by which the seemingly disastrous has come to be national blessing and his references to Anglo-American independence and destiny were enthusiastically received. In conclusion, Bishop Perry delivered a valedictory in felicitous terms.



## New York Clergyman Assails Bonus Bill

**Dr. Walter Russell Bowie Charges  
That Activities of American Legion  
Resemble Gangsterism**

NEW YORK—Asserting that the activities of the American Legion and similar veterans' organizations were increasingly becoming a kind of political gangsterism, the Rev. Dr. Walter Russell Bowie, rector of Grace Church, sounded a warning in his sermon, January 12th, that the bonus bill would "not be the end of the raids upon the treasury by veterans' organizations."

Dr. Bowie attacked the bill as handing out "benefits indiscriminately not only to men who saw actual war service and to those who incurred disabilities in it, but to tens of thousands of men who never came anywhere near a battle-field, to men who had no injuries, and to men who are today as prosperous or more prosperous than many of their fellow American citizens."

Dr. Bowie concluded:

"The economy program put through by President Roosevelt in 1933, correcting obvious wastes and dishonesties in these veterans' hand-outs has already been destroyed. The bonus bill is being driven forward in spite of the President's opposition. The next thing will be a demand for service pensions; and any one who will stop to think what a program of pensions for all the men who had anything to do with the World War would mean in billions of dollars of new taxes will get some idea of what the sinister activities of the veterans' organizations can become unless an informed and indignant public opinion begins to check them.

"In the light of the activities which seem to be most characteristic of it, the American Legion appears to be rapidly descending from the possibilities of fine service which it has occasionally represented into becoming one of the worst results of the World War and one of the factors in the nation's life most costly to the general good."

## Bishop Matthews Speaks to New Jersey Women

TRENTON, N. J.—The Woman's Auxiliary of the diocese of New Jersey met in annual session in the Synod Hall following Morning Prayer and Holy Communion in the new crypt. Bishop Matthews addressed the meeting on some of his experiences in viewing the work of the Church while on his round the world trip, and Dr. Howard Weir of Holy Trinity Church, Philadelphia, spoke on the Forward Movement. The retiring president, Mrs. Franklin S. Chambers of New Lisbon, N. J., who now becomes supply secretary, will be remembered by many for her splendid work in organizing the Auxiliary meeting in Atlantic City at the time of the last General Convention. Miss Edith C. Roberts, of Princeton, becomes the new president and Mrs. Linden Stuart of Grace Church parish, Plainfield, is the newly elected treasurer. The other officers continue in office.

## New York Bankers Control Baptist Mission Policy

BY STANLEY I. STUBER

N.C.J.C. News Service Baptist Correspondent  
CLIFTON SPRINGS, N. Y.—New York bankers will control the policy of the Foreign Mission Society of the Northern Baptist Convention during the next three years, it was revealed in reports given at the mid-year executive of the denomination held recently in Chicago.

Such a critical situation is due to the following facts as presented by the treasurer, George B. Huntington: All the reserve funds of the denomination have been used to get through the years of financial depression, with their decreased receipts, and now the missionary society is forced to borrow "several hundred thousand dollars." But in order to borrow this sum it must comply with the bankers' mandate, which is to bring the budget into balance. This means that at least ninety missionaries must be dropped from service during the next year.

It was also revealed that the number of missionaries has been reduced from 603 to 426 during the last 10 years.

## American Legion Called Suppressive by Editor

MEMPHIS, TENN. (NCJC)—Charging the American Legion with efforts to suppress freedom of speech and assembly, Dr. W. P. King, editor of the *Christian Advocate*, general organ of the Methodist Episcopal Church, South, denied, January 2d, that he was a Communist.

The denial resulted from the inclusion of Dr. King in the "Red" list compiled by Dr. Rembert Gilman Smith, Oklahoma Methodist minister, in his pamphlet, *Methodist Reds*.

"It is a very easy and cheap thing to raise the cry of 'Red' against someone who does not stand absolutely for the *status quo* but stands for progressive thinking," Dr. King, who is here for the Methodist Young People's Conference, said.

"The effort on the part of the American Legion to suppress freedom of speech and assembly is absolutely futile," he declared. "The persons who resort to violence and suppression betray the fact that they think very little of their own views. One hundred per cent Americanism means the inalienable right of free press and speech."

## Bishop Freeman to Broadcast Sunday Evening Club Address

CHICAGO—Bishop Freeman of Washington will be the guest speaker of the Sunday Evening Club at Orchestra Hall the evening of January 19th. His address will be broadcast over WGN at 8:30 P.M.

## Provincial Council to Meet

FRESNO, CAL.—A meeting of the council of the province of the Pacific has been called for January 24th by Bishop Sanford of San Joaquin, president.

