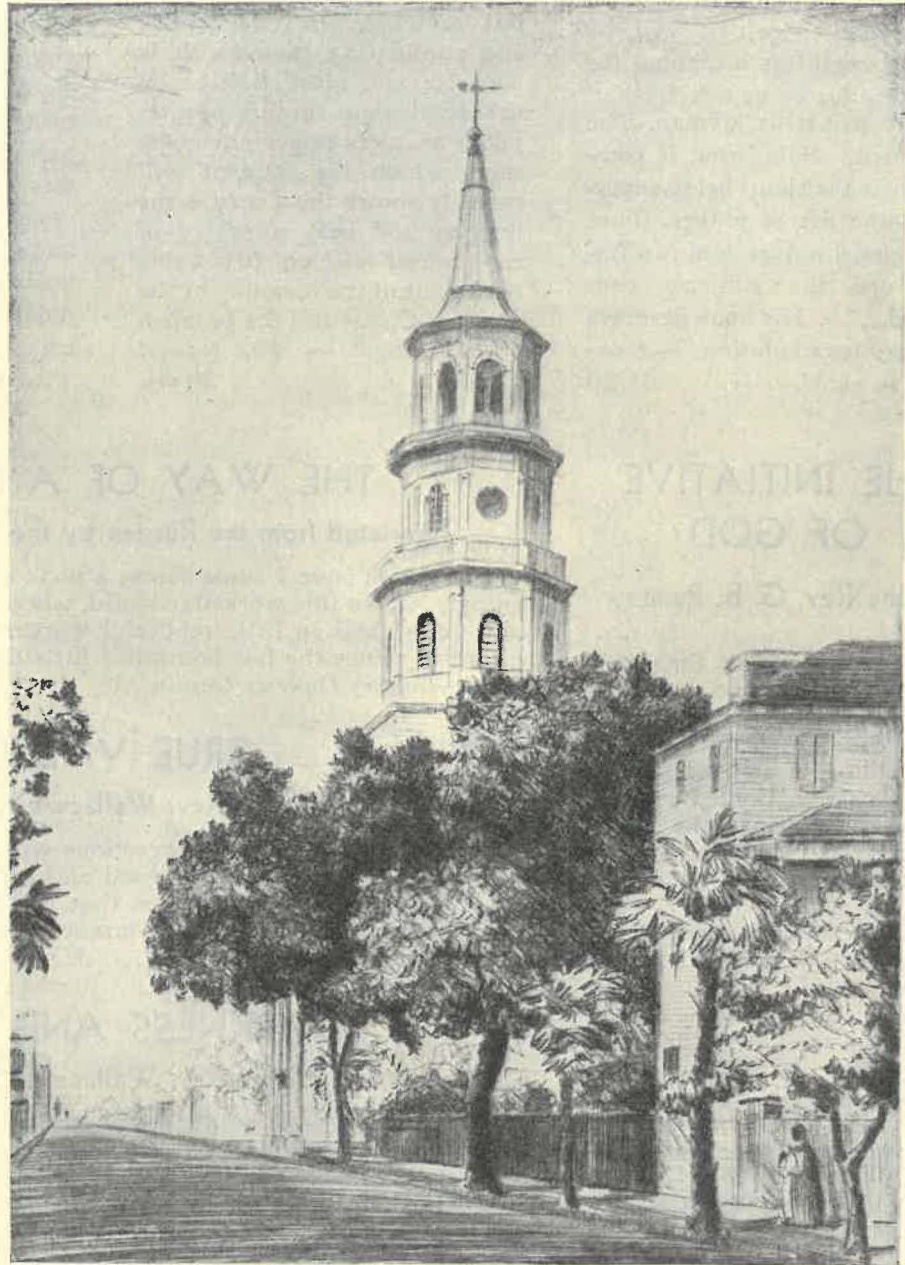
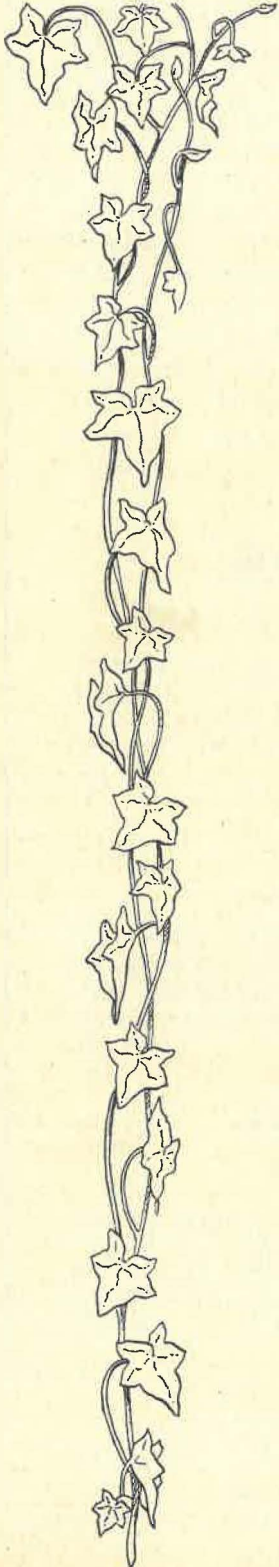


March 14, 1936



# The Living Church



ST. MICHAEL'S CHURCH, CHARLESTON, S. C.  
A reproduction of an etching by Wil King  
(See page 330)

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". . . Fr. Conkling's suggestions will undoubtedly solve many difficulties in understanding good and evil, pain and suffering. He shows throughout these pages that the will of God is the basic principle of all life and that endurance of pain and affliction is only a part of its content."—*Holy Cross Magazine*. **50 cts.**

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"These brief studies, based on the original text of the Passion Play, freely translated from the German, display the intensity and marvelous human qualities of the original text, and are valuable material for private meditation and for sermons particularly during the Lenten period."—*The Baptist*. **50 cts.**

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# The Living Church

Established 1878

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

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## Church Calendar



### MARCH

- 15. Third Sunday in Lent.
- 22. Fourth Sunday in Lent.
- 25. Annunciation B. V. M. (Wednesday.)
- 29. Fifth (Passion) Sunday in Lent.
- 31. (Tuesday.)

### APRIL

- 1. (Wednesday.)
- 5. Sixth (Palm) Sunday in Lent.
- 6. Monday before Easter.
- 7. Tuesday before Easter.
- 8. Wednesday before Easter.
- 9. Maundy Thursday.
- 10. Good Friday.
- 11. Easter Even.
- 12. Easter Day.
- 13. Easter Monday.
- 14. Easter Tuesday.
- 19. First Sunday after Easter.
- 25. St. Mark. (Saturday.)
- 26. Second Sunday after Easter.
- 30. (Thursday.)

## CALENDAR OF COMING EVENTS

### APRIL

- 14-15. Convocation of Puerto Rico.
- 19-21. Convention of Colorado.
- 21. Convention of South Florida.
- 22. Conventions of Georgia, Sacramento.
- 26-27. Convocation of Eastern Oregon.
- 28. Convention of South Carolina.
- 29. Convention of Massachusetts.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### MARCH

- 23. Order of St. Francis, Little Portion, Mount Sinai, N. Y.
- 24. St. Mary's-by-the-Sea, Point Pleasant, N. J.
- 25. Calvary Church, Cairo, N. Y.
- 26. St. Michael's, Bridgeport, Conn.
- 27. St. John's, Auburn, N. Y.
- St. Luke's, Somers, N. Y.
- 28. Church of the Holy Apostles, Hilo, Hawaii.

WHEN WRITING ADVERTISERS  
 PLEASE MENTION  
 THE LIVING CHURCH

## Clerical Changes

### APPOINTMENTS ACCEPTED

BARKOW, Rev. CALVIN H., formerly curate at St. Andrew's Church, Kansas City, Mo. (W. Mo.); to be general missionary of North Idaho, and in charge of St. Mark's Church, Moscow, and Nativity Church, Lewiston, Idaho (Spok.), with address at Moscow. Effective April 1st.

BARNES, Rev. C. RANKIN, formerly executive secretary, Department of Christian Social Service, National Council, New York City; is rector of St. Paul's Church, San Diego, Calif. (L.A.). Address, 408 Nutmeg St.

GIERE, Rev. HOWARD S., rector of St. Paul's Church, Clay Center, Kans.; is also vicar of St. John and St. George's Church, Wakefield, Kans. Address, 1010 6th St., Clay Center.

MULDER, Rev. Dr. JOHN W., formerly rector of St. John's Church, Lancaster, Pa. (Har.); to be rector of the Church of the Good Shepherd, Lexington, Ky. (Lex.), effective March 22d. Address, 241 Desha Road.

MUNDY, Rev. THOMAS G., formerly in charge of St. Mark's Church, Troy, Ala.; has been called to Christ Church, Valdosta, Ga.

SAUNDERSON, Rev. JOHN DEB, formerly rector of Grace Church, Merchantville, N. J.; is in charge of St. John's Parish, Chew's Landing, and the Holy Spirit Mission, Bellmawr, N. J.

SPOFFORD, Rev. WILLIAM B., managing editor of *The Witness*, is now acting rector of Christ Church, Middletown, N. J.

### NEW ADDRESS

ZACHARY, Rev. GEORGE E., formerly 900 Cathedral St.; 1001 St. Paul St., Baltimore, Maryland.

### RESIGNATIONS

DOUGHERTY, Rev. GEORGE P., as rector of Christ Church, Bloomfield and Glen Ridge, N. J.; he was elected rector emeritus.

ROBERTSON, Rev. JAMES M., as rector of Emmanuel Church, Emporium, Pa.; to retire from active service in June. He will make his home in White Lake, N. Y.

### ORDINATIONS

#### PRIESTS

CALIFORNIA—The Rev. CHARLES R. GREENLEAF, curate in the Church of St. Matthew, San Mateo, was advanced to the priesthood by Bishop Parsons of California February 23d in Trinity Church, San Jose, which was that day celebrating its 75th anniversary. The ordinand was presented by the Rev. George Maxwell, and the Rev. Mark Rifenbark preached the sermon.

OHIO—In Trinity Cathedral, Cleveland, on February 24th Bishop Rogers of Ohio ordained the following to the priesthood:

The Rev. FRANK VAN DUSEN FORTUNE, in charge of Grace Church, Defiance, Ohio.

The Rev. JOHN McKELVELY BODIMER, in charge of Trinity Mission, New Philadelphia, Ohio.

The Rev. BERNIS DEFREES BRIEN, in charge of St. Luke's Church, Niles, Ohio.

RHODE ISLAND—The Rev. ROBERT H. MERCER, S.T.D., was advanced to the priesthood by Bishop Perry of Rhode Island in the Cathedral of St. John, Providence, March 3d. The ordinand was presented by the Rev. Anthony R. Parshley, and continues in charge of St. Matthew's Church, West Barrington, R. I., where he served during his diaconate. The Rev. Edgar Jones, Ph.D., preached the sermon.

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## CORRESPONDENCE

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

### The Evangelical and Reformed Church

**TO THE EDITOR:** I note in the February 29th issue of THE LIVING CHURCH, page 264, under the title, Notes From Here and There, the following statement: "a proposed constitution for the Evangelical and Reformed Church, a merger of two Lutheran bodies in the United States, has been made public by the Rev. Dr. William E. Lande."

Just for the sake of historical accuracy, the name is not Lande but Lampe, and the merger is not one of two Lutheran bodies but of the Evangelical Synod of North America and the Reformed Church in the United States.

The Evangelical Synod of North America traces its origin to an organization of missionaries that met at Gravois Settlement, Missouri, in 1840. The organization was then called the

Evangelical Synod of the North West, the German Evangelical Society, the United Evangelical Society of the East, and some others uniting; and in the year 1877 these organizations holding as they did the same doctrines, organized the German Evangelical Synod of North America, the name of which was subsequently changed to the Evangelical Synod of North America.

The Reformed Church in the United States traces its origin to the German, Swiss, and French Protestants who settled in America early in the eighteenth century. The first synod was organized at Lancaster, Pa., April 7, 1793. This latter organization is definitely a Zwinglian and Calvinistic organization. The former organization, the Evangelical Synod of North America, does have in its

organization a number of congregations that accept the Augsburg Confession and Luther's Catechism, also a number of pastors that do the same. To this extent the Evangelical Synod of North America has been like the "Unierte" or Union Church of Prussia in Germany, especially to the extent that it has had in use the Consensus Platform, making it optional as to whether the theology of Calvin and Zwingli and the Heidelberg Catechism were to be used and followed rather than the Augsburg Confession and Luther's Catechism.

From all of this you will readily see that the statement "a merger of two Lutheran bodies in the United States" is just a little wide of the mark.

G. L. KIEFFER,  
President, Association of Statisticians  
of the American Religious Bodies.  
New York.

### Vestries and Wardens

**TO THE EDITOR:** In the very interesting and informative article, Ancient Vestries and Churchwardens, by James Mann, chancellor of Southern Virginia (L. C., February 1st), the reason for the powers vested in these bodies to call rectors is clearly set forth. It was, in brief, the absence of bishops in the Anglican Church in the colonies. For example, Mr. Mann states that the custom followed in those early days of the governor "admitting" or "inducting" the newly elected rector was no doubt due to the fact that there was no bishop on hand to perform that office. Furthermore, it was also incumbent on the governor and council to suspend and otherwise punish ministers for "misbecoming behaviour" because there was no bishop to exercise that function, though the right of dismissal was in the general assembly alone.

It would appear, therefore, that when this American Church acquired bishops of its own toward the end of the 18th century, that the episcopate should have reassumed the faculties, which it had never, in reality, lost, namely, the calling and appointing of clergy to take charge of parishes. There have been so many unfortunate instances of the results of leaving the calling function in the hands of the vestry, that it would seem wise and soundly canonical to return this power to where it rightly belongs, viz., to the bishops.

(Rev.) EDMUND S. MIDDLETON.  
Baltimore, Md.

### A Lovable Classic

**TO THE EDITOR:** In the quiet of life's evening I have for sometime been bringing forth out of my treasure a number of things old and new for my edification and enjoyment. Recently a wise old friend who has been a constant helper of my joy for over half a century wrote that he had been re-reading Law's *Serious Call to a Devout and Holy Life*. As often, I followed his lead and now long to proclaim from the household to all who will hear, the charm and helpfulness of this rare and ever-timely eighteenth-century classic. Its deep and sympathetic insight into human nature, its clear distinction between the Kingdom of God and the kingdoms of the world, its convincing logic dressed in quaint style and delightful English, all make it valuable for present-day reading. Especially, it seems to me, do chapters 18 and 19 illuminate our problem of religious education.

I might add that Everyman's Library (90 cts.) has had six re-printings of the book since its first publication in this edition in 1906.

(Rev.) FREDERICK P. SWEZEY.  
Patchogue, L. I., N. Y.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector

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

### MASSACHUSETTS

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

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.  
E. P., Instruction and Benediction, 7:15 P.M.  
Week-days: 7, 8; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW YORK

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

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.  
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10), 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion.  
9:30 A.M., Children's Service and Church School.

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

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

Thursdays and Holy Days

12:00 M., Holy Communion.

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

Fifth Avenue and 53d Street

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

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

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

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

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

Park Avenue and 51st Street

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

8 A.M. Holy Communion.  
9:30 and 11 A.M. Junior Congregation.  
11 A.M. Morning Service and Sermon.  
4 P.M. Evensong. Special Music.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### Trinity Church

Broadway and Wall Street

In the City of New York

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

Sundays 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8, 12 (except Saturday), 3 P.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.  
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 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.

