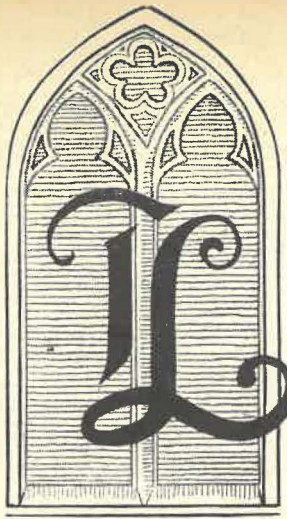
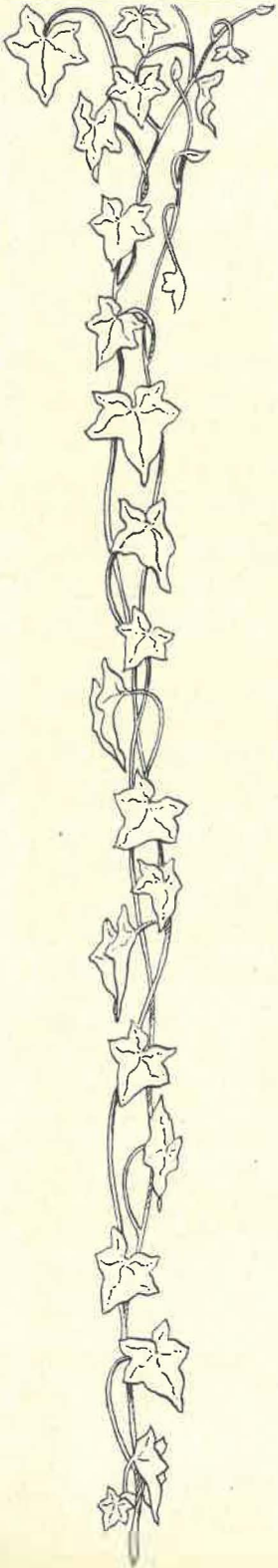


February 8, 1936



# The Living Church



ST. JAMES' CHURCH, GOOSE CREEK, CHARLESTON, S. C.  
This is a reproduction of an etching made especially for "The Living Church"  
by Wil King  
(See page 166)

For Extra Work During Lent . . . Use

## **A Treasure Hunt for Boys and Girls of the Episcopal Church**

BY ELIZABETH P. FRAZIER

■ Here is just the thing you have been looking for to interest a study group during the Lenten Season. Admirably adapted for a class in the Church school, for a Young People's group, or even for adults, it is fascinating and instructive. Complete set of loose leaf pages with questions and suggested activities printed thereon and spaces for answers and data to be filled in. 25 cts. Cover of heavy red paper, 10 cts.

The "Hunters" must go to BOOKS . . . to find many of their "Treasures"

The following volumes will be found very useful in working out the projects of *A Treasure Hunt for Boys and Girls of the Episcopal Church*.

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■ This small inexpensive book explains the purpose and use of symbols, symbolism in Church architecture, the reason for using vestments, and the meaning of outward acts of worship. There are numerous illustrations as well as several pages of line drawings by Bishop Wilson's daughter. *Paper*, 25 cts.; \$2.40 a dozen

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BY THE REV. WILLIAM W. MANROSS, M.A.

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# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 REV. FRANK GAVIN, TH.D. }  
 CLINTON ROGERS WOODRUFF }...Associate Editors  
 ELIZABETH McCracken }  
 PETER M. DAY.....Managing Editor  
 RT. REV. PHILIP M. RHINELANDER, D.D. }  
 .....Devotional Editor  
 ELIZABETH McCracken.....Literary Editor  
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## Church Calendar



### FEBRUARY

- 9. Septuagesima Sunday.
- 16. Sexagesima Sunday.
- 23. Quinquagesima Sunday.
- 24. St. Matthias. (Monday.)
- 25. Ash Wednesday.
- 29. (Saturday.)

### KALENDAR OF COMING EVENTS

#### FEBRUARY

- 7-9. Convocation of Honolulu.
- 11-13. National Council Meeting.
- 12. Convocation of Arizona, Consecration of the Very Rev. B. D. Dagwell to be Bishop of Oregon.
- 13. Convention of Oregon.
- 20. Consecration of the Very Rev. Leopold Kroll to be Bishop of Liberia.
- 22. Convocation of the Panama Canal Zone.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### FEBRUARY

- 17. All Saints', Fulton, N. Y.
- 18. St. James the Less, Philadelphia.
- 19. St. Luke's, New York City.
- 20. Holy Cross, Kingston, N. Y.
- 21. St. James', Cleveland, Ohio.
- 22. St. Edward the Martyr, New York City.

## EASTER, 1936

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Illustrated List on Application.

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 ENGLAND.

## Clerical Changes

### APPOINTMENTS ACCEPTED

NICHOLS, Rev. FESSENDEN A., of the diocese of Oklahoma, is vicar of St. Mark's Mission, Phelps Manor, N. J. Address, Phelps Manor, Hackensack, N. J.

VOLLMER, Rev. MYLES A., formerly assistant at St. Thomas' Parish, New York City; to be assistant at St. John's Church, Colonial Circle, Buffalo, N. Y. (W.N.Y.), effective March 1st. Address during February, The Strangers' Club, Cristobal, Panama Canal Zone.

### NEW ADDRESS

AUTEN, Rev. PARKER F., formerly 312 Ardmore Ave.; St. Matthias' Rectory, Park Ave. and Genessee St., Trenton, N. J.

### RESIGNATION

DOWDING, Rev. HENRY W., as rector of the Church of the Ascension, Norfolk, Va. (S.V.). Mr. Dowding will continue his residence in Norfolk.

### ORDINATIONS

#### PRIESTS

LONG ISLAND—The Rev. SAMUEL H. LOWTHER, deacon in charge of St. Stephen's Church, South Ozone Park, L. I., was advanced to the priesthood by Bishop Creighton, Suffragan of Long Island, January 26th. He was presented by the Rev. G. Wharton McMullin, and the Rev. George T. Gruman preached the sermon.

PENNSYLVANIA—The Rev. FREDERICK WILLIAM BLATZ and the Rev. WILLIAM CHARLES TAYLOR were advanced to the priesthood by Bishop Taitt of Pennsylvania in the Bishop's Chapel January 24th. The Rev. Mr. Blatz was presented by the Rev. Stanley V. Wilcox, and is assistant at St. Peter's Church, 3d and Pine Sts., Philadelphia, Pa.

The Rev. Mr. Taylor was presented by the Rev. Howard W. Fulweiler, and will take work in the diocese of South Florida. The Rev. Dr. Edward M. Jefferys preached the sermon.

## Correspondence

### The Torok Case

TO THE EDITOR: The Bishop of Eau Claire has addressed a letter, dated January 24th, to all the bishops of the Church asking them to request the Presiding Bishop to appoint another special committee to report to the House of Bishops on the status of Dr. Torok. Bishop Wilson bases his request for such a special committee on paragraph IV of Canon 30 of the General Convention. But all the paragraphs of Canon 30 relate specifically, and only, to bishops of this Church.

In the judgment of a number of bishops who have written to me, and in my own judgment, compliance with Bishop Wilson's request would therefore imply a recognition that Dr. Torok has status as a Bishop of this Church. According to our Constitution and Canons, Dr. Torok has no such status, and no other special committee should be appointed to deal with this matter unless, and until, such action is authorized by a regular, or a special, meeting of the House of Bishops.

I quite agree that the publicity in this matter is greatly to be regretted, but this has been made necessary and unavoidable. Whatever publicity there has been, or may be, originated with the Bishop of Eau Claire who publicly took action purporting to give Dr. Torok status as a bishop of this Church and publicly announced his action in the columns of THE LIVING CHURCH, and also in the Eau Claire daily paper. In THE LIVING CHURCH of November 23d the despatch from Eau Claire to that paper reads: "In a ceremony never held before in the Episcopal Church, Bishop Wilson of Eau Claire on Sunday, November 17th, formally received the Rt. Rev. John Torok, D.C.L., as a bishop in this Church. By this ceremony Bishop Torok gained regular status as a bishop of

# The GOOD NEWS of Lent

- ☞ The theme for "Forward—Day by Day," the Forward Movement manual of Bible readings and meditations, during Lent is "The Good News of Lent."
- ☞ The Lenten season offers a great opportunity to reach the casual and indifferent Church members.
- ☞ Place orders for the Lenten number of the manual NOW so you will have your copies for prompt distribution among your people.
- ☞ The copies are supplied at the rate of 50 for \$1.00. Postpaid if remittance accompanies order.

### "Religion in Family Life"

A new Forward Movement outline course for study and discussion, entitled "Religion in Family Life," has been prepared. Five cents per copy.

The purpose of this course is to arouse the conviction that the fulfillment of the will of God for His world depends on Christian ideals in the home.

### FORWARD MOVEMENT COMMISSION

223 West Seventh Street

Cincinnati, Ohio

this Church in good standing, but without seat or vote in the House of Bishops. He has been appointed Assistant to the Bishop of Eau Claire. . . . The ceremony by which Bishop Torok was received took place during the service of Holy Communion, and was a very simple one. In place of the sermon, Bishop Wilson traced the background of the event, and outlined a five-point diocesan missionary program in which Bishop Torok will take a leading part. Then, sitting in a chair before the altar he read the testimonials of Bishop Torok's consecration, received his declaration of conformity, and asked him the questions set forth in the Prayer Book Office for the Consecrating of Bishops. Then, standing, he declared that the Rt. Rev. John Torok, D.C.L., was formally received and admitted as a bishop in the Protestant Episcopal Church."

In the judgment of many of the bishops the letter written by the Bishop of Eau Claire, dated January 15th, published in the papers and sent out by the Presiding Bishop, is very unsatisfactory. This letter states that, pending the next meeting of the House of Bishops, Dr. Torok will not be permitted to participate in consecrations or ordinations, but it leaves him still functioning as a bishop of this

Church solely by appointment of Bishop Wilson, acting, it must in fairness be added, with the countenance and approval of the Presiding Bishop, as shown by the Presiding Bishop's published reply to the letter of protest addressed to him by the Bishop of Pittsburgh, the Bishop of Erie, and myself.

(Rt. Rev.) WILLIAM T. MANNING,  
Bishop of New York.

New York.

**A New Social Order**

**T**O THE EDITOR: I wonder if your readers have yet come across the book by Stanley Jones called *Christ's Alternative to Communism*. I have only read it recently as in these days of poverty I have to borrow the books I read.

The alternative, although the writer does not give it a name is, quite definitely democratic socialism based upon the principles of Christ set forth in the Gospels.

By Communism the writer does not mean any Christian principles which might be called by that name, but the Communist party, and not its principles, but its policy which is apparently one of violence if we may trust the writer's information. The writer is opposed to violence, by whomsoever advocated or

waged, and indeed to any compulsion. But he advocates the method of applying Christian principles to our problems by way of persuasion and conversion of heart. He interprets "the acceptable year of the Lord" quite rightly I think as the ancient Jubilee of the Jews, and put in modern language he takes it to mean exactly what those who believe in democratic socialism advocate.

So I think the book is important. Our bishops have told us that Christ demands a new social order, and this book seems to give a fairly clear idea of the sort of social order Christ does demand. Of course it is not so good as Bellamy, but there. . . .

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

**St. Matthias' Day**

**T**O THE EDITOR: It is rather too bad that in all of our Church Calendars for 1936 the Feast of St. Matthias is placed on the wrong date. St. Matthias' Day is fixed to the 6th of the Kalends of March, and is therefore counted backwards from the 1st of March, and not forward from the 1st of February. And therefore, while in ordinary years it is observed on the 24th of February, in Leap Year the proper date for this feast is the 25th of February. As far as I am aware there never has been any intention on the part of the Church, either in England or in this country, to depart from the immemorial usage in observing the feast in this way. The bad custom of always keeping the Feast of St. Matthias on the 24th of February, thereby making it fall a day too early in Leap Years, came about, in the first place, through laxity of practice, which was followed by lack of knowledge. The feast does not belong to the 7th of the Kalends of March, but to the 6th. The late Bishop Samuel Seabury died on February 25, 1796, insisting that, being Leap Year, it was the Feast of St. Matthias.

Scarsdale, N. Y. WALTER S. FLEMING.

While there is ground for the above argument historically, all current Anglican Prayer Book calendars list St. Matthias' Day as February 24th without qualification. The Orthodox celebrate it on August 9th. Whether the good Bishop Seabury tenaciously clung to life an extra day to prove his point, we do not know.—THE EDITOR.

**Names of Churches**

**T**O THE EDITOR: In an idle moment one day I started to count the names given to the parishes and missions of our Church in continental United States to see which names were most frequently used. The idle moment stretched into several days, and I am now submitting to you and to the readers of your magazine who are statistically inclined the following:

Of the 7,529 parishes and missions listed in the *Living Church Annual* the following names appear the most frequently (the ten most often used are listed):

1. St. John's . . . . . 480 times
2. St. Paul's . . . . . 472 "
3. Christ . . . . . 396 "
4. Trinity . . . . . 381 "
5. Grace . . . . . 274 "
6. St. James' . . . . . 256 "
7. St. Andrew's . . . . . 250 "
8. St. Luke's . . . . . 223 "
9. St. Mark's . . . . . 218 "
10. St. Mary's . . . . . 176 "

There is a mission in the diocese of Tennessee, in the city of Chattanooga, by the name of "Inasmuch." This was the only really unusual name I found. PHILIP L. SHUTT.  
Independence, Iowa.

**Church Services**

**ILLINOIS**

**Church of the Ascension, Chicago**  
1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOFF, 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.  
Daily (except Saturdays) 12:20 to 12:40.

**Church of St. Mary the Virgin, New York**  
46th Street between Sixth and Seventh Avenues

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

**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 (Suag Mass and Sermon).  
Week-day Mass, 7 A.M.  
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCIV

NEW YORK AND MILWAUKEE, FEBRUARY 8, 1936

No. 6

## EDITORIALS & COMMENTS

### Septuagesima

**WE DO NOT** abruptly pass from the glories of the Christmastide to the deep shadows of the Passiontide. Christmas shades off into the Epiphany. The Epiphany leads on to the pre-Lenten season. The pre-Lenten season merges into Lent itself, upon the forty golden steps of which we ascend to Calvary.

Heretofore we have been journeying under the extended illumination from Bethlehem. Now for awhile we are to journey under the anticipated illumination from Calvary. Whatever of needful lesson the Church now brings us, we must receive and ponder beneath the forecast shadow of the Cross.

As we enter "the penumbra of the Lenten eclipse," we are confronted with the parable of the Vineyard, the theme of which, in connection with the pre-Lenten season, in a general way, is this: Work, work in the light which flows from the Passion of Jesus Christ.

Not "religious work" alone, but all work. The parable marks a transition, not wholly in the thing done, but also and especially in the place where it is done, in the position of the man who does it. We call this transition "entering the Lord's vineyard"—clearly the reference is to the change wrought in Holy Baptism—and a constraining thought to be borne in mind is that whatever the baptized do, the work of the world no less than work for the Church, they do *in the Lord's vineyard*, beneath the eye of the Master of the vineyard.

Both lessons which flow from this fact are greatly needed by all of us.

Surely a baptized man must not be willing to be in the Lord's vineyard and do none of His work, a mere cumberer of holy ground, unwilling to bear "the burden and heat of the day." But, as he cannot all the time be doing "religious work," so-called, let him remember his further vocation as a son of the Kingdom: namely, the privilege of doing his own work, the work of the world as we call it, within the sacred enclosure of God's grace, in the Lord's vineyard, under the direction and beneath the watchful eye of the Master of the vineyard, the Searcher of all hearts, "without whom nothing is strong, nothing is holy." That, incidentally, is what is meant by the Forward Movement.

### The National Council

**THE NATIONAL COUNCIL** will meet next week and its sessions ought to be remembered in the prayers of all Churchmen. So customary has it become for the National Council to face a crisis in the Church's missionary work at its meetings that Churchmen are likely to become callous and overlook the serious nature of the situation. An emergency appeal has been made by Bishop Cook in an attempt to find enough interested Churchmen to underwrite the probable deficit in the emergency schedule for 1936 and the Church will watch with anxiety to see whether or not this endeavor has been successful.

There is, however, another matter of great importance that faces the National Council this month. Two of the department heads are resigning, Dr. Reinheimer to become Bishop Coadjutor of Rochester, and Fr. Barnes to return to parish work. That leaves vacancies at the head of two of the most important departments of the Council, the Field Department and that of Christian Social Service.

The Field Department is, in a sense, the keystone of the national organization of the Church. It is the only department characterized by the raising of funds rather than the expenditure of them and the life of the other departments and the vigor of the Church's missionary work at home and abroad depends in large measure upon its effectiveness. Dr. Reinheimer has served loyally and faithfully in this position for many years and it will be difficult to find an able successor to him and to reorganize the department for greater effectiveness in this time of financial stress.

The importance of the Department of Christian Social Service is sometimes underestimated. It would be little short of a calamity if considerations of economy were to result in the discontinuance of this department or the impairment of its effectiveness by attaching it to some other department. Today as never before the Church should give sound leadership in social questions. This cannot be done simply by resolutions of General Convention and pastoral letters of the House of Bishops. It requires a full time department of Christian Social Service with an able head to make those pronouncements effective and to give practical guidance to rectors, lay leaders, and diocesan and provincial social service organizations in making such pronouncements practically effective.

### Christian "Youth Movements"

IN A DAY like ours, with most of the once-accepted things of life under criticism, we can remember with profit Studdert-Kennedy's watch-word, "You cannot be fixed about anything unless you have a faith about everything."

Recent efforts to change ways of life to meet new conditions, people siding sometimes very crudely on one side or the other of every issue, have shown us how lame is action without a creed. Many such efforts have faltered to a stalemate in public administration, religious and Church life, and elsewhere. Chesterton once said that the wise landlady is more interested in her lodger's philosophy of life than in the regularity of his wages, and the lack of direction in much that passes for "reform" and "reconstruction" in contemporary affairs will bear him out.

We should all of us remember this as we give our attention to "youth movements" in the Church. Several years ago Kenneth Ingram edited a symposium on *Youth Looks at Religion*, in which Peter Winckworth's essay was widely agreed to be the best. The great part Mr. Winckworth is now playing in the revival of Catholic youth in the Church is a welcome contribution to things, but there is good reason to keep in mind that Christian action must always be consciously *Christian*. Nobody appreciates this better than Mr. Winckworth himself.

Conferences of college students lately have underlined their feeling that religion attracts but the Church repels. We wonder if this might not sometimes be due to a lack of willingness to face the rigors of reasoned doctrine. Young men and women are (happily) romantic and altruistic, but the second part of the Summary of the Law cannot do service for both parts! The Archbishop of York is right when he says that no Christian will be made anxious for the Gospel by criticisms from youth groups "but we may all with advantage be made anxious about our customary presentation of it."

### Diocesan Publications

WE NEVER CEASE to be amazed at the number and variety of the diocesan periodical publications of the Church—and the excellence of a few of them as compared with the mediocrity of most. Another new one has just come to our attention, being the *Mountain Mission Herald* of the diocese of Lexington. Strictly speaking, this is not a diocesan paper, for Lexington already has an official publication in the *Diocesan News*, of which Bishop Abbott is editor and the Rev. George Ralph Madson managing editor. The new publication, a four-page one published at Corbin, Ky., and edited by the Ven. Gerald H. Catlin, Archdeacon of Mountain Missions, is distributed through the parishes and missions of the diocese and directly to friends and benefactors of the mission.

From the religious education department of the diocese of Ohio comes the third of a series of mimeographed publications entitled *The Scratch Pad*. This contains interesting information about the Lenten Offering, new books, adult education projects, worship services, and so on. With reference to the children's Lenten Offering, the Rev. Dr. John R. Stalker, chairman of the department of religious education, issues a timely warning against selling campaigns in the Church school, citing the case of one little girl who, in answer to the question, "What is Lent?" replied, "Lent is the time of year we sell doughnuts for the Church."

The *Messenger*, diocesan publication of Southern Ohio, has been completely reorganized under its new editor, the Rev. Smythe H. Lindsay, formerly managing editor of THE LIVING CHURCH. In its new format, this thirty-two page publication

is one of the most attractive diocesan publications in the Church.

But our favorite diocesan paper is still Bishop Jenkins' four-page *Desert Churchman*, into which there is crowded more sparkling gems than can be found in many a large magazine of national circulation. Some typical Jenkinisms from the current issue:

"A German wrote that too much religious work is jeopardized by 'the frittering of noble energies.' I should say too much money is spent by Christian folk in frittering frivolities."

"The Forward Movement: I ask, how is it going with you? No one can be in a movement unless he moves."