It is hoped that the pledges from all dioceses and missionary districts will be received so that the budget for 1936 may be definitely fixed at that time.

## Synod to View Work of National Council

**Meeting of Province of New York  
and New Jersey to Open With  
Addresses on Forward Movement**

SUMMIT, N. J.—The National Council is to be studied by a conference of the 20th synod of the Province of New York and New Jersey at its meeting here, January 21st and 22d. Speakers at the conference will include Bishop Cook, president of the National Council, Dr. John W. Wood, the Rev. E. L. Souder, and the Rev. B. H. Reinheimer.

The opening service of the synod, at 8 P.M., January 21st, will hear addresses on the Forward Movement by Coleman Jennings and Bishop Davis of Western New York, and the morning of the 22d will be given over to business meetings. The conference will begin at 2:30 in the afternoon of the 22d.

At a dinner on that evening Bishop Perry of Rhode Island, the Presiding Bishop, will speak, and Dr. Walter Van Kirk of the Federal Council of Churches will give an address on The Churches and the World Crisis.

## Seminole Christmas Party Broken up by Tourists

EVERGLADES CITY, FLA.—Months of patient work among the Seminole Indians had enabled Deaconess Bedell to win their confidence to such an extent that some 200 of them agreed to come to a Christmas party in a baseball park at Everglades City, on the express promise that only two other white people besides herself would be present. They are excessively shy and were afraid of being made exhibits to the white tourists.

From scattered settlements in the depths of the Everglades 150 came. Church friends had sent many gifts and the deaconess and her helpers had spent great labor in preparing the feast, etc. All was going beautifully until a tourist mob—100 people, the report says—brushed aside the guards and burst in on the party to see the sight and take pictures. In five minutes the Indians were gone, and Deaconess Bedell will have her own trouble in winning their confidence again.

## Two Clergymen Receive Slight Injuries in Motor Accident

ALTOONA, PA.—Returning from a meeting of the executive council of the diocese recently, the automobile in which the Ven. William T. Sherwood, archdeacon of Altoona, and rector of the churches at Tyrone and Huntingdon, Pa., and the Rev. Francis D. Daley, rector of St. Luke's, Altoona, were riding was involved in a collision between two other automobiles. All the occupants of the three cars escaped serious injury. Both clergymen were cut and bruised.



## Crypt of New Jersey Cathedral Dedicated

Two Important Diocesan Services  
Held Less Than a Week After  
First Service in Trinity Crypt

TRENTON, N. J.—Following the dedication of the crypt and first celebration of the Holy Eucharist in Holy Trinity Cathedral on January 5th, at which Bishop Matthews of New Jersey was the celebrant and preacher to a capacity congregation of 750, two great services of diocesan character inaugurated the Cathedral's life of worship. On January 7th, the opening service of the special diocesan convention brought together nearly 300 clergy and lay delegates, and on the following day, 250 women, representing the Woman's Auxiliary at its annual convention, met for their service of Holy Communion. With the Feast of the Epiphany also commenced the daily services of Morning Prayer, Holy Communion, and Evening Prayer, now made possible by the actual union of the former parishes of Trinity and All Saints' on the one site. The Guild of Cathedral Builders of New Jersey has printed a leaflet with a picture of the future Cathedral and a list of services.

The first sermon in the new Cathedral crypt was preached by Bishop Matthews. He said in part:

"This massive crypt, and the still greater Cathedral which, please God, will rise upon these solid foundations, is of course, just a symbol. It is not so much that it is beautiful, and lasting, and capacious—its value is in its meaning. The faith and courage and the desire for service which are built into these great pillars and solid arches, the beauty and usefulness of this place, are just signs and symbols of the spiritual beauty, the intense and vital *utility* of the worship here centered and enshrined. It is through symbols that we grasp essentials. The Master knew that when He took the Cup and brake the Bread and set the seal of His everlasting blessing on His Sacrament of life, and love, and loyalty."

### American Jewish Committee Praises Goodwill of Churches

NEW YORK (NCJC)—Praise to the Christian Churches for being "alive to the danger of inter-group strife" is given in the annual report of the American Jewish Committee, read to the 29th annual meeting of the committee January 5th.

The report states that the Churches "have raised their voices against all efforts to create dissension in the American population. There is no way of calculating the effect of the many-sided efforts in this direction, but there can be no doubt that the seeds sown during all these years have borne some fruit and that the continuing activities along these lines are effectively counteracting the pernicious aims of the Jew-baiters."

The report also praises the work of the National Conference of Jews and Christians as "exceptionally effective in this direction."