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



## EDITORIALS & COMMENTS

### Distance and Enchantment

IT IS HARDLY too much to say that the majority of persons believe the poet was right when he declared that distance lends enchantment to the view. They are actually surprised when nearness does not dispel the enchantment; when, on the contrary, it deepens it. Which is odd. Because nearness so very often does just that. Distance certainly does lend enchantment, but nearness gives still more.

Travelers usually find the far countries to which they journey even more interesting than they had expected. Students almost always find the near view of their special subjects more enchanting than the distant view. Indeed the scholar is the person who must ever get a nearer and a still nearer view, whose delight increases with his progress.

In religion the same rule holds. There is a book entitled *Delight in the Lord*, by Fr. Considine, which has helped many men and women to draw near to God because it says so convincingly that in nearness there is joy. Our own Book of Common Prayer speaks of nearness again and again. Perhaps our very familiarity with the words has dimmed their meaning a little. "Draw near with faith," we hear every Sunday and on many week-days. "Let us pray," we hear several times in the course of any service; it might well be paraphrased: "Let us come near to God." Nearness to the Lord means delight in the Lord. There are so many ways to God—a way for every man, woman, and child. We are all called to come near.

A great many of the practical problems of the Christian life are solved when people experience the enchantment of nearness. Even the problem of the financial support of the work of the Church. At the present time, many Church people are recalling the good old days when the missionary bishops went about, telling about the work in their fields and pleading for money to carry it on and to extend it. The listeners had read about the work, they had heard about it from other persons; but it was not until the missionary bishops drew them near it that they felt the enchantment of it. A great many persons are insisting upon this just now. "Wouldn't it be splendid if the bishops would do it again?" many are asking.

Anecdotes are recounted. For example, there was the man who had never given anything at all to foreign missions, because

he "did not believe in foreign missions," to use the time-worn phrase. He heard a missionary bishop from a foreign field speak from the pulpit of his own parish church, and he became an ardent believer in foreign missions and a generous contributor to their support. "Grand man, doing grand work," that man said about the particular bishop. And he *is* a grand man, doing a grand work. The grandeur was there all the time, but nearness revealed it.

Then there was the woman who did believe in giving to foreign missions but was inclined to think that domestic missions should be supported by the "local people." She chanced to meet the bishop of a very arid domestic field. Immediately afterward she was contributing largely to domestic missions. "Marvelous opportunity right here in our own land," she said. "Marvelous leadership also." The marvel was there all the while; she saw it when she came near.

We hasten to say that we are not about to offer a program of public or private speaking for the missionary bishops. For we are well aware that they are already following such a program. There are just as many occasions when missionary bishops present their cause as there ever were. Moreover, the bishops themselves are as "grand" and as "marvelous" as were their predecessors. Why then does the money needed for their "grand work," their "marvelous opportunity," not come pouring in?

As a matter of fact, a large amount of money does pour in. Great numbers of Church people do come near the missionary enterprise of the Church, do discern its enchantment and do give liberally to its furtherance. But they are not enough of the whole membership of the Church. It is astonishing, as well as sad, that the majority of the men and women and even the children of the Church still see missions from a great way off. They may hear fine addresses, read excellent articles, see vivid pictures of every single one of the mission fields of the Church, and yet not draw near. They are like those persons who confide to us that they would much rather read about a foreign country than travel in it. "Safer and more comfortable," they say. Yes, but not so enchanting, we must insist.

What to do? The National Council is asking this; the diocesan bishops and the missionary bishops are asking it; rectors

are asking it. How shall we inspire *all* the people of the Church to draw near? Any person who should answer this question effectually would beyond a doubt be commemorated by a large tablet placed in a conspicuous place in the Church Missions House. But, indeed, no one person could possibly answer it. The answers are myriad and must be given by many. If, however, every man, woman and even every child who cares about the missionary work of the Church would try to answer it by trying to inspire their friends and neighbors in the parish to care, much distance might be traveled.

Those persons who have experienced the enchantment of nearness are invariably able to arouse others. A hundred acquaintances may go to the Holy Land, for instance; they may all talk about it when they return. But only those who have not only been in the Holy Land but also have drawn near to the earthly life of Christ there awaken in others the strong desire "to go on pilgrimage" themselves. Most of us wish to find the delight that our friends have found. Thus the chosen leaders of the world are those who enjoy what they are doing. "Come and have a glorious adventure," they say. And people do come. We know that St. Francis and his friars won the attention of their time because they were so happy. "Why are they happy?" Their contemporaries put this question. And then they asked, "Why are we *not* happy?" St. Francis and his friars tried to answer. And from that day to this many persons have sought a joy which they describe as "Franciscan." That joy was in nearness to God and the enchantment of that nearness.

Distance does lend enchantment to the view. But nearness reveals a deeper enchantment. Let us then draw near with faith to all good and lovely things.

### Consumers and Strikes

**L**ABOR STRIKES in several cities may or may not be a sign of recovery in business turnover. But a strike of electrical workers which darkens El Paso, Texas; of garment workers against the reappearance of sweat-shops in Boston; of building employees which forces New Yorkers to climb the stairs of skyscrapers; and of 14,000 rubber workers in Akron, Ohio—these all show that labor's condition is a matter that affects "the public interest" as well as employer-employee relations. The growing strength of the industrial union faction in the American Federation of Labor, according to disinterested students of labor problems, indicates an increase of organized labor strength, in keeping with the changing tactics of employers. Our Bishops' Pastoral declarations of labor's right to organize and bargain collectively, and relevant resolutions of General Conventions, seem to be based on a view of labor as in relation to employers only. But what of labor's right to strike against the "public interest," or against public indifference? How true is it that striking elevator operators are injuring "the innocent tenant" as well as the landlord? How "innocent" is the tenant?

The public is no longer an isolated third party in industrial strife, although latent consumer-interest has only become generally manifest as our technical civilization becomes complex and interdependent. This is what Senator Wagner had in mind when he points out that "all our industries are now affected with public interest."

If labor becomes the powerful organized group that some students foresee, then we will need to exercise our wisdom some more, as well as our Christian conscience, and perhaps "re-think" former Church pronouncements in terms of *three* parties to the problem of industrial relations.

## Everyday Religion

### Forward Movement and the Blind

**T**HE BLIND are now reading *Forward—day by day*. Our Forward Movement Commission has supplied free copies of the Lent number in Braille to more than a thousand communicants who read through the tips of their fingers. Surely this is a bit of real everyday religion.

Interviewing Bishop Hobson, I turned up some interesting facts. The Clovernook Home for the Blind in Cincinnati printed, mailed, and gave free of charge the 1,000 copies of the Lent number. Warm-hearted Churchmen have underwritten the succeeding six issues for the same list of 1,000 blind persons. One young schoolmaster in the goodness of his heart sent \$50. The edition for the blind is identical with that for the seeing, except for an address by Bishop Hobson to blind readers, and a few omissions where the matter is not cogent for blind persons.

Each copy is 14 by 14 inches and weighs 11 ounces. It is printed on both sides of heavy paper. To the sighted it is merely rough to the touch. What it means to the blind can be imagined from scores of letters now flocking into Forward Movement headquarters. To quote from two: From a blind girl at Clovernook, "I did the stereotyping of *Forward—day by day*, and am grateful for the opportunity. I love to stereotype books and periodicals which I know are going to be of some real help to others, and I feel that *Forward—day by day* will help many people in many ways. Of this there can be no doubt, for the little book is splendid in that it is so very practical."

Another communicant writes, "It was such a great surprise when I came home from Church and found this splendid book in the mail. I had been feeling bad to know that the sighted have these little books in ink-print but there were none for the blind folks. I am deaf as well as blind. It is hard for the deaf-blind to get anything read to them from ink-print by finger-spelling. Now I rejoice for all the blind and deaf-blind who get *Forward—day by day*. God bless you and those good people who help to bring such bright happiness to handicapped folks in Christ's name. Who sent you my name? I ask God to bless that person. . . . Surely the blind will not feel that they are in the wrong pew after all, now that we can share *Forward—day by day* with the sighted folks."

Blind and deaf, and in Church on Ash Wednesday. With our little faith we might wonder what could such a person find there. Yet she came home and found a token of Christ's love (for the hand, like the Blessed Sacrament!)—an answer to prayer.

### Baptism

**F**OR SOME Baptism is often no more than a pious superstition, for others it is a great theological enigma, but for many it is a noble religious experience. Many have endeavored to describe categorically just what happens when one is baptized, emphasizing at one time the forgiveness of sin, at another a "new birth" into the life of Christ; however, one may be sure that whatever happens, it is a simple thing, something that expresses itself in a direct relationship between God and the one being baptized, and something so easily understood that the most untrained mind can grasp it. The pure in heart—he who has his mind set on one goal—will have the Vision of God.

—St. Andrew's Messenger.

## Religion in the World's News

IN THE INTEREST of "higher common sense," as Mr. Hitler expressed it, German troops once again occupied the Rhineland zone demilitarized by the provision of the Versailles and Locarno treaties. Co-signatories of the Locarno pact, which has been abrogated by this action, are France, Great Britain, Belgium, Czechoslovakia, and Italy.

It is difficult at this early stage to guess what the result of this new German defiance of the world will be; however, it is of interest to note that informed Italian sources, according to an Associated Press Dispatch, said that Italy probably will not put into effect its guarantees under the Locarno treaty. France, on the other hand, according to early indications, is determined not to let the treaty follow the course of the military provisions of the Versailles Pact without stubborn resistance. A decision to appeal to the League of Nations was announced by a French Foreign Office spokesman who said, according to a United Press account:

"France has decided to oppose the remilitarization of the Rhineland, behind which Germany is preparing an imperialist campaign pointed at central and eastern Europe. France does not take seriously Chancellor Hitler's offer of a new pact because of the facility with which Germany has denounced treaties. Germany signed the Locarno treaty of its own free will in exchange for a premature evacuation of the Rhineland. Therefore France intends to do its utmost to force respect for the signature."

The offer of a new pact to which the spokesman referred was contained in a six-point proposal embodied in the official German memorandum which denounced the Locarno Pact on the grounds that the Franco-Russian Mutual Assistance Treaty was concluded without reference either to the Locarno Pact or to the League of Nations. The six points were as follows:

"1. The German government declares its willingness to enter at once upon negotiations with France and Belgium for creation of a bilateral demilitarized zone, and in advance, to agree to extend such a proposal to any desired depth of comprehensiveness, provided only there is complete parity.

"2. The German government proposes, for the sake of securing the inviolability and invulnerability of frontiers in the west, a non-aggression pact concluded between Germany, France, and Belgium, whose duration it is ready to fix at 25 years.

"3. The German reich government desires to invite England and Italy to sign this pact as guarantor powers.

"4. The German reich government is agreeable, in case the royal Netherlands government so desires and other contracting parties deem it expedient, to have the Netherlands included in this pact system.

"5. The German government is ready, for the sake of further strengthening these security measures, to conclude between the western powers an air pact, designed automatically and effectively to forestall the danger of a sudden air attack.

"6. The reich government repeats its offer to conclude non-aggression pacts with states bordering on the east of Germany, and a similar one with Poland."

These proposals seem very reasonable. Equally reasonable is the French spokesman's objection. In fact, if the official utterances preceding a war were to be regarded seriously all sides would appear to be acting with the utmost reasonableness.

When the almost inevitable war in Europe does arrive the war guilt will probably be distributable somewhat as follows:

1. To Germany because of its doctrine of racial superiority and militaristic ambitions.

2. To Italy because of its insatiable imperialistic ambitions and its policy of colonial expansion.

3. To Japan because of its expansionist policy.

4. To England because of its cornering the lion's share of the colonies of the world.

5. To France because of its dominant rôle in framing the intolerable provisions of the Versailles Treaty—for which, of course, England was also partly responsible.

6. To Russia because its government is controlled by a party which has offered a serious threat to the national integrity of both Germany and Italy.

7. To the United States of America because its diplomatic representatives, in whom great trust was placed by the people of all Europe, succumbed to the superior maneuverings of the framers of the Versailles Treaty; because of its refusal to join the League of Nations, thereby giving that body a blow which has always militated to make it ineffective; because of its policy of profiteering by war trade, and because of its seriously upsetting international credit relationships by first extending large sums in war loans to buy American goods, and then virtually bankrupting its debtors with the long drain of war debt payments.

British pressure will probably delay the beginning of this war for a short while longer; but the powder train has been laid, and it is to be feared that it is only a question of time before some insignificant spark will set it off.

### ITALY AND ETHIOPIA

GERMANY'S latest defiance of the world has undoubtedly been very favorable to Italy as regards a settlement of the Italian-Ethiopian war. Mussolini's announcement that he is ready to accept offers of peace suggests that he feels the situation in Europe to be in a delicate enough balance to make it possible for France, and perhaps even England, to be willing to accede to his demands. Last week's announcement of League of Nations Committees that his choice lay between an oil embargo and peace was met by a defiance similar to those which have successfully carried Mussolini and Hitler along up to the present time in gaining greater and greater concessions from the rest of the world. It would seem, however, that the countries supporting the League of Nations are beginning to feel that further concessions to these two dictators would be suicidal, and it now begins to appear that it is only a question of time before either the world is plunged into another war or the dictators will be unseated in favor of proponents of more conciliatory policies.

### THE FAR EAST

WHILE the new Japanese Premier, Mr. Koki Hirota, struggled to form a cabinet satisfactory to all parties, Japanese military activities on the Asiatic continent seemed to continue as steadily as before. Mr. Hirota announced Japan's willingness to allow Chinese troops to enter Shansi Province, North China, to combat a Communist advance (in which a number of missionaries, incidentally, are endangered) on three conditions, involving the most serious reconsideration of Chinese foreign policy. The three conditions, according to Hallett Abend, writing in the *New York Times*, are as follows: (1) The cessation of all anti-Japanese Movements in China; (2) Provisions for coöperation among China, Japan, and Manchukuo; (3) An agreement for joint Chino-Japanese military action against the Communists.

The seriousness of Chinese acceptance of these three points is pointed out by Mr. Abend, who says:

"It is held significant that the wording of the third point is obscure because it does not specify whether 'Communists' means Chinese Reds alone or also Soviet forces. Under this third point, Japan could demand freedom of movement of her armies in any province in China in which Communist activities could be proved. Thus far, nothing indicates that the third point would be confined to the meaning 'Communist armies,' but it might be construed to include the activities of students and labor strike agitators."

China seems at present to be between Scylla and Charybdis, for if Mr. Hirota's three points are accepted civil war is virtually certain, while if they are not accepted the situation is almost certain to drift eventually into open hostilities between the two nations.

Menaced by Russia on the one side and Japan on the other, China would seem to the Western mind to be in a hopeless position; but one of the most remarkable characteristics of the Chinese is their calm assurance that they can out-wait the rest of the world, even if the waiting lasts for centuries.