"It is my conviction, after many years in the mission field, that missionary work is the only gilt-edge security the Church has to offer her people for their money. Costly windows and rich vestments may perish in an hour but neither fire nor flood nor theft can destroy goodness nor separate from love. The Christian religion is essentially a giving not a getting. It lives as it grows and grows as it lives. Neither a prosperous parish nor diocese can exist in a bankrupt Church."

"Professor Hocking says missionaries have undertaken more than they knew—any good man undertakes more than he knows—to become involved is one of the laws of vitality."

### Racketeers

THE RUSSELL SAGE FOUNDATION has issued a warning against racketeers of various sorts who claim connection with this and others of the older foundations as a means of gaining the confidence of prospective victims. A similar warning was issued recently by William Hodson, New York's Commissioner of Public Welfare, at the annual meeting of the Church Mission of Help. It may be worth while to quote several recent experiences of this sort which the Sage Foundation cites as evidence of a growing danger in these days of unrest.

One type of fraud exposed by the files of the Foundation is that typified by a certain man who "purchased" a considerable number of Foundation books, once in the office of the Foundation itself, and once in a bookstore in Chicago. In each instance he offered a check in payment which he said was given him by his mother, and for a larger sum than the total of his order. In each instance cash was refused until his record could be checked and the man departed for a suddenly remembered engagement elsewhere. He turned out to be a Federal convict, recently released but again wanted for check forgeries.

Another man who has caused a great deal of trouble has appeared in various parts of the country, claiming to be a member of the Foundation staff. This man cashed checks, called long distance, and ran charge accounts on the strength of his alleged staff membership. He even entered into cordial personal relationships with a member of the Massachusetts Department of Correction on the basis of being associated with the Foundation's Department of Penology. (The head of this Department had recently died; his extensive obituary notices were probably the source of this man's information about the Department.) Perhaps the climax to his career was his marriage to a Swedish girl in Chicago. Shortly afterwards the minister who married him wrote to the Foundation asking if such a man were in our employ. "I have reasons for asking this question," said the clergyman, who apparently had accepted a bad check for the wedding ceremony.

The warning of the Russell Sage Foundation concludes with these pertinent and obvious words of caution, which are too often neglected despite their obviousness: "These incidents are brought to general attention with the hope of protecting the

public from impositions of this sort, and of making it less possible for crooks and confidence men to trade upon the names of foundations and similar organizations. When the slightest doubt exists, obviously the only safe procedure is to ask for credentials. It is always a suspicious circumstance if a stranger claims acquaintance with a person who is inaccessible at the time."

#### Bishop Taitt's Jubilee

FIFTY YEARS of consecrated service as priest and bishop in one diocese is the record of the Rt. Rev. Francis Marion Taitt, whose golden jubilee was celebrated on February 3d at St. Peter's Church, Philadelphia, where he began his ministry.

As deacon, priest, rector for thirty-seven years at St. Paul's, Chester, as dean of the convocation of Chester, and as Bishop of Pennsylvania, Dr. Taitt has an unusual record in more respects than one. All of his services have been in the same diocese. All of them have been recognized with affection and reverence. His election as Bishop in 1929, following four declinations, served to heal the differences of opinion and to bring the diocese together in a most effective and sympathetic way. He has brought to his work as Diocesan sympathy, intelligence, experience, and devotion to the Church of Christ, and his episcopate has borne abundant fruit. Baptized in St. Mary's Church, Burlington, he was brought as a child of eight to Philadelphia and his parents connected themselves with old Christ Church. It was in this mother church of the diocese as a lad that he came under those religious influences and teachings which had so much to do with shaping his character and leading him as he grew older to his decision to enter the ministry.

Bishop Taitt has ever carried out in his personal life and services the two commandments that our Blessed Lord left us. In 1904 Dr. Taitt was elected Missionary Bishop of South Dakota, but declined that election on account of his obligations to his mother. In 1911 he was a leading candidate for Suffragan Bishop of Pennsylvania, and in 1929 at the earnest request of various factors of the diocese consented to allow his name to be presented for the Coadjutorship with the result that he was overwhelmingly chosen. Two years later, on the death of Bishop Garland, he succeeded as the Diocesan. It is rare that a man has had such a long and useful service in one community and today he is more highly honored than at any period of the fifty years that have just been celebrated.

#### Another Notable Anniversary

LAST WEEK the entire diocese of Milwaukee united in celebrating the twenty-fifth anniversary of the Rev. Holmes Whitmore as rector of the largest parish in Wisconsin, St. Paul's, Milwaukee. Many civic and social organizations with which Dr. Whitmore is associated also joined in the service and reception with which the occasion was commemorated.

A quarter of a century as rector of any parish, particularly a large city one, is a notable achievement, but Dr. Whitmore's rectorship means much more than that. Perhaps it can be best expressed, bluntly but truly, by observing that he is the only Cambridge graduate and the only "collar-and-tie" priest in the diocese of Milwaukee, yet he is regularly elected as dean of the diocesan deputation to General Convention and has served as a member, and generally as chairman, of the standing committee since 1919. Moreover his services have been recognized by Nashotah House, which last year conferred upon him the degree of Doctor of Divinity.

To this editor and to his predecessor, Dr. Whitmore has ever been a faithful friend and a wise counsellor. When we

disagree with one another, we do so with mutual respect; in the many matters in which we agree we work together in unity and concord. *THE LIVING CHURCH* has no better friend than Holmes Whitmore, and we are proud to have the opportunity of honoring him on the twenty-fifth anniversary of his rectorship.

#### George W. Wickersham

IN THE death of George W. Wickersham the Church has lost a faithful and efficient servant. He was devoted and loyal to high standards of public, social, and Church service, and he brought to all of them and especially the latter a wanted experience and deep sympathy. While his economic and political philosophy was not in harmony with latter-day developments, he presented his views with a clarity, forcefulness, and irenic force that had great weight. His debates in General Convention on social service will be recalled by all who had the privilege of hearing or reading them. He emerged from them with the respect and affection of his opponents and with the knowledge that he had presented his side of the case in a way to give it force, dignity, and power.

Mr. Wickersham never held but one political office, that of Attorney General under President Taft, but his term of office was marked by arduous labor, sincere devotion to the public interest, and forcefulness. As our New York correspondent has pointed out, he was a famous Attorney General because of the difficult problems he had to face and the way he faced them. Later he was chairman of a commission appointed by President Hoover to consider the effectiveness of the prohibition law and other aspects of law enforcement. He went into this work with his characteristic thoroughness and the report was generally regarded as an excellent one although it brought a great deal of criticism, not to say abuse, on his head as chairman. He bore it all with patient resignation and his characteristic amiability. Indeed his amiability was one of his principal characteristics and made coöperation with him easy and pleasant. The diocese of New York will miss him in its councils just as General Convention missed him at Atlantic City.

#### East Carolina's Program

WE HAVE recently received a copy of the program of prayer and action that is being followed this winter by the Woman's Auxiliary of the diocese of East Carolina, and we want to commend it heartily as one of the finest projects of the kind that has come to our attention.

The East Carolina program is built around the general theme of the Auxiliary for the current triennium: "If we be His disciples—what then?" This is of course also the keynote of the Forward Movement, and the program is accordingly built around the seven steps in discipleship as emphasized in Forward Movement literature, and particularly as interpreted in the series of meditations in the department "Everyday Religion" in *THE LIVING CHURCH* last July and August. For each month one of these meditations is to be used, and activities and studies for the month are based upon it. During February, for example, the meditation is on the phrase, "A disciple serves," and emphasis is laid on preparation for the World Day of Prayer (February 28th) and on Christian social service.

Mrs. Fred Outland of Washington, N. C., the president of the Auxiliary in East Carolina, is also chairman of the Women Associates of the Forward Movement. Under her leadership the women of the Church are giving the Forward Movement a new impetus, and making it more effective and far-reaching than ever before.

## Through the Editor's Window

**N**EWSPAPER HEADLINES are a perennial source of amusement, particularly when they deal with clerical affairs. Here is a delightful combination headline that the *New York Times* recently placed over a story combining a number of clerical items:

### CHURCH ACTIVITIES OF INTEREST IN CITY

Rev. W. B. Sperry to Be Elevated to Episcopal Priesthood in Ceremony Today.

### CARDINAL HAYES TO SPEAK

Will Have Message at Mass Tomorrow — Jewish Teachers Called for Meeting.

There remains only to add that the item was accompanied by a photograph of the Rev. Mr. Sperry with the caption: "Elevated in Church."

THE PROVIDENCE (R. I.) *Journal* gives us this startling banner across the top of its Church page: "CANDLEMAS DAY—BISHOP BURNS AT MIDWINTER FORUM—LOYALTY MONTH IN CHURCHES." What a curious way to express loyalty!

ANOTHER AMUSING example of a combination headline is the following from the *Milwaukee Journal*: "FIREMEN HELPLESS IN COLD AS HOME BURNS; PREPARE FOR OPENING OF CONGRESS." We hope that the firemen will be more successful with Congress than they were with the burning home.

And here is another from the *Milwaukee Journal* that brings up an alarming mental picture: "STOCK MARKET LOSES ITS BUOYANCY AS CHRYSLER RUNS DOWNGRADE."

SINCE THE BEGINNING of journalism the perfect headline has been sought. Mark Sullivan thinks that he has found it in a Pennsylvania newspaper and he tells the story as follows in the *New York Herald-Tribune*:

In the old days in newspaper offices reporters used to dream of the story that would produce the perfect headline. It was a thing to look for, to hope for, but hardly to expect; the mood of the headline writers about it was like that of a prospector about finding a bonanza mine. One ideal headline almost never attained, was made famous by a remark of Charles A. Dana; it would have read "Man Bites Dog." The one Irvin Cobb used to hone for was "Sinking Ship Deserts Rat."

Well, *The Daily Herald*, of Somerset, Pa., has found a story and achieved a headline which runs counter to one of the most venerable assumptions in American folk-lore. It renders obsolete one of the half-dozen basic patterns of American almanac jokes. Veritably, *The Herald* assures Somerset County and the world that

"PLUMBERS ORGANIZE TO CUT COSTS OF PLUMBING SERVICE."

THE EDITOR of a diocesan paper, sharing his troubles with us, turns in the following as an example of the helpful kind of news sent in by one of his correspondents: The names, of course, have been changed:

"There is not much news to report from St. Bridget this time. Dr. Blank has been holding a mission somewhere in the diocese. There have been no Church services. Mr. and Mrs. Jones have been called to Smithville by the death of his sister, but I don't know whether you use personal news or not."

## Religion in the World's News

**T**HE BREAKDOWN of the London Naval Conference, which was an inevitable result of the Japanese withdrawal, directs attention once more to the Far East and causes speculation as to the ultimate result of the Japanese drive for autonomous provinces in North China. Although a general election is to take place in Japan on February 20th, it seems a foregone conclusion that the civilian parties will again be in the minority in the new Parliament and the balance of power will be held by the small but powerful militaristic Showakai party. What the policy of the government thus constituted will be may be anticipated from the statement of Vice-Admiral Kenkichi, who has recently said:

"It is likely that Japan's economic advance in Manchukuo soon will reach its limits, and, therefore, the Empire's future commercial expansion must be directed to Southern Seas, with Formosa or the mandated islands of the Equatorial Pacific as bases. In such event, the cruising radius of the Japanese navy must quickly be expanded so as to reach New Guinea, Borneo, and the Celebes."

Chinese Christian leaders have not been slow to protest against the suspected movement for "autonomy," against which students in many centers in China are agitating. In a public pronouncement regarding China's national crisis an influential group of native Chinese Protestant leaders declares: "We believe that every people has a right to existence and to the preservation of its national integrity. Recent events in North China made it plain that all our sufferings and compromises, all our yielding since September 18, 1931, have not only failed to satisfy the insatiable demands of our aggressor, but have almost brought our nation into the depths of an unfathomable abyss. For this reason, actuated by a sense of love for the truth, we feel the imperative need for a united front among all our people in fearless opposition to any attempt to alienate our territory and to any measure calculated to deceive or intimidate us into acquiescence in the surrender of our rights. We love peace, but we love justice more. We are against action that will lead to unnecessary sacrifice, but we are not afraid to shed our blood for the sake of truth and justice. We pledge ourselves to back up to the utmost the nationwide movement of resistance which has arisen throughout the country."

Meanwhile, writing in the February issue of *Current History*, President Dennett of Williams College points to the failure of the naval treaties as the failure of a regional security system and adds that there is no use bothering with further treaty engagements with Japan and the best policy for America would be the "hands off" policy that the State Department in fact seems to be following. He concludes: "Let Japan go ahead. The cosmic process is on our side. Only let us make sure that we do not involve ourselves by loans, trade agreements or political arrangements in any situation that in the end will carry us down in the destruction which for Japan is probably not immediate but none the less inescapable."

### JEWISH EMIGRATION FROM GERMANY

**A**T ST. LOUIS, Sir Herbert Samuel, first British High Commissioner for Palestine, and Felix M. Warburg, partner in the banking firm of Kuhn, Loeb & Co., announced the details of the plan for large-scale emigration of the Jews from Germany to Palestine. The plan is presented as a consequence of the recent report of James G. McDonald to the League of Nations in resigning as High Commissioner for Refugees from Germany, but it is known that it had its origin

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# The Holy Scriptures

By the Very Rev. Frederick C. Grant, S.T.D.

Dean of Seabury-Western Theological Seminary

THE traditional Anglican view of the Holy Scriptures is briefly set forth in Article VI of the Thirty-nine "Articles of Religion":

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church." [Here follow the titles of the canonical Old Testament books.]

"And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." [Here follow the titles of the Old Testament Apocrypha.]

"All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical."

It is to be noted that the test of canonicity of the books of Scripture is their general acceptance in the Church. This is a somewhat different test from that of "the internal witness of the Spirit" to the individual; but it may justly be claimed as the primitive test, as the researches of Harnack and others have made clear. Nor does it depend upon the consistency with which some one doctrine is taught, *e.g.*, Justification by Faith; though generally speaking the results of the two tests are identical.

The article following (VII) deals with the relation of the Old Testament to the New, and insists that they are not opposed, since in both salvation is proclaimed through the One Mediator, Christ. At the same time it is recognized that the ceremonial and ritual, and the civil precepts of the Old Testament are not binding upon Christians, but only "the Commandments which are called Moral."

The seriousness with which Christianity is viewed as a religion of Revelation is apparent from Article VIII, Of the Creeds, which are "thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture."

It is clear on the face of it that the statements of the Articles of Religion are not, and were never meant to be, complete and exhaustive definitions of the Christian Faith. Upon a historical view, the whole of this sixteenth century formula appears to be the product of an endeavor to rule out contemporary errors, by setting in opposition to them the principles of the historic faith "as this Church hath received the same." For example, there is no comprehensive statement of the doctrine of Inspiration: and that not for the reason that Anglicans viewed this as a matter of indifference; quite on the contrary, it is taken for granted, as the quotations above clearly show; but the purpose of Article VI is not to set forth summarily the Anglican view of the Bible, but to insist that doctrines not found in Scripture cannot be looked upon as "necessary to salvation." These doctrines might be Roman, or Socinian, or Calvinistic, or Anabaptist—what they are is not

*THIS STATEMENT of the Anglican view of the Holy Scriptures by a noted authority in interpretation of the Old Testament was originally prepared for a conference of members of the Episcopal Church and of the Augustana Evangelical Synod last December.*

specified; though it is almost certain that the authors had in mind at this point the doctrines added to the Faith by the Church of Rome. They might range all the way from "pious opinions" to grave distortions of the Orthodox faith; but one and all,

if not contained in Holy Scripture, they could not be held to be "necessary to salvation." The same principle applies to ceremonies authorized by the Church, as is set forth in Article XX: "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation."

IT IS OFTEN and truly said that for Anglicans the Articles of Religion must be interpreted in the light of the Book of Common Prayer. Some among us, it is true, discount the Articles still further, and hold the Creeds and the Prayer Book, or the Creeds and the Liturgy, to be our only doctrinal formulæ: *Lex orandi lex credendi*, though the converse must be equally true: the Rule of Prayer is the Rule of Faith, and at the same time the Rule of Faith is the Rule of Prayer. The Prayer Book clearly recognizes the inspiration of Holy Scripture, as in the collect for the Second Sunday in Advent: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning." At the same time it is characteristic of Anglicanism that no attempt is made to define Inspiration; what the Church is interested in appears to be the actual content of the Bible, and its practical use, as in the collect just cited, which continues: "Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ." The same is true of the Ordinal, as in the questions addressed to the bishop about to be consecrated (pp. 551-2), abridged in the ordination of priests (p. 541) and deacons (p. 532). The very greatest emphasis is laid upon the study of Scripture, and upon a life in accordance with its teachings. Scripture is referred to, briefly, as "God's Word," not with the implication of infallibility of content or of inerrancy of text—since the Church reserves the right to determine the Canon, and to interpret the Bible consistently with the Bible itself (see Article XX)—but as "containing" the Word of God, to use a more modern distinction. It is perhaps significant that the Offices of Instruction (pp. 283-295) and the Catechism (pp. 571-578) contain no sections on the Bible or on its Inspiration; though from beginning to end their contents, language, and spirit are thoroughly scriptural.

This clear recognition of the fact of divine Inspiration, coupled with the absence of any attempt at explicit definition of its nature or processes, and with a characteristic emphasis upon the practical religious bearing of the contents of Scripture upon the present life of men—all this, we feel, has been of inestimable advantage to the Anglican Church as it moved forward into the modern age. We have had no "Fundamentalist" controversies of any consequence; our scholars and clergy have been free to accept the findings of modern biblical criticism, whether textual, historical, or literary. Indeed, among modern critical students of Holy Scripture no names are more eminent than those of certain great Anglican scholars, for example, Lightfoot, Westcott, Hart, Sanday, Driver, Streeter, Rawlinson, McNeile, Swete, Charles, Plummer, Turner, Burkitt, A. Robinson—to select but a few names from the galaxy of modern Anglican biblical scholarship, without mentioning any of the distinguished biblical scholars on this side of the Atlantic. It does not always follow that the voice of its scholars is the voice of the Church—of any Church; but the fact that its scholars have been free to follow wherever truth led them, and that the rank and file of clergy and laity, after the course of some years of study and preaching during which the findings of scholarship are disseminated throughout the whole body, tend to accept the leadership of the scholars, proves at least to the satisfaction of Anglicans that the principle of freedom is well-founded. All that the Church asks of its scholars is that so long as they continue to teach in her name they teach nothing contrary to the contents of Scripture, or "as necessary to salvation" what cannot be "concluded and proved by the same"—the identical test which is set before her clergy generally.

IT IS true that some writers have advanced beyond this position, in insisting that ecclesiastical tradition must be recognized as the arbiter of exegesis; others have held a quite literal view of Inspiration; others have found interpretations of Scripture which do violence to the rounded whole of its contents; but the vagaries of individuals, even when supported for a time by a considerable following, cannot be taken as authoritative expressions of the mind of the Church. Its chief formulary, the Book of Common Prayer, does not lend itself to such views.

Though the Anglican principle of liberty and charity be so broad that even extreme individualists are not only tolerated but even welcomed within the limits of its wide hospitality, we must nevertheless distinguish between what is tolerated in religious leaders and what is officially and authoritatively the normal Anglican view.

The old Anglican catchword, popular from Caroline days, "The Church to teach, the Bible to prove," agrees in a general way with the official formularies, though it seems to presuppose a more rigid and static conception of the Scripture than the Prayer Book assumes, and instead of unduly exalting the Church really tends to reduce it to the position of a mere instructor by rote of an unalterable body of didactic material. The common view among Anglicans at the present day is rather that we receive the Scripture itself at the hands of the Church, whose treasure it is (see Article XX: "the Church . . . a witness and a keeper of Holy Writ"), and that the interpretation of Scripture is progressive—the Church is like the scribe instructed in the Kingdom of Heaven, "who bringeth forth out of his treasure things new and old." The New Testament, certainly, is preëminently "the Church's book"; at the same time it is a divinely inspired collection, and contains the Word of God to all mankind and to all the ages.

## Churchwomen Today

Ada Loaring-Clark  
Editor

### The Use of the "Forward—Day by Day" Manual

THE chairman of the women associates of the Forward Movement Commission has addressed an excellent letter to the members of the Executive Board of her province. It tells all of us what we can do to develop the Forward Movement in our parishes and dioceses and should be in the hands of all women who are leaders in the work of the Church. Mrs. Outland says in part: "I wonder if we fully realize the opportunities of the Forward Movement, and if we are availing ourselves of the privileges that can be ours through this splendid effort on the part of our Church? If you have all had the experience that has been mine through the daily use of the manuals *Forward—Day by Day*, then I am sure you feel as I do; that we *must* do something about it."