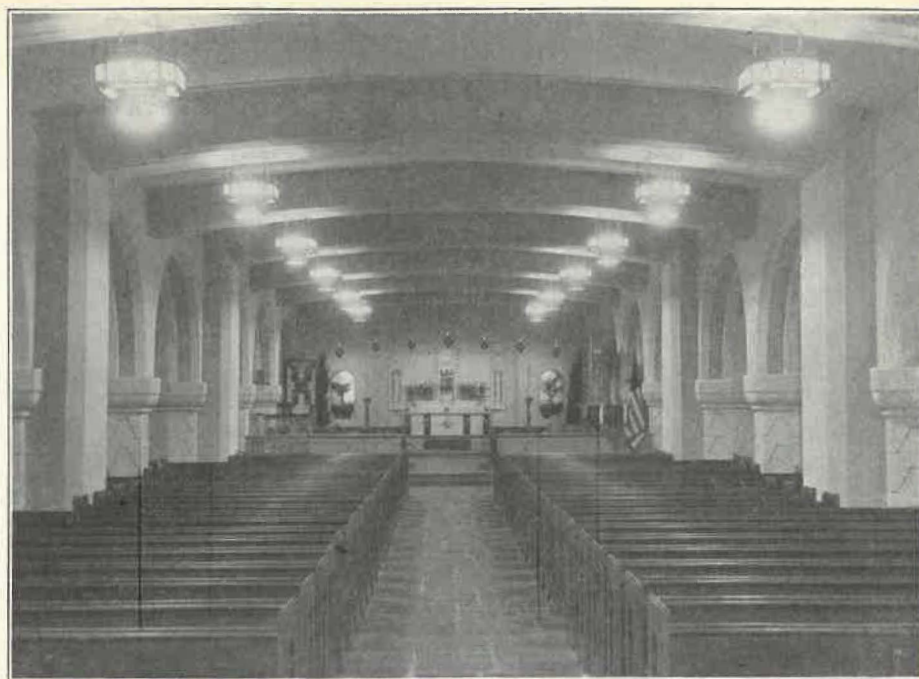


Photo by Fred Bebbington, Yardley, Pa.

NEW CRYPT OF TRINITY CATHEDRAL, TRENTON, N. J.

### Report on Church of the Holy Sepulchre Likely to Give Rise to Ill Feeling

BY GEORGE PARSONS

LONDON—The report on the Church of the Holy Sepulchre in Jerusalem, which has been made by William Harvey, who was sent by the British government to make an analytical survey of the structure, is a remarkable document in that it takes no account of the innumerable petty interests which have grown up in the great church.

The building, as every visitor knows, is in a sorry state, largely due to the poor workmanship of the Crusader builders and the ravages of neglect, fire, and earthquake.

No one is likely to question the recommendations which Mr. Harvey makes for the safety of the structure. But his proposals for the rearrangement of the interior will stir up an ecclesiastical hornets' nest.

He proposes to restore the interior arrangement, as far as possible, to its original condition, and that entails the wholesale removal of modern walls, vaults, doors, partitions, stairs, pillars, galleries, decorations, and so forth, the reopening of blocked windows and arcades which will involve interference with abutting monastic buildings.

### Bishop Knight at Florida Church

LAKE CITY, FLA.—During the month of January, Bishop Knight, retired former coadjutor of New Jersey, is conducting services at St. James' Church here. St. James', until just before Christmas served by the rector of St. Luke's Church, Live Oak, has now been established as a separate mission.

### Canon Hodgson to Deliver Paddock Lectures at G.T.S.

NEW YORK—Beginning February 3d, the Rev. Canon Leonard Hodgson, of Winchester, England, will deliver the Paddock lectures for 1936 in the Seabury Hall auditorium at General Theological Seminary, on the general subject, *The Grace of God in Faith and Philosophy*.

Canon Hodgson's lectures, which are to be delivered at 6 P.M., on Monday, Wednesday, and Friday until February 17th, have the following subtitles:

February 3d, *Faith and Philosophy*; 5th, *The Problem of Grace*; 7th, *The Outlook of Philosophy*; 10th, *The Outlook of Faith*; 12th, *God and the Universe*; 14th, *God and Man*; and 17th, *The Grace of God*.

### Young People Seek Religion, Chicago Diocesan Asserts

CHICAGO—Young people of the Church are seeking information and knowledge about their religion as never before, Bishop Stewart told Gamma Kappa Delta, diocesan young people's society, at its annual meeting at Lawson Y. M. C. A., December 16th. The Bishop urged the group to make the dissemination of information about the Church one of its primary objects in 1936.

Francis Miller, Church of the Mediator, Morgan Park, was elected president of G. K. D., succeeding Leigh H. Hunt.

The young people's group of St. Elizabeth's Church, Chicago, won the honor shield of G. K. D.