#### AN APPEAL FOR PEACE

**W**HILE THE war clouds were gathering over Europe, an appeal to President Roosevelt and members of Congress, signed by over 450 leaders in many fields of American life, including college presidents, business leaders, editors, leaders of peace groups, and a number of prominent Churchmen, asked for a reduction of expenditures for military purposes, and for definite assurance whether the United States Army and Navy are established for purposes chiefly of national defense, or whether they are predicated upon the policy of again throwing some millions of men across the seas. The complete text of this important appeal follows:

"The undersigned, deeply disturbed by the tremendous increase in military and naval expenditures, call your earnest attention to the increasing percentage of the country's annual expenditure now being devoted to national defense. In two years' time the figures for the army and navy in the regular budget have risen from \$533,597,243 in 1935 to \$744,839,588 in 1936 and now to no less than \$937,791,966 in the estimated budget submitted to Congress on January 6th last—an increase of no less than seventy-five per cent. But this tells only a part of the story because of the allotment to both the services of huge sums from relief and employment appropriations, conservatively estimated to be approximately \$200,000,000 in the current year, which would bring the total military and naval expense for the present fiscal year to nearly one billion dollars. Should a similar sum be allotted next year from sums given to other departments for relief or employment purposes the total would come to \$1,137,791,966, almost exactly as much as the total cost of the Civil War in the year 1865 when our war expenditures were at their maximum. The total army and navy expense for the current fiscal year already approximates the total cost of the Federal Government for all purposes in the year 1916.

"No explanation of this arming, unprecedented in all our peace-time history, has been forthcoming. The American people have not been told where the danger lies or against whom we are arming. But that is not all. There is no evidence that any far-reaching defense policy has been settled upon, save as one is outlined in the National Defense Act. The country has not heard whether this armament is predicated upon the policy of again throwing some millions of men across the seas, or whether the policy is to be only one of defense against attack. The country has a right to know, therefore, if so large a part of its regular budget is essential to the protection of our coasts and our boundaries when no such vast precautions have ever been deemed necessary in the previous 147 years of our national existence.

"If our peace and security are threatened, the country is entitled to that knowledge, and to a statement of what the government of the United States is doing to prevent such a calamity. Common sense and fidelity to the interests of the American people demand the immediate projection of a basic policy of national defense, the answering of the question of defensive or offensive armaments, to which the entire defense program must be subordinated with the complete coördination and coöperation of army and navy and the aviation forces, which coöperation is not now existent.

"The United States is a signatory of the Kellogg-Briand Pact, under the terms of which our government is pledged to seek the settlement of international disputes only by pacific means. In his address to the Woodrow Wilson Foundation on December 30, 1933, President Roosevelt pointed to the correct policy for the United States when he recommended that all nations pledge themselves never to send their armies and navies beyond their own frontiers. Moreover, the President has repeatedly asserted, as at the grave of the Unknown Soldier on Armistice Day, 1935, that this country was wholly without thoughts of aggression.

"We respectfully submit that our expanding military and naval establishments are wholly contrary to the foreign policy embodied in the Kellogg-Briand Pact and in the repeated declaration of the President regarding our relations with other nations. We urge that our national defense policies be brought into harmony with the declared purpose of the United States to act the part of the 'good neighbor'; that our military and naval expenditures be fixed on the basis of the defense of our soil; that our army be limited in accordance with this conception."

Among prominent members of the Episcopal Church who signed the appeal are the following:

Bishop Cook of Delaware; Bishop Gilbert, Suffragan of New York; Bishop Green, Coadjutor of Mississippi; Bishop Hobson of Southern Ohio; Bishop McElwain of Minnesota; Bishop Scarlett of Missouri; Bishop Washburn of Newark; Bishop Wise of Kansas; the Rev. Bernard Iddings Bell, canon of Providence; Prof. Howard Chandler Robbins; the Rev. Guy Emery Shipler, editor of the *Churchman*; the Rev. William B. Spofford, managing editor of the *Witness*; Mrs. William S. Mitchell, and Charles P. Taft.

**A**MERICAN LIBERALISM has always shipwrecked upon the fact that while it could take highly desirable and valuable stands like that outlined above, it has never made any serious attempt beyond the mere expression of opinion to get its policies carried out. The idea of voting for candidates who are pledged to reduce military appropriations, and keeping a careful check of those candidates' votes on measures affecting peace, is only a comparatively new one, and is still in terrible need of support by all who desire peace.

#### JEW IN AND OUT OF GERMANY

**T**WO HUNDRED Jewish refugees from the Nazi Government, according to the *New York Times* the largest single group of its nature to reach this country, arrived in the United States last week. At the same time the United Palestine Appeal campaign to raise \$1,500,000 opened at a meeting in New York, at which Mr. Nathan Straus, local chairman of the campaign, presided. Just how Jews are to be brought from Germany without satisfying the financial demands of the German Government is a problem that has not as yet been solved. Another problem is pointed out by Dr. Chaim Weizmann, president of the Jewish Agency for Palestine. According to an account of the meeting in the *Times* Dr. Weizmann wrote in his appeal for funds which was read at the meeting:

(Continued on page 337)



# The Second Precept of the Church

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

THE SECOND PRECEPT of the Church—to receive the Blessed Sacrament three times a year at the least, of which Easter is to be one—is embodied in the English and Canadian Prayer Books in the rubrics of the Communion office. The Roman Church demands once only. The first part of the Precept (the reception) is a Divine law, and wilful disregard is a mortal sin; the rest of it (the number of times) is ecclesiastical law, disregard of which is a grave sin.

The emphasis here is not upon presence at Mass, nor a law as to frequency of celebration, but upon reception of the Blessed Sacrament. Reception has to do with the receiver's inner dispositions, which will be discussed under the next Precept. Here I will speak of the surpassing importance the Church has always attached to this chief Sacrament.

First of all, from the beginning the Church has rested all its weight upon the Death of Jesus. Remembering with joy and gratitude the Holy Nativity, proclaiming Jesus and the Resurrection, re-telling the marvels that He wrought and all His gracious words, yet the Church seemed driven to the Death as the central, unfathomable mystery and meaning of the Holy Life.

You find it thus in the New Testament, then in the earliest Fathers, and then in the ever-widening area of the Church's teaching. This is He of whom Moses and the prophets did speak. The Death looks far beyond the confines of our knowledge, to the dim backward and abyss of time, before ever the earth and the world were made—to the time when the morning stars sang together for that the secret counsels of the Holy Trinity were becoming manifest, a new creature, Man, was to be made, and have strange experiences that angels view with wonder for they have them not, and be redeemed and restored to an unimaginable heritage. The Death looks forward to a glory that shall be, but is not yet, revealed.

It is this that gives the Church's vision its cosmic sweep, that sets an eternal background for the millennial struggle and ascent of man, that lends an awful significance to the acts of poor, obscure, groping men, so weak in purpose, so transitory in time, yet possessed of a mysterious greatness which they themselves find it hard to believe when men tell them of it and point to Jesus and the Cross as the measure and the meaning of the worth of any common man. For this cause came He into the world, the Church has said with unanimous consent all through the centuries.

The royal banners forward go;  
The Cross shines forth in mystic glow;  
Where He in flesh, our flesh who made,  
Our sentence bore, our ransom paid.  
(A.D. 530-609)

When I survey the wondrous Cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.  
(1674-1748)

We sing the praise of Him who died,  
Of Him who died upon the Cross;  
The sinner's hope let men deride,  
For this we count the world but loss.  
(1769-1854)

We could quote a hundred more. I date them, but they are

really timeless. Which one of these would be a strange idea to St. Paul? or to St. Thomas More? or to your mother? Is not the following the authentic voice and chiefest note of the Catholic Church?

Glory be to Jesus, Who in bitter pains  
Poured for me the life-blood,  
From His sacred veins.

Against this emphasis, there are two natural arguments.

(1) This preoccupation with death, especially the death of the Best, is most distasteful. This is, I believe, a modern charge, that "Christianity is a religion of the shambles." The feeling is that Jesus could not have been God, but only a great prophet; for it minimizes the frightful slur upon humanity that it could turn and rend its God to estimate that He was only a man after all. No wonder moderns, knowing within themselves that (despite dentistry, serums, radios, airplanes, silk hats) they are no better than their fathers were, and knowing quite well that they are as capable as their forebears of insensate cruelty (how easily a strike can produce a murderer)—no wonder they do not like to be reminded of Him who, gentle, was met with hate, and good, was met with a Cross.

Here are four texts which contain the motives (on the manward side) for the death of Jesus. Consider them, and then consider this—that those four sins, envy, avarice, slander, servility are just as alive and powerfully operative today as in A. D. 33.

For he perceived that for envy the chief priests had delivered him up.  
Mark 15: 10.

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them.  
Matthew 26: 14-16.

And the whole company of them rose up, and brought him before Pilate. And they began to accuse him saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king.  
Luke 23: 1-2.

And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.  
Mark 15: 15.

(2) The common distaste for thinking. For the whole Incarnation was worked out on a plane too high for the indolent. Why God Became Man soon turns to How Could God Become Man. Of a miracle we, too, have to say, "We never saw it on this fashion." We face mystery at every step. All the scholarship of all the centuries has not plumbed the depth of Jesus' simplest words.

Yet it has seemed possible, and infinitely preferable (in the eyes of those who have lost hold of the Catholic gospel) to lay the emphasis elsewhere than the Church and Bible indicate. Instead of the whole, a part; instead of the center, some truth on the circumference. Here, at least, is something we can understand, we cry; leave the mysteries to the mystics. The Golden Rule is good enough for me. The Sermon on the Mount is all the religion I need. I wonder sometimes if those who say this so glibly have really read and pondered some

of the literally *dreadful* and bottomless things that Sermon says with such calm, authoritative certainty.

As against this fringe-religion, the Church commands me to go to Church three times a year at least, and there confront, and take a part in, that which is beyond all human comprehending, whether of the child or of the sage who kneel together there to *receive*; the pure heart and the wise head alike understanding only in so far as we can know what "passeth knowledge." This Precept is the Church's warning to me that what I can measure and approve is not the whole of reality. It is another of the Church's unending efforts to remind me of the frail tent and the City which hath foundations.

It is because of this centrality of the Death, that even the remembrance of it has power upon the hearts and motives of men—

Our restless spirits yearn for Thee  
Where'er our changeful lot is cast:  
Glad when Thy gracious smile we see,  
Blest when our faith can hold Thee fast.

It is for this cause that the Church has ever, from the first "fellowship, and breaking of bread, and prayers," made the Mass its great vehicle of worship, its great evangelical appeal to the heedless or the lapsed, its great proof to the doubting, its only wisdom for the wise, its chief kindness to the troubled, the wounded, the misled, its one tremendous answer at once to evil within and to the vast, silent, menacing loneliness of the universe without.

For the Church has not ever (till recent times) made that remembrance and memorial only a melancholy backward-looking to a Calvary far away and long ago. Always she has held before men's minds a living, present Saviour. Christ left behind not merely a memory, however precious and beautiful, He left Himself. The Cross not only was, but *is*.

The priest stands before the Altar. In his venerable hands he takes the wafer and the chalice; and in the name and by the authority of Him who said, This is My Body, This is My Blood, he re-enacts Calvary before God, angels and archangels and all the company of Heaven assisting, and for the sake of men, represents to God on high that Death, the central mystery of our faith, the abiding basis of our hope, the ever-flowing source of all charity, the prolongation through space and time of that which was once, and now is forever.\*

The priest breathes over the bread and wine the words our Saviour said in the Upper Room; then, even as the Cross was "lifted up," the Elevation, that priest and people alike may adore in awe and shame; and then, presently, the Sacrifice complete, he turns to the people with "Behold the Lamb of God," inviting them to draw near with faith and take this holy sacrament. For the Mass is not a "memorial ceremony"; nor yet a pantomime or symbolism before passive spectators, nor a prayer only, though the Church's greatest. It is an action, in Heaven as well as on earth; and if on the one plane the courts of Heaven are concerned, on the lower plane there is also a participation through the whole holy action of every humblest cell in the Mystical Body of Christ.

It is when the Mass, and what it means and does, is made as central in our life as the Death is in the economy of God's relations of grace to human life, that all else falls into place. For the Death is the revelation, the self-expression, in a word the Word, of God. In it is to be found the reason for creation,

\* We offer the eternal Victim of the Cross once made and forever enduring. We offer it by the same rite that Christ used before us, by the rite of consecration, which in our hands as in His, constitutes a mystical-sacramental-symbolic-representative immolation, wherein lies the real and actual, the visible, audible, and tangible oblation of what is represented, namely, the immolation of Calvary.  
—*The Mystery of Faith and Human Opinion*, p. 233.

the meaning of values and ends, the worth of unselfishness, the way for our wayward feet, the gateway through the shadows at the end. "I am he that liveth and was dead, and behold I am alive forevermore; and have the keys—so you, poor child, need not fear overmuch. I have walked that uncertain path—it comes out at last to light." It is Death, but it is life, and the way to life. It is Death, but it is redemption. It is Death, but it breaks our shackles and delivers our souls and brings us home at last. What an incredible dignity of man the Cross proclaims!

It is for this reason that the Church has always looked with concern on every movement of the human spirit that has tended to minimize or decentralize Calvary and the Mass which enshrines and perpetuates it to us. There is the minimization:

(1) which restricts Christ to the sphere of a teacher, though the greatest, more authoritative than Plato, more profound than Aquinas; and especially of those sectarians who seize upon no more than one or two of His tremendous words and try to stretch them over the whole of human destiny.

(2) which emphasizes only His example. This, too, is a reality, but it is not the whole. We can be forgiving, as He was; gentle, humble, prayerful. Yet He was more than that. There is a popular emotional and sentimental regard for Christ which marks much of the religion of today. At first it seemed like a real power, allied as it was with social service, for it was once again novel in the world, it was "practical Christianity" with great jugglings of the cup of cold water (not necessarily "in my name"), but it has largely lost its hold on common men.

You can't finally "serve" any man till you find out *what a man is*. This fundamental thing is what the Cross knows, and tells.

### St. Michael's, Charleston, S. C.\*

ST. MICHAEL'S CHURCH, Charleston, which is shown in the etching by Mr. King on this week's cover of THE LIVING CHURCH, is one of the historic churches of the South, and one that visitors to Charleston will be well repaid by visiting. A suggestion of the brotherliness and tolerance which have characterized its history is given by the fact that a soldier of the Northern army in the Civil War is buried in the graveyard, and the fact that he was a "Yankee" is on the inscription over his grave.

Another interesting feature of the graveyard is a mahogany bedpost which marks the grave of a Southern woman whose family could no longer afford expensive gravestones. This unusual marker has been injured by the weather no more than many of those made of stone.

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

### ACKNOWLEDGMENTS

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### LABORARE EST ORARE

*MY WAY is here, along the dusty street—  
Where else such echoes of the Master's feet?*

*My lot, to share—no lesser portion than  
The daily choice of the Son of Man!*

*My prayer, to labor—and the answer lies  
Less in the conquest than the enterprise.*

—LILLA VASS SHEPHERD.

# Why Coöperatives?

## Part II

By Stanley Matthews

Chairman, Cincinnati Chapter, Church League for Industrial Democracy

FROM England the Consumers' Coöperative Movement spread to other European nations beginning with Finland in 1860, where by the end of the century it had permeated the entire business structure of the country and laid the foundations of the sound financial condition for which Finland is conspicuous today.

Coöperation reached Denmark in 1871 at the close of the Franco-Prussian War, which left the country in a state of depression amounting almost to annihilation. Today Denmark has the most well-rounded system of producer and consumer coöperatives in existence, involving over 60 per cent of the population. The country is predominantly agricultural, 92 per cent of the farmers owning their own land. The movement has been spread through a system of adult education, in the form of folk-schools, and poverty and illiteracy have been practically eliminated, so that the Danish farmer today leads the world in economic independence and culture.