And what shall that something be? First of all, share it with others. Find someone who is not using the manual and give her a copy, telling her what it has meant to you. But do not be willing to stop there, for there are others that you can reach. Do not be satisfied until every family in your diocese is sharing in its benefits.

From the first we have felt that a great responsibility rests on the women of the Church to create a consciousness of the Forward Movement; and next a demand for, and the regular use of the manuals. It has ever been true that opportunity carries with it a responsibility, so it is our duty and privilege now to share with others what we have gained, until we are all going forward with very certain steps. Mrs. Ober, a member of our national board, has expressed it impressively in these words: "Forward! In the very word there is movement. Perhaps a picture of swinging strides flashes before our eyes, yet only by small steps do we learn at last to stride." So let us learn to follow the seven steps, as outlined by the Forward Movement: Turn—Follow—Learn—Pray—Serve—Worship—Share.

### Helpful Publications

THE FORWARD MOVEMENT COMMISSION has published two valuable leaflets. Sometimes those of us who are communicants of the larger parishes forget the small parish and mission with its limited opportunities. These two publications are *Youth and Education*, a program for a Forward Movement in the Church school; and *Your Parish and Its Young People*—what is your parish doing for young people? what should it be doing? and what it can do. These are both practical and the smallest parish can gather much from their suggestions. Eight important activities are outlined and in everything that is undertaken there should be the fullest participation by the young people themselves. Of course the daily use of the Manual is insisted upon and will be found most helpful through its Bible reading and meditation to stabilize what should be the fundamental of life for each one of us—a knowledge of and intimate acquaintance with the Holy Scriptures. These publications can be obtained from the Forward Movement Commission, 223 West 7th Street, Cincinnati, Ohio.

On the Lenten issue of *Forward—Day by Day* the back page is left blank. Many parishes are utilizing this space to print a list of Lenten services and speakers.

# Young People and Older People

By Annie Morton Stout

Field Worker, Province of Sewanee

**I**N OUR GREAT Forward Movement, at this particular time (Epiphany, January 6th to Ash Wednesday, February 26th), we find the Church focusing her attention upon youth. It should prove a most worthwhile period, for the Church has turned her entire attention to these boys and girls, who, in recent years through resolution and petition in convention, have requested better trained leaders and a more recognized place in her work. It is the time for adults to consider the Youth Movement within the Church and their relationship to it.

Among young people the Forward Movement in the Episcopal Church really began in 1914. It was then for the first time within a parish that boys and girls were organized together as a group. The national development of young people's work has been a slow, steady growth; a result of parish initiative rather than of any national organization. In different sections of the country they became known as Episcopal Young People's Associations, Young People's Fellowships, Young People's Service Leagues, and some bore Greek Letter names. From the parish the movement grew into diocesan organizations, then provincial, and finally in 1925 all groups, each retaining its individual name, formed the National Federation of Episcopal Young People.

It was not that the Church had been negligent of her young people in the past, for she had created organizations, several of which had grown to national proportions, in her efforts to meet the needs of the time. However, as the members grew older in many of them little interest was displayed in reaching the new generation. For it was a new generation in which many boys and girls preferred to work together rather than in separate organizations. We find the Youth Movement today advanced to the point where the National Federation of Episcopal Young People and the older organizations are working toward a co-ordination of organization and activity to include all young people.

We have been living in a generation which the world proclaimed an "Age of Youth." Older people have become sentimental on the subject. Youth was honored and exploited for youth's sake. Older people adopted the ways of youth, and young people were too often entrusted with obligations and tasks ill-fitted for their years. Age and experience were brushed aside. Young people were told they must be patient with their parents and elders who had not had the advantages which young people enjoy today. Churches were pictured as "old-fashioned" and "uninteresting." In the new young people's camps and conferences songs were lustily sung bewailing these old-fashioned parishes. The second verse usually pictured a new-fashioned parish which young people through the Service League, or some similar organization, was going to make. Many of us still remember these songs and their wide popularity.

If young people have found it difficult at times to become adjusted, is it entirely, therefore, their fault? They cannot live in a special heaven. To get along in this world they must not only live with older and younger people, but must also learn a sincere appreciation of them. Older people have not just made a "mess of things." They have given much which young people today take quite for granted: modern sanitary conditions, wonderful scientific and medical discoveries, those things today

considered necessities, such as electricity, good roads, air-conditioned trains, luxurious steamers, automobiles, airships, the radio. They have a great country, a world brought to their very doors, opportunities for education, and a Church in which they may worship. The older generation has "blazed trails and built bridges" over which youth may travel.

"The builder lifted his old gray head  
'Good friend, in the path I've come,' he said,  
'There are followers after me today;  
A youth whose feet must pass this way.  
This chasm that has been as naught to me,  
To that fair haired youth may a pitfall be.  
He, too, must cross in the twilight dim.  
Good friend, I am building the bridge for him.'"

Yes, older people have built roads and bridges and youth has fared forth. Young people have come to know one another in great gatherings and conferences; they have learned to live together; they have learned to think, work, and pray together, and appreciate one another though frequently they have come from widely scattered homes or lands, with different backgrounds, interests, and ideals. The older generation has made this possible. In their race to make life easier they have resorted to "competition." Is it too much to expect of this younger generation that their contribution, as they come to know one another better, shall be that of "coöperation"?

**S**O WE focus our attention on a world today in which the young people so carefully analyzed in the beginning of this period and extolled before men have grown up, and we plan for the present on-coming generation. But first, what of those older ones? Are their dreams of making finer homes, "new churches," and a better world coming true? Yes, for many of them and they thank God for the interest their Church showed in them during their formative years. But not all of them have grown up and some are finding life difficult. Those who especially enjoyed the limelight of that period long to remain "young people" though they have long since passed the recognized age limit.

For the sake of the younger generation will not the adult membership think seriously during this period which the Church has set aside for the study of her youth: What are these young people, who should be the joy of the present and the hope of the future, really like? They are probably far more conservative and more idealistic than they would have us believe. They have been taught to have a pleasing stage-appearance and to speak well in public. They conduct their meetings with remarkable ability. They hold endless debates, discussions, and "bull-sessions," and would probably—some do frequently—give themselves to some great cause if the appeal is strong enough. They are remarkably alike—attractive, but not particularly brilliant, original, adventurous, or fired with any great purpose in life. We attribute to them a keen interest in great issues and a desire for information which few really possess.

Most young people are primarily interested in themselves and their own concerns. They would like very much to know just "Why they are on this earth," "What the Kingdom of God really is," "What is considered the correct moral code?" and "What is the real purpose of the Church?" They seem inclined

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## Religion in the World's News

(Continued from page 160)

some time ago in England where it was anticipated that the number involved would be not less than 100,000 and might possibly reach 250,000. Germany's consent was reported to be dependent upon the following conditions: (1) The Jews must obtain the consent of the British Government to transfer this mass of the population to Palestine and the territories of the British Empire; (2) emigrant Jews may remove their capital only under conditions similar to those already applied to refugees leaving Germany for Palestine, and (3) British and American Jews would finance the German exports involved in the second condition for the liquidation of Jewish capital.

"The kernel of these proposals is contained in the second condition," according to Sidney B. Fay, who adds, in an article in the February *Current History*, "Refugees now leaving Germany for Palestine and other countries, in so far as they escape complete confiscation of their capital, are permitted to remove it—including returns from the sale of their personal and real property—only in the form of German goods to the amount of twice the sum involved after the deduction of a 25% emigration tax. Thus the emigration of a large body of well-to-do Jews would produce a volume of exports that Germany at present greatly needs. Some uncertainty was expressed as to how fully the German authorities had been consulted or had given their approval, as well as to the practicability of moving so many Jews to Palestine or anywhere else."

In presenting his plan, however, Sir Herbert Samuel denied that the proposed transfer would aid in the promotion of the exportation of German goods and said: "Such a project is not and never has been any part of the plans we have contemplated." Just how the transfer was to be accomplished has not been announced but Sir Herbert concluded by saying: "In due course definite plans will be made public. The Jews of Great Britain will certainly be prepared to bear their full share in providing the large financial resources which will be imperatively required." Mr. Warburg added an appeal to American Jews to raise funds for the transfer and also to make possible the settlement of as many German Jews in America as might prove feasible.

### FOREIGN NEWS NOTES

**B**OLIVIA AND PARAGUAY, who were recently at swords' points in the Chaco section, have signed a treaty providing for the release of all war prisoners and the renewal of diplomatic relations. The territorial dispute has not yet been settled and is left up to the neutrality commission but the new agreement provides that neither country will increase its army above 5,000 effectives until all international questions are settled.

According to a recent dispatch to the *New York Times*, Russian governmental monopolies are still selling secondary supplies of war materials to Italy despite Communist disapproval of the Italian war against Ethiopia. Apparently the Communists are at one with many of their Capitalist opponents in the desire to profit out of international discord if possible.

Religious elements enter into the political campaign in Spain, where a general election is to be held February 16th. Since the Revolution in October, 1934, there have been six governments, the balance of power having been held in the last one by the Catholic Popular Action Party. One of the major issues between the Socialists and the parties of the Right in the present campaign is the alleged betrayal of the public by the Conservative party through alliance with the Catholics and

Monarchists, the return of the Jesuits, and renewed cordial relations with the Vatican.

With the possibility of his future canonization widely discussed, dignitaries of the Roman Catholic Church last week officiated in the exhumation of the coffin of the late Fr. Damien, apostle to the lepers, in the Hawaiian Islands and its transfer to Belgium. There the Order to which Fr. Damien belonged, the Fathers of the Sacred Heart of Jesus and Mary, have begun the process that they hope will end in the canonization of Fr. Damien by the Pope. In translating the remains of Fr. Damien, however, the clergy have been meticulously careful not to permit any ceremonies which might seem to suggest that he was already recognized as a saint.

### THE AMERICAN SCENE

**W**ITH THE passage of the Bonus Act—described by the *New York Times* as a vicious law and an alarming precedent—and the beginning of a more violent phase of the Presidential campaign, religion did not seem to figure very widely in the news of this country last week. Political issues are not the concern of this department nor of THE LIVING CHURCH in general and so our readers must look elsewhere for developments in this field.

The President's fifty-fourth birthday was celebrated in 5,000 communities by birthday balls to raise funds for the Warm Springs Foundation for children. It was pointed out by World Peaceways that this is the first administration since 1882, the year of Franklin D. Roosevelt's birth, in which armed forces were not called out for some conflict, either abroad or at home.

Nation-wide attention was drawn to prison conditions by the murder at Joliet Prison in Illinois of Richard Loeb who, with Nathan Leopold, was serving a long term for the murder of Bobbie Franks, the crime that shocked the nation twelve years ago. Charges and counter-charges have been hurled as to the administration of the Illinois State Prison and it seems likely that out of the publicity resulting from the crime public opinion may demand a new cleanup of the prison system in this country.

In a southern state a man and his wife were fined for cruelty to an animal because they locked a St. Bernard puppy and their small child in a closet. There was no law protecting the rights of the child. Similarly, in New York a janitor was fined for permitting a mongrel dog to breathe foul air in his basement.

The Rev. Dr. Jay Thomas Stocking, Moderator of the National General Council of Congregational and Christian Churches, died of pneumonia on January 27th at the age of 65. Dr. Stocking had long been an important figure in Congregational Church circles and was widely known beyond his own communion through his many religious books.

February is the annual Catholic press month of the Roman Catholic Church in this country and the first Sunday of the month was marked by the beginning of a crusade throughout the Church to place a Roman Catholic paper in the home of every member of that communion. Because every member of the Roman Catholic hierarchy, from the Pope to the humblest parish priest, is an ardent advocate of the Church press, the publications of the Roman Catholic Church have a tremendous influence upon their people. It would be well if some of that enthusiasm could be transferred to our own communion where zeal for the Church press among the bishops and clergy often seems to be the exception rather than the rule.

ORIGINALITY is the art of judicious quotation.—Original.

# What's Wrong with the Peace Movement?

By S. M. Keeny

Secretary for Publications, National Council of Young Men's Christian Associations

**T**HE PROBLEM of peace today has made strange bedfellows. One group wants peace—but wants a billion-dollar navy along with it, and of course lowered taxes; another wants a “united front” against war and Fascism—but only against “imperialist” wars; still another wants peace, but insists on the profits that come from selling to countries that are at war. For the purposes of this article let us forget the fair-weather friends of peace, who will be with us only until they see a chance to make a profit out of war. They are not the peace movement. Who is then? Perhaps the best composite picture of it is in the National Peace Conference, made up of representatives from some thirty organizations. It is true that they do not include the League against War and Fascism, which has probably done more to arouse student opinion on war in the last year or two than any other one organization; nor do they include the “patriotic” organizations, which would insist that they too stand for peace. Nevertheless, these thirty probably touch more aspects of American life than any other group devoted to peace. We shall, therefore, limit our comments on the peace movement to them.

These thirty organizations are all opposed to war, but not always for the same reasons. Some of them refuse, on religious grounds, to support war of any kind. Others oppose it on the purely practical ground that, whatever may have been true of the past, war offers no solution of today's problems. Many of this group look hopefully to a revised system of neutrality as a way by which the United States can solve her present problems. A third group agree as to the futility of modern war, but believe that all isolationist plans are futile, and that we must rest our faith in the international system of the League of Nations or some modification of it. Still a fourth group think that no political solution will work unless it is accompanied by basic changes in our economic system.

Other groupings of these thirty organizations readily suggest themselves. At least sixteen of them are religious: the Church in the United States is a force for peace. Furthermore, Protestant, Catholic, and Jewish faiths are all there. No less than eight of the thirty are women's organizations. It is to be noted that some of the clearest thinking and best education on peace in recent years has been done by these women.

To understand what these organizations are about we need to do more than examine their names. Let us meet with them at one of their monthly sessions. As we assemble in the Woodrow Wilson Memorial Library in New York, it is impressive to reflect that the sixty people in the room represent organizations nominally enrolling many millions—perhaps an actual majority of the population of this country. If their constituency voted for the policies being approved in this room, future peace would be assured.

But just here is the first of our little weaknesses. We are sixty individuals, nothing more. We may say what our organizations have resolved in their more exalted moments, and we may speculate what they may do in the future; but we cannot “commit” them in any way. If Mr. Hearst could get that single fact through his head he might be able to sleep o' nights without

*THIS IS the first of two articles by Mr. Keeny analyzing the peace movement in the United States. ¶ In the second article he will discuss “Next Steps for Peace.”*

murmuring “sedition” and “treason” in his troubled dreams.

But our lack of plenipotentiary powers on even urgent matters is not the main thing that is wrong with us—though the sum

of our reports as to what our organizations are prepared to do adds up to a depressingly small total. What is of more concern is that some important people who ought to be present are not. If war were to be declared today, not a dozen out of the sixty would be of draft age. Until very recent meetings, youth has been almost entirely absent, and, although youth can make its mistakes as well as age, one suspects that the ways of a war-making world will not be fundamentally changed until the young people about to be marched out and shot speak up and say that this madness is at an end.

## WORKING MAN NOT REPRESENTED

**L**OOK AROUND the room again. Where is the working man? We are not aristocrats by any means, and more than one of us has walked between plow handles. But that was long ago. Now we are middle-aged and middle class, grooved to the ways of offices and big cities. We think less in terms of bodies torn by shrapnel on battlefields and of children starving at home than we do of budgets and “ways and means.” Reality for far too many of us means keeping the balance sheet of our little organizations in the black.

That last metaphor, however, does suggest another very real weakness of the peace movement: it is that too few people believe enough in peace to give real money to finance it. If you listen to Mr. Hearst's editorial writers you get the impression that the billion-dollar navy group have to fight at least another billion being poured into “obstructionist” efforts. Let us look at the facts. With most of the organizations peace education is only one of numerous projects and all too often not one enlisting a large percentage of their efforts. Of the few that are devoted solely to peace, most are chronically broke and would have been out of business a long time ago except for the sacrifice of a few souls who never know when they are licked. One of the best-informed peace leaders recently remarked that the number of different people who actually contribute to peace would be less than 25,000 even if one included every person who gives as little as one dollar a year.

Many of the national organizations are afraid to press peace issues hard in difficult times lest contributors “misunderstand.” One reason is that a number of professional “patriots” are systematically touring the country and circularizing members of the boards of local organizations, making insinuations that classify every person who is not an absolute jingo as un-American. Unfortunate as it may be, these patrioteers always find a few credulous souls who will threaten to withdraw their subscriptions from peace organizations. I suspect that the fear on our part is much greater than the fact, but in times like these it seems much more sensible to many to play safe.

Again, we have yet to come to grips with the fact that the Kellogg Pact, outlawing war as an instrument of national policy, has not been taken seriously in Government quarters, and is still practically unknown among the masses of our people.

The American community has not yet shown an interest in the question of peace comparable to that which it has shown on prohibition, petting, movies, or half a dozen other matters of personal morals. In spite of the events of the last twenty years the emotional patterns of the ordinary American about war are just about what might be expected from a teaching of history largely compounded of national vanity and a smug belief that God is watching over us in some special way, regardless of our behavior.

Peace organizations have not suffered from lack of leadership and strategy. In fact, sometimes one gets the impression that that is all we have. One may get in touch with the peace movement at almost any point and find the same executives, the same contributors, the same public meetings in the same hotels. In our desire not to waste limited energies we have tried to go straight to the "big shots" in New York, Washington, Chicago, and a few other cities. Meanwhile, we have forgotten the smaller communities. We have written and called on congressmen and senators and have visited secretaries of state and Presidents. One gets the impression that even where legislators are sympathetic to our objectives, they are not impressed with our strength. We may introduce ourselves as representing constituencies of untold millions, but the hard-bitten legislator knows that when the votes are cast at the next election, our constituencies will vote pretty much as they have been voting before and for reasons quite apart from the fact that they belong to this or that church. Legislators are wise to the fact that too often the impressive groups of visitors are what the irreverent call a stage army. The peace forces have learned to talk the language of votes, but we have not learned to deliver them to support the legislators who will work for the bills that will help establish peace.

#### TWENTIETH-CENTURY METHODS NEEDED

**W**HY CANNOT we deliver them? Because we need to discover that if we are going to tell him we must use twentieth-century methods to reach the plain man. The peace movement is just discovering the radio, the movies, and advertising; but even now when we talk of broadcasting we still think of an earnest, dignified speaker analyzing complicated international trends. And we expect that this sort of thing will capture a cold audience and win them from the lures of anything from Gracie Allen to Paul Whiteman's orchestra! We need to recall Izaak Walton's advice on frying fish, "First catch your fish."

We need to remake our methods of interpreting the economic causes of war. For the most part our thinking in this field has been relatively superficial and terribly given to astronomical figures. We need to learn how to tell the plain man, who earns \$25 a week or less, that he pays for wars. We need to get him to understand that at present the money that goes to pay for war debts, for supporting the unemployed resulting from post-war depressions, and for building new navies is money that might otherwise buy his children better food, repair their teeth, and help catch up on the rent. There is nothing he can do about the war debt nor the unemployment, but he can do something about future expenditures. We need to show him how.

We need to recapture America for real Americans. In recent months the reactionary organizations have attempted to preempt practically all the patriotic adjectives in the language. I am not sure that I would not let them have some of them, which seriously need rehabilitation; but the time has come for us to say, in words that cannot be misunderstood, that we do not intend to let the Sons and Daughters of This and That, or

even the retired admirals, have a monopoly on Americanism. The content of the phrases that enshrine the best in our history is just as dear to those who believe in naval disarmament as to those who want bigger navies. A minority of very vocal people are tirelessly repeating phrases which impute bad faith to every one who does not stand for their particular brand of activity, forgetting not only that one of the finest traditions of the United States is that of free speech, but, more basically, that at stake are the lives and happiness of *all* of our people and not only all of the coupon clippers.

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## Young People and Older People

(Continued from page 163)

to feel that their leaders do not always set very high ideals for them to follow, and they would like to build a better world if they knew how.

Surely it is time for the homes, the Church schools, and the Church at large to answer these important questions of youth. The issues have been cheerfully evaded long enough. Too few young people today turn to either their home or their Church to assist them solve the problems of life.

In a changing world, the youth emerging from college seems to be "the forgotten man." What is he to do with himself? Already there seem to be many more than enough men for every job. Is there any work for him?

It may be true that young people do not find jobs to their liking awaiting them, or even any jobs at all such as their fathers enjoyed. But surely a world that is troubled and sick with disease, poverty, ignorance, greed, and fear on every hand is teeming with tremendous jobs for all. The older generation has provided widespread education, wealth, inventions, and plenty, and opened the way. Why should not youth, armed with these gifts, go forth to share them with his fellow man?