### Bishop Jett Plans Vacation

ROANOKE, VA.—Bishop Jett of Southwestern Virginia, plans to be away from his diocese from the middle of January to the middle of February. Since he is going off for a rest, he is not disclosing his itinerary.



## Freedom of Religious Press is Discussed

Dr. Shipler Finds that Subscribers Raise Difficulties in Expression of Opinion

NEW YORK—An interesting symposium on The Freedom of the Religious Press was held in the parish house of St. Mark's Church in the Bouwerie, January 5th, immediately following the afternoon service. Most of the congregation remained for the symposium and others came especially for it.

The rector of St. Mark's, the Rev. Dr. William Norman Guthrie, introduced the speakers. He said, among other things, that he disliked interdenominational and non-sectarian religious papers; a religious paper should be decidedly denominational and sectarian in order to be of any real interest. Such a paper might irritate; if it did, so much the better. He liked a religious paper with which he disagreed.

### "CHURCHMAN" EDITOR SPEAKS

The first speaker, the Rev. Dr. Guy Emery Shipler, editor of the *Churchman*, sketched the changes whereby, during the past twenty-five or fifty years, the relation of advertising to the press, whether secular or religious, has affected the freedom of the press. He then discussed the difficulties in the way of freedom today, owing to the attitude of subscribers. He said in part:

"If the editor of a Church paper thinks it the duty of his paper to criticize a bishop, the paper may, and no doubt will always, lose subscribers. Many Church people consider it disloyal to criticize those in authority; they do not see and cannot be led to see that criticism may be the finest kind of loyalty. But it may be as dangerous to praise as to blame. A Church paper may lose subscribers because it praises, say, Norman Thomas, or the Church League for Industrial Democracy. Certainly it will lose them if it allows itself to say a good word for anything at all in Russia.

"Practically all religious papers depend upon their friends to meet part of their expenses; no paper of the Episcopal Church, at any rate, is self-supporting. Most people will help support only a paper with every word of which they can agree. This makes things precarious. On the other hand, there are many who care so much for the freedom of the religious press that they will help maintain it regardless of their own personal opinions on any issue."

### BELIEVES EDITOR CHIEF OBSTACLE

The next speaker, the Rev. Dr. John Howland Lathrop, pastor of the First Unitarian Church of Our Saviour, Brooklyn Heights, and a member of the editorial board of the *Christian Register*, considered the subject from an unusual point of view. He said in part:

"One of the greatest obstacles in the way of the freedom of the religious press is the editor. He is chosen for his exceptional ability, and for his definite convictions. This means that he sees one sovereign remedy for any ill, and that is the remedy in which he believes. Hard indeed is it for him to give

## Gospels in Rundi, Madi, British Society's Work

LONDON—Among the most recent versions of the Scriptures to be published by the British and Foreign Bible Society are the Gospels of St. Matthew and St. John in Rundi, and St. Mark's Gospel in Madi. Rundi is spoken in the Belgian Congo, and the translation has been made by Danish missionaries at Urundi. Madi is spoken by a tribe numbering 60,000 in the West Nile district of Uganda. The translation of St. Mark's Gospel was made by the Rev. H. P. Wilkes, with the help of his wife and three Christian Madi men.

space in his paper for the offering of a remedy which is entirely different, even though this may be the proposal of a man as gifted and as ardent as himself. The *Christian Register*, with this difficulty in mind, has not one editor but an editorial board of twelve. But still I doubt if we yet have freedom in the paper.

"I am inclined to favor a non-sectarian paper for the discussion of social and economic questions. I think the religious press is hampered in its discussion of these by its denominational character. They are essentially neither denominational nor sectarian. The religious press, I think, should consist of house organs; that is to say, papers which carry nothing but news of the particular denomination and material of interest to it. This would eliminate the controversial element, which is inevitable when other matters are considered."

### TAKES ISSUE WITH PREVIOUS SPEAKER

The last speaker, the Rev. Phillips P. Elliott, pastor of the First Presbyterian Church, Brooklyn Heights, and chairman of the editorial board of the *Presbyterian Tribune*, began his address by taking issue with Dr. Lathrop. He said in part:

"Dr. Lathrop says that a house organ, printing only news and matters of interest to a particular denomination would arouse no controversy. It would, and it does, in the Presbyterian Church. In fact, I am inclined to think that there are few denominations indeed for all the members of which one single paper would answer. I understand that in the Episcopal Church there are such varieties of opinion that one group takes one Church paper and another group another, as a matter of principle. In most denominations, there are several schools of thought. No house organ could meet the needs of the whole house.

"I think the religious press should be religious. I favor leaving not only the discussion of public affairs to non-sectarian papers but also I think there should be little debate on any subjects in the religious press. The whole emphasis should be on religion itself. The whole aim should be to deepen the spiritual life."