In Sweden the Movement arrived in 1899 and is now on as sound a basis as in Denmark though involving a smaller percentage of the population, namely, about 33 per cent. Both consumer and producer coöperatives are well established and in 1933 did an annual business of \$91,000,000 and \$20,000,000, respectively.

In Germany coöperation has chiefly taken the form of credit unions, which originated in that country. These are coöperative banks furnishing credit in the form of small loans to members. These banks later spread into Italy, but in general the Latin countries have not joined the movement to any large extent.

In Japan under the leadership of Dr. Kagawa coöperation has since 1900 embraced 25,000,000 members or a third of the population, through his Kingdom of God Movement. He is the greatest single educator on behalf of coöperation today, and is touring this country at present in support of the Movement.

In the United States coöperation in point of numbers in proportion to population is far behind the countries previously mentioned but is making steady progress. Beginning in Massachusetts as early as the Rochdale Pioneers, all such experiments failed in this country up to 1900 due to the lack of the proper principles. A United States Bulletin on the subject asserts, "No other country has ever had so many fraudulent and dangerous schemes, masquerading as coöperatives, as America." Immigrants from Finland finally established genuine Rochdale coöperatives in Wisconsin, Minnesota, and Illinois, and the Movement, chiefly in the form of producer coöperatives, has spread widely among the farmers of Indiana, Ohio, and Michigan. Credit unions sponsored largely by Mr. Filene of Boston are widespread throughout the country and are rapidly growing in popularity.

The chief advantages of Consumer Coöperation in comparison with the usual methods of doing business are as follows:

*IN THE SECOND part of "Why Coöperatives?" Mr. Matthews tells why he believes that the Coöperative Movement is one which can be actively supported by Christians without apology or inconsistency.*

1. It is truly democratic, both in principle and in practice, and is therefore actually more in keeping with American traditions and ideals than is the plutocratic control of "Big Business." Economic democracy is insured by the principle of one vote per member re-

gardless of the number of shares held, and by the absence of proxy voting.

2. Coöperative principles are in harmony with the social teaching of the best religious thought. The Movement endorses self-help without encouraging selfishness, through mutual aid. It exalts the worth of the individual without glorifying individualism and develops individuals in social directions by placing responsibility on them for social ends. Coöperation is more than an economic order. It is a society based on brotherhood.

3. Coöperation, properly managed, is more efficient than competitive business. Since the consumers are selling to themselves there is no incentive or temptation to handle inferior merchandise, since by so doing they would simply be cheating themselves. Moreover, less of the consumer's dollar is absorbed in distribution costs, such as advertising, salesmanship, bonuses, profits, and commissions.

4. Coöperatives benefit the community by training its citizens in business management and control and by offering encouragement and opportunity for adult education. Also they retain capital within the community since the profits of the business are returned to the local consumers, whereas in many small towns today much of the profit of retail business is received by the chain stores and forever lost to the community by being distributed to absentee stockholders.

5. Coöperation is an international movement and is benefited by trade between coöperatives of different nations. It, therefore, becomes automatically an influence against war and in favor of a friendly international spirit.

6. Finally, and most important of all, coöperation constitutes a gradual and peaceful return of ownership to the people on a just basis, without the necessity of political action or governmental interference, and for those who desire to do so offers the opportunity to make the principle of "Each for all and all for each" an economic reality. As George Holyoake has expressed it: "Coöperation touches no man's fortune, seeks no plunder, causes no disturbance in society, gives no trouble to statesmen, enters into no secret associations, contemplates no violence, subverts no order, envies no dignity, asks no favor, keeps no terms with the idle, and will break no faith with the industrious."

WE NOW COME to the practical application of the facts already submitted and their relationship to the Church. The Cincinnati Chapter of the Church League for Industrial Democracy, divided into two groups comprising almost our entire membership, has during the past two months completed, under leadership furnished by the Cincinnati Coöperative League, a course of study on consumers' coöperation. The joint report of a findings committee representing both study groups was submitted to the annual meeting of the Cincinnati Chapter on February 7th, and after dis-

cussion and amendment was unanimously adopted by that meeting as follows:

God, the Creator and Sustainer of this world, has demonstrated in His own incarnate Life, how life is to be lived in this world. By reproducing the pattern of Christ's life, our social order can be made to conform to the Kingdom of God. This is the only way of Christian social change. There is no other. But not only must our social order be conformed to the pattern of Christ, but the methods of producing this change must also be in accordance with His will. There is growing in our midst a Coöperative Movement which aims to substitute the principle of universal coöperation for the present principle of individual competition and unlimited profit.

We believe that the principle of coöperation is a fundamental Christian principle.

We believe that the Coöperative Movement represents this fundamental Christian principle applied to our social and economic life.

We believe that the Consumers' Coöperative Movement, starting with our existing credit structure and economic system, and not appealing to violence, represents a penetrative alteration of structure, and is therefore a method of change that is Christian.

We believe that, whereas our present system educates from childhood for competition and the individual struggle for power, coöperation tends to produce a higher degree of Christian character and of Christian conscience among co-operating individuals.

We believe that consumers' coöperation guarantees a more democratic ownership of the means of production, and a more democratic sharing of the profits.

We believe that consumers' coöperation tends to increase the purchasing power of the masses, and thus lessens the present great gap between potential production and actual consumption of commodities.

Because of these conclusions, we feel that the Coöperative Movement, although not necessarily an end in itself, is a Christian method of bringing in a social order conforming to the will of Christ. Therefore, we advocate that the Churches become thoroughly acquainted with this Movement. More specifically, we recommend that the principle of coöperation be integrated into the whole program of religious teaching in our own Church, in the following ways:

1. In preaching from the pulpit;
2. In teaching in the Church schools;
3. In the program of adult education;
4. In the programs of Church societies and organizations;
5. In preparation of individuals for serving on vestries;
6. In Confirmation instruction;
7. In preparation for marriage and parenthood;
8. In training for the ministry.

In addition, we recommend:

1. That a member of the national committee of the Church League for Industrial Democracy visit all seminaries once a year, to stress coöperation and to show how coöperative teachings can be integrated into pastoral theology courses and progressive religious education;
2. That the Coöperative Movement be commended to the Commission on the Ministry for their approval and endorsement;
3. That the Social Service and the Religious Education Departments of the National Council be requested to prepare and circularize bibliographies and literature on the Coöperative Movement to all diocesan department chairmen;
4. That a course on consumers' coöperation be included in the programs of all provincial summer schools.

We are not entirely satisfied that the Coöperative Movement in its present form will improve the status of labor over its treatment under capitalism as a commodity to be bought and sold; nor are we convinced that consumers coöperation can increase the public buying-power sufficiently to create a domestic market for our potential annual production without the introduction eventually of a more expansible credit system. For these and other equally cogent reasons, we feel that the Coöperative Movement may not be the complete answer to our social needs, but we are strongly moved to see in it a Christian method of social evolution which shall pave the way to a better social order—a social order that will demonstrate Christ's great emphasis upon the service motive: "It is more blessed to give than to receive."

I WOULD like to close with a few comments by way of summary laying stress primarily on the challenge and the opportunity presented to the Church by the Coöperative Movement—an opportunity not simply to condemn unsocial conduct, but actively to support and promote a concrete and constructive program. A program free from the inevitable conflict between Christian principles and the methods of ruthless competitive business. A program which meets the conditions of the hour and can be put into practice today, without elaborate changes in legislation or business structure, but only in the motive with which we conduct our business. One which can take advantage of all that is good in modern methods of production and in technological improvement, and yet puts no premium on selfishness. In short, a program which we can set before one of our younger generation without apology and without inconsistency and show him at last a reconciliation between the earning of his livelihood, the worship of his God, and the service of his fellow men.

But one final word of warning—to remind ourselves that as the report states coöperation is only a means to an end and not an end in itself. It does not eliminate the possibility of injustice between employer and employe, or between producer and consumer. Coöperators are made, not born, and if the vision of a mutual benefit is lost it can result simply in the substitution of one class struggle for another. Motive is still all-important. To change a social order it is not enough simply to change methods, useful though that may be, but we must also change people—and people must be changed one at a time. This as I see it is, as it has always been, the primary function of the Church in the present crisis, and one which she alone is best equipped to fulfil. And if it is to be truly effective, it is the function of the Church as a whole. Differences of opinion there may be, and in non-essential matters are entirely understandable and, I believe, a healthy sign. I see, for instance, no serious objection to the existence of parties in the Church which favor this or that type of service or a greater or less degree of ritual—but if there must be a "party" within the Church to uphold and advocate the practice of the Golden Rule, then our situation is dangerous indeed.

Our Church is fundamentally democratic in its structure and its government—she is and should be, a Church for all men: and all men—one hundred per cent of them—are consumers. Can we not with prayer and due humility face the incompleting task of making this ideal a reality; gaining inspiration from these words of Justice Brandeis: "Democracy in any sphere is a serious undertaking. It substitutes self-restraint for external restraint. It is possible only where the process of perfecting the individual is pursued. His development is attained mainly in the processes of common things. Hence the industrial struggle is essentially an affair of the Church and is its imperative task."

# American Cathedrals

## *The Cathedral of Our Merciful Saviour at Faribault, Minn.*

By Clinton Rogers Woodruff

**T**HERE HAS BEEN a friendly rivalry in the American Church as to which was the first American Cathedral. I think that the claim for Faribault is well founded. The Rev. Greenough White in his life of Bishop Kemper calls the Faribault Cathedral the second planned but the building the first constructed for a Cathedral in the United States, and in Bishop Whipple's *Lights and Shadows* the date of the consecration of the Faribault Cathedral by Bishop Kemper is given as 1867. This date, according to the Rev. Dr. Francis L. Palmer of St. Paul, the erudite registrar of the diocese of Minnesota, should be 1869. According to this same authority in a historical article, Dr. James Lloyd Breck began in 1858 the Bishop Seabury Mission. In 1860, a year after his consecration in Richmond, Va., Bishop Whipple saw the need for a better and more permanent church building. The missionary zeal of Dr. Breck and his associates had led to many baptisms and confirmations, and the congregation was growing rapidly. Accordingly on July 16, 1862, there was laid the corner-stone of "The Bishop's Church." The address which the Bishop gave on that occasion is fortunately preserved, and Dr. Palmer quoted some parts of it in his address in November, 1934.

"Of all the work which earthly hands can do, I know of none so blessed as the building of a Church of GOD. It is the only building which men build in time which lasts for eternity. . . . The worship of this Church will be Common Worship. . . . The Glorious Gospel of Jesus Christ will here be preached. . . . The Sacraments of Christ will here be set forth. . . . This is a Bishop's Church, the center of a Diocese which I pray to God may be an Apostolic See. . . . I count it as a token full of hope that ere we laid the foundation of our Cathedral Church, the work of faith and prayer had knit together of lively stones a fairer temple in the Lord. . . . It may be months, it may be years before our work is ended, but the day will come when this dear Church shall be to us, and our children after us, the House of God and the Gate of Heaven."

Like Solomon's temple of old, it was seven years in the building. The delay came not from any over-elaborateness of design but from the constant need of money for the schools, and for the support of the constantly increasing group of workers. Finally in June, 1869, the building was complete, although the tower was only half finished; but within all was glorious, a remarkable achievement for the young diocese. A detailed description of the various memorial windows and other gifts is to be found in the Bishop's address to the council which met for the first time in the Cathedral of Our Merciful Saviour, June 9, 1869.

There were many interesting memorials dedicated at the consecration, especially one, the gift of Thomas Chapell, a

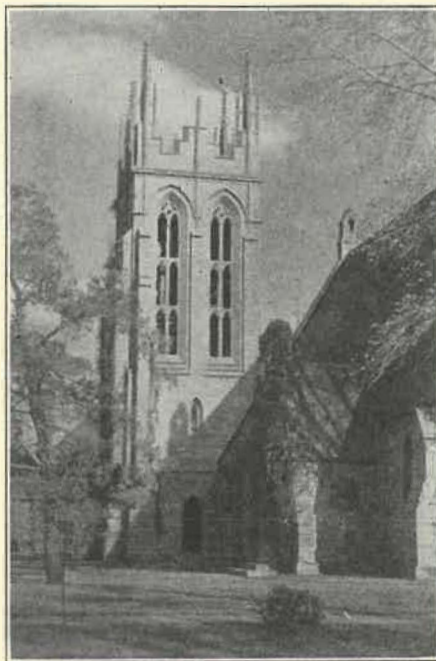
blacksmith, "who from his anvil wrought this gift for God." It was given as a memorial to the great Bishop Kemper who over his signature as Bishop of Wisconsin gave the instrument of consecration, in the course of which he said:

"We, Jackson Kemper, by Divine permission, Bishop of Wisconsin, acting for and in behalf of the Bishop of Minnesota, and by his request and appointment, under the protection of Almighty God, and in His Faith and Fear have on this twenty-fourth day of June, being the Nativity of St. John the Baptist, in the year of Our Lord, one thousand, eight hundred and sixty-nine, taken the above mentioned House of Worship under the spiritual jurisdiction and authority of the Bishop of Minnesota, and that of his successors in office, . . . according to the Godly usage of the Catholic Church of Christ, and the form prescribed by the Protestant Episcopal Church of these United States of America, have consecrated the same by the name of the Cathedral Church of Our Merciful Saviour, to be the Cathedral Church of the Diocese of Minnesota."

The bell which bears the inscription, "Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth," was given by the Rev. H. G. Batterson, formerly a priest of the diocese of Minnesota. That bell is still in use in the belfry. His widow, many years later, was a generous donor to the Cathedral at Salina, Kansas.

At the consecration on St. John the Baptist's Day, 1869, under the aged Bishop Kemper, who had administered that whole region for many years before the advent of Bishop Whipple, the procession formed at the latter's residence, and included students of Seabury and Shattuck, about forty vested clergymen, and four bishops: Kemper and Armitage of Wisconsin, Whitehouse of Illinois, and Whipple of Minnesota. The Cathedral was filled to overflowing, with both organ room and robing room filled, and many standing. It was estimated that over a thousand worshippers were in the church.

**I**N NOVEMBER, 1934, in the presence of a great congregation, numerous memorials were dedicated and a Rebirth Sunday service celebrated at which the present Bishop Coadjutor of Minnesota, Dr. Keeler, preached the sermon. Among the memorials were many windows in memory of former donors. Christian Indians of the diocese gave a window representing the episcopal seal of Bishop Whipple who converted them to Christianity. The next window also was an Indian gift, from the Indian children, in memory of other Indian children who had died. They earned the money for it by picking berries. It shows a lamb sustaining a banner with the inscription, "In Memoriam of Indian lambs." "Inasmuch as ye did unto the least of these, ye did unto me" is the inscription on the last window, which represents Charity distributing gifts and is in



THE TOWER OF THE CATHEDRAL



THE BISHOP WHIPPLE CHAPEL

memory of John and Elizabeth Whipple, parents of Bishop Whipple.

Many of the appointments of the church, too, were the gifts of friends of the diocese. The Good Shepherd parish of Faribault provided the altar itself. The Bishop's chair was the gift of the girls of St. Mary's Hall and the altar rail came from a father in memory of his son. The lectern, like one of the windows, was given by the Indian children who raised the money by berry picking.