In truth, youth today occupies a challenging place in history. He faces a world filled with plenty in which men starve; a world where nation arms against nation; a world where race prejudice still prevails. He must learn that only through the Spirit of Christ can these conditions be changed. Therefore, is it not the further task of older people, and the great task of their parents and leaders to lead young people into closer contact with their Lord and Master, the great Saviour of Mankind? To youth then may the older generation say, "We have blazed trails for you, built bridges for you, brought gifts and opportunities for service to you; here is your Master, learn of Him, go forward with Him, and know the joy that with Him you cannot fail."

### St. James' Church, Goose Creek, Charleston, S. C. \*

**T**HE NOTED CHURCH illustrated in Mr. King's etching which appears on the cover of *THE LIVING CHURCH* for this week was founded in 1714, and consecrated over 200 years ago. Located fourteen miles from Charleston, S. C., St. James', Goose Creek, is attended at the annual service on Low Sunday by descendants of the founder and former members.

During the Revolutionary War the fact that it was one of the few churches to have the royal coat of arms saved it from destruction by the British troops.

The unusual architecture of St. James', together with its great age and interesting history combine to make it one of the most famous churches of the South.

\* Signed and numbered copies of the etching on the cover, entitled St. James' Church, Goose Creek, Charleston, S. C., printed in a deep brown, may be obtained from the Morehouse Publishing Company at \$7.50 each.

# Ancient Vestries and Churchwardens

## Part II

By James Mann

Chancellor of Southern Virginia

CHURCHWARDENS appear to have existed in Virginia from the earliest times, appointed perhaps by the minister or by the parishioners assembled as a vestry, or perhaps, as in England, one by each, but after representative vestries came into use, they were elected by the minister and vestry from among the vestry, as has been shown. As in England, so in the colony, the duties of the churchwarden were partly of an ecclesiastical and partly of a civil nature. They were charged, among other things, with the duty to present to the court those who were guilty of certain offenses, especially those involving matters of a moral nature. Perhaps their duties in this respect can be best made to appear from the oath they were required to take. It appears in the Act of February, 1631, as follows:

"You shall swear that you shall make presentments of all such persons as shall lead a prophayne or ungodlie life, of such as shall be common swearers, drunkards or blasphemers, that shall ordinarilie profane the saboth dayes or contemne Gods holy word or sacraments. You shall also present all adulterers or fornicators, or such as shall abuse their neighbors by slandering, tale carryinge or back bitinge, or shall not behave themselves orderlie and soberlie in the church duringe devyne servise. Likewise they shall present such maysters and mistresses as shall be delinquent in the catechisinge the youth and ignorant persons. So helpe yow God!"

And if the minister should neglect his charge, it was the duty of the churchwardens to present him. They could present of their own knowledge or "by common fame."

There were many Godly men among the ministers in the days of the colony, but some of them did not measure up to very high standards, as would appear from the necessity of statutes providing for their presentment and punishment for misbecoming behavior, and from the following: In 1671, the Lords Commissioners of Foreign Plantations in England addressed a series of questions to the royal governor at Jamestown, one of which was: "What course is taken about the instruction of the people within your government in the Christian religion; and what provision is there made for the paying of your ministry?" To which Governor Berkeley replied: "The same course that is taken in England out of towns; every man according to his ability instructing his children. We have forty eight parishes, and our ministers are well paid, and by my consent should be better *if they would pray oftener and preach less*. But of all other commodities, so of this, *the worst are sent us*, and we had few that we could boast of, since the persicution in Cromwell's tyranny drove divers worthy men hither. But, I thank God, *there are no free schools nor printing*, and I hope we shall not have, these hundred years; for *learning* has brought disobedience, and heresy, and sects into the world, and *printing* has divulged them, and libels against the best government. God keep us from both!" (Italics in the Governor's answer.)

It was also the duty of the churchwardens to collect the tobacco and corn that were part of the minister's stipend and if they "shall fayle in the execution of their office hereby enjoyned then the commander shall take order that it be levied by distresse out of the churchwarden's goods and chattells." They likewise collected the levies laid by the vestry for the

purposes of the church and for the care of the poor, and they were required to account annually to the court. Defining their duties concerning the church and the ornaments, it was enacted in 1661, "that the said churchwardens take care and be empowered during their churchwardenship to keepe the church in repaire, provide books and decent ornaments (viz) a greate bible, two comon prayer-books, a communion cloath and napkin, a pulpitt and cushion, this present yeare, and after annually something towards communion plate, pulpitt cloath and bell as the ability of the parish will permitt, and that they the said churchwardens doe faithfully collect the ministers dues, cause them to be brought to convenient places and honestly pay them, and that of all the disbursements and receipts they give a true account to the vestry when by them required." It was also their duty to see that every man attended church unless he had a lawful excuse, and to aid the minister in keeping the parish register of marriages, births, and deaths, and they acted generally as the agents of the vestry in carrying out its orders. They were "the acting part of the vestry," as it was later expressed.

Throughout the days of the colony, the Church of England was recognized as the State Church of Virginia. The church property, however, was held, not as in England by the parson as an ecclesiastical corporation but by the vestry for the benefit of the parishioners, who were charged with the duty of maintaining the church and the minister. After the Declaration of Independence, it began to be recognized, as was afterwards stated in the preface to our Book of Common Prayer, that when "these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included," and doubts began to be expressed as to the properties of the Church; and so, in order to fix the status of the property held by the vestries of the several parishes, the General Assembly, in October, 1776, enacted: "That there shall in all time coming be saved and reserved to the use of the Church by law established the several tracts of glebe land already purchased, the churches and chapels already built, and such as were begun or contracted for before the passing of this act for the use of the parishes, all books, plate, and ornaments, belonging or appropriated to the use of the said Church, and all arrears of money or tobacco arising from former assessments or otherwise; and that there shall moreover be saved and reserved to the use of such parishes as may have received private donations, for the better support of the said Church and its ministers, the perpetual benefit and enjoyment of all such donations." It will be observed that the Church was spoken of as "the Church by law established." Evidently in the minds of the legislators it was still a State Church; and as late as October, 1784, we find the General Assembly dissolving a vestry, providing for the election of their successors, and authorizing them to levy an assessment for the benefit of the Church.

In the same month of October, 1784, the General Assembly passed an act incorporating the minister and vestry of each parish respectively under the name of "The Minister and Vestry of the Protestant Episcopal Church," and provided that in that name they and their successors "shall forever lawfully have, hold, use, and enjoy" all of the properties of the Church

in the parish, described substantially as in the act of 1776, "and every other thing the property of the late established Church, to the sole and only proper use and benefit of the Protestant Episcopal Church in the parish where the respective ministers and vestries reside." Provision was made for the election every three years of twelve able and discreet men to act as vestrymen. From their own number, the vestrymen were to choose two churchwardens. All former laws affecting the Church were repealed and the old vestries were to be dissolved on "the day before the Monday in next Easter week." Provision was also made for conventions composed of representatives, clerical and lay, from the various parishes, which were to "regulate all the religious concerns of that Church, its doctrines, discipline and worship." Any minister guilty of unworthy behavior could be removed from his parish by the convention. One very excellent provision was that every three years, the minister and vestry were to file with the court an inventory, under oath, of all of the property, real and personal, belonging to their church.

**G**REAT OPPOSITION developed among the other religious bodies, which had then become quite strong in the state, to the incorporation of the Church, and to the fixing in it of the title to the properties of the Church formerly established by law in the several parishes, and in December, 1786, a resolution was passed declaring that the act of incorporation ought to be repealed and that an act ought to be passed empowering all religious societies to acquire and hold property of every kind, and such became the law shortly thereafter. In 1799, an act was passed repealing all laws relative to the Protestant Episcopal Church as "tending manifestly to the reestablishment of a national Church." Subsequent to the repeal of the charter, a provision was put in the constitution of Virginia prohibiting the incorporation of churches and such has continued to be the law.

In 1802, an act was passed, in the preamble of which it was stated that on the dissolution of the British government here all of the property of the several churches devolved on the good people of the Commonwealth, and directing the sale of the glebes and the appropriation of the proceeds to the poor of the respective parishes. The act did not provide for the sale or forfeiture of any church property other than the glebes. Thereupon, the vestry and churchwardens of one of the parishes brought suit to contest the constitutionality of the law. The case was decided adversely to the vestry by Chancellor Wythe, and upon appeal to the Supreme Court of Appeals, the Chancellor was sustained by a divided court under most remarkable circumstances. There were five judges of the appellate court. All of the judges prepared written opinions. On the night before the conclusion of the Court was to be announced, the president of the Court, Judge Pendleton, died. The next day when the Court assembled, Judges Tucker and Roane handed down separate opinions sustaining the Chancellor and holding the act constitutional, and Judges Carrington and Lyons handed down a joint opinion in favor of the vestry and churchwardens, and holding the act contrary to the constitution. The court being evenly divided, the decision of the chancellor stood. The reporter of the court, in a note at the end of this celebrated case, which appears under the style of *Turpin et al vs. Locket et al*, in 6 Call (10 Va. Rep.) 113, states that he had seen the opinion of Judge Pendleton, and that it held that the glebes belonged to the Protestant Episcopal Church and that the act ordering their sale was unconstitutional. Thus, because of the untimely death of one man, was the momentous question involved in this case decided adversely to the Church by the highest court in Virginia.

**T**HE INTRODUCTION and the several opinions in *Turpin vs. Locket* cover seventy-five pages in the official report. The opinions of the several judges contained very learned and elaborate historical statements dealing with the ancient vestries in England and in the colony, and are intensely interesting and informative, whether you agree with the conclusions of some of them or not. The prevailing opinions held that by reason of the Revolution, the established Church no longer existed, but became a separate, independent and different Church, holding no longer the properties that it held as a part of the State; and that the ancient vestries, which were in the nature of a body politic holding title to the glebes and other church properties, were dissolved, either by the Revolution and the rejection of the King, or by the act incorporating the Protestant Episcopal Church, possibly by both, and that the ancient rights of the vestries were wholly discontinued. They also held that the parson, who, under the English law, as has been shown, held title to the real estate of the church during his incumbency, ceased to be an ecclesiastical corporation by reason of the Revolution as soon as the established Church was abolished.

All of the judges discussed the relation of the Church in the colony to the Church of England. The two judges who decided in favor of the vestry said in their opinion: "For although the Church of England was the prototype, it certainly was not the actual Church in Virginia, which was founded by the local legislature; and its structure and capacities are to be sought for in the laws of the colony only." This conclusion was hardly justified as the early acts almost without exception required conformity to the Church of England. While the Church in this country became an independent Church after the Revolution, it was to all intents and purposes the Church of England before the Revolution, modified, no doubt, in matters of church government, by laws passed by the General Assembly of the colony.

The case of *Turpin vs. Locket* has been dealt with thus at length because it shows what became of the extensive powers that had devolved upon the ancient vestries in the colonial days, following the Revolution and the disestablishment of the Church because thereof. Subsequently, in a case that went up from Alexandria, which was then in the District of Columbia, involving glebe property in Virginia, the Supreme Court of the United States, without referring to *Turpin vs. Locket*, held that this same statute was unconstitutional, and expressed entirely different views from those expressed by the prevailing judges in that case concerning the effect of the Revolution and the act of incorporation upon the title to church property.

Upon the assembling of the first convention of our Church in Virginia in 1785, one of its first acts was to resolve that in its opinion "the canons of the Church of England have no obligation on the Protestant Episcopal Church within this Commonwealth," and that the liturgy of the Church of England, until further ordered, be used in the several churches of the Commonwealth "with such alterations as the American Revolution has made necessary"; and upon the repeal of the act of incorporation, it adopted an ordinance for the election triennially by each parish of "twelve of the most able and discreet men of their society to be a vestry for such parish, and trustees of their property," and defining their duties, which were more or less those now recognized as pertaining to the office of vestryman. Among other things, they were to choose two of their members as churchwardens, who "shall be considered as the acting part of the vestry, and shall see that the orders and resolutions of the vestry be carried into execution."

And here we may properly rest this story of the Ancient Vestries and Churchwardens.



# Intercession for the Russian Church

**I**N A LETTER accompanying the litany printed herewith, which was sent to all the bishops of the American Episcopal Church, the Presiding Bishop says:

"In May, 1935, the Church of England engaged in special services on behalf of the Russian Church and Academy, notably that which was conducted at St. Martin's-in-the-Fields in London by His Grace the Archbishop of Canterbury. In view of the example thus given by our brethren overseas and in response to the request that a similar opportunity be offered to the people of our Church in America I recommend Sexagesima Sunday, the sixteenth of February, and the Sundays immediately following as a time for such services as the bishops may appoint when prayers shall be offered on behalf of our brethren of the Russian Church with special intercession for their Theological Academy in France. I would suggest also that local Orthodox prelates or clergy, and their choirs, be asked to join in these services.

"The American General Committee, working in the interest of the Academy, asks that opportunity be given for those present at these services to make contributions toward the \$10,000 which it is endeavoring to raise in America during the current year, equalling the amount annually given by the Russian clergy and the Church Aid Committee in England."

The form of the litany is as follows:

## LITANY OF SUPPLICATION

*Adapted from the Litanies of the Orthodox Liturgy of St. John Chrysostom.*

**I**N PEACE let us make our supplications unto the Lord.  
*Have mercy, O Lord.*

For the peace that is from above, and for the salvation of our souls let us make our supplications unto the Lord.

*Have mercy, O Lord.*

For the peace of the whole world, for the good estate of the holy Churches of God, and for the union of all men, let us make our supplications unto the Lord.

*Have mercy, O Lord.*

That He may aid us, and subdue every foe and adversary under our feet, let us make our supplications unto the Lord.

*Have mercy, O Lord.*

For the land of Russia, and for those that in faith dwell therein, let us make our supplications unto the Lord.

*Have mercy, O Lord.*

For those suffering under oppression, for those in danger of death, in pain, or in captivity, and for their salvation, let us make our supplications unto the Lord.

*Have mercy, O Lord.*

That He remember not our sins and iniquities, and that He have compassion and be merciful unto them that are in necessity and persecution, who fly to His almighty aid for protection, and that He deliver them from their enemies, let us make our supplications unto the Lord.

*Have mercy, O Lord.*

That they may be delivered from all wrath, danger, necessity, and tribulation, let us make our supplications unto the Lord.

*Have mercy, O Lord.*

Assist, preserve, pity, and keep us, O Lord, by Thy grace.  
*Have mercy, O Lord.*

Making our petition for the Unity of the Faith, and the Communion of the Holy Ghost, let us commend ourselves and each other and all our life to Christ our God.

*To Thee, O Lord.*

**H**AVE MERCY upon us, O Lord, according to Thy great goodness: we pray Thee, hear and have mercy upon us.  
*Have mercy, O Lord. Have mercy, O Lord. Have mercy, O Lord.*

Again we pray for all bishops, especially for the Bishop of this diocese, for all Orthodox prelates, for all the clergy, and for all our brethren in Christ.

*Have mercy, O Lord. Have mercy, O Lord. Have mercy, O Lord.*

Stretch forth Thine hand, O Lord, from on high, and touch the hearts of our enemies, that they may turn unto Thee, the God of peace who lovest Thy creatures.

*Have mercy, O Lord. Have mercy, O Lord. Have mercy, O Lord.*

That Thou mayest reveal unto all men the Gospel of Righteousness, and unite them to Thy Holy, Catholic and Apostolic Church,

*Have mercy, O Lord. Have mercy, O Lord. Have mercy, O Lord.*

Again, for the mercies of God, the Kingdom of Heaven, and the forgiveness of sins of His departed servants, to Christ our Immortal King and God, let us pray.

*Have mercy, O Lord. Have mercy, O Lord. Have mercy, O Lord.*

**BISHOP:** For Thou art a merciful God, who lovest mankind, and unto Thee is due all glory, honor, and worship, to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end. *Amen.*

The Bishop and people shall say the Lord's Prayer.

**BISHOP:** O Lord, deal with us not after our sins.

**ANSWER:** Neither reward us after our iniquities.

Let us pray.

**O** LORD GOD, the help of the helpless and the hope of those who are in despair; grant mercy, relief and refreshment to all our Christian brethren in Russia, who yet are in danger, affliction and anxiety. Have compassion upon the oppressed people who are called by Thy Name; strengthen and defend the Bishops and Clergy in body and soul; heal the sick and wounded, comfort the sorrowful and the bereaved, feed the hungry, protect the fatherless, save the little children, give light to those who are in darkness, bring back those who have gone astray, and of Thy goodness lead them all into the way of safety; through Christ our Lord. *Amen.*

*(Adapted from the Liturgy of St. Mark.)*

**CHOIR:** O Lord, arise, help us, and deliver us for Thy Name's sake.

**CANTORS:** O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for Thine honour.

Glory be to the Father, and to the Son; and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

**CANTORS:** From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of Thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.  
Both now and ever vouchsafe to hear us, O Christ.  
Graciously hear us, O Christ; graciously hear us,  
O Lord Christ.  
BISHOP: O Lord, let Thy mercy be shown upon us;  
ANSWER: As we do put our trust in Thee.

Let us pray

**O** LORD JESUS CHRIST, who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church; and grant her that peace and unity which are agreeable to Thy will. Who liveth and reignest with the Father and the Holy Ghost, one God for ever and ever. *Amen.*

Prayer

on behalf of all who have suffered martyrdom in Russia, or died in affliction and captivity for the Name of Christ. (From the Byzantine Office. Kiev melody. English Hymnal No. 744.)

(All kneeling)

**G**IVE REST, O CHRIST, to Thy servants with Thy saints; where sorrow and pain are no more: neither sighing but life everlasting. Thou only art merciful, the Creator and maker of man: and we are mortal, formed of the earth, and unto earth shall we return: for so Thou didst ordain when Thou createdst me, saying, Dust thou art and unto dust shalt thou return. All we have gone down to the dust: and weeping o'er the grave, we make our song: Alleluya, alleluya. Give rest, etc.

Kyrie eleison, Christe eleison, Kyrie eleison

BISHOP: Our Father, etc.

The Lord be with you . . .  
And with thy spirit.

Let us pray

**O** LORD, Lover of mankind, look with mercy upon Thy suffering servants. Show them the light of Thy countenance, that it may banish the darkness of godlessness and corruption, and that they may behold Thee, the One True God. Strengthen and glorify the Holy Russian Church, mercifully defend her against her enemies, grant wisdom to her bishops and clergy, that they may direct her in truth and virtue. Confirm in her both peace and single-mindedness, and let there be brotherly love in Christ. Strengthen, comfort and mercifully look upon Thy servants in prison, in banishment and in exile; grant release unto those who are captive; return to the homeland unto those who sit in exile. Grant Thy peace, O Lord, to the souls of Thy servants who have laid down their lives for their faith and fatherland, martyred in prisons, slain in cities and villages. O most merciful Lord reveal unto us all Thy rich mercy, and let Thy righteous anger be removed from us, throughout ages of ages. *Amen.*

(Composed by the Most Rev. Eulogius, Archbishop and Metropolitan of the Russian Churches in Western Europe.)

*A Prayer of St. Chrysostom*

**A**LMIGHTY GOD, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy Name Thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

*Then shall the Bishop give the Blessing.*

## Everyday Religion

This Our Brother

**W**HEN THE BODY of King George was carried to St. George's Chapel, Windsor, three million of his people jammed the streets of London to pay their last respects. And it cannot be calculated how many millions more listened reverently to the Burial Service as it was broadcast over the radio to the whole world.

Millions of us, hearing that service, were touched and drawn into sympathy as genuinely as if we had been accorded a place in the royal chapel.

This magic of sympathy was not brought about by the pure voices of the boys in the choir, nor by the majesty of the Burial Office, familiar and almost perfect though it is. The oneness of listening millions cannot be ascribed to allegiance to the departed as king and emperor, nor to the thrilling pageantry of uniformed men moving in disciplined unison.

There was one little word which flashed around the world and relieved us of our separating differences, and for a moment made us all one.

It came first, when the Archbishop, oblivious of crown and baldrick and scepter, prayed for the soul of "this *our* brother." Yes, he was *our* brother. Not only because he had been a good man, a faithful son, husband, father, and friend. Not only because in a high and exposed place he had carried his cross like a Christian disciple and a true gentleman. He was *our* brother by the high decree of Christ the King, even as that one is *our* brother, within reach beside us, or in Ethiopia or China, or India, or Europe or anywhere else in this world. "This thy brother," said our Lord in His parable; "the brother for whom Christ died," said St. Paul.

It came again when the Archbishop led the world in prayer, and we all made bold to say, "Our Father which art in Heaven."

Did it not flash over your soul just then: "Oh, if we could only hold this moment! What miracles of peace and concord might take place if only men could act in the spirit of this moment as we say, 'Our Father!'"