### Church Building Renovated

SHAW'S CORNERS, PA.—Bishop Ward of Erie dedicated the renovated church building here on December 15th. A large part of the work was done by the men and boys of the congregation. This station in the Lake Erie mission field is under the supervision of the Rev. Kenneth R. Waldron of North Girard.

## Religious Education Secretary in Florida

Miss Fischer Tells Jacksonville Young People of Plans of National Young People's Movement

JACKSONVILLE, FLA.—Miss Dorothy May Fischer, secretary for Young People's Work of the Department of Religious Education of the National Council stopped for several days in Jacksonville on her return trip from engagements in Texas, and on January 5th and 6th met with Bishop Juhan of Florida and leaders of the young people of the city churches.

The Rev. John C. Turner, director of the Young People's Service League of the diocese of Florida, and resident in South Jacksonville, arranged for the Duval Assembly, a Y. P. S. L. organization which brings together the leagues in the five Jacksonville churches, to sponsor the several meetings scheduled.

On Sunday evening the Church of the Good Shepherd invited the counselors of the Jacksonville leagues to confer with Miss Fischer and Bishop Juhan. At 6 P.M. a large crowd of young people gathered in Worsham Hall, the parish house of Good Shepherd, to hear Miss Fischer tell of the forward looking plans of the National Young People's Movement. A number of the local clergy took this opportunity to hear the distinguished speaker and to learn more of the work of the young people throughout the Church.

On the evening of the 6th the league of All Saints' Church, South Jacksonville, of which the Rev. John Turner is priest-in-charge, entertained the officers of the five Jacksonville leagues at a supper in the parish house. Miss Fischer and Bishop Juhan were the principal speakers at this gathering.

### Chinese Pay Lion's Share

#### in Building New Church

SHANGHAI—On December 15th, St. Matthew's Church, Taitsang, 35 miles northwest of Shanghai, was consecrated by Bishop Nichols, Suffragan of Shanghai, in the presence of eight clergy and a large congregation. The sermon was preached by the Rev. T. Y. Hsu of the Church of Our Saviour, Shanghai. The new church is substantially built of brick with a tiled roof and will seat about 200 persons. It cost \$2,600, of which \$1,000 was furnished by the mission. Rebuilding the parish house and furnishing the new church brought the total cost up to \$4,000. Thus the Chinese Christians bore three-fourths of the total expense involved.

The Rev. T. Y. Zak is priest-in-charge.

### Church Council Reelects Bishop

HARRISBURG, PA.—Bishop Brown of Harrisburg has been reelected first vice-president of the Pennsylvania Council of Churches.

## College Clergy to Hold Conference

Forward Movement on the Campus to be Subject of Meeting Sponsored by Commission of Midwest Synod

EVANSTON, ILL.—The annual conference of college clergy sponsored by the commission on college work in the province of the Midwest will be held at the Seabury-Western Theological Seminary, Evanston, from February 5th to 8th. The subject of the conference will be The Forward Movement on the Campus, presented in four talks and two discussions by the Rev. C. Leslie Glenn, formerly national secretary for college work and now pastor for Church students at Harvard University. The subject of the first evening's program will be Seminary Preparation for College Workers, presented by the Very Rev. Frederick C. Grant, dean of Seabury-Western Theological Seminary.

In addition to the regular addresses, there will be four discussion meetings led by the Rev. Messrs. Le Roy Burroughs of Ames, Iowa; Alden Drew Kelley of Madison, Wis., chairman of the conference; Henry Lewis of Ann Arbor, Mich.; and Herbert Miller of Champaign, Ill.

These annual training conferences are for the clergy of the Midwest province who are actively engaged in administering to Church students at colleges and universities and are designed to answer the Church's need and demand for trained college workers.

### Two-Day Celebration Honors Bishop Perry

*Continued from page 77*

clergy, was held at St. Martin's Parish House in honor of Mrs. Perry.

At 4 P.M. the Bishop met with his clergy at the Cathedral for an hour of meditation and devotion. There, led by their shepherd, they renewed their ordination vows. To each of his flock the Bishop gave a silver Jerusalem cross inscribed, "1911-1936."

Immediately following this service the clergy repaired to Bishop's House there with their wives to be the guests of Bishop and Mrs. Perry at tea.

At 6:30 at the Narragansett, Bishop and Mrs. Perry, assisted by Bishop Bennett, Mrs. Bennett, the president of the Churchman's club, Ralph Simpson, and Mrs. Simpson, greeted hundreds of guests. The anniversary banquet followed.

Two crowded days for the diocese closed with a grateful response to it all by Bishop Perry with his apostolic blessing.