IN commenting on this significant celebration the Rev. W. B. Spofford in the *Witness* called attention to the fact that Church devotion and loyalty are centered at a number of shrines in a remarkable degree. "Everyone who has ever visited Sewanee is made familiar with the enthusiasm that all Churchmen of the south have for that center of Church activity. Racine in the middle west used to be held in such reverence, though it has fallen upon evil days recently. In the north middle west there is Faribault, where lies the body of that great missionary, Bishop Henry Benjamin Whipple. The Cathedral of the diocese is located there, and there are also two great secondary schools in Faribault, Shattuck for boys and St. Mary's for girls. Seabury Divinity School also was there until it was merged with Western a couple of years ago and moved to Evanston, Illinois." These institutions, it may be added, were initiated by Bishop Whipple.

Why did this great pioneer Bishop select Faribault as his See city? In his highly interesting *Lights and Shadows of a Long Episcopate* he tells the story.

"February 19, 1860, I held my first service in the rude little chapel in Faribault. The following week forty gentlemen called at the Mission House and, in the name of the citizens of Faribault, offered me a home. They were men of different communions and after speaking of the conditions of the country and expressing their confidence in its future, they said they had raised money which they would give me to provide a home for myself, or they would pay the rent of the bishop's residence for five years. They also promised to aid me according to their ability in founding schools. The warm welcome of these pioneers touched my heart. I believed that God's Providence had pointed out my home.

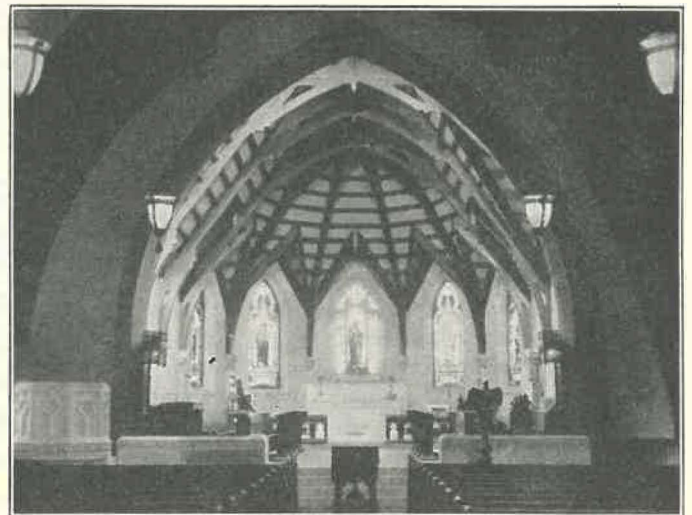
"The Secretary of the Board of Missions, on behalf of the members of the board, advised me not to make Faribault my residence. My reasons for disregarding the opposition were that it was the only place in the state which had offered me definite pledges for a residence; it gave me the hope of meeting my expenses without debt; it was the center of a rapidly growing section in Minnesota; and it offered me the prospect for the establishment of Church schools. Nashotah, which I loved,

could not provide clergy needed for the growing west. After eighteen years we had but one Nashotah man among our clergy. Could Nashotah have graduated twenty men each year, they would have been needed in Wisconsin. At St. Paul my salary would compel me to give up the missionary work absolutely needed in a new field. I have never regretted my decision. The citizens of Faribault have always given me their confidence and support."

IN A personal letter, Dr. Palmer, to whom I am indebted for most of the facts in this account of the first American Cathedral, said: "We think that our claim is absolutely right to be the first Cathedral, still in existence, in our American Church. Also, the first church built to be a Cathedral, not an afterthought." The present building was from the start designed to be a Cathedral church, as the quotations show. The Chicago Cathedral is of course no more. Its history has been written up in the *Washington Cathedral Age*. It is true that the Faribault Cathedral may seem much like a parish church, but on the other hand, with the professors from Seabury constantly assisting in the services as ex officio canons, the atmosphere has been far different from that of a rural parish. Moreover, the presence of the students of Shattuck School, St. Mary's and St. James', has given it a distinctive mark. While Bishop Whipple had his home in Faribault, until his death in 1901, many distinguished clergymen were his guests and preached there. Also since, it has continued to have leading bishops and other clergy as frequent guests. The removal of Seabury to unite with Western at Evanston diminished the number of clergy in residence, but with the retired warden still in residence, and the chaplain at Shattuck, and now with a Canon Missionary, there are four or five clergymen resident in Faribault, all of whom assist from time to time.

The additions and improvements to the Cathedral fabric made last year have made the old building much more Cathedral-like. The appearance is wonderfully for the better, and the memorials are in the best of taste. Bishop Keeler, who lived in Faribault for one year, has taken the greatest interest in the Cathedral, and his institution of Cathedral pilgrimages has brought the institution close to the heart of Churchmen all over the diocese.

At the great service held last November, the Cathedral had the largest congregation of adults ever within its walls. No school children, but visitors from 80 parishes and missions, filling the large building to overflowing.



THE INTERIOR OF THE CATHEDRAL

# Randall Davidson, Archbishop of Canterbury

## *A Review*

By Mother Mary Maude, C.S.M.

Reverend Mother General, Community of St. Mary

THREE notable biographies with their setting in the ecclesiastical world were published in the later months of 1935. Of these three, dealing with the lives of Lord Halifax, Bishop Gore, and Archbishop Davidson, the last named has the most spacious historical background and for that reason is probably the most important to students. They all cover the same period and in many instances treat of the same events. It is interesting to read the accounts as seen from different angles.

This biography, which might well have been called the *Life and Times of Randall Davidson*, is written by Dr. Bell, Bishop of Chichester, who for ten years was the secretary of the Archbishop and therefore could add his personal knowledge and observation in presenting the mass of papers and documents at his disposal. He had excellent material from which to draw in what he terms "the Davidson papers." The Archbishop did not keep a diary but, better still, he was accustomed to write his impressions of all important events, with memoranda of the opinions of himself and others on weighty problems; and he left all his correspondence methodically filed. Dr. Bell has made excellent use of his sources. About one-third of the book consists in delightfully written narrative, which in part of the first volume and throughout the whole of the second continues as little more than a connecting link, that leaves the persons and documents concerned to speak for themselves.

The book in effect contains a full history of the Church of England for the past fifty years, with more than a little of the national history of the same period, for the office of the Archbishop touches almost every aspect of English and colonial life. As Dr. Bell notes:

"No man has such varied responsibilities as his, or covers so many of the offices of what in parliamentary life would be given to different ministers of state. . . . In addition to all these, the Archbishop, by virtue of his office, is expected to be the religious spokesman of the country, the man to whom all others, of whatever denomination, naturally look to take the lead on great moral and social issues; and he is also the representative of the Christian religion in Great Britain to all foreign Churches and nations" (p. 392).

One might say further that the Archbishop's own character and broad sympathy enormously increased the prestige of the primacy.

"Certain it is that during Randall Davidson's tenure of the archiepiscopal see the office of Archbishop of Canterbury acquired a commanding position in the communions of Christendom unprecedented in the previous history of the Church" (p. 1153).

Randall Davidson was born in 1848 and lived to the advanced age of eighty-two. He was a Scot by birth and possessed some of the best racial traits of coolness and caution together with a courage notable in a man who disliked on the one hand to commit himself and on the other to hurt the feelings of any person. He had the talents of a courtier and yet Canon Scott Holland testified that after his years at Windsor in close con-

RANDALL DAVIDSON, ARCHBISHOP OF CANTERBURY.

By G. K. A. Bell. 2 Vols. Oxford. \$12.

tact with the Court, he had "survived its perils with a singular simplicity" (p. 406). Perhaps the most striking tribute of all was that of Bishop Gore, who speaks of the "grand and stainless character of the man" (p. 1159). An acute judgment of him we find registered in the letter of a woman who had known and admired him in her youth. "Godliness is the word which seemed to apply to him rather than holiness" (p. 586).

The future Archbishop had unusual opportunities and rapid advancement, but there is no doubt of his ability to make use of the occasions that appeared to many to stand out as a mere series of fortunate circumstances. In 1877 when, not thirty years of age, he became chaplain to Archbishop Tait, he quickly showed his competence to deal with affairs and was soon entrusted with responsibilities rarely delegated to a subordinate. In the following year he married the Archbishop's daughter, Edith Tait, who was destined to play no mean part in making his home a hospitable center at Lambeth and Canterbury, and became like a son to the Archbishop, for whose sake he refused advancement during the old man's lifetime. He remained long enough with Archbishop Benson as his chaplain to establish a relationship which resulted in his having an almost daily share in dealing with the stream of ecclesiastical problems during the lifetime of that prelate. Meanwhile in 1883 he was appointed Dean of Windsor, and entered into confidential relations with the Queen and the Royal family. This part of the narrative has a strong human interest.

In 1891 he was nominated Bishop of Rochester, in 1895 he was transferred to the important bishopric of Winchester, and in 1903 he became Archbishop of Canterbury. In referring to the latter appointment the *Times* spoke of him as "a shrewd and capable statesman who knows more of the inner history of the close of the Victorian era than many a Cabinet Minister, but who has never lost his spiritual balance in those 'slippery' places where much of his life has been passed" (p. 389). From 1891 onwards he had a seat in the House of Lords and began his long career of participation in the debates of that House and his confidential relationship with Cabinet Ministers. His endeavor was to keep out of party politics, but there is no doubt of his enjoyment of having inside knowledge of important affairs. He had really suffered at losing his position of confidant and counsellor during the seven years of the tenure of the primacy of his predecessor, Archbishop Temple. Moreover, at the end of his life, after his resignation, he found the adjustment "intensely difficult." He wrote: "It has been strange not to have the sense of being 'wanted' at every hour of the day, and sometimes night" (p. 1372).

It is impossible within the space allowable for a review to speak of the multifarious activities of Randall Davidson's life, which were linked with some of the most stirring events in Church and State that the nations of the world have known. Some reference must be made, however, to his purely ecclesiastical influence and to his relation with the Anglo-Catholic movement. It has been said in a widely read review that his lack of personal sympathy for ritualists and his want of under-

standing in their case was almost brutal. There is no doubt as to his lack of understanding but the epithet brutal can hardly with fairness be used of a man concerning whom Bishop Gore bore witness that there was a "total absence of spite or uncharitableness or injustice in his character" (p. 1159). There is moreover evidence in his favor to be found in a letter written to Dr. Frere pressing him to accept the bishopric which had been offered to him at the Archbishop's urgent request. "For a long time past I have felt strongly that the Church had been suffering from the fact that among Diocesan Bishops there was no one who could speak with responsibility on behalf of what is called, however inadequately, Anglo-Catholicism" (p. 1251). There is no doubt whatever that his lack of understanding and of interest in the position of Anglo-Catholics and in the problems that concerned them was responsible for the great defeat toward the end of his career of his endeavor to secure the passage of the Revised Prayer Book. It passed in the House of Lords, December 14, 1927, but was defeated next day with a disgraceful display of No Popery passions in the House of Commons. An unsuccessful attempt at further revision was also defeated the following June. Dr. Bell evidently thinks that the Archbishop's lack of interest in the main question at issue partially accounts for the failure; but he notes that the deepest reason for the failure lay in the fact that the whole object of the revision was wrong; a revision of worship for the purpose of discipline deserved to fail.

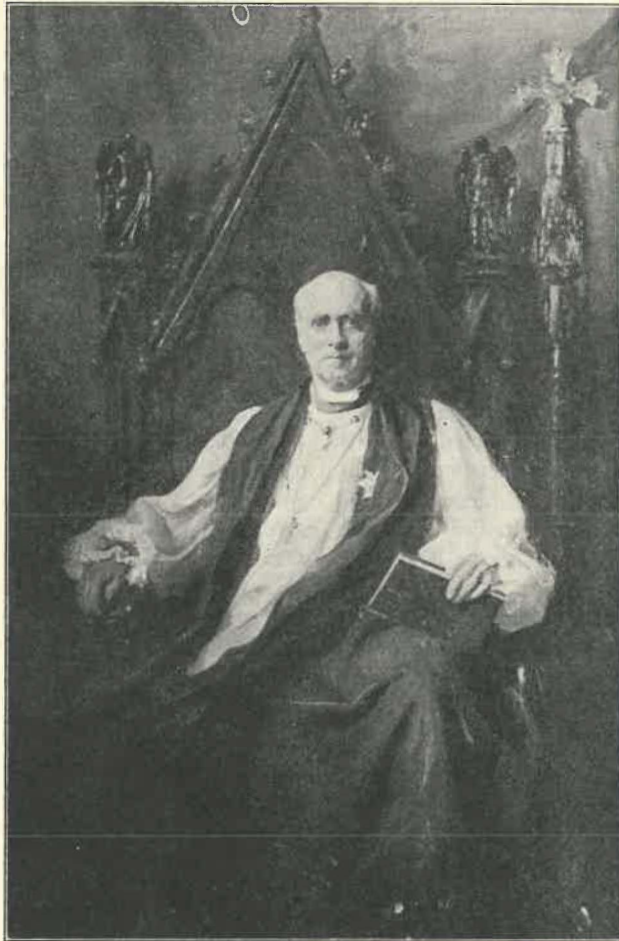
To turn to a happier side of the Archbishop's activities. Under his leadership advance was made in the problems of Christian Unity. The Eastern Orthodox Church came to a better understanding and greater measure of friendliness with the Anglican communion. The great Appeal to all Christian People was issued at the Lambeth Conference of 1920. In 1922 the Ecumenical Patriarch recognized Anglican orders as possessing "the same validity as those of the Roman, Old Catholic and Armenian Churches" (p. 1106). The Archbishop took official cognizance of the Malines Conversations inaugurated in 1921, and while he was evidently nervous concerning them, and tried Cardinal Mercier by his caution, he did not withdraw his support. The Cardinal died in 1926 and the *rapprochement* was definitely brought to an end by the Roman authorities two years later. In his negotiations with the Free Churches of England, the Archbishop was firm in upholding the principle of apostolic succession; but through friendly conference he succeeded in breaking down much prejudice and misunderstanding, and Dr. Bell says that "it is no exaggeration to say that no Archbishop has ever been

so respected and revered by the whole Nonconformist world" (p. 1123).

In 1928 the Archbishop resigned his see, not as some thought in chagrin at the defeat of the Revised Prayer Book in Parliament, but because he felt that a younger man should preside at the Lambeth Conference of 1930, and that his successor must have adequate time to prepare for that important meeting. The universal respect and widespread affection for the man was made evident upon his retirement. A purse of over seventeen thousand pounds, raised by popular subscription, gave evidence of esteem and sympathy for him, and provided for the comfort

of himself and his wife for their remaining days. He was created Baron with the title of Lord Davidson of Lambeth to enable him to retain a seat in the House of Lords and continue active in the service of his country. He lived but a year and a half longer and was laid to rest under the shadow of Canterbury Cathedral in the presence of a very large gathering of mourners. He gave himself unstintedly throughout a long life spent in the service of the Church of England at home and overseas. It remains for posterity to pass the final judgment on what were the results of that service.