It can be done. But not by following an earthly king to his grave. We have a king, our Lord Jesus Christ. If we would follow Him, from Nazareth to Calvary and up to Olivet where alive forevermore He blesses us and sends us to all the world—then the miracle would begin and the Kingdom would come.

It has begun. It is coming. Lift up your hearts, and follow!

### ACKNOWLEDGMENTS

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

#### STORM RELIEF IN HAITI AND SANTO DOMINGO

Mrs. Ernest N. May, Granogue, Del. . . . .	\$200.00
A Communion Alms . . . . .	5.00
Rev. E. P. Hooper, Hoboken, N. J. . . . .	5.00
Rev. S. A. Potter, St. Petersburg, Fla. . . . .	2.00

\$212.00

#### RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Rev. E. P. Hooper, Hoboken, N. J. . . . .	\$ 5.00
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# A Breath of His Spirit

By Miss E. M. Almedingen

ONCE had a great friend—much older than me. She married when a very young girl, in July, 1914. They had a brief honeymoon somewhere in the north of Italy. In August he, of course, joined his regiment—and fell in the first battle of Ypres. Afterwards she threw herself into war work and never stopped till long after the Armistice. About 1920 she went out with a famine relief expedition to central Europe and then on to Russia. When that work came to an end, she returned to England, and most people did not even remember that she was actually a war-widow. Those who knew her best would argue that of course she had not had much of married life, and since time was known to smoothe everything they began speculating as to whether she would get married again.

But that woman was utterly frozen with grief. Only nobody knew of it, she never talked nor showed any emotion. She could listen to the Armistice hymn "O valiant hearts, who to your glory came," and her shoulders kept erect and her eyes would be quite dry. Her loss was lodged so deep that no tears could have reached it. She was one of those women who love but once in their lives. There are some such. With her husband's death everything in her inner life went overboard, her religion included. For years she stifled everything under the unremitting pressure of hard work. But at last she got tired and work no longer gave her any ease. It was just at that time that she decided to go back to the lake in the north of Italy where she had spent the only weeks of her married life. Initially, this must have been an unwholesome, morbid impulse. She would not tell anyone where she was going, secretly thinking that her closest friends would have tried to dissuade her.

So she went and soon came back—a renewed woman.

Nobody, of course, knew exactly what had happened to her. To her acquaintances, she seemed the same as ever, but those who knew her intimately could see the inner change. It spoke in her eyes, it came out in almost every word she spoke. It made itself obvious in countless ways. She could mention her bridegroom so naturally that one could not help wondering as to what had caused the change.

I knew none of the facts until the day when she lay very ill in a nursing home and she said to me there was one book she wished me to have after she had gone. She added that she wished I would study a page, marked with her pencil, and she told me that out there in the north of Italy, she realized that such a thing as a breath of the Spirit of God was indeed possible and within the reach of everyone. "He took my sorrow and threw its cold ashes far away from me. At last, I could see how terribly and ungratefully blind I had been all those years."

The book reached me a little later. I found the marked page. And I read:

"Lord, now stir up Thyself, and stir up Thy grace in my heart. Awake, O North wind, and come, thou South; blow upon my garden, that the spices thereof may flow out. . . . Lord, I am low, flat, unfeeling; send the powerful arm of Thy blessed Spirit to work all gracious dispositions in me and raise up all my affections to Thee. . . . Thou alone canst raise me up, quicken, soften my dead and rocky heart. Come, Lord, and show Thy powerful arm: let it appear what God can do. . . . O lift me up to Thee, that my soul can enjoy some sweet communion with Thee. Send Thy Spirit to fetch in my roaming, wandering heart. O for some fire from heaven to burn up my sacrifice, or else it will lie as a piece of flesh, and be no true

holocaust or pure incense before Thee. Let Thy Spirit scatter these mists of ignorance, and drive away these flies of distracting thoughts, that my heart may be with Thee, and my performance may be a sweet savor unto God."

The words "soften my dead and rocky heart" and "Send Thy Spirit to fetch in my roaming, wandering heart" were heavily underlined. And, as I read, I could see what no words of hers could have told me, the quickening of that frozen heart of hers by the wind of God's own Comforter-Spirit, sent by Him to "fetch in her roaming, wandering heart." This was done, and she came to know peace at the end.

AND WHO among us could dispense with that fetching-in on the part of God? Who among us could honestly say we are never in need of any quickening? For dead moments come to all of us, moments where the erstwhile sure house of our faith seems to totter, as though it were built on shifting sands, when we see nothing "with the inward eye," when our very prayers bear no comfort, when our very thoughts about God are wooden, dark and shapeless. "What is the good of it all?" we are apt to cry out in our weakness and our fatigue, "God is so far away. Would He care what happens to me?"

It is in those moments that we need most the breath of God's spirit "to fetch us in," to stop our froward, uneasy, aimless wanderings. "Lord, fetch us in," those words, written above, belong to the seventeenth century, but how aptly they answer today. "Lord, fetch us in," into the warm circle of our true home, near to Thy love, away from the noises which deafen our ears and the sights which distract our tired eyes, "Lord, fetch us in" to the only true haven where we would be, "Breathe Thy Spirit upon these bones and they will live" in words such as these the prophet Ezekiel prayed once, and all of us can echo them in all sincerity. We are nothing but a heap of dead bones without the breath of His Spirit upon us. His Spirit alone can give us the life without which our souls could not live. His Spirit alone can take the dry bones of a great grief, breathe upon them and make us newly aware that there is no death for us, that Christ died for all of us to bring us to Life Eternal.

He takes no delight in our deadness, and our moments of utter depression, of feeling that just nothing at all is ever worthwhile, are grievous to Him who is Love without either limit or qualification. But He cannot quicken us in spite of ourselves. From our very hearts must come the weak, tired voice, "fetch us in, quicken us," and then, when we have given room to His Spirit, He comes to do away with the deadness of barren hours, to comfort us for the loss and the pain, to sustain us in those moments when everything around us seems little more than dust and ashes.

In His great love and His exquisite pity He redeemed us and bare us all days long. In the same love He answers the plea "Fetch us in" to our true lodging place. We have lost the landmarks, wandering about in the dark, our hands are torn with briars, our feet are bruised from the sharp stones on the road. "Sweet Spirit, comfort me" sang the genius of Robert Herrick long time ago. But we need not be poets to be able to pour out our hearts to Him at a time when all within us is dead and wooden, "Fetch me in, Sweet Spirit of God, to my true lodging where I would be."

# Books of the Day

## Edited by Elizabeth McCracken

### Lectures on the Origin of Religion

THE ORIGIN OF RELIGION. By Samuel M. Zwemer. Cokesbury Press. 1935. \$2.00.

DR. ZWEMER is a distinguished missionary and an authority of Islam. For some years he has been editor of the *Moslem World* and at present occupies the chair of history of religion at Princeton Theological Seminary. The volume under review is based on a course of lectures given at Columbia Theological Seminary, Decatur, Georgia, in 1935. As was to be expected from the author's reputation, the volume gives much evidence of wide reading and missionary experience. His expression of convictions and assemblage of evidence in line with a pronouncedly fundamentalist attitude toward the interpretation of Holy Scripture will commend itself to some and repel others. To Dr. Zwemer the history of religion assumes an antecedent revelation which was subsequently overlaid or lost. The whole story is one of degeneration rather than of evolution. The author leans heavily—far too heavily, in the reviewer's opinion—on the authority of Fr. Wilhelm Schmidt, of Vienna, and does not seem able to conceive of such a thing as an evolution which is theistic and purposive. Surely our belief in God as Creator does not depend upon acceptance of a particular cosmogonic tradition, especially as we have two different ones in the first two chapters of Genesis. It is by no means difficult to believe in a primitive monotheism, provided we mean by this that germinal awareness of the divine which ultimately leads us to the monotheism of historical religion. But to think of primitive man as having first received and then forgotten the whole scheme of revelation is to make the Christ merely one sent to salvage the wreck of a once perfect universe.

Dr. Zwemer appeals to many authorities, old and new—some of them distinctly out of date. I feel that were he to reconsider his views on evolution, as something illustrated by our Lord's words, "First the blade, then the ear," or those other words, "My Father worketh even until now, and I work," he would not have to quest so laboriously after his "primitive monotheism."

HERBERT H. GOWEN.

### Personality and Discord

PERSONALITY ADJUSTMENT AND DOMESTIC DISCORD. By Harriet R. Mowrer. American Book Company. 1935. \$2.25.

ALTHOUGH this interesting volume was prepared primarily for the use of teachers in sociology, it will prove of very real help to all those who have to deal with case work whether as priests or as social workers. It is based on actual experiences and is highly suggestive as to technique. To an increasing degree our clergy have to face the serious problems of adjustment into which the question of personality and domestic conditions enter and this volume will help in the meeting of these duties. As Kimball Young, who is the editor of the American Sociology Series of which this volume is one, said in his editorial introduction: "From sociology comes the recognition of the importance of cultural backgrounds and of group life; from social psychology the recognition of the importance of early interactions, in particular, in building the habits and attitudes of individuals in reference to each other; and from psychoanalysis the recognition of the importance of the mental mechanisms operating as they do upon objects in experience." He adds: "When the interplay of these factors is understood, there will be a means of diagnosing difficulties and assisting in therapy, from which in turn a better systematic and theoretical picture of the meaning of personality in its social milieu may be constructed."

Miss Mowrer who wrote the book is the consultant of the Jewish Social Service Bureau of Chicago. The titles of some of the chapters will give some idea of its scope: The Clinical Approach to Domestic Discord; The Interview, a most valuable chapter; Part II is devoted to Personality Types and Domestic Discord. Another part deals with Domestic-Discord Patterns, and the concluding section deals with The Treatment of Domestic Discord. The book is frank, straightforward, and most helpful.

CLINTON ROGERS WOODRUFF.

### The Principles of the Religious Life

A RETURN TO THE NOVITIATE: Principles of the Religious Life. By Monseigneur Alcime Gouraud, Bishop of Vannes. Translated and adapted by Julia T. and Gertrude L. Callahan. Kenedy. 1935. Pp. xiv-289. \$2.00.

IN HIS PREFACE the author says that he has written primarily for religious, but also for all dedicated souls. The book may likewise be recommended to the attention of priests, who although not themselves religious, yet conduct retreats for religious. Their instructions are usually most helpful, for the religious life must be based firmly on the essential elements of the Christian life; but religious, at a time of retreat, feel the need of being reminded of the especial obligations of their state. Secular priests who are sometimes at a loss here would find in this book much valuable and suggestive material.

The title of the volume was chosen on account of its being intended for use in preparation for the taking of perpetual vows in communities where the final profession is preceded by some years under temporary vows. Its contents are in three parts entitled respectively: The Meaning of the Religious Life; The Obligations of the Religious Life; The Supports of the Religious Life. Each part contains seven chapters, every one of which includes an instruction, a meditation, and an examen of conscience on the subject under consideration. These provide material for daily exercises throughout a period of three weeks, and perhaps the book can be most fruitfully utilized in this manner; for, as the author remarks in his introduction: "These chapters are not meant for simple reading. They must be meditated reading for the soul's good."

The work is by a Roman Catholic archbishop, but like the majority of French books on the spiritual life, it can be used by members of our Church without fear of being wounded by a controversial attitude. The teaching is solidly good, based on fundamentals. If one were to search for a criticism, it might be said that the writing somewhat lacks fire; but since it is not aimed at the kindling of the spark of religious vocation, but rather at preserving and strengthening a flame already kindled, the criticism need not be regarded as severe.

MOTHER MARY MAUDE, C.S.M.

### Brief Reviews

LUKE THE EVANGELIST. By Wilfrid L. Hannam. The Abingdon Press. 1935. \$1.50.

ITS SUB-TITLE describes this book as "a study of" Luke's "purpose," but this characterization is not wholly accurate; a more precise description would be an entertaining chat about things in general more or less connected with the Third Gospel. Mr. Hannam is evidently a preacher of considerable skill, who has the knack of making his material live by the choice of just the right illustrations, and it is as a treasury of vivid illustrations that this book has its value. And that they are drawn from unexpected sources in no way detracts from their value; it is a bit astonishing, perhaps, to hear the "unjust steward" of Luke 16 described as "a character out of a P. G. Wodehouse novel," but many weighty exegetes use many weighty words without coming as close to the heart of the matter.

B. S. E.

HIS WITNESSES. By Andrew Sledd. Cokesbury Press. 1935. \$1.00.

AN EXPOSITION OF ACTS, often not much more than a paraphrase of the text, but with the practical and devotional elements brought well to the fore. Dr. Sledd finds—and quite rightly—a main theme of the Book to be so to depict the transition from Jewish to Gentile Christianity as to demonstrate the new religion as a legitimate development from Judaism. A somewhat closer analysis of the speeches, especially Stephen's, would have been helpful, while maps and an index are badly needed.

B. S. E.

# NEWS OF THE CHURCH

## Committee Raises \$5,000 in 30 Minutes

Half of Fund to Pay Expenses of  
New Coadjutor Pledged During  
Sessions of Kansas Convention

**T**OPEKA, KANS.—A diocesan committee appointed to solicit funds to provide for the expenses of the new bishop coadjutor of Kansas proved the interest of the diocese by obtaining pledges covering \$5,000 of the needed \$10,000 in 30 minutes of soliciting at the convention held here January 26th.

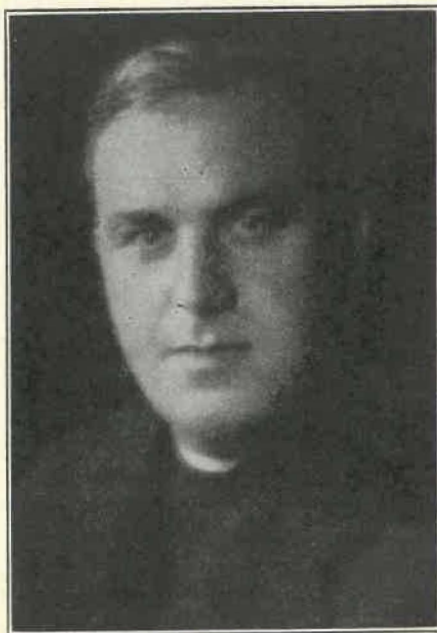
Thus fund will be called the Bishop Wise 20th anniversary fund.

The name of the Rev. Karl Block, the new coadjutor-elect, was the only one submitted by a nominating committee of 17 clergymen and laymen appointed at a special convention held in September. The Rev. Dr. Block was elected unanimously on the first ballot.

Heber B. Mize, a layman, was elected to the standing committee to succeed Foss Farrar. All other members were reelected.

Dr. Block was born in Washington, D. C., September 27, 1886. He received the degree of Bachelor of Arts from George Washington University and the degree of Bachelor of Divinity from Virginia Theological Seminary, in 1910. In 1924 he was given the degree of Doctor of Divinity by Roanoke College. In 1934 he received the same degree from the University of the South. On October 1, 1913, he married Nancy Holliday Shackelford of Orange, Va.

He was ordained deacon and priest by Bishop Harding in 1910. He was chaplain, Woodberry Forest School, Virginia, 1910-1913; rector of Grace Church, Haddonfield, N. J., 1913-1917; chaplain at Camp Dix, 1917-1918; rector, All Saints' Church, Norristown, Pa., 1919-1920; rector, St. John's Church, Roanoke, Va., 1920-1926; rector of St. Michael and



THE REV. DR. KARL M. BLOCK  
Bishop Coadjutor-Elect of Kansas

St. George's Church, St. Louis, Mo., since 1926.

Dr. Block is a member of the National Council, secretary of the Forward Movement Commission, a member of the council of the diocese of Missouri, chairman of the department of missions and church extension of the diocese, and chairman of the board of examining chaplains of the diocese, lecturer on the literature of the Bible at Washington University, and lecturer on pastoral theology at the Evangelical Reformed Seminary in Webster Groves, Mo.

He has two children, a daughter in college and a son at school.

## Rev. G. S. Fiske Leaves \$318,000 to the Church

**B**OSTON—The Rev. George Stanley Fiske, who died in Boston, Mass., on January 18th after having served St. Andrew's Church, East Boston, for the past 35 years, willed \$318,000 to religious and missionary societies. Among the bequests is one of \$100,000 to the trustees of the Episcopal Theological School at Cambridge, for the establishment of a chair in Systematic Divinity to be known as the Frances Lathrop Fiske Professorship in memory of the testator's mother. Other bequests are: to Trinity Church, Boston, for general endowment purposes, \$50,000; to the Bishop and trustees of the diocese of Massachusetts, \$50,000, the income of which is to be used for support of St. Andrew's Church, East Boston, and \$5,000 for benevolences; to St. John's Church, Boston, \$3,000; and to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, \$60,000 for foreign missions and \$40,000 for domestic missions.

## Seminary Elects Bishop Remington

Eastern Oregon Missionary Head  
Chosen Dean of Philadelphia Di-  
vinity School by Joint Boards

**P**HILADELPHIA—Bishop Remington of Eastern Oregon was elected dean of the Philadelphia Divinity School at a special meeting of the joint boards of the 77-year-old seminary, January 28th.

Following Bishop Remington's election, which received the unanimous vote of the joint boards, the board of trustees, composed entirely of laymen, elected Charles Christopher Morris, a widely known layman of the diocese of Pennsylvania and prominent in the city's financial circles, as president of the board of trustees. The Rev. W. Arthur Warner, D.D., was elected secretary. Bishop Sterrett of Bethlehem presided at the meeting.

The general opinion was that Bishop Remington will accept the election.

The election of January 28th marked the filling of the two important offices which had been postponed from the meeting held in the latter part of September, pending such time as the special committee on reorganization of the methods of study was able to obtain assurances of financial support to guarantee operation of the school under the new methods which included special emphasis on the clinical training of its students.

While no official statement was issued at the meeting of the joint boards it was learned that this special committee has received in subscriptions and pledges sufficient to warrant the belief that the balance needed will be in hand before the end of the present school year to permit the inauguration of the new plan beginning with the new school year next fall. The decision

(Continued on page 176)

## Decision of Bishop Remington Reserved

**O**AKLAND, CALIF.—Bishop Remington, who is conducting a preaching mission at Oakland, said February 3d in reply to the question whether he would accept the call to the deanship of the Philadelphia Divinity School:

"The call from Philadelphia has just come, and I will not arrive at any decision until a conference with the board and other Church authorities at Philadelphia February 25th."

He added that he would appreciate the patience of the Church in making this important decision, which involved, he said, resignation from the House of Bishops and an entire change of his life work.

## Film Secretary Named for North Carolina

**R**ALEIGH, N. C.—The executive council of the diocese of North Carolina has appointed a trained motion picture man official film secretary of the diocese.

So far as is known, this is the first time such an office has been created in any diocese with the specific objective of supervising motion picture work.

Negotiations are under way for a portable sound movie projector, and plans are for a tour of the rural missions next summer and the city parishes and missions next fall, with a sound movie of the Bishop, the Thompson Orphanage, St. Mary's School, St. Augustine's College, and Vade Mecum.

## Merger of Kentucky Dioceses Postponed

Dean McCready's Report at Kentucky Convention Reveals Disagreement as to Head of Combined Dioceses

LOUISVILLE, KY.—Immediately upon the organization of the convention of the diocese of Kentucky, January 23d, which was presided over by the Rev. Harry S. Musson, president of the standing committee, Dean McCready of the Cathedral read the report of the special committee appointed at the 1935 convention to confer with a committee from the diocese of Lexington on the proposed merger of the two dioceses.

The Kentucky committee was in favor of the merger provided that since the Bishop of Kentucky had resigned, the Bishop of Lexington do likewise (as he had expressed his willingness to do, when first proposing the merger) and that he be not considered in the election of a bishop for the reunited dioceses.

However, the Lexington committee was unwilling to agree to this and it was therefore decided that the merger could not be brought about at this time. Since the matter would require General Convention action, it could not be accomplished before late in 1937, and the new bishop could not be elected and consecrated before 1938. Therefore, it was unanimously decided to proceed at once to the election of a bishop for the present diocese of Kentucky. This election fell upon the Rev. Dr. Charles Clingman (L. C., February 1st).

The entire standing committee was re-elected, with the exception of the Rev. Henry L. Durrant, who is no longer resident in the diocese. The Rev. W. F. Renenberg was chosen to replace him.



THE REV. CHARLES CLINGMAN  
Bishop-Elect of Kentucky

## Nebraska Diocesan Slowly Recovering From Illness

OMAHA, NEBR.—Recent reports from the episcopal residence indicated that Bishop Shayler was improving very gradually from the heart attack of December 31st. He was still confined to his bed, and, it was announced, would probably remain there for several more weeks.

Most of the other diocesan officers were reappointed or reelected.