### Bishop Asks Study of God's Word

OMAHA, NEBR.—Addressing the Omaha Ministerial Union at their Christmas session, Bishop Shaylor of Nebraska said, "We should spend more time in the study of the Word of God than in discussing such topics as Wisconsin Cheese Week, Oregon Apple Week, or local sanitation, or politics."

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1935	2,640

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## First Annual Detroit Youth Service Held

Planned by Bishop Page to Bring  
Michigan Young People Together  
Until Diocesan Group is Formed

**D**ETROIT—Hundreds of young people from parishes and missions of greater Detroit met in St. John's Church, January 12th, for the first annual youth service of the diocese of Michigan. The preacher was the Very Rev. Dr. Chester B. Emerson, dean of Trinity Cathedral, Cleveland, Ohio.

The service was the outcome of a suggestion by Bishop Page of Michigan, and was developed by a committee composed of the Rev. J. F. Sant, vicar of Christ Church and chairman of the young people's commission of the diocesan department of religious education; Allan L. Ramsay, diocesan director of boys' work; and Miss Edna Craib of St. Paul's Cathedral, representing the diocesan Girls' Friendly Society.

The service was conducted jointly by Bishop Page; the Ven. Leonard P. Hagger, archdeacon of the diocese; the Rev. I. C. Johnson, rector of the host parish; and the Rev. Mr. Sant. Flags of the nations were carried in procession, and the music was furnished by five choirs of young people, totalling approximately 200 singers. The clergy of metropolitan Detroit were invited to take part in the procession.

Representatives of practically every young people's group in the parishes and missions in greater Detroit attended the service.

For some time there has been no definite diocesan organization of young people, and the service was planned as a means of bringing representatives of parish young people's groups together for corporate worship.

## Science Should Stick to Its Own Field, Say Philosophers

**CLEVELAND (NCJC)**—Science is necessary, but it should keep to its own field. This is the conclusion reached by speakers at the 11th annual meeting of the American Catholic Philosophical Association at its gathering here December 30th and 31st.

Dr. Anton C. Pegis of Marquette University stressed this in his address, saying: "The trouble with the scientists is that they take the facts that they have uncovered by their limited methods and say, 'This is the universe.' It is not the realm of science to interpret these facts. That belongs to philosophy."

### Memorial Tablet for Dr. Lacey

**LONDON**—A mural tablet has been placed in the Chapel of St. John the Baptist in Worcester Cathedral in memory of Dr. T. A. Lacey, canon there for 13 years. It is the gift of his widow and six children. The Archdeacon of Worcester, the Rev. J. H. F. Peile, dedicated the tablet, which is of Hopton wood stone, with deep-cut blue lettering, and is the work of the Bromsgrove Guild.

## † Necrology †

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

### CLEVELAND K. BENEDICT, PRIEST

**CINCINNATI**—The Rev. Cleveland Keith Benedict, D.D., dean of the Theological School, University of the South, from 1910 to 1922, died here January 9th.

Dr. Benedict was born at Marietta, Ga., March 24, 1864, the son of the Rev. Samuel and Julia Hicks Benedict. His father was for many years rector of St. Paul's Church, Cincinnati.

He graduated from Kenyon College and the Cambridge Theological School, receiving the Doctor of Divinity degree from Kenyon in 1911.

Dr. Benedict was ordained deacon in 1890 by Bishop Knickerbocker, and priest in 1892 by Bishop Vincent. He married Olivia Procter, sister of the late Col. William Cooper Procter, April 24, 1895.

He was assistant at St. Paul's Church, Steubenville, Ohio, 1890-92; assistant, Christ Church, Glendale, Ohio, 1892-94; rector at Glendale, 1894-1910, when he became dean at the University of the South. He was rector of Otey Memorial Church, Sewanee, 1922-23, returning to Cincinnati in 1924.

During his active ministry in Southern Ohio, Dr. Benedict was prominent in diocesan work. He was secretary of the standing committee from 1898 to 1908.

Bishop Hobson of Southern Ohio officiated at the funeral at Christ Church, Glendale, January 11th, assisted by the Rev. Dr. Charles L. Wells, present dean of the Sewanee Theological School, and the Rev. Elwood Haines, rector of the Glendale church.

### WALTON HALL DOGGETT, PRIEST

**SARASOTA, FLA.**—The Rev. Walton Hall Doggett, retired priest of the diocese of Massachusetts, died here January 1st of heart disease, after a few days' illness.

He was born at Utica, N. Y., August 30, 1867, the son of Charles Seymour Doggett and Margaret Hall Doggett. He attended the University of Wyoming from 1893 to 1894, General Theological Seminary from 1895 to 1897, Columbia University from 1897 to 1899, and Union Theological Seminary from 1897 to 1899. He was ordained deacon in 1897 by Bishop Capers, and priest in 1899 by Bishop Talbot.