The thorough work which Dr. Bell has brought to this biography will undoubtedly ensure its permanent historical value; it should be widely read by all who are interested in the affairs of the Anglican communion. In the course of the book there are some curious and interesting facts and incidents recorded. For instance, we are amused to know that in order to press his opinion that a septuagenarian bishop should not be appointed as Archbishop of Canterbury Mr. Gladstone submitted to her Majesty the



RANDALL DAVIDSON, ARCHBISHOP OF CANTERBURY

A Portrait by Philip de Laszlo

Queen "a list of the ages of the Archbishops of Canterbury at the time of appointments, complete for 220 years" (p. 60). In view of all the criticism that has been levelled at the fact that in the person of Lloyd George bishops have been nominated by a Nonconformist, it is interesting to learn that it was his "invariable practice" to invite the counsel of the Archbishop upon all important appointments in the Church (p. 1246). A testimony to the persuasive powers of the Archbishop is contained in this anecdote of Bishop Gore. Speaking to a friend the Bishop is reported to have said: "When I go up the stairs at Lambeth, I say, Charles, you be very careful. When I come down the stairs, I say, Charles, you know that you never meant to agree to that" (p. 1160).

The volumes are excellently printed and bound; the illustrations give some good portraits; and best of all, the index is fully adequate.



## Religion in the World's News

(Continued from page 328)

"While our settlers formerly hailed in the main from the countries of Eastern Europe, where Jews form large mass settlements and maintain cultural traditions of their own, the Jewish communities of Central Europe, which are steeped in the tradition of Western civilization, today contribute an ever-growing share of the newcomers."

Time alone can tell whether those Jews who have absorbed a large part of the national culture of the countries in which they were citizens will be able to reunite on a common basis once more.

The urgent necessity for some action directed toward the relief of German Jews is intensified by a renewal of Nazi Anti-Semitic activities following the close of the winter Olympics, an account of which by Rabbi Philip S. Bernstein appears in this week's news columns of *THE LIVING CHURCH*.

### CHURCH AND STATE IN ENGLAND

**T**HE LONG AWAITED report of the Commission appointed in 1930 by the Archbishops of Canterbury and York to inquire into the present relations of Church and State in England has finally been made public.

The report emphasizes, according to an NCJC dispatch, the need for a fair representation of the laity in the Church Assembly with a view to disposing of the contention that the House of Commons represents the laity of the national Church, stating:

"We cannot admit that nowadays a parliament consisting of members professing any or no religion . . . can be regarded as in any true sense the authorized mouthpiece of the laity of the Church of England. . . . We are clear that no remedy can be satisfactory which does not recognize the inalienable right of the Church to decide all matters of doctrine and ritual uncontrolled by any authority not based upon membership of the Church."

The report rejects disestablishment, if freedom of action in special matters can be secured by other means. In legislative matters it proposes an act of Parliament giving the Church power to legislate with regard to doctrinal formulæ, services, and ceremonies without going to Parliament.

Other proposals include the reform of the method of appointing bishops, the reform of the diocesan and provincial courts, and the creation of a new system of pastoral tribunals, and the establishment of a tribunal for the investigation of charges of complaint against bishops. The report ends with a renewed call to unity and expresses the belief that "it is within the power of all to promote and strengthen that true unity in the essentials of faith, hope, and charity on which our Church of England has always based its title to the allegiance of its sons and its claim to be the Church of a Christian nation."

Lord Cecil, who was chairman of the Commission, in a broadcast speech said he believed that everyone would agree that it was an unsatisfactory thing to tie down the Church to every syllable that was inserted in the Prayer Book of 1662. If the Commission's recommendations were carried out, the Church would itself be able to make such changes as it might think necessary in its services, and there would then be no excuse for any of its ministers to disobey the rules. It was a matter of the first importance, he asserted, that those who were set in the position of teachers should not be driven to disobedience themselves.

It is to be hoped that the report will aid the English Church to escape from some of its civil fetters.

## Churchwomen Today

Ada Loaring-Clark

Editor

### The Mechanics of Prayer

**T**HE NATIONAL Chairwoman of Worship of the Girls' Friendly Society, Mrs. Samuel H. Edsall, has issued a Prayer Study Packet hoping to develop among the members of the society and other groups a greater interest in prayer and through this to have an especial interest in the great Forward Movement of the Church. Included in the packet is a six session outline for a study course on Prayer. These six sessions are Introduction, The Principles of Prayer, The Practice of Prayer, Vocal Prayer, Meditation, and a Summary. It is an excellently worked out outline and an extensive bibliography is given which will be most useful to leaders. Included in the packet are two booklets of great value "My Day With Jesus" (Mowbray and Co.), and "Faith and Life," by Edmund S. Rousmaniere. The Lord Bishop of London in the latter booklet, which is one of the Faith and Life short papers published by the Pilgrim Press, says very pertinently:

"It is the ten minutes after prayer that matter. You say your prayers, but before God has time to answer you are up from your knees and off. We do not hear what the answer is; we do not wait to hear what it is. It may be that for years God has been trying to say something to us but we have never given Him time to speak to us—Be still and know that I am God."

Suggestions are also contained in the packet for Devotional Daily Bible Reading and a copy of *The Fivefold Prayer: Prayer and Adoration, Thanksgiving, Confession, Intercession, and Petition*. With the use of *Forward—day by day* our prayer-life should be very rich this Lent, we have so many kinds of help, stimulus and inspiration.

### The National Church Club for Women

**T**HE NATIONAL Church Club for Women was established in 1919 in New York City to form an association of Church women whose loyalty to Christ and His Church would strengthen the forces of Christian religion in the nation and would provide a center where returned missionaries, business and professional women, and others might find a home. The Club is centrally located, 130 East 57th street, and a gratifying number of women have found here the warm and cordial welcome which awaits all who come. Its activities have been varied and manifold and its social service notable. Mrs. Samuel Seabury is the present president and she tells us that the lounge may be rented at a moderate cost for private entertainments. In the past, the Club has proved the fulfillment of the need to bind together in Christian friendship women of the Church. It now looks forward to future years of service for all who wish to make use of its opportunities, and extends anew a cordial invitation to all Churchwomen.

### Parents' Group

**T**O HELP furnish parents with illustrations of teaching value for their children and that they may realize the dignity of the Church as an institution and that it is something of which we may be proud Miss Dorothy Mills, a member of Grace Church, New York, is leading a group of parents in a course entitled Church History.

# Books of the Day

Edited by Elizabeth McCracken

## Normative Psychology of Religion

**NORMATIVE PSYCHOLOGY OF RELIGION.** By Henry Nelson Wieman and Regina Westcott-Wieman. Thomas Y. Crowell. 1935. Pp. 564. \$3.50.

**R**ELIGION HAS OFTEN been subjected to psychological scrutiny in its most extraordinary aspects, as if it were essentially a very special department of experience, and were truly manifested only in extraordinary people, saints, converts, mystics, prophets. This book has very little to say of these people, but a good deal to say about ordinary people as they may be found in parishes and schools; and it has very little to say of ecstasies and agonies, of vividly marked features of religion as a distinctive thing, but a good deal to say about such religion as hardly seems to be religion at all, but rather one's general serious attitude in life, one's general trying to get and do what will be worth while.

For religion is defined as "devotion to what one holds to be supremely worthwhile not only for himself but for all human living." And "excellent religion" excels in the "worthfulness of the objective," the completeness of the devotion, its efficiency, sensitivity, progressiveness, and social effectiveness. These are the "norms" for evaluating different specimens of religious living. Of course that coincides with what most of us call ethics, and can only be distinguished from it by a rather minimizing concept of ethics as conscientious, dutiful self-discipline, set over against spontaneous, loving devotion. God is defined as the "growth of meaning and value in the world," and value as "that connection between activities which makes them enjoyable by reason of their mutual support, mutual enhancement, and mutual meaning."

The whole book is a long and heavy working out of general ways of attaining, maintaining, and improving this way of living. Personal, approachable God, the Father, Grace, Incarnation, the numinous, the holy, the sacramental—religion as seen in St. Augustine, St. Francis, and all the saints in our Lord Jesus Christ—one will hardly find here at all. But as a study of the psychological fundamentals of serious orientation of life to the Growth of the Worthful in many ordinary ways, the book itself is "worthful."

MARSHALL BOWYER STEWART.

## Books for the Younger Children

**HERE COMES PETER.** Text by Verna Hills. Pictures by Eleanora Madsen. Lothrop, Lee & Shepherd. 1935. \$1.50.

**SUGARPLUM HOUSE.** By Lois Lenski, with pictures by the author. Harper. 1935. \$1.00.

**THE UNTIDY GNOME.** By Stella Gibbons. Illustrated by William Townsend. Longmans, Green. 1935. \$2.00.

**H**ERE IS A GROUP of three delightful new books for the very youngest readers. *Here Comes Peter* is one of those charming tales of the everyday life of an everyday little boy, his baby sister, his parents, his nannie, and his cook, his rabbit, his dog, and his kitten. It is written so simply that a very little boy or girl can read it by himself and enjoy that wonderful sensation of accomplishment which comes to a newly fledged reader when he achieves his first book by himself. The illustrations, the print, and the tiny tales of everyday and familiar doings combine to tempt the fledgling to make his first flight from the primer into the boundless spaces of literature. *Sugarplum House* is a fanciful tale of the Sugarplum family, who live in an immaculate house, in an immaculate atmosphere of quiet and order, and of the coming of the little dog who converts them to noise and disorder. This story again can be compassed by the young graduate from the primer. It is equally pleasant reading for the little folk gathered at mother's knee after twilight, and the enchanting illustrations intrigue old and young alike. *The Untidy Gnome* is an original and charming fairy story, written with the grace and imagination which one would expect of Stella Gibbons if one knows her achievements in the field of poetry. The language is so musical and cadenced that it demands reading

aloud. Gerda, the mortal maiden who was stolen by the Pine Cone Fairies and left in the cave of the untidy gnome, Kob, is a character of sweetness and real nobility. How she transformed the untidy cave into a pleasant abiding place, and how she was rescued by the Field Fairies makes a good story and one which we warmly recommend to the discriminating purchaser as a suitable gift for the children.

MARGARET J. H. MYERS.

## Childhood in England

**PORTRAIT OF A FAMILY.** By Eleanor Farjeon. Frederick A. Stokes. \$3.00.

**GOOD-BYE FOR THE PRESENT.** By Eleanor Acland. Macmillan. \$2.50.

**I**N ENGLAND *Portrait of a Family* is called *A Nursery in the Nineties*, but there could have been no other nursery in England like this nursery—in the nineties or at any other time. For the father of the four children in this nursery was Benjamin Farjeon, the novelist, of Jewish extraction and wholly filled with Oriental extravagance, while the mother was Joe Jefferson's daughter, Margaret. The children of such a marriage had a unique life, receiving literary precocity from their father and constant contact with the stage from their mother. The story is consequently anything rather than a source-book of "normal child psychology," and pedagogues may lament that this nursery did not prove a superlative preparation for life. Yet to have lived in it must have been an extraordinary adventure!

*Good-bye for the Present* is the story of two contrasted childhoods, both spent in England but a generation apart in time and thought. Lady Acland writes realistically of her own life with her brother and sisters in an old Westmoreland house. She tells of the strange behavior of nurses and parents, of the mysteries of attics and cisterns, of trips and treats and of night-time fears, particularly of darkness and of hell. Very different indeed is the second part of the book, a memoir to her little daughter Ellen; a happy, trusting child, who when beset by fears is freed from them by the consciousness of Divine love and care and so sent happily on her way.

M. P. E.

## Sermonettes on Practical Christianity

**THE CHRIST OF EXPERIENCE.** By Beatrice Ferguson. Longmans, Green. \$2.50.

**T**HIS BOOK is a bit difficult to classify, but it may perhaps be described as a series of little sermonettes on practical Christology. Miss Ferguson's style is vivid and picturesque—possibly over-picturesque—but her analysis of the historical problems rests on sound reading and she is never merely rhetorical. Her most important contribution lies in her insistence that religion must always be construed in terms of personal relationship, and she has some sensible things to say relating to Church unity.

B. S. E.

## IN AN OLD CATHEDRAL

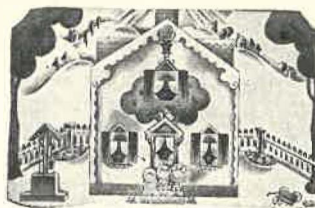
**I**NSIDE these ivied walls oh, God, I kneel  
And make the cross of Christ upon my breast.  
Weary of turmoil and the strife without  
I kneel within and pray to Thee for rest.

Like pools of sacred blood the evening sun  
Pours through the crimson robe of Cherubim  
And makes a symbol on the chancel floor  
Redeeming me from strife and secret sin.

O underlying mysteries of sacred things  
Whose paths lead on through wisdom to the stars;  
Forgive my limitations and my sins  
Till death Thy door unbars!

Amen.

—ANNE DEAL TOOMER.



SUGARPLUM HOUSE

# NEWS OF THE CHURCH

## New York W.A. Gives \$2,500 to Council

Large Sum Raised in Less Than One Hour to Aid Church's Program; Dr. Franklin Speaks on Budget

NEW YORK—Following the reading of reports of the monthly meeting of the New York diocesan branch of the Woman's Auxiliary on March 2d in St. Bartholomew's community house, the president, Mrs. J. Ralph Jacoby, announced that gifts amounting to \$2,500 had been made since the beginning of the meeting, less than an hour earlier. One member offered to give \$500 toward the amount needed to prevent a cut in the appropriation to Eastern Oregon if someone else would match that sum. Another member at once said that she would match it with \$500 and give another \$500 as well as a thank-offering for a great blessing vouchsafed to her. Still another member pledged \$1,000 toward the amount needed for Alaska. None of these generous donors would allow their names to be mentioned, even to the meeting. The names are known only to Mrs. Jacoby and the treasurer.

Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, was the speaker of the day. After giving a vivid account of his recent trip to the Orient, Dr. Franklin said a few stirring words on the budget. He said in part:

"You all know that unless we can get \$127,000 by March 31st, we shall be compelled to make cuts to that amount in the budget. This will have a disastrous effect on the missionary work of our Church. We made up the budget on what we hoped that the dioceses would do. They had not told us what they expected to do. Why? Because they did not know.

"And why is it that bishops and diocesan treasurers do not know what the expectancies of their dioceses are? Because the parishes have not told the bishops what they can count on. Why? Because the parishes don't know. Why? Because the people as a whole do not make pledges. Even in the diocese of New York, which was a pioneer in the Every-Name Campaign plan, everyone does not make a pledge now. Some have retreated from the plan. New York inaugurated the Every-Name Campaign away back in 1919, before the Every-Member Canvass was begun. Every person who was enrolled was asked to make a pledge to missions, and most of them did. New York follows the 50-50 plan with literal strictness. So do some of the other dioceses. But in too many dioceses the people give to missions what the vestry or the diocesan treasurer decides to send in after the needs of the parish and the diocese are met. Many people do not pledge to missions; they pledge to the diocese. They do not realize how small a percentage of what they give goes to missions. . . .

"What is required to change this terrible condition? First, missionary education. Second, regular giving according to the duplex-envelope system. Until that system is put through from one end of the Church to the



THE RT. REV. B. H. REINHEIMER  
Bishop Coadjutor of Rochester

Photo by Blackstone Studios, New York

other, we shall continue to have a deficit. Most important of all, let us stop blaming other people and blame ourselves. Let us get to work, learning and teaching about the obligation of supporting the missionary work of the Church. When we *all* do it, deficits will become things of the past."