A very happy feature of the convention was a testimonial dinner tendered to Bishop Woodcock on the occasion of his having completed 31 years as a Bishop. Virtually all the clergy and hundreds of lay men and women attended and heard letters and telegrams of congratulation from all over the country read by the Rev. Harry S. Musson, rector of the Church of the Advent, who acted as toastmaster.

## Committee Appointed to Reduce Debt of Lexington Diocese

COVINGTON, KY.—The 41st convention of the diocese of Lexington was addressed by the Rt. Rev. R. J. Renison, rector of St. Paul's Church, Toronto, Canada, who pointed out the lesson of these testing times for the individual, the nations, and the Church.

Bishop Almon Abbott delivered his annual address and charge to the diocese at the conclusion of the celebration of the Holy Communion, the morning of the 29th, noting especially the improved spiritual condition of the diocese.

A noteworthy action was the approval by the convention of the appointment of a committee to endeavor to liquidate the diocesan debt of \$3,930.12. Six years ago the diocese owed over \$70,000. The Hon. A. B. Chandler, Governor of Kentucky, a communicant of St. John's Church, Versailles, is chairman of the committee; other members are: Messrs. A. F. Whitfield of Harlan, Grover Boden of Lexington, Thomas Thames of Covington, and Gen. George B. Duncan of Lexington.

Diocesan officers were reelected, as were deputies and alternates to the synod of the province, and the standing committee.

New members of the executive council are: the Rev. W. F. Thompson of Mt. Sterling, Mrs. Dallas Dennis of Lexington, and Mrs. Richard Phillips. The Rev. G. R. Madson of Paris was appointed an examining chaplain. Dan Schwartz of Ft. Thomas was elected a diocesan trustee of the University of the South.

Christ Church, Lexington, invited the convention for 1937.

## Forward Manual in Radio Program

JANESVILLE, WIS.—The Rev. Herman Anker, rector of Trinity Church here, is to use the local radio station for broadcasts during Lent. Daily meditations in *Forward—Day by Day* are to form the basis for the addresses.

## Silver Anniversary of Bishop Sanford

Ceremonies Marking 25th Year of San Joaquin and Missionary Head Features of Convocation

FRESNO, CALIF.—The silver anniversary of the missionary district of San Joaquin and of the consecration of Bishop Sanford was observed at Fresno, January 22d and 23d, in connection with the 26th annual convocation of the district, and the annual meeting of the diocesan Church Service League.

On the morning of the 23d the Bishop delivered his annual address to convocation, giving a report of the year's activities, a review of the last quarter of a century, and setting forth his hopes for the district in years to come. The Bishop set forth this five year plan:

- (1) The restoration of an active Church school in every diocesan unit at once;
- (2) The building up of a bona fide communicant list of 3,000 souls by 1941;
- (3) The persuasion of every adherent to become a subscriber not only to the parish budget, but to the General Church program, aiming at a 100 per cent achievement by 1941;
- (4) The entire support of the present missionary clergy by 1941, each deanery becoming responsible for the expenditures in its own area; and
- (5) The complete elimination of indebtedness, parochial and diocesan, by 1941.

On Thursday, January 23d, Bishop Sanford celebrated the Holy Communion at St. James' Cathedral, Fresno, assisted by Bishop Remington of Eastern Oregon, and Bishop Stevens of Los Angeles, and by the diocesan clergy. The sermon, a noteworthy tribute to a lifelong friend, was preached by Bishop Parsons of California.



THE RT. REV. LOUIS C. SANFORD  
Bishop of San Joaquin

## Six Boston Parishes Give Mission Display

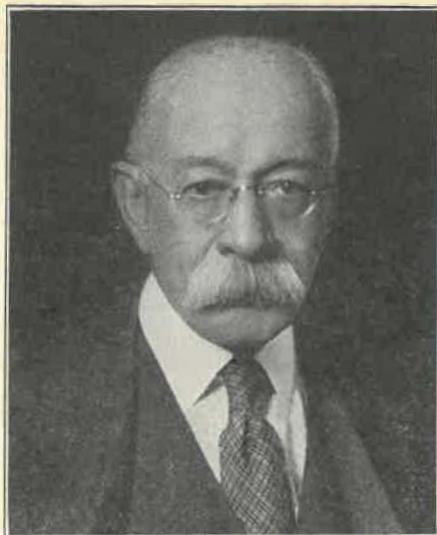
Latin-American Institute Considered Highly Successful, With Exhibits for All Ages

**B**OSTON — The Latin-American Institute, held in the Cathedral Church of St. Paul, Boston, January 26th to February 2d inclusive, was thought by many to be a valuable and effective means of missionary education made possible through the hard work, enriched by imagination, put into its making by a committee representing six parishes. With Canon Cornelius P. Trowbridge as chairman, Miss Josephine F. Bumstead, diocesan chairman for Latin-American Missions, as advisor, and Miss Ruth Gordon of the diocesan educational department as executive secretary, six large parishes—Cathedral Church, Trinity, Emmanuel, and Church of the Advent, Boston; All Saints', Brookline, and Christ Church, Cambridge—were responsible respectively for exhibits illustrative of Puerto Rico and Virgin Islands, Southern Brazil, Panama Canal Zone, Haiti, and the Dominican Republic, Cuba, and Mexico. Each parish also helped to arrange one of the five week-night programs which presented a Latin-American dinner, addresses, illustrated lectures, and music. Two Sunday evening services and a children's day with marionette shows and story hour, rounded a program with appeal for old and young.

Dominating the scheme of decoration was a striking painting of the Christ of the Andes, the work of Holmes Hurl and made for the Institute. The mention of any one item or section is invidious in view of the high excellence of the whole; but the diversity of interest that the exhibition held may be gauged by a few citations. Church school boys had made relief maps, large ones, with—as was the case with Trinity's large relief map of Southern Brazil—the chief mission stations marked by twinkling electric bulbs and the remainder of the 113 mission stations shown by red markers. Boys and girls of Emmanuel Church had cooperated in the modeling of the Panama Canal, complete with locks, the inland sea with ships riding upon it, and little lighthouses actually blinking, electrically, at the Pacific and Atlantic portals.

### "BEFORE AND AFTER"

A rector's wife with an artist's hand had painted the back drop for the Cuban scene in the space allotted to All Saints', Brookline, while on the table foreground was realistically shown the coral strand, golden sands, models of thatched huts and palm trees, and little figures, in action or siesta, representing the three types of inhabitants, whites, Cubans, Negroes. An amusing sidelight on Haitian life was given in the Church of the Advent's interpretation of "Before and After"; here we had an irate mother before a native hut brandishing a stick over an irresponsible imp in tatters; while, in contrast, before a model of a mis-



GEORGE W. WICKERSHAM

Photo by Blackstone Studios, New York

sion school two gentle sisters in gray supervised the happy games of well-bred children becomingly clad in garments requisite for comfort and decency. Each model was evidence that some group had made intensive research and enjoyed evolving material evidence of the results.

Loan exhibits, features of the Institute which drew a daily attendance of hundreds, included a rare showing of Latin-American character dolls from the famous collection of Mrs. Howard W. Lang; a group of paintings, made by Mexican school boys under that government's progressive educational system, which attracted the attention of local art critics; individual loans ranging from a golden token of the ancient Aztecs to a collection of native handicraft of the present day. Charts, posters, and photographs gave a wealth of information, while mimeographed outlines were provided for visitors to take home. In the Cathedral library, a table laden with books and pamphlets was well patronized by interested readers.

This exhibit was the outgrowth on a wider scale of the missions' exhibit staged last winter by the Cathedral Church of St. Paul. Workers and visitors enjoyed the previous exhibition so much that the question "What comes next?" inevitably hung in the air. Whole-hearted cooperation was the secret of success. One Latin-American Consul, having loaned the flag of his country for the President's birthday ball, begged its return in order to have it appear at the Missions Institute, saying, "Ah, but *this*—it is the more important!"—which was praise indeed!

### Dr. Franklin Arrives in New York

**NEW YORK**—Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, returned to his office in Church Missions House, New York, on January 30th after his trip to the Orient whither he went at the request of Bishop Graves in connection with the closing of banking institutions in which mission funds were held.

## Wickersham Funeral Held at St. George's

Many Distinguished Men Attend Last Rites of Famous Churchman; Bishop Manning Officiates

**N**EW YORK—Distinguished men from many departments of public affairs were present in St. George's Church January 28th at the funeral services of George W. Wickersham, who died on the 25th.

The services were at noon, and many came from the Cathedral of St. John the Divine where they had attended the memorial service for King George at 10 o'clock.

Bishop Manning officiated, assisted by the Rev. Dr. Karl Reiland, rector of St. George's. Also in the chancel were the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest; the Rev. Allen Evans, Jr., rector of Trinity Church, Hewlett, Long Island; and the Rev. Frederick W. Golden-Howes, and the Rev. Richard Lief, assistant ministers at St. George's. A great number of individuals and organizations sent flowers, and these were arranged in and near the sanctuary. The full choir of St. George's rendered the choral parts of the service and the hymns.

The honorary pall-bearers were the following eminent lawyers:

Henry L. Stimson, Henry W. Taft, Edward J. Hancy, Charles C. Burlingham, James Byrne, Philip J. McCook, William Marshall Bullitt of Louisville, Ky., William Draper Lewis, and Thomas Robins of Philadelphia, Pa., Manley O. Hudson, John Lord O'Brian of Buffalo, N. Y., John W. Davis; also Col. J. Mayhew Wainwright.

### BURIAL AT ENGLEWOOD

Interment was in the family plot in Brookside cemetery, Englewood, N. J. The committal was said by anticipation at the funeral services on January 28th.

George Woodward Wickersham was born in Pittsburgh, Pa., on September 19, 1858, the son of Samuel Morris and Elizabeth Cox Woodward Wickersham. His ancestors were Friends, who settled in Chester County, Pa., in 1700. His paternal grandfather, Thomas Wickersham, was one of the founders and the first president of the Philadelphia Board of Trade. All Mr. Wickersham's early life was spent in Pennsylvania, and he retained to the last his love for that state. He came to New York in 1882. The main features of his career from that time are too well-known to require repetition. His interests were many and his activities were notable for their sagacity and their power. He was one of the most famous Attorney Generals the United States has ever had. This office, in President Taft's Cabinet, was the only political position he ever held in his long life. He was the leader in many reforms, his success being partly due to the fact that he had no political connections.

### HELD CHURCH POSITIONS

Mr. Wickersham was a striking figure at St. George's Church, his parish church

for many years. He was a vestryman of St. George's from 1916; junior warden from 1925 to 1934; and senior warden since 1934, when he succeeded Robert Fulton Cutting in that office. At the annual meetings of the convention of the diocese of New York also he was a prominent figure. He was a delegate from St. George's to the diocesan convention every year from 1925 on. Three times he was deputy to the General Convention: in 1925, 1928, and 1931. He asked that his name be withdrawn as a nominee for deputy to the General Convention of 1934, owing to his age. He was one of the trustees of the Cathedral of St. John the Divine, his present term of office not expiring until 1940.

Mr. Wickersham served as a trustee of the Church Pension Fund from 1928 until his death, and was one of the original incorporators of the Church Life Insurance Corporation and of the Church Properties Fire Insurance Corporation.

In commenting upon Mr. Wickersham's life, Church people stressed his vivid interest in the Church and his devotion to its every good cause. His enthusiasm and his humor were frequently mentioned.

Bishop Manning said:

"Mr. Wickersham's death is a great loss to the community, to the country, and to the Church, and it is a great personal loss to all who knew him. He stood for the highest ideals of honor and integrity and few men have been so truly loved and so completely trusted. In the life of the Church he was a great influence and he gave unsparingly of his time and strength to the work of the Cathedral, as well as to his own parish. He was a noble example as a citizen, as a Churchman, and as a man, and his name will be held in honored remembrance."

Charles C. Burlingham, a distinguished Churchman, said:

"Mr. Wickersham was one of my oldest and dearest friends. I had talked with him often lately of life and death. Although warned to slow up, he deliberately chose to continue the full, rich, generous, beneficent life he had always lived, and had abated few if any of his manifold activities. He was the highest type of a Christian gentleman."

Samuel Seabury said:

"I think he was a great lawyer and a great citizen. His loss will long be felt."

Justice Philip J. McCook said:

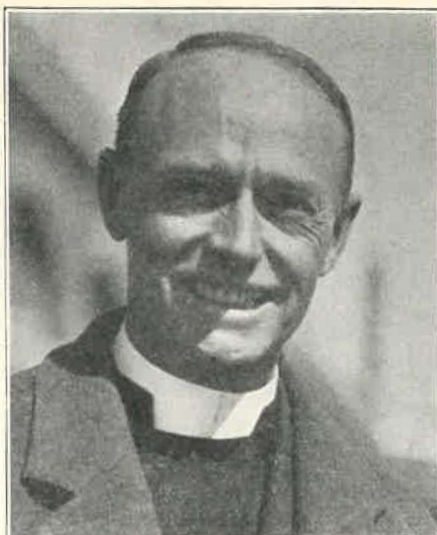
"Mr. Wickersham was not only the subject of admiration due to his leadership at the bar, but a warm and personal friend. I am deeply shocked by the news of his sudden death. He will be missed not merely for his great professional qualities but for his vivid and untiring interest in every good cause and his devotion to his friends, young and old."

Judge Edward R. Finch said:

"His life was full and complete and earned the respect and affection of those who followed him. His loss will be genuinely felt."

#### Pension Fund Affiliates Prosper

NEW YORK—The market value of investments, as of December 31, 1935, of both the Church Properties Fire Insurance Corporation and the Church Life Insurance Corporation was reported well in excess of cost at January 29th meetings of the directors of these organizations, affiliates of the Church Pension Fund.



THE RT. REV. WILLIAM P. REMINGTON  
Bishop of Eastern Oregon

#### Harrisburg Convention Honors

##### Memory of Late British King

HARRISBURG, PA.—The 32d annual convention of the diocese of Harrisburg, meeting in St. Stephen's Cathedral, Harrisburg, on the day of the burial of King George V, January 28th, adopted a resolution of sympathy to the Royal Family of England in their bereavement which was sent to the Archbishop of Canterbury.

Mrs. Harper Sibley of Rochester, N. Y., spoke on The Inescapable Task of the Church, and the Rev. Ernest E. Piper of Christ Church, Williamsport, on Church Work Among Young People, at the diocesan banquet. Marshall L. Hough of Trinity Church, Williamsport, was toastmaster, and Bishop Brown, the diocesan, spoke also and gave the benediction.

An amendment to the constitution of the diocese, changing the time of the annual convention from January to the fourth Tuesday in May, on account of the difficulty of travel in the winter, was approved. Although it is necessary for a proposed amendment to be approved by two conventions, the Bishop announced that he would use his constitutional authority and call the convention in May next year.

Deputies elected to the provincial synod were: the Rev. Messrs. Edward M. Frear, Earl M. Honaman, Robert T. McCutchen, and Anthony G. Van Elden; Messrs. Charles S. Gardner, Jr., Stuart S. Heiges, Albert L. Rowland, and John R. Williams.

The Rev. W. Josselyn Reed was elected to the ecclesiastical court in marital relations.

The Rev. Earl M. Honaman, the Rev. J. Moulton Thomas, Carl W. Herdic, and John M. Crandall were elected to the executive council.

#### Music Conference at Northwestern

EVANSTON, ILL.—The fourth annual Conference on Church Music will be held at Northwestern University February 11th, with special emphasis this year placed upon the characteristics and proper use of a good hymnal, the relationships that must be maintained between the pastor and his church musician, and the proper objectives of a Church music program. Bishop Stewart of Chicago is one of the speakers.

#### Religious Schools Held in Erie

KANE, PA.—The Rev. Charles J. Burton, a priest of the diocese of Erie, is holding two weekday religious schools, one here every Thursday and one every Friday in Mt. Jewett. He is using the Office of Instruction as the basis of his instructions.

### Seminary Elects Bishop Remington

Continued from page 173

was reached to proceed with the election of the new dean in order to give him sufficient time to prepare for the new plan and to decide upon the faculty to aid him in the carrying out of the plan.

#### NATIVE OF PHILADELPHIA

Bishop Remington was born in Philadelphia, March 13, 1879. Throughout his boyhood days he was a member of the Church school of Holy Trinity and it was from this parish that he became a candidate for the ministry. Following his graduation in 1905 from the Virginia Theological Seminary he served as a curate at Holy Trinity and subsequently as vicar of Holy Communion Chapel in South Philadelphia, a parochial chapel of the Rittenhouse Square parish. In 1911 he was called to the rectorship of St. Paul's Church, Minneapolis, one of the foremost parishes of that city, and in 1918 after serving as a chaplain overseas, he was called to be Bishop Suffragan of South Dakota. Four years later the House of Bishops selected him to take over as Missionary Bishop the Eastern Oregon field where he is credited with having carried on a notable missionary work.

#### ALUMNUS OF DE LANCEY

Bishop Remington is also an alumnus of the famous De Lancey Divinity School which some years ago united with the Episcopal academy in Philadelphia. From De Lancey he entered the University of Pennsylvania where he distinguished himself not only in his studies, but in the field of sports, and won additional distinction as one of the star men in track sports and in 1900, the year in which he graduated with the degree of Bachelor of Science, he also was a member of the Olympic team. During the period between his graduation from the university and his entering the Virginia Theological Seminary he was a teacher in the De Lancey School. Prior to entering the seminary to prepare for holy orders he was prominently identified with the work of the Brotherhood of St. Andrew in this diocese and also in the work of the Young Men's Christian Association.

Mr. Morris, the new head of the board of trustees, has been a member of that body for several years, and has been active in every effort to promote the efficiency of the Divinity School. He is a vestryman of Holy Trinity Church, Philadelphia. In addition to his position of leadership among laymen of the Church and his prominence in financial circles Mr. Morris is also interested in a number of philanthropic and charitable organizations.



## Michigan Diocesan Asks for Coadjutor

Bishop Page Asserts Need for Help  
in Episcopal Duties in Statement  
at Convention Held in Detroit

**D**ETROIT—At the 103d annual convention of the diocese of Michigan, meeting in St. Paul's Cathedral January 29th and 30th, Bishop Page made the following statement:

"It is my own conviction that I should soon receive episcopal help, and therefore I herewith make a request to the convention for the election of a bishop coadjutor, and I make that request on the ground of age. I shall be 70 years old this coming May. If the convention accedes to my request, it will be necessary to work out certain financial conditions which would be necessary before the election of another bishop. If my request is granted I wish that instructions might be given to the standing committee to work out all necessary details, and arrange for the election at the next annual convention, thus saving the expense in time and money of a special convention."

Upon motion, Bishop Page's request was granted in full.

The Rev. Henry Lewis was elected to the standing committee to succeed the Rev. Gordon Matthews.

The Rev. Messrs. A. E. DuPlan, W. L. Forsyth, and I. C. Johnson; and Messrs. William A. McDonald, Flint; H. A. Haynes, Ann Arbor; and Pearson Wells, Detroit, were elected to the executive council for a term of three years.

Delegates to provincial synod were elected as follows: the Ven. Leonard P. Hagger, the Rev. Messrs. J. F. Sant, Henry Lewis, Lane W. Barton; Messrs. Allan Ramsay, John C. Spaulding, and W. R. Hunt, Detroit, and George T. Hendrie, Birmingham.

### CONVENTION OF WOMEN

Speakers at the Convention of Women included the Rev. Walter F. Tunks, D.D., of Akron, on the Forward Movement, and Mrs. J. F. Morrison of Indianapolis, who addressed the group on Wednesday afternoon and also led three conferences on Thursday morning, on various phases of women's work. The convention also viewed with interest a pageant on The Life of Christ presented by the diocesan Girls' Friendly Society. The meetings were under the direction of Mrs. J. Vincent Dwyer, vice-president of the Detroit district, and Mrs. Perry C. Hill of Bloomfield Hills, convention chairman for 1936.

Elections for the Woman's Auxiliary for 1936 included the following: President, Mrs. W. C. Chaffee; vice-president, Detroit District, Mrs. J. Vincent Dwyer; Southern District, Mrs. James H. McDonald; Northern District, Mrs. F. E. Parker; recording secretary, Mrs. Harry Van Vleck; corresponding secretary, Mrs. Dermot Hamilton; treasurer, Mrs. Thomas Paddock; chairman 1937 convention, Mrs. W. T. Barbour; delegates to provincial synod, Mrs. P. C. Hill, Mrs. F. E. Parker, Mrs. J. C. Spaulding, Mrs. E. R. McCormick, Mrs. Harry Van Vleck, Mrs. F. J. Weber, Mrs. D. C. Stevenson, Mrs. Ned Henry, and Mrs. A. S. Whitney.