He married Evangelina Porter of Morristown, N. J., on June 9, 1898.

The Rev. Mr. Doggett's charges were: St. John's Church, Broken Bow, Nebr., 1900-02; St. Luke's, Vernon, Calif., 1902-04; the Church of All Angels, Garvanza, Calif., 1904-07; St. Mark's, Durango, Colo., and archdeacon of the diocese of Western Colorado, 1908-10; archdeacon, Grand River, Colo., 1910-11; St. Peter's Church, Denver, Colo., 1911-14. He was president of the social service commission



of Los Angeles from 1904 to 1907 and of Western Colorado from 1908 to 1911. He was an examining chaplain from 1908 to 1911, on the standing committee from 1910 to 1911, and chairman of the domestic and foreign missionary commission of the diocese of Colorado from 1912 to 1914.

He was missionary-in-charge of St. Anne's, North Billerica, St. Luke's, East Billerica, and St. Alban's, North Chelmsford, Mass., from 1916 to 1920. He was rector of the Church of the Good Shepherd, Dedham, Mass., 1920-24; St. John's, Framingham Center, and St. Paul's, Hopkinton, Mass., from 1924 until his retirement in 1931.

Until his death he lived at Sarasota. He is survived by his wife and a son, Walton P. Doggett.

#### EDWARD RITCHIE, PRIEST

PHILADELPHIA—Burial services for the Rev. Edward Ritchie were held here January 9th in the Church of St. James the Less, Falls of Schuylkill, where he was rector for 17 years and for the past 12 years rector emeritus. Bishop Taitt and the Rev. Charles Jarvis Harriman, rector of the parish and who succeeded to the rectorship on the retirement of Fr. Ritchie, officiated. Burial was in the Churchyard of St. James the Less.

Fr. Ritchie died suddenly on January 6th at his home, following a heart attack. He was in his 85th year. On the previous day Fr. Ritchie had officiated at the early celebration of the Holy Communion and had read Morning and Evening Prayer. He is survived by two cousins, Mrs. George Milton Jones, of Wynnewood, Pa., and Mrs. Alexander Coxe Yarnall, of Haverford, Pa.

Fr. Ritchie was one of the oldest and among the most beloved clergy of the diocese of Pennsylvania. Born in Philadelphia on May 8, 1851, he was the last of three brothers who were among the foremost clergy of their time. His two brothers, who died many years ago, were the Rev. Arthur Ritchie, one time rector of the Church of the Ascension, Chicago, and later rector of St. Ignatius' Church, New York City; and the Rev. Robert Ritchie, for 37 years rector of the Church of St. James the Less, Falls of Schuylkill, Philadelphia, and who was succeeded in that rectorship by his younger brother Edward, who has just passed away. Together the two brothers, Robert and Edward, represented a continuous rectorship at the Falls of Schuylkill parish of 54 years.

Fr. Ritchie was a graduate of the University of Pennsylvania, class of 1869, and of the General Theological Seminary, class of 1880.

He began his ministry at St. Stephen's Church, Chicago. Later he served at St. James' Church, Dundee, Ill., and St. John's Church, Algonquin, Ill. Subsequently he served four years as rector of St. Stephen's Church, Florence, N. J., and then came to Philadelphia as assistant at the Church of the Holy Comforter. From 1892 to 1907 he was rector of St. Luke's Church, Newtown, Bucks county, Pa., when, following his brother Robert's death he succeeded him at the Church of St. James the Less, Falls of Schuylkill, Philadelphia.

#### ARTHUR BOEHM

BALTIMORE, MD.—Arthur Boehm, for many years treasurer of the diocese of Maryland, died January 6th at the age of 70. Bishop Helfenstein of Maryland conducted his funeral services on the 8th.

Mr. Boehm as a young man worked for the Union Manufacturing Company of Ellicott City, of which his father was president. Later he went to Texas and engaged in the cotton business.

Returning to Baltimore, he became financial officer of Maryland, succeeding his father. He also engaged in the real estate business and was a close associate of the late Bishop Murray, the first elected Presiding Bishop.

Mr. Boehm was treasurer of the Church Pension Fund from the time of its organization until the general Church assumed its control. He also was treasurer of the Church charities.

On a number of occasions he was a delegate to General Convention.

He is survived by his widow; a son, A. Bruce Boehm of Orange, N. J., and a brother, George H. Boehm, vice president of the Provident Savings Bank.

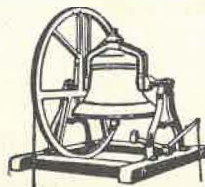
#### GILBERT A. ELLIOTT, JR.