Great enthusiasm was aroused by Dr. Franklin's speech. At the end of the meeting, many consulted with him as to how to improve conditions in their own parishes.

## Midwest Young People Stress Spiritual Life

CHICAGO—Greater emphasis upon the spiritual side of young people's work and upon the Forward Movement were advocated by the annual meeting of the young people's conference of the midwest province, in session at Brent House here.

Leigh H. Hunt, Chicago, was named president of the midwest group; other officers elected were: vice-president, Robert Plummer, Gary, Ohio; secretary, Anne Wheatley, Fort Wayne, Ind.; treasurer, Philip Hegeasdorf, Milwaukee; advisers: Bishop Gray of Northern Indiana; the Very Rev. Victor Hoag, Eau Claire; the Rev. John B. Hubbard, Park Ridge, Ill.; Miss Irene Barlow, Detroit, and Goodwin Roberts, Chicago.

Twelve of the thirteen dioceses in the province were represented at the meeting.

## Bishop Keeler to Be in Charge of North Dakota

NEW YORK—The Presiding Bishop has announced that Bishop Keeler, coadjutor of Minnesota, has accepted appointment as substitute for the Presiding Bishop to be Bishop in charge of the missionary district of North Dakota, made vacant through the translation of Bishop Bartlett to Idaho.

## Asserts Dr. Torok is Bishop of No Church

Bishop Manning, in Reply to Bishop Wilson, States That Dr. Torok Claimed Orthodox Orders

NEW YORK—Bishop Manning of New York has made public a reply to Bishop Wilson's letter to the members of the House of Bishops (L. C., March 7th) in a letter also addressed to the members of the House, asserting that "the claim has been all along in one form or another that Dr. Torok is a bishop with the orders of the Eastern Orthodox Church" and that "this claim has been officially and publicly rejected . . . by the Ecumenical Patriarchate after synodical action."

Bishop Manning also states that "the Episcopal Church was not responsible for Dr. Torok's consecration," and repeats his belief that the "unconstitutional action of the Bishop of Eau Claire purporting to give Dr. Torok status as a bishop in this Church" if allowed to stand uncorrected "would establish a dangerous precedent in the Church."

The text of Bishop Manning's letter follows:

"My dear Bishop:

"I regret greatly that it is necessary to refer to this matter again at this season. The duty imposed upon the bishops who are protesting against the action of the Bishop of Eau Claire purporting to give Dr. Torok status as a bishop in this Church is in every way a distasteful one, but the situation has been forced upon the Church and it must be met. The whole case is most unfortunate, but it would be still more unfortunate for the Church if this action should be allowed to stand and there are some statements in Bishop Wilson's letter of February 27th which must not pass without comment.

"1. In that letter the Bishop of Eau Claire refers not very respectfully to, and in fact calls in question the good faith of, Archbishop Athenagoras who is held in the highest possible esteem and regard by all who know him. The tone of Bishop Wilson's letter toward the official representative of the Ecumenical Patriarch is not calculated to strengthen the relations between our own Church and the Eastern Orthodox Churches nor to aid the cause of unity. Certainly the attitude shown in that letter toward Archbishop Athenagoras does not represent the feeling of our bishops generally.

"2. The Bishop of Eau Claire goes so far as to write, 'Not until June of 1934 did Athenagoras communicate this information to the Patriarch. He received a reply last March which he held for ten months. Now it suddenly comes to light when the Patriarch is safely dead.' But Bishop Wilson ignores the statement in the Patriarch's letter that this pronouncement was made 'after a synodical decision.' The judgment given is not that of the Patriarch alone. It is the judgment of the Patriarchate. And the Patriarchate is not

(Continued on page 351)

## Laymen Must Lead, Says Dean Emerson

Cleveland Clergyman Tells Chicago Churchmen That Brunt of Christian Witness Falls on Laity

CHICAGO—The laity must bear the brunt of the load in Christianizing a disillusioned world, the Very Rev. Chester B. Emerson, Dean of Trinity Cathedral, Cleveland, told Chicago laymen meeting under auspices of the Church Club at the Hotel Sherman on March 2d. Dean Emerson was the speaker at Lenten noonday services in Chicago.

"There is a very definite feeling of futility to a priest's efforts," said Dean Emerson, "unless he is backed up by earnest, consecrated laymen. All we clergy can hope to do is to stir up you men to go out into the business world and witness.

"And in this task, you must recognize that the old order of 1914 is smashed up; a new order is in the making which requires an untiring work on the part of laymen if the Church is to play an important part in the future. The Forward Movement is seeking to meet this challenge; it is seeking to stir up the laity, spiritually, to the point where they will exert their influence for the Church in the new scheme of things."

In his noonday addresses, Dean Emerson said moral character rather than inventive genius must be the keynote of the new society growing out of the depression. What he termed the "little toy gods of speed and efficiency" have left men with a sense of futility toward life.

"The first mark of a Christian," he declared, "is that he shall be a man of the world; not worldly, but able to convert the world. He must be a man of deep human understanding and sympathy, but more than all else, he must be a man of God."

### Two Southern Ohio Church Schools Have Weekly Papers

CINCINNATI—Two Church schools in Southern Ohio have begun weekly papers. *The Service Guide* for the junior congregation of Christ Church, Glendale, contains personal items such as birthdays and illness, announcements of committees, mention of the financial standing (pledges paid in full, offering last week, etc.), explanation of the parts of the service, and items of interest about class work.

An older class of boys at St. Stephen's Church, Winton place, has undertaken the publishing of a paper for their Church school. The paper contains attendance reports, notices of meetings during the week, and prayers to use on entering church and in the service.

### 75th Year of N. Y. Parish

NEW YORK—All Souls' Church, the Rev. Rollin Dodd, rector, celebrated the seventy-fifth anniversary of the founding of the parish, on February 5th, with a corporate Communion, and an evening service of thanksgiving.

### Postpone "Churchman" Appeal for Fourth Time

NEW YORK (NCJC)—The appeal of the *Churchman* against a verdict of \$10,200 rendered in favor of Gabriel Hess, attorney for the Motion Picture Producers and Distributors, which was scheduled to be heard March 3d, has again been postponed at the request of attorneys for Mr. Hess.

Postponement is until May. This is the fourth time the appeal has been postponed.

### Reunion of Science and Religion Lecture Theme

NEW YORK—An unusual series of lectures is being presented on Wednesdays during Lent in the Church of the Heavenly Rest by Dr. A. N. Strath-Gordon, the distinguished Scottish surgeon and scientist. The first lecture was given on Ash Wednesday evening, the title being *In the Beginning: the Birth of the Earth*. It was illustrated by lantern slides.

The general subject of the course is *The Reunion of Science and Religion*. The topics of the several lectures are, following the Ash Wednesday lecture: March 4th, *Foot-prints of the Creator: the Testimony of the Rocks*; March 11th, *Man and His House: Building in Eternity*; March 18th, *Man and His Journey: Traveling in Eternity*; March 25th, *Man and the Cosmic Vibrations: Tuning in on the Infinite*; April 1st, *Scientific Proof of the Continuity of Life*; April 8th, *Christo-Therapy: the Healing of the Future*.

Dr. Strath-Gordon, a former officer in the British Medical Corps, has spent 30 years, under commission of the British government, in conducting his researches in many parts of the world. In his archeological and astronomical work, he has had the close coöperation of the governments of other nations, including the United States.

### "Death Stone" from Herod's Temple Found in Jerusalem

JERUSALEM—An interesting archeological discovery has been made at Jerusalem, in the shape of one of the "Death Stones" from Herod's temple. These notices, which stood at intervals on the "Middle Wall of Partition" that divided the Court of the Gentiles from that of Israel (the wall was about four feet high, and had several gates) bore the inscription, "No man who is not of the Jewish religion may pass this boundary. Any who does so pass has himself to thank for the penalty that will follow, which is DEATH."

The inscriptions were carved in various languages, but this one, like the one other that has been discovered, is in Greek. The other copy of the inscription is in the Archeological Museum at Constantinople, and it is considered appropriate that this newly discovered one—though it is not so complete as the Constantinople inscription—should find its home in the new museum at Jerusalem.

## Legacies Benefit C. N. Y. Parishes

Gifts and Bequests Up to \$8,000 Given During Past Month; Four Churches Are Beneficiaries

UTICA, N. Y.—Several parishes in the diocese of Central New York have benefited by gifts and bequests within the past month.

Christ Church, Guilford, which was totally destroyed by fire last December, has been given an altar cross and two eucharistic candlesticks for its new building. They were given by Mrs. Gershom Clark of Owego, in memory of Gershom Clark and Gershom Willard Clark, the latter a volunteer from Guilford in the Revolutionary War.

Zion Church, Greene, is beneficiary of a legacy of \$8,000, designated for special parochial purposes, from the estate of the late Mrs. Cornelius J. Page, widow of the founder of the Page Seed Company.

By the will of the late Miss Mary T. Lathrop, Christ Church, Oswego, receives a bequest of \$2,000 for the rebuilding of the church tower on condition that the work be commenced within 10 years. Miss Lathrop also bequeathed \$100 to the rector of the parish at the time of her death, and as a further gift to the parish she provided that her gold and silver jewelry, and precious stones which formerly belonged to her mother and sister, be made into a memorial chalice and paten.

Two legacies of \$1,000 each are provided in the will of the late Daniel L. Mott for Grace Church, Utica. One legacy is in memory of Mr. Mott's wife, the other as an addition to the endowment fund of the parish.

### Mae West Movie Banned by Washington Legion of Decency

WASHINGTON, D. C. (NCJC)—It was currently reported in Washington March 3d that the Washington Federation of Churches was forming an alliance with the Legion of Decency in banning Mae West's film, "Klondyke Annie."

Investigation, however, develops that up to date the fight is being carried on by the Legion of Decency alone, led by Fr. Joseph Buckley, rector of the Church of St. Francis Xavier and director of the Legion in the archdiocese of Baltimore. The Legion claims that the film is "immoral and indecent, being grossly suggestive in theme, action, attitudes, and some spoken parts" and adds that the Legion "considers such a film as grossly hazardous to the morals of our people and especially so, of our young people."

### Canadian Bishop in Erie

ERIE, PA.—The Rt. Rev. Dr. Archibald Lang Fleming, Bishop of the Arctic in the Province of Rupert's Land, Canada, will preach in the morning of March 15th at the Cathedral Church of St. Paul, and in the evening at Christ Church, Oil City.

## Philippine Mission Raises Assignments

Twice Last Year's Apportionment for Domestic Missions, Full Payment to National Council, is Aim

MANILA, P. I.—“All that the National Church asks of us and double the amount of last year's assignment for domestic missions,” was the aim set for themselves by the members of the missionary district of the Philippines in their 26th convocation, which met in Manila late in January.

For several years the Philippine Mission has paid 110% of the maximum amount asked of it by the National Council and has paid it a month or six weeks early so that the sum might reach New York before the end of the year. In addition to this the churches have during each of the past five years assumed an increasing amount of local expenditures. This year, heralding a decision to apply whatever sum was raised toward reducing the amount to be accepted from the appropriation item for the training and support of native catechists and clergy-to-be, the enthusiasm was so great for the project that instead of an aim of \$125, last year's figure, \$252.50 has been set and there was said to be considerable probability that it will be raised by the local congregations which will benefit from the ministrations of the candidates.

A report on representation in convocation was presented and preliminary steps taken to provide for the appointment of delegates in proportion to the number of communicants in the missions they represent, and for various diocesan institutions.

For the committee on the Prayer Book the Rev. Vincent H. Gowen recommended that the aid of native leaders be enlisted in the attempt to provide services for the special feast times of the year when there are pagan rites connected with harvesting, planting, and other significant times in the life of the people.

New members of the Council of Advice appointed were the Rev. John C. W. Linsley, rector of the Cathedral parish; the Rev. Clifford E. Barry Nobes of Sagada; A. D. Cooper, who was a member several years ago; and Ezra S. Diman, III, who for the past four years has been on the Sagada staff.

The new examining chaplains are the Rev. Messrs. Mattocks, McAfee, Nobes, and Wilner.

## Albany Cathedral Promotes Interest in Social Service

ALBANY, N. Y.—Under the leadership of the Rev. Dr. Robert W. Woodroffe, Canon of the Cathedral of All Saints, and in cooperation with the diocesan department of Social Service, the Cathedral is conducting a series of five noon-day luncheon meetings on Fridays during Lent. The general subject is, A Spiritual Background for Social Work, and the introductory speaker was Bishop Oldham, the diocesan. Dr. David Adie, state commissioner of social welfare, spoke at the second meeting on Divine Penetration. Several other leaders in welfare work will conclude the series.

## Greek Archbishop Asks Coöperation for Peace

ATHENS (NCJC)—The Archbishop of Athens, Monseigneur Chrysostom, as head of the Church of Greece, has recently issued an encyclical letter, directing the attention of the clergy and laity to the Church's responsibility in the common effort for peace. The message emphasizes that peace is the dominant note of the Christian Gospel and that “under the blessing of peace, civilization develops and flourishes with all the social virtues.”

The Archbishop exhorts the faithful to seek peace individually, nationally, and internationally. “We as Christians all know peace as the gift and grace and command of our great peace-making Lord Jesus Christ, who pronounced His benediction on the peacemakers as ‘the children of God,’” the encyclical declares.

## R. I. Mission Results in Better Church Attendance; Others Express Interest

PROVIDENCE, R. I.—The diocese of Rhode Island is beginning to feel the results of the diocese-wide mission which reached its climax with the diocesan service in the Providence auditorium on Sexagesima. That service, at which the Bishop of Texas was the preacher, was attended by nearly 7,000 Churchmen, approximately 25 per cent of the communicant strength of the diocese. It gave the diocese a lift, which is manifesting itself in greatly increased attendance at Lenten services throughout the whole state. In many of the parishes and missions, confirmation classes have already been organized, and the faithful people who have been the core of the Church are vastly enheartened.

An interesting result of this diocesan effort has been the decision by the Congregationalists and Baptists in the state to hold state-wide preaching missions this coming fall. And Bishop Bennett, who served as chairman of the directing committee, finds his desk loaded with requests for information concerning the setup of the mission from dioceses throughout the continent. As a result of these requests, Bishop Bennett has been authorized to prepare a pamphlet on the mechanics of the mission for distribution to enquirers. This pamphlet, he reports, will be ready soon after Easter.

## Washington Corporate Communion

WASHINGTON—Over 400 men and boys participated in the annual Washington's birthday corporate Communion service held in the Church of the Epiphany, under auspices of the Brotherhood of St. Andrew. Major F. G. Munson acted as toastmaster at the breakfast which followed the Communion service. Dr. ZeB. T. Phillips was the principal speaker. A pleasant surprise, especially on the part of the many boys present, was an address by Charles Brickley, 1912 Olympic champion.

## Consecration of Bishop Reinheimer

Over 1,200 at Service Attended by Representatives of Many Religious Bodies and Civic Organizations

ROCHESTER, N. Y.—Before a congregation estimated to be well over 1,200 which packed Christ Church, Rochester, to the doors, the Rt. Rev. Dr. Bartel Hilen Reinheimer was consecrated Bishop Coadjutor of Rochester on March 4th, by the Presiding Bishop, assisted by Bishop Ferris of Rochester, and Bishop Rogers of Ohio. The service was attended by representatives of all religious faiths, college professors and presidents, a Jewish Rabbi, city officials and institutional representatives from the city of Rochester, clergy from neighboring dioceses, the clergy from the Greek Orthodox and Polish Catholic Church, and eight bishops of the Episcopal Church. Bishop Reinheimer's large connection throughout the Church brought to the service representatives from all over the country, and large numbers of testimonials of affection and esteem.