In honor of the Rev. C. O. Ford's long and faithful service in the diocese, Bishop Page presented him with a check, stating that it represented the offering at the convention service which the Bishop had asked for, "for a special purpose." He

## Rev. G. C. Wyatt Injured in Automobile Accident

**LARNED, KANS.**—The Rev. George Couch Wyatt of Kinsley, until recently a member of the General Theological Seminary's associate mission at Hays, sustained serious injuries in a motor collision near Larned, January 26th. Fr. Wyatt was taken to the Larned Hospital where his condition, at first critical, is now reported improved.

He sustained a number of fractures of the face and head.

Seven other persons were injured, one critically, and all with broken bones.

The accident occurred when Fr. Wyatt was driving alone, enroute from Kinsley to Larned for a Sunday morning Eucharist. The cause of the collision has not been determined.

expressed the hope that he had not violated the confidence which the members of the convention had placed in him in granting this request, and if the applause could be taken as an indication, his action was approved unanimously.

## Upper S. Carolina Admits Former Congregationalists

**COLUMBIA, N. C.**—A Congregational church was one of two new missions of the Episcopal Church in Upper South Carolina admitted at the convention of the diocese held January 21st and 22d in St. John's Church, Columbia. The pastor of the Congregationalists, a woman, is applying for admission as a deaconess.

The report of the finance department which showed a deficit of some three thousand dollars in the returns from the Every Member Canvass was the subject of much serious discussion. The convention adopted a budget in accord with these figures but also set up machinery to take the matter back to the parishes and missions with the hope of making up this shortage in pledges.

Bishop Finlay reported the largest number of confirmations during the past year since the organizing of the diocese.

Reports showed the setting up of several units of the Laymen's League in the diocese and a call was issued to a meeting in March to form a Diocesan League.

Elections to the standing committee resulted as follows:

The Rev. Messrs. H. D. Phillips, A. R. Mitchell, L. N. Taylor, A. R. Stuart, and William Johnson; and Messrs. W. S. Manning, J. N. Frierson, E. R. Lucas, and W. B. Moore.

The Rev. A. G. B. Bennett of Columbia was elected secretary of the diocese and E. R. Heyward, treasurer.

### Forward Movement Radio Hour

**PORTSMOUTH, OHIO**—Two Southern Ohio clergymen are broadcasting each Tuesday and Friday at 9:15 A.M., E. S. T., a Forward Movement Radio Hour over Station WPAY here. They are the Rev. H. J. Buckingham, rector of St. Paul's Church, Chillicothe, and the Rev. H. N. Hyde, rector of All Saints' Church, Portsmouth. They alternate.

## Rev. Dr. Hodgson Arrives in New York

Commission on World Conference on  
Faith and Order to Meet With  
British Canon at General Seminary

**N**EW YORK—The Rev. Dr. Leonard Hodgson, canon of Winchester Cathedral, England, arrived in New York on January 28th. Canon Hodgson will deliver the Bishop Paddock lectures at General Theological Seminary and will also fill several preaching engagements.

General Convention's Joint Commission on the World Conference on Faith and Order is taking advantage of Canon Hodgson's visit to the United States to meet with him on February 13th in Seabury Hall at General Theological Seminary.

Canon Hodgson is general secretary of the World Conference Continuation Committee, of which the Archbishop of York is chairman, and the Hon. Alanson B. Houghton of New York treasurer.

The next meeting of the World Conference is scheduled for August 3-18, 1937, in Edinburgh. Canon Hodgson will discuss the plans with the joint commission.

Members of the commission, from whom a good attendance is expected at the meeting, are: Bishops Manning (president), Perry (vice-president and chairman of the executive committee), Chauncey Brewster, Benjamin Brewster, Lloyd, Rhineland, Mikell, Parsons, Mann, Oldham, Rogers, Stewart, and Tucker; the Rev. Drs. Fosbroke, W. Russell Bowie, Howard C. Robbins, ZeBarney T. Phillips, G. Freeland Peter, Charles Clingman, Frank Gavin, Angus Dun, Stanley Brown-Serman, D. A. McGregor, and Floyd W. Tomkins, secretary; and five laymen, Robert S. Barrett, D.C.L., treasurer, William C. Sturgis, Ph.D., Ralph W. Brown, Major Robert H. Gardiner, and George M. Block.

Another group, to meet with Canon Hodgson on February 14th at the George Washington Hotel, New York, is the American section of the Continuation Committee. This committee has about 160 members throughout the world. The Rev. Floyd W. Tomkins is associate secretary for America.

The Continuation Committee has printed the program for the Edinburgh conference and also a list of the delegates so far appointed by the major communions, Anglican, Protestant, Old Catholic, Eastern Orthodox. In the large Anglican group, ten representatives of the Episcopal Church include eight members of the joint commission, and also Dr. Kenneth C. M. Sills, president of Bowdoin College, and Clifford P. Morehouse, editor of THE LIVING CHURCH.

### Philadelphia Churchmen Honored

**PHILADELPHIA**—Dr. Burton Chance, Philadelphia physician and member of the parish of the Good Shepherd, Rosemont, has been elected president of the Pennsylvania Home Teaching Society and Free Circulating Library for the Blind, succeeding Dr. James M. Anders. Clinton Rogers Woodruff, an associate editor of THE LIVING CHURCH, was elected vice-president.

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**Dr. Robbins Traces  
History of Church**

**New York Clergyman Tells Social  
Service Conference of 2d Province  
Christianity is 3,000 Years Old**

SUMMIT, N. J.—“The Church is older  
than three thousand years, being older  
than the New Testament,” said the  
Rev. Howard C. Robbins in his talk on  
The Church and Social Need in the Light  
of the Past which opened the Conference  
on Christian Social Service held in con-  
nection with the program of the 20th  
synod of New York and New Jersey at  
Summit on Tuesday, January 21st. “From  
St. Paul’s point of view,” he added, “Jesus  
redeemed the Church as it was known be-  
fore His coming and the Gentiles were con-  
sidered as wild olives grafted into the true  
vine.” He said that though he had read  
that one thousand years was as one day he  
had never read of three thousand years  
being condensed into fifteen minutes, which  
was the time allowed him to condense  
three thousand years of social legislation.

He went on, however, to do the impos-  
sible and traced the roots of our social hope  
and aspiration in the Mosaic legislation in  
which the emphasis was on the just, the  
merciful, and the humane. Then the great  
outpourings of the prophets which were  
the social views of their generations con-  
demning the rich and powerful as against  
the poor. Then he hinted at the identifica-  
tion that the Psalter makes between the  
poor and the righteous.

He discussed the significance of our Lord,  
who was neither a social reformer nor a  
social legislator. Nevertheless as has been  
said of the Magnificat that heralded His  
birth, it was the “Marseillaise of the Dis-  
possessed.” Christ’s attitude toward the  
poor and outcast recalled more the prophetic  
tradition than the priestly.

The influence of canon law upon the  
concept of property was strong, he hinted,  
for almost twelve centuries. He stated that  
monasticism and asceticism were the pro-  
test for communism of the Medieval  
Church. They were the Church’s attempt  
to get back to the early communism de-  
picted in the Acts of the Apostles, but they  
ran away from life to do this, he asserted.

Then he ended with the appeal that we  
put our social interests in religion on the  
sounder basis of right belief which he said  
rested on the doctrine “that human per-  
sonality was precious because of unity with  
God.” “The earth is the Lord’s and they  
that dwell therein.” We are all stewards  
and each must eventually give an account  
to him who is Lord of all.

The Rev. C. Rankin Barnes, in tracing  
the legislation of the General Convention  
of the Episcopal Church on social questions,  
declared that there was increasing and  
accelerating interest in social questions until  
there is now an aroused, although cautious,  
discussion and pronouncement on social  
questions by this body of the Church.

Edward L. Parker of the New York  
Bureau of Social Service said that religion  
was perceptively harmful to a great number

**Bishop Ivins Deplores Inertia  
at Milwaukee Council Meeting**

MILWAUKEE—The 89th diocesan coun-  
cil of the diocese of Milwaukee convened  
on January 28th in All Saints’ Cathedral.  
The meeting was opened by the diocesan,  
Bishop Ivins, who delivered his pastoral  
address to the assembled clergy and lay  
deputies and members of the Woman’s  
Auxiliary and Council. In his discussion  
on the state of the Church, the Bishop  
said:

“Failure to live up to our high calling in  
Christ has produced an inertia which, on the  
one hand, has robbed us of our enthusiasm for  
all altruistic expression, and on the other  
hand has made of the people flocks of silly  
sheep, avid to listen to the voice and rise to  
the following of almost any rabid, absurd,  
and impossible fanatic who may find himself  
a rostrum. . . . The reason for failure of  
people to witness for Christ is that people  
have come to consider the Church just another  
organization in society, and that almost all  
other institutions in society are failing, or at  
least reducing their interest and activities  
or holding them in abeyance.”

Upon organization of the council one  
of the first matters considered was the  
giving of a voice and vote to the Rev. Kil-  
lian A. Stimpson, rector of St. Mark’s,  
Milwaukee, to whom proper authorities had  
failed to give the proper canonical trans-  
fer when he accepted work in France. It  
was decided that his case will have to be  
solved by the Presiding Bishop.

H. D. Foulkes was elected to the standing com-  
mittee to replace H. E. Bradley.

Vacancies on the Bishop and Executive Board  
resulted in the election of the Rev. Messrs. Holmes  
Whitmore, Frederick D. Butler, Marshall M. Day,  
and Messrs. Fred E. Chandler, William B. Os-  
born, and Foster Thomas. Other committees and  
delegates and alternates to the provincial synod  
were also elected.

As the provincial synod is to meet in  
Madison this fall, a special committee on  
entertainment and hospitality was ap-  
pointed.

The question of the 1937 council date  
was considered. Due to unfavorable  
weather conditions in January, the question  
of changing the meetings to some time in  
May was referred to the Bishop and the  
standing committee to take such action as  
they saw fit.

of people. In carrying out his theme he  
suggested that it was due to the wrong  
kind of religious training which did not  
allow for growth and development but only  
for irrational and emotional fixation.

The Rev. Robert W. Searle, the last  
speaker in the afternoon on the program of  
Social Service, outlined various areas in  
which all people with a spiritual interest,  
either Jews, Roman Catholics, or Prot-  
estants could cooperate, namely the field of  
crime prevention among youth, better hous-  
ing, and happier inter-racial relationships.  
These are fruitful areas for aroused en-  
deavors on the part of all spiritually-  
minded people.

**Bishop Oldham Guest of President**

ALBANY—Bishop Oldham of Albany and  
Mrs. Oldham were guests of the President  
and Mrs. Roosevelt at the White House,  
January 23d and 24th.

## Forward Movement Stressed by Bishop

Need of Advance Emphasized by  
Western Michigan Diocesan at  
Annual Conference

**G**RAND RAPIDS, MICH.—In his annual address at the convention of the diocese of Western Michigan, which met at St. Mark's and Grace Churches here January 21st to 23d, Bishop McCormick, the diocesan, stressed the need of a Forward Movement in the diocese.

Bishop Page of Michigan, preaching the convention sermon on Leadership, said that in Church, state, and society in general, all progress depends upon right leadership.

Routine business occupied the first two days of the convention. A letter from the National Council was read, congratulating the diocese upon having paid in full its promise for 1935 for the work of the Council. The same promise was made for 1936 as a minimum expectation.

Deputies to the provincial synod were elected as follows:

Clerical: Rev. Messrs. W. A. Simms of Battle Creek; H. L. Nicholson, Niles; A. F. Traverse, St. Joseph; Harris J. Mowry, Jr., Albion. Lay: Dr. C. L. Dibble, Kalamazoo; Norman A. Lilly, Grand Rapids; Dr. J. B. Jackson, Kalamazoo; S. G. Deam, Niles.

Alternates—Clerical: Rev. Messrs. A. L. Schrock, Allegan; J. A. McNulty, Hastings; J. M. Horton, Marshall; H. P. Krusen, Manistee. Lay: Messrs. G. E. Walker, Grand Rapids; Walter Single, St. Joseph; E. L. Soderberg, Traverse City; Harry T. Latham, Saugatuck.

Diocesan officers were generally reelected and are as follows:

Secretary, the Rev. Henry A. Hanson, Grand Haven; assistant secretary, the Rev. H. J. Mowry, Jr., Albion; registrar, the Rev. L. R. Vercoe, Grand Rapids; Chancellor, Dr. C. L. Dibble, Kalamazoo; treasurer, of the Convention, A. A. Anderson, Grand Rapids; of the Executive Council, Norman A. Lilly, Grand Rapids; of the Association of the Diocese, Charles H. Bender, Grand Rapids. Standing Committee: Rev. Messrs. L. B. Whittemore, W. A. Simms, A. Gordon Fowkes, H. Ralph Higgins; Messrs. A. B. Dickie, A. A. Anderson, Dr. C. L. Dibble. Examining Chaplains: The Rev. Messrs. W. A. Simms, A. G. Fowkes, H. R. Higgins.

A committee on the Forward Movement was appointed by the Bishop as follows: the Rev. Messrs. L. B. Whittemore, A. G. Fowkes, A. L. Schrock, F. D. King; Messrs. N. A. Lilly, Jerome B. Cooper, Chester C. Wells.

At the annual memorial Communion service, prayers were said for the late King of England and for the royal family. On the morning of the election of a coadjutor there was a corporate Communion of all members of the convention with Bishop McCormick as celebrant.

The Ven. Lincoln R. Vercoe, who retired January 1st, was presented with a purse by the laymen of the diocese in recognition of his faithful service to the diocese for a period of thirty years.

The invitation of St. Paul's Church, Muskegon, to hold the next annual convention there was accepted.

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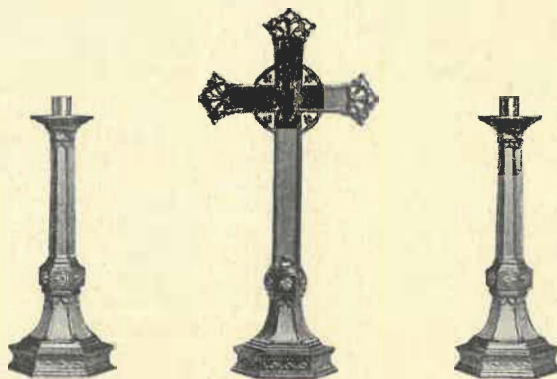
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## "Fortune" Quashes Anti-Semitic Bugaboo

Article in Magazine Noted for Independent Surveys Shows Jewish Control of America is a Myth

**N**EW YORK (NCJC)—Jews are not in control of American commerce, industry, finance, the press, and other major channels of activity, a national survey of the influence of Jews in American life, published in the February issue of *Fortune*, demonstrates.

In an article entitled, "Jews in America" the magazine, which is noted for its independent surveys, finds that "there is no basis whatever for the suggestion that Jews have monopolized American industry and business." Giving facts and figures to support each statement, the article shows that Jews "very definitely do not run banking," that they play "little or no part" in the great commercial houses, have a "subordinate place" in finance, and an "even more inconspicuous place in heavy industry." Something of the same situation exists in automobiles, it is declared, the coal industry is "entirely non-Jewish," while rubber is "another non-Jewish industry." Other branches of commerce in which Jewish influence is declared to be non-existent or unimportant are: the chemical industry, shipping and transportation, light and power, telephone and telegraph and engineering in general, heavy machinery, and lumber and dairy products.

"In brief," the article declares, "Jews are so far from controlling the most characteristic of present-day American activities that they are hardly represented in them at all."

#### PRESS CONTROL REFUTED

In regard to alleged Jewish control of the press and other channels of public information the survey points out that there are only four important Jewish newspaper chains in the field and that these chains have comparatively small total circulations compared with such chains as the Hearst and Scripps-Howard papers. Speaking of newspaper ownership generally, the article declares: "Save for the prestige of the New York Times, which must rank on any basis of real distinction as the leading American newspaper, the interest of Jews is small."

The interest of Jews in general magazines is declared to be "not important," while advertising "presents something the same picture." Jewish book-publishing houses, it is stated, do not rank in size with non-Jewish houses. Jewish interest in radio, on the other hand, is declared to be "extremely important." Of the two great broadcasting chains one, Columbia, is said to be under Jewish control while the other, NBC, though non-Jewish in management, is headed by David Sarnoff.

"Only in the traditional Jewish bailiwick of the clothing industry can any claim for a Jewish monopoly be made," the article declares. "The clothing business is the spectacular and outstanding exception to the statement that Jewish industrial interests are generally in the minority. Not even

#### Dr. Franklin Visits Hawaii

HONOLULU—Dr. Lewis B. Franklin, treasurer of the National Council, visited Honolulu and the Hawaiian Islands, on his return from the Orient. Meeting the clergy and leaders of the work in Honolulu, Dr. Franklin explained that his intention was to visit as much of the rural work as possible and see at first hand the needs of those in the field.

Spending two weeks in the islands, Dr. Franklin had an opportunity to see most of the work on the larger islands. This is the first time any member of the National Council has seen the work of the Church in the Hawaiian Islands outside Honolulu.

in the liquor business, which was always the prerogative of the Jew in Poland, nor in the tobacco business, in which many a rich Jew made his start, are Jewish interests in control." Even Jewish control of the great moving picture companies, is "less than monopolistic" the article points out.

#### POLITICAL INFLUENCE INSIGNIFICANT

The article also goes into the question of alleged Jewish influence in politics and in the Communist movement. In regard to the former, it declares: "Jewish influence in Mr. Roosevelt's Washington is insignificant. Attempts to make it seem important are misrepresentations and no amount of political whispering can change that fact."

So far as Jewish participation in the Communist movement is concerned, the survey states that of the 27,000 United States Communists, few of the higher officers and only 3,500 to 4,000 of the members of the party are Jews. "The reason for the general impression of Jewish and Communist identity is simple," it declares. "First of all, the Jews are urban and largely concentrated in New York. The radical movement is also urban and largely centered in New York. Secondly, the Jewish members of the Communist Party are very commonly the intellectual, and hence the articulate, members of that party."

#### "REVOLUTION" NOT JEWISH

Explaining why the "revolution" in America is not Jewish, the article continues:

"One reason is that for every revolutionary Jew there are thousands of Jewish capitalists, shopkeepers, traders, and the like who stand to lose everything in a revolution as 95 per cent of the Jews in Russia lost everything—including in many cases, their lives. The other reason is that the revolution in America is much more likely to come from the native-born Americans of Yankee and Nordic stock in the agricultural regions of the midwest and northwest than from the Americans of Jewish stock in New York City."

Another section of the article is devoted to an inquiry into the extent of anti-Semitism in the United States. On this question the article states:

"Surveys of national opinion indicate either hostility to anti-Semitic dogmas or, what is worse, from the agitator's point of view, complete indifference. . . . It may be stated authoritatively that there is no reason for anxiety so far as concerns the record to date of the organized forces of anti-Semitism."

## Dean Clarke Leaves to Accept Upper S. C. Parish

MARQUETTE, MICH.—The Very Rev. Maurice Clarke, former dean of St. Paul's Cathedral, Marquette, has removed to Camden, S. C., where he has accepted the rectorate of Grace Church.

Dean Clarke, who was correspondent of THE LIVING CHURCH for the diocese of Marquette, held many positions in the diocese. His resignation as chairman of the department of religious education, director of the summer conference, examining chaplain, secretary of the standing committee, and member of the Bishop and Council was effective January 10th. His resignation as chairman of the provincial department of religious education was effective January 28th.

## Brotherhood Days Proclaimed by Governor of California

SAN FRANCISCO (NCJC)—Gov. Frank F. Merriam of California has officially proclaimed February 22d and 23d as Brotherhood Days within the limits of the Commonwealth of California.

### Salina Raises Expectancy

CONCORDIA, KANS.—An expectancy of \$1,400 as compared with \$1,200 last year was pledged by the district of Salina in its 32d annual convocation which met at Epiphany Church, Concordia, January 27th to 29th. The Rev. Harry C. Alden, Concordia, was elected secretary and registrar of the diocese to succeed the Rev. Norman Alter, formerly of Ellsworth.

Bishop Mize of Salina and the Rev. Goodrich R. Fenner of Kansas City, Mo., former secretary for rural work, addressed the convocation. The Woman's Auxiliary, meeting at the same time, was addressed by Mrs. Henry S. Burr of Kansas City, Mo., provincial president, and by Miss Eleanor Sprague of Omaha, Neb.

Sickness, accident, and recent removals of clergy reduced the number of clergy delegates to nine. Many lay delegates were in attendance.

### Atlanta Council Hears Dr. Patton

ATLANTA, GA.—Two hundred and fifty clergymen and lay people heard Dr. Robert Patton of the American Institute for Negroes, and Bishop Barnwell, Coadjutor of Georgia, deliver addresses at the diocesan dinner held in connection with the 29th annual council of the diocese of Atlanta, which met here January 21st and 22d.