MISHAWAKA, IND.—Gilbert A. Elliott, Jr., son of the Chancellor of the diocese of Northern Indiana, was almost instantly killed recently in a triple automobile collision which took the lives of three other young people and resulted in serious injury to six more. Mr. Elliott was a student in the law course at the University of Notre Dame. The entire Law School attended funeral services held in St. James', South Bend, the Rev. L. C. Ferguson, rector,

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officiating, assisted by several of the clergy of the diocese. A requiem was later offered in the University Chapel for the repose of his soul. He is survived by his father and two sisters.

#### GEORGE G. GRANDON

STERLING, ILL.—George G. Grandon, 51, managing editor of the Sterling *Daily Gazette* and a leader in newspaper circles in Illinois, senior warden of Grace Church, Sterling, died at the Sterling public hospital of a streptococcus infection. Mr. Grandon was the son of D. W. Grandon of Sterling, veteran newspaper publisher.

The Grandon family has been prominent in Grace Church for many years. Funeral services were at Grace Church, the Ven. Winfred H. Ziegler, archdeacon of Chicago, officiating, assisted by the rector, the Rev. H. P. Hilbish.

#### FREDERIC C. T. MAYERS

AUGUSTA, GA.—Frederic C. T. Mayers, second son of the Rev. W. Herbert Mayers, rector of Trinity Church, Collinsville, Conn., was killed in an automobile accident near Augusta, December 21st.

Mr. Mayers is survived by his parents, his wife, six brothers, and two sisters.

Burial was at Casanova, Va. The service was performed by his uncle, the Rev. D. Campbell Mayers, rector of Middleburg, Va.; and the Rev. Charles C. Fishburne, Jr., his brother-in-law, rector of Middleburg, Va.

#### N. A. PENNOYER, M.D.

KENOSHA, WIS.—Dr. N. A. Pennoyer, a well-known Kenosha physician and Churchman, died recently at his home at the age of 86 years.

Born April 3, 1849, the eldest son of Edgar and Hulda Weed Pennoyer, a pioneer family of Kenosha, he was long active in Church work, having been for many years a vestryman and treasurer of St. Matthew's Church. He was noted for his interest in civic affairs, and was a member of the Elks fraternal order.

Funeral services were held at St. Matthew's, with the Rev. Kenneth D. Martin, rector, officiating. Burial was in Kenosha.

#### MRS. EFFIE MABEL JONES

OCONOMOWOC, WIS.—Mrs. Effie Mabel Jones, wife of the late Rev. Henry Osborne Jones, who, at the time of his death, was the rector of the Church of St. John-in-the-Wilderness, Gibbsboro, N. J., died in Milwaukee on December 22d, at the age of 59.

Funeral services were held in Zion Parish Church, Oconomowoc, Wis., on December 24th.

Mrs. Jones had resided with Mrs. H. E. Dickenson of Oconomowoc since the death of her husband in 1921.

#### MRS. ISHAM RANDOLPH

CHICAGO—Mrs. Isham Randolph, mother of the Rev. Oscar DeWolf Randolph, rector of the Virginia Episcopal School at Lynchburg, Va., and also of Col. Robert Isham Randolph, prominent Chicago Churchman, died recently at

Col. Randolph's home in Riverside, a suburb of Chicago. The Randolph family has been prominent in Chicago affairs for many years.

Burial was in Virginia.

#### MRS. JAMES S. STONE

CHICAGO—Mrs. James S. Stone, widow of the late Dr. Stone, for many years rector of St. James' Church, Chicago, died at the home of her daughter, Mrs. John A. Ryerson. Burial was at Graceland cemetery. Mrs. Stone had lived with her daughter since the death of Dr. Stone in 1928. He retired from the rectorship of St. James' in 1923 after serving the parish 28 years.

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### ANNOUNCEMENTS

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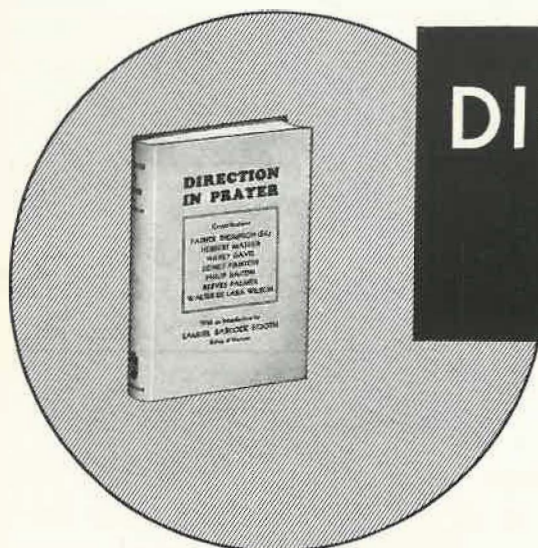
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