Arrangements were made at the council meeting by which it is hoped that the *Diocesan Record*, Atlanta journal, will again be published this year.

The Rev. Charles Schilling was elected registrar, and the Rev. H. Field Saumenig and Judge Shepard Bryan were elected to the standing committee.

Delegates to the provincial synod were elected as follows:

The Rev. Messrs. H. G. Walker, W. E. Couch, Charles Holding, W. W. Memminger, J. D. C. Wilson, and Mortimer Glover; and Messrs. T. Firth Lockwood, Floyd E. Baird, J. E. Crump, M. H. Liles, Forress Fisher, and V. B. Shiel.

## President Endorses Brotherhood Days

Letter From Roosevelt to National Council of Jews and Christians Urges Safeguarding of Liberties

NEW YORK (NCJC)—The necessity of guarding and perpetuating the American tradition of civil and religious liberty for all is stressed by President Franklin D. Roosevelt in a letter to the National Conference of Jews and Christians endorsing the third annual observance of Brotherhood Days throughout the country on February 22d and 23d. President Ellen F. Pendleton of Wellesley College, Wellesley, Mass., is national chairman of the Brotherhood Days observance. The letter follows:

"I am informed that the National Conference of Jews and Christians is sponsoring the third annual observance of Brotherhood Days throughout the country on Saturday and Sunday, February 22 and 23, 1936.

"The emphasis this year which, I understand, is to be upon the contributions of colonial and revolutionary leaders to the American tradition of civil and religious liberty for all, is both timely and wholesome. We need ever be reminded of the value of these principles, of the necessity to guard and perpetuate them and of the debt we owe to the fathers by whom they were first proclaimed and stoutly defended.

"I hope that with this aim Brotherhood Days will be very widely observed.

"(Signed): FRANKLIN D. ROOSEVELT."

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## Admission of Women Discussed by Synod

20th Meeting of 2d Province Hears  
Two Speakers on Forward Move-  
ment; National Council Studied

SUMMIT, N. J.—The question of admitting women to a seat and vote in synod meetings received considerable discussion at the meeting of the 20th synod of the province of New York and New Jersey, held here January 21st and 22d. No alteration was made, however, in the present canons but it was decided to bring the matter to the attention of the synod at its next meeting, which will be held at the end of 1936 or the beginning of 1937, probably in the diocese of Western New York.

Bishop Davis of Western New York and Coleman Jennings gave addresses on the Forward Movement on the evening of the 21st. Both pictured this effort as capturing the attention and deepening the life of countless individuals in the Church and asked that its auspicious beginnings be continued into the future.

On the following day the house of bishops and the house of deputies of the synod organized, Bishop Davis being elected the president of the joint body, and Col. Leigh K. Lydecker being made the president of the house of deputies.

In the morning, after a short session of the house of bishops, the joint session began discussing in addition to routine business the question of women's rights in the synod.

In the afternoon the synod continued with reports from Bishop Cook, the president of the National Council, the Rev. B. H. Reinheimer, and the Rev. Edmund L. Souder, a missionary in the foreign field. Various aspects of the National Council and its work were discussed.

In the evening a dinner was held at the Hotel Suburban which was well attended. The Presiding Bishop spoke and was then followed by Dr. Walter Van Kirk, chairman of the Federal Council Department of International Justice and Goodwill. He made an appeal for the Episcopal Church to implement and supplement what they have solemnly and officially declared in regard to world peace. He made a particular appeal that we do this immediately because of the rising hysteria of war seen everywhere in the world including the United States.

Fr. Alter Accepts Texas Parish

ELLSWORTH, KANS.—The Rev. Norman Alter has moved to Paris, Texas, to become rector of the Church of the Holy Cross. He preached his farewell sermons at Ellsworth and Beloit, January 27th. Fr. Alter has been priest-in-charge of Ellsworth for six years and minister-in-charge of Beloit for ten years, having come to Beloit as a candidate for Holy Orders.

Fr. Alter was secretary of the diocese, and diocesan correspondent for THE LIVING CHURCH. His mission at Ellsworth in recent years has surpassed all other parishes and missions in the district of Salina in the amount of missionary giving.

**Clergy and Bishop Form Study Group on Marriage**

BUFFALO, N. Y.—At a meeting of the younger clergy of the diocese of Western New York which was held in Buffalo during the month it was decided that this group would cooperate with the Bishop of the diocese in forming a study group for instruction and preparation to be used as is required by canon law in regard to marriage.

The purpose of such instruction, which will be given by Bishop Davis himself, is to assist the younger clergy in dealing with people who come to them for marriage, to assist them in dealing with domestic problems in their parishes and to equip them with information to deal with marriage difficulties which may arise.

**Forward Movement Stressed at Dallas Council Meeting**

DALLAS, TEX.—The Forward Movement was stressed by Bishop Moore of Dallas in his address at the 41st annual council of the diocese which met in Christ Church, Dallas, on January 22d and 23d, with a record number of clerical and lay delegates attending. Bishop Spencer of West Missouri was the speaker at a diocesan dinner held on the 22d.

The standing committee is as follows:

The Very Rev. George Rodgers Wood, the Rev. H. J. Ellis, the Rev. Halsey Werlein, Joe P. Williams, E. A. Belsterling, and Dr. L. H. Hubbard.

Delegates to the provincial synod meeting in Kansas City in May:

The Rev. E. S. Barlow, the Rev. Harry Lee Virden, the Very Rev. George Rodgers Wood, the Rev. L. Valentine Lee, the Rev. Charles G. Fox; Messrs. G. B. Straughn, W. H. Thompson, Jr., E. B. Lewis, Irvine Holloway, and Fred Buchanan.

The Woman's Auxiliary elected the following officers:

Mrs. Mitchell Langdon, president, succeeding Mrs. H. G. Lucas, Mrs. C. G. LaBagh, treasurer, and Mrs. R. H. McAteer, secretary.

**Rector of St. Paul's, Milwaukee, Celebrates 25th Year at Post**

MILWAUKEE—The Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, celebrated the 25th anniversary of his coming to St. Paul's as rector on January 21st. An interdenominational service was held at St. Paul's, which was attended by many of the delegates to the diocesan council, and noted clergy and laity from all parts of the diocese of Milwaukee. Parishioners have contributed a memorial window, which will shortly be installed in his honor.

Following the service a reception was given.

**Retreat for Minnesota Clergy**

FARIBAULT, MINN.—A pre-Lenten retreat for the clergy of the diocese of Minnesota will be held at Seabury Hall, Faribault, February 11th to 13th. The Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago, will conduct it.

**Bishop Maxon Calls for Spiritual Growth**

**Tells Tennessee Convention This Year Should be a Turning Point; Parishes Realigned**

NASHVILLE, TENN.—Despite zero weather and snow, attendance upon the 104th convention of the diocese of Tennessee, held in Christ Church, Nashville, was one of the largest in recent years. It was Bishop Maxon's first convention as diocesan, and his annual address was a ringing call to "make this a great turning year in our lives, and so in our witness for Christ. Not simply a regret for past failure, however deep and poignant, but a serious and consistently pursued effort to think God's thoughts over after Him as God's thoughts are revealed in Jesus our Christ. So shall we go forward with Christ to abolish the problems which beset and hinder us."

Notable actions by the convention were reaffirmation of the partnership principle with adoption of a missionary budget somewhat larger than the operating budget of 1935; realignment of several old parishes no longer self-supporting, some into a newly recognized classification as "aided parishes" and some into the rank of missions; amendment of the canon on organization of the Cathedral with a view to making it more definitely diocesan in scope; endorsement of the new paper recently established by the Bishop, *Forward in Tennessee*; and formation of a diocesan Laymen's League to be affiliated with the national organization.

Diocesan officers generally were re-elected. New members of the Bishop and Council are:

The Rev. Messrs. Charles W. Sheerin, A. Constantine Adamz, and Charles F. Blaisdell, D.D.; Messrs. E. W. Palmer of Kingsport, Arthur Crownover, Jr., of Nashville, and George H. Batchelor of Memphis.

Deputies to the provincial synod:

Clerical, the Rev. Messrs. James R. Sharp, Nashville; Alfred Learing-Clark, Memphis; Eugene N. Hopper, Knoxville; Louis C. Melcher, Knoxville; Prentice A. Pugh, D.D., Nashville; George A. Stams, D.D., Mason, Lay, Messrs. S. Bartow Strang, Chattanooga; B. F. Finney, Sewanee; Charles N. Burch, Memphis; Alex Guerry, Chattanooga; Z. C. Patten, Chattanooga; W. S. Quinland, Nashville. The last named in each order is from the Convocation of Colored People.

Alternate deputies:

Clerical, the Rev. Messrs. Henry Bell Hodgkins, Columbia; Hiram K. Douglass, Memphis; Charles W. Sheerin, Chattanooga; Thomas R. Thrasher, Chattanooga; Charles L. Widney, Sewanee; A. Myron Cochran, Nashville. Lay, Messrs. Arthur Crownover, Jr., Nashville; Douglas M. Wright, Nashville; J. Kennedy Craig, Knoxville; Charles S. Martin, Nashville; Russell C. Gregg, Memphis; G. C. Lark, Nashville.

The proposal made last year to return to the old convention date in May was reported by the Bishop and Council to be impracticable so long as the fiscal year is fixed by the general canons to coincide with the calendar year, and the convention concurred in the report. The 105th convention will accordingly meet January 20, 1937, in Trinity Church, Clarksville.

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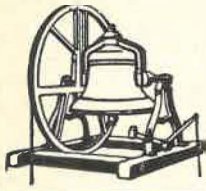
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## Bishop Taitt Marks 50 Years as Priest

Golden Anniversary of Pennsylvania  
Diocesan's Ordination Celebrated  
in Philadelphia

PHILADELPHIA—Bishop Taitt of Pennsylvania celebrated on February 3d the golden anniversary of his ordination to the priesthood.

Hundreds of letters and telegrams have been received by the Bishop extending to him congratulations on his long and useful ministry. Many of these have come from bishops and other clergy in other dioceses who formerly served in this diocese and from ministers of other communions.

Members of the laity of the Episcopal Church now living in other dioceses in addition to lay members of other communions are included among those who have sent their congratulations.

The diocesan commemoration was held in historic Old St. Peter's Church. It was in this parish that Bishop Taitt began his ministry when he was ordained to the diaconate fifty-three years ago and it was in the same church that, three years later, having reached the canonical age, that he was advanced to the priesthood.

In addition to the clergy and laity who took part in the anniversary the congregation included ministers and prominent lay members of other communions in Philadelphia and vicinity.

At the Bishop's request the service was limited to a celebration of the Holy Communion. The Bishop was the celebrant. The Rev. Dr. Edward M. Jefferys, rector of St. Peter's, was the Epistoler and the Rev. Dr. Louis C. Washburn, rector of Old Christ Church, where the Bishop as a boy went to Sunday school, where he was confirmed, and from which he became a candidate for the ministry, was the Gospeler.

The main event of the afternoon was a reception and tea for the members of the Church in the diocese under the auspices of the various diocesan women's organizations in the assembly room of the Church House.

As the actual date of the Bishop's ordination to the priesthood fifty years ago was February 2d and as that date fell on Sunday this year, the Bishop kept his own anniversary at the Altar of St. Paul's, Chester, at an early service. This is the parish in which he served nearly 37 years as rector and from which he was called to the episcopate in 1929.

### Church School Teachers Mark

Western New York Bishop's Day

BUFFALO, N. Y.—All the Church school teachers and leaders of the diocese of Western New York met in Buffalo on Bishop's Day, January 28th, for a dinner, at which time the Rev. Dr. Daniel A. McGregor, executive secretary of the national Department of Religious Education, was the speaker.

## Milwaukee Diocese to Hold Missions in 20 Churches

MILWAUKEE—In response to the suggestion made by the Forward Movement Commission, plans are going forward in the diocese of Milwaukee for the holding of preaching missions in 20 of the parishes and missions in the diocese during the week of February 9th to 14th.

At All Saints' Cathedral the mission will be led by the Rev. Dr. Frederick Butler, rector of Grace Church, Madison. Combining with the Cathedral congregation for this mission are the parishes of St. Paul's, St. Mark's, and St. Andrew's, Milwaukee; Christ Church, Whitefish Bay, and St. Luke's Church, Bay View.

### Pittsburgh Convention Hears

Forward Movement Speakers

PITTSBURGH, PA.—The 71st annual convention of the diocese of Pittsburgh met in Trinity Cathedral, Pittsburgh, January 28th and 29th. The convention opened with a celebration of the Holy Communion followed by the annual address of Bishop Mann. Bishop Mann stressed the importance of the Christian home and the union of the Churches of English-speaking peoples.

The Rev. Dr. Walter F. Tunks of Akron, Ohio, delivered a forceful message upon the Forward Movement at the missionary service held in Trinity Cathedral. On the second day the convention was addressed by the Rev. Canon Gilbert P. Symons on the Forward Movement.

The following were elected deputies to the provincial synod:

Clerical, the Rev. Messrs. William F. Bayle, Thomas J. Bigham, L. Herdman Harris, III, L. N. Tucker; lay, Ernest H. Edsall, Harvey H. Smith, William T. Norton, Ernest K. McKinley.

### 40th Anniversary of First

Bishop of Lexington Marked

LEXINGTON, KY.—The 40th anniversary of the consecration of the Rt. Rev. Lewis W. Burton, first Bishop of Lexington, was observed January 27th. Bishop Abbott, the present diocesan, and Mrs. Abbott invited members of the diocese to a reception in Bishop Burton's honor in the afternoon and a large and representative group of clergy and laity attended.

In the evening, at Christ Church, at one time Bishop Burton's Cathedral, a commemorative service drew a large congregation in spite of severe weather and blocked roads. The Rt. Rev. James M. Maxon, Bishop of Tennessee, formerly of the diocese of Lexington, preached the sermon, paying tribute to Bishop Burton as teacher and pastor. Preceding the sermon, George R. Hunt, of Christ Church, and Bishop Capers of West Texas, former dean of Christ Church Cathedral, addressed the congregation. Other visiting clergy in the chancel were the Rev. Richard L. McCready, and the Rev. James R. Sharp, executive secretary of Tennessee.

A portfolio of letters paying tribute to Bishop Burton was read by the Ven. Franklin Davis, of Danville.

Bishop Burton gave the benediction.



## Doors of New York Cathedral Dedicated

**Bishop Manning Pays Tribute to Haley Fiske, in Whose Honor Doors Were Given to Cathedral**

NEW YORK—In the presence of a large congregation, Bishop Manning of New York dedicated the great doors of the Cathedral of St. John the Divine, on Sunday, February 2d, at the annual service of the Friends of the Cathedral. The occasion also coincided with the annual convention of the Metropolitan Life Insurance Company, the field force of which contributed the doors in memory of the late Haley Fiske, president of the company. The doors were presented by G. A. Weigel in behalf of the field force, and an address was made by Frederick H. Ecker, now president of the company. Over a thousand members of the field force attended the service of dedication. Mrs. Haley Fiske, with twelve members of her family, was in attendance.

Bishop Manning, in an impressive address, paid tribute to Mr. Fiske. He said in part:

"The great bronze doors, which have been presented and dedicated at this service, are another noble addition to the Cathedral, and one of its greatest adornments, and they are preëminently appropriate as a memorial to the late Haley Fiske whose work as president of his great company is known all over this country and beyond, and whose work and service in the Church are gratefully remembered by all of us; and I may say that the memorial to Mr. Fiske took this form at my own personal suggestion. I counted Haley Fiske among my truest friends and helpers in the building of the West front where these great doors hang, and in the work of the Church in this diocese. These doors will call to remembrance for thousands of years the name of one who served God and His Church faithfully in his generation.

"The bronze doors themselves take their place as one of the very great works of art in this, or any, land. They occupy a great and distinguished place in the annals of sculpture. They represent the cooperation of American, English, and French artists and craftsmen, and the making of them has taken six years."

### Bishop Hobson Leads Erie Forward Movement Conference

ERIE, PA.—An informing and inspiring conference on the Forward Movement was conducted in the Chapter House of the Cathedral Church of St. Paul on January 29th, by Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission.

### Kentucky W. A. Hears Miss Sherman

LOUISVILLE, KY.—Miss Catherine Sherman addressed the Kentucky Woman's Auxiliary at its annual meeting here January 21st, on the Forward Movement, and Bishop Bartlett gave an address on Rural Work in America. It was announced that the Auxiliary had given \$1,367 to the Church's program in 1935.

### S. Ohio Convention Addressed by Canon Gilbert P. Symons

CINCINNATI—The Rev. Canon Gilbert P. Symons was the preacher the evening of January 21st at the 62d annual convention of the diocese of Southern Ohio in the Church of the Advent, Cincinnati.

About 400 delegates and visitors were present for the convention, which met January 21st and 22d. Bishop Hobson presided.

Officers elected were:

Henry Bentley, member of the trustees of the diocese; Wilbur S. LaRue, diocesan treasurer; John B. McGrew, member of the trustees of the Church Foundation.

Bishop and chapter: the Rev. Messrs. E. F. Chauncey, Frank H. Nelson, Gilbert P. Symons, and Herman R. Page; lay members: Ralph W. Hollenbeck, Stanley Allen, F. O. Schoedinger, Stanley Matthews, and Frank K. Bowman.

Morison R. Waite was elected to the standing committee and other members were reelected.

Deputies to synod: (clerical), the Rev. Messrs. B. W. Hummel, H. N. Hyde, F. C. F. Randolph, and Gilbert P. Symons; lay, Charles P. Taft, II, Stanley Matthews, William S. Keller, M.D., and Eric Gibberd.

### Requiem for Photios II Celebrated by British

LONDON—A Mass of Requiem for the repose of the soul of Photios II, Ecumenical Patriarch, was celebrated recently in St. Matthew's, Westminster, by arrangement with the Anglican and Eastern Churches Association. The Archbishop of Canterbury and the Bishop of London were represented by the Bishop of Fulham, who, at the close of the service, paid a tribute to the memory of the great Patriarch. In the congregation were the Polish Ambassador and the Greek and Yugoslav Ministers in London, the Armenian Vartopet, Archdeacon Sharp (representing the Bishop of Gibraltar), and the Bishop of Southwark.

At the conclusion of the service, the Metropolitan Germanos recited in Greek the Orthodox prayers for the departed, assisted by a choir from the Russian Church in Westminster, which responded and sang the *contakion* of the departed in Slavonic.

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### Rev. F. W. Jones Resigns; Was "Living Church" Correspondent

PROVIDENCE, R. I.—The Rev. Frederick W. Jones, rector of St. Thomas' Church and editor of the *Diocesan Record*, the official organ of the diocese of Rhode Island, for nearly eight years, has resigned. He has also been correspondent of THE LIVING CHURCH for the same length of time. His wife, who is in ill health, has gone South with their children to live. Late in February he will join them on the family plantation, Rosehill, Raymond, Miss. It was in this state that they, both of Mississippi lineage, were married, and there in 1921 he was ordained.

Besides his work in St. Thomas' parish as pastor and at diocesan headquarters as editor and correspondent of Church papers, the Rev. Mr. Jones developed a news bureau which supplied all the daily papers of the state with news of the Episcopal Church. His church is planning a parochial evening for a formal goodbye.

### Bishop Lawrence First to Sign Pledge to Kill Spoils System

BOSTON—Bishop Lawrence, retired, former Bishop of Massachusetts, was the first to sign a card issued by the Massachusetts League of Women Voters asking political parties "to pledge themselves to abolish the spoils system in federal, state, and local governments, and to establish the merit system of appointment." Every citizen in the Commonwealth interested in better administration in government is invited by the League to endorse the movement.

### Episcopalian Club Elects

BOSTON—The new president of the Episcopalian Club of the diocese of Massachusetts is Albert W. Tweedy, elected at the 49th annual meeting on January 27th in the Hotel Vendome. Prof. Carleton S. Coon of Harvard University spoke to the club on Ethiopia.

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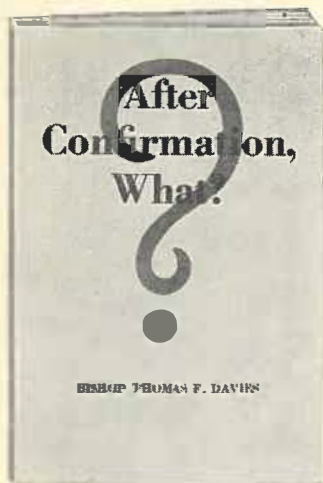
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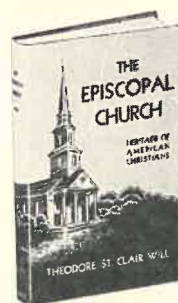
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