In his sermon Bishop Creighton, suffragan of Long Island, laid down the guiding principles of Christian leadership.

He said in part:

### STRESSES RESPONSIBILITIES

“A man grows or he shrinks, he is enlarged or contracted, by his grasp of his responsibilities under God. He may shrink into a useless and inept figure as he confines himself to the honey of life or he may develop in spiritual capacity as he faces and knows and invades its areas of bitterness. A limited personality, a man conscious of his own weaknesses can become a means for the release of immense power when he passes under the control of an overmastering ideal. The fullness of God! All truth and all righteousness, all reality and all power, all love and desire. However much perverted and twisted. However much misunderstood and misinterpreted. Yet the field of opportunity—the areas in which one assumes an interpretive leadership.”

Bishop Creighton developed for the congregation an ideal of Christian service which he finally applied to Dr. Reinheimer as fully descriptive of the ministry to which he is called, and said concerning him:

“We thank God today that you are bringing into this office and ministry qualifications which are in keeping with its high tradition and which have been evidenced in your life as a priest. You have been manifestly conscious of the fullness of God and of the abundance of His power. . . .”

After the consecration, a luncheon was given at the Sagamore Hotel attended by over 350 people, at which time the new Bishop was presented with a car by the diocese, a pectoral cross by the clergy of the diocese, and a check from the clergy of Southern Ohio for the purchase of anything he might desire. The widow of Bishop Reese gave a beautiful Episcopal ring which had been given the late Bishop Reese by Bishop Leonard.



PREPARING FOR THE 1937 GENERAL CONVENTION

Four of the Southern Ohio leaders who are preparing for the 52d General Convention, to be held in Cincinnati in October, 1937, are shown above. They are, left to right: John J. Rowe, general chairman; Bishop Hobson of Southern Ohio; the Rev. Dr. David R. Covell, secretary; and Miss Elizabeth Matthews, president of the Southern Ohio Woman's Auxiliary.

## G. F. S. Report Points to Large Church Support

NEW YORK—Large money gifts to the Church, a balanced budget, and growing activity and interest among younger girls are reported by the Girls' Friendly Society as it surveys the past year.

With income drastically cut, expenditures have been cut accordingly. Yet members in 1935 not only supported their society, but raised \$2,000 to send Florence Moore to the assistance of Miss Bremer, the head of St. Faith's School, Yangchow, China; and in addition raised \$1,015.63 for scholarships at All Saints' School, Bontoc, Philippine Islands. That the doors of this school are open today is said to be largely due to the fact that the G. F. S. rose to the emergency.

It was also shown that G. F. S. branches loyally support their parishes. The sum total of G. F. S. gifts to the Church in parishes, diocesan work, and the mission field during the past six years is \$50,878.45.

During Lent G. F. S. branches are "visiting" Mexico *en masse*—by the route of study. Using the special Mexican mission study issue of the *Record*—the January number—they are joining other Church organizations in exploring this corner of Latin America.

### New Leadership School Bulletin

HOUMA, LA.—The department of religious education of the province of Sewanee has recently published a new bulletin on leadership training schools, prepared by Miss Annie Morton Stout, member of the educational staff. This bulletin, priced at 5 cts., gives complete directions for the management of leadership training schools, including schools of religion, schools of methods, and Church normal schools. Copies are available from the Rev. G. L. Tucker of this city.

## Organ Dedicated in Memory of Author of "Long, Long Trail"

SPOKANE, WASH.—On Septuagesima Sunday, in Holy Trinity Church, Spokane, three services were held in connection with the dedication of a number of memorials, the most notable being a pipe organ to the glory of God and in memory of the late Stoddard King, author of the words of the famous war time song, *The Long, Long Trail*; and loyal Churchman, worker with young people, layreader, vestryman, and generous donor to the Church.

The early celebration of the Holy Communion was the occasion for a corporate Communion of the young people. At the Choral Eucharist at 11 A.M. Bishop Cross of Spokane preceded by crucifer and the rector, the Rev. Donald Glazebrook proceeded to the various memorials to be dedicated and at each station a brief service of dedication was held. In addition to the main memorial there were dedicated a new baptistry, a beautiful brass sanctuary lamp in memory of Winfield Lloyd Scott, a pair of oak sanctuary gates and altar cards.

The afternoon service was participated in by the clergy of the other churches in Spokane, the Bishop being the preacher to a congregation that filled the church.

### Clergy Meet in Philadelphia

PHILADELPHIA—The Rev. G. M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York, was the conductor of a conference for clergy on Tuesday, February 11th at St. Paul's Church, Chestnut Hill, Philadelphia. The morning was devoted to two meditations and the period after lunch to a paper and discussion on the doctrine of the Atonement. About 30 were present. The conference was the second of three held every year at the invitation of the rector of St. Paul's, and those attending share the expense.

## Bishop Oldham Urges Guarding of Liberty

Albany Diocesan Asserts Religious Liberty is Keystone of Citizenship Rights, in Address at Columbia

ALBANY—Preaching at the chapel of Columbia University on March 8th, Bishop Oldham of Albany reminded students of the supreme blessing of religious liberty, saying, "When the God-given and inalienable right to worship in one's own way and in accordance with one's own conscience is invaded, no rights are safe."

"A careful reading of history," the Bishop said, "indicates plainly that there is more than an occasional relationship between the rise and fall of a civilization and the decrease or increase of persecution."

The priceless treasure and keystone of religious liberty he said is assumed in America, and he warned that we can be certain of no immunity from the mighty tides of thought and feeling which are sweeping over the world.

"Liberty is all of a piece," the Bishop said. "If one particle is lost, all is endangered. Religious liberty, however, is basic and would appear to be that on which all other forms depend."

Pointing to examples of religious persecution and bigotry in our early history and more recently, Bishop Oldham spoke earnestly of the growing menace of military domination. "Sporadic and individual prejudices are," he said, "of minor importance as compared with the deliberate tyranny of the totalitarian state, which is already making its influence felt here in an intense and exaggerated Nationalism, which shows itself in intolerant abuse by militarists of all who disagree with them and in the present silly vogue of teacher's oaths."

Bishop Oldham referred to the Military Disaffections Bill as "an act more stringent in some ways than any passed in war time." He said: "The bill violates the right of free speech, freedom from search, freedom of the press." He also referred to the passing of the largest peace time military appropriation in our history and to the success of the American Legion in forcing through its program, despite the feeling of the majority of the people and the President's veto, as "indicative of a trend that should give us pause."

"The really important and ominous thing," the Bishop continued, "is the increasing power and control of the military over matters of a civil character. That is always the first step toward a Fascist or military dictatorship; and it was to guard against just such danger that the fathers of this republic made the military subject to the civil power by making the President Commander-in-chief of all our forces. . . . The many instances today of the Army and Navy influencing and directing policies of state constitute a solemn warning. To shut our eyes to the danger now is to invite catastrophe. If it is difficult and in some cases impossible to stem the tide today, it will be a thousand times more difficult when constant acquiescence has induced a habit."

## Patriarch Elected for Alexandria

Nicholas of Hermopolis Chosen After Delay Caused by Secular Authorities' Support of Syrian Claims

By W. A. WIGRAM

ALEXANDRIA, EGYPT—After considerable delay occasioned by the Egyptian secular authorities, Nicholas of Hermopolis was elected patriarch of Alexandria by six votes to three.

It will be remembered that the Premier of Egypt refused to issue the usual formal permission to proceed to an election, until (1) certain conditions had been observed, and (2) a promise had been given that a second Syrian bishop should be consecrated, to serve the minority of that nation who are found among the Orthodox in Egypt.

A commission of four bishops was appointed to go into the matter with the Premier, and they seemed to have no difficulty in settling all points, save only the question of the second Syrian Bishop. They were told by the Premier, however, that they had better discuss that question with the Syrian leaders, and that meantime they could continue their preparations for an election. This was done accordingly, and the synod drew up a list of 13 "Patriarchables" including all the bishops in Egypt.

It is not technically needful that the Patriarch should be already in episcopal orders, though of course any man elected would receive episcopal consecration if he had not had it already. However, there were only bishops in this list. The "Electoral Convention" was summoned for February 11th, in the Church of St. Saba, Cairo, consisting of:

(1) The nine bishops of the province; (2) Thirty-six elected clergy, from the Patriarchal diocese of Alexandria and Cairo; (3) Ten elected clergy from the other dioceses of the Patriarchate; (4) Seventy-two lay representatives, of whom 41 are from the Patriarchal diocese, 27 from other dioceses in Egypt, and four are "lay benefactors," who have secured their right to a vote in the body by subscribing £1,000 to the Patriarchal funds.

All members of this body who are in Egypt, must attend personally; residents outside Egypt—for the Patriarchate includes all Africa, and there is quite a sprinkling of Orthodox in Tunis and at the Cape—may appoint proxies. This body has to elect a short list of three names, all known to be acceptable to the government, and the episcopal synod must elect from among these three.

Meantime however, the commission had to report "nothing doing" in their attempt to reach an understanding with the Syrians, and as the government held to its position that it would give no permission for any election till that should be secured, the whole matter was adjourned for three weeks, a decision that gave rise to a good deal of discontent.

It is worth mentioning that, by the returns of last year's census, the number of Orthodox Christians in Egypt—where the

## Alabama Clergy Meeting Views Good News of Lent

MONTGOMERY, ALA.—The Good News of Lent was ably interpreted by the Rev. Charles Sheerin, rector of St. Paul's Church, Chattanooga, Tenn., and editor of the *Southern Churchman*, at the pre-Lenten clergy conference of the diocese of Alabama, held in the parish house of St. John's Church, Montgomery, February 11th to 13th. Mr. Sheerin devoted one lecture to each of the Gospels for the Lenten Season, revealing the gladness that they contain.

Several other present-day problems were discussed at the conference, of which the most prominent were Clergy Placement and the Advisability of Permitting Layreaders to Administer the Cup at the Celebration of the Lord's Supper.

The conference was saddened by the thought that the Rev. Dr. Charles Clingman was in attendance for the last time as rector of the Church of the Advent, Birmingham, having resigned that charge to accept his election as Bishop of the diocese of Kentucky. Dr. Clingman was given an ovation, and assured of the prayers and good wishes of his brethren.

Dr. Richard Wilkinson, rector of the parish, was the host of the conference.

bulk of Christians belong to the Coptic communion—is returned at 111,000. Of these, 100,000 are Greeks—of whom 75,000 are subjects of Hellas, and the remainder of Egypt. Syrians number 8,400, and the balance of 2,600 are of various nationalities.

As there is one Syrian bishop already, the claim for a second one is hardly borne out by any argument from their numbers.

The Egyptian authorities finally decided to reconsider their prohibition, and to allow the election of a Patriarch of Alexandria to take place according to law.

Three names were accordingly presented by the "Electoral Convention" to the Synod of Bishops for their choice, these being Nicholas of Hermopolis, Constantine of Carthage, and one other.

Nicholas of Hermopolis was then elected by the Bishops, by six votes to three. That prelate was then installed and presented to the people as Pope and Patriarch of Alexandria and of all Africa.

It is very satisfactory that the Egyptian authorities should have declined to allow the procedure of the Church to be interfered with at the request of a small minority, and should have thus recognized the right of the Church to self-government. It is interesting to note that the Patriarch Nicholas is the first for many years to have been chosen from the Greek community in Egypt. Previously, it has been the rule to bring in an orthodox bishop from some other portion of the Church.

### Bishop Kroll to Sail March 25th

NEW YORK—Bishop Kroll of Liberia will sail from New York for England March 25th on the SS. *Manhattan*, and plans to sail from England on April 22d for Liberia to begin his episcopal work.

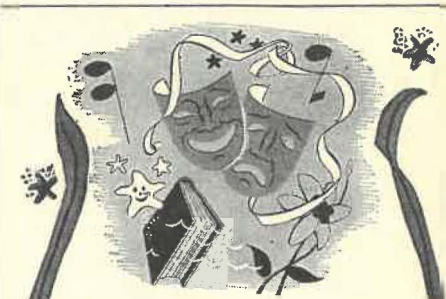
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## Rev. C. R. Barnes Speaks to Boston City Mission

BOSTON—The Rev. C. Rankin Barnes, speaking at the annual meeting of the Episcopal City Mission in Boston, February 20th, paid a tribute to the contribution made to society by city missions under Church auspices, of which there are 25 major units in the country. Illustrating his points by examples from real life, Fr. Barnes emphasized the restoration of morale and spirit as the great service the Church can give its "clients," as seekers of its aid in this connection should be called.

Bishop Babcock, Suffragan of Massachusetts, presided at this meeting. The Ven. Ernest J. Dennen, superintendent of the Episcopal City Mission as well as archdeacon of Boston, presented in his report a survey of an extensive and diversified service carried on through religious, social, recreational, and institutional work. For the fifth consecutive year during the current difficult social period, the Episcopal City Mission closed its year with a credit balance.

## Christian Efforts for Peace Urged by Bishop Stewart

CHICAGO—Christians of all faiths were called upon to stand by their religion in efforts to prevent another world conflict by Bishop Stewart at the opening of Lenten Services in the Loop on Ash Wednesday.

"Christ stands alone today in a real sense," said the Bishop. "Christians have a habit of forgetting Him. The world stands on the brink of another catastrophe, another war. And they are the Christian nations, for the most part, which are involved. Lent should be for every Christian a time of coming closer to God. We should see to it that Christ does not stand alone during this season."

## Georgia Education Department Gives Second Leadership Course

SAVANNAH, GA.—The second in the series of credit-giving teacher training courses under the direction of the diocesan department of religious education began February 28th and will continue through April 2d. The instructors and subjects are: Mrs. T. P. Waring, Methods and Materials for the Junior High Department; Mrs. J. W. Griffeth, Our Pupils and How They Learn; and the Rev. Joseph Burton, rector of St. Michael and All Angels' Church, The Bible.

## New Mission Begun in Kansas

OSBORNE, KANS.—Services of the Episcopal Church have been started here on a semi-weekly basis by the Rev. Richard K. Nale of the Associate Mission at Hays. The mission congregation meets in an upstairs office room.

## Laywoman Recovering From Illness

LINCOLN, NEBR.—Mrs. W. T. Staver, vice-president of the southern deanery of the Nebraska Woman's Auxiliary, is slowly recovering from a serious heart attack.

## Financial Control Sought by Pastors

Clergymen of Northern Baptist Convention Start Move to Get Rid of "Professionalism"

By STANLEY I. STUBER

NCJC News Service Baptist Correspondent

NEW YORK—A mild form of ecclesiastical rebellion has broken out in the ranks of the pastors of the Northern Baptist Convention as a result of the pressure which is now being put upon them to raise missionary funds, it is revealed in a report sent to scores of leading pastors all over Northern Baptist territory by Dr. Hugh Chamberlin Burr, minister of the First Baptist Church of Detroit.

In reply to hundreds of individual requests for financial support of the convention's financial program sent out by Dr. Burr, pastors not only offered their help, but were bold in criticizing the "professionalism" of the Board of Finance and Promotion, the money raising organization of the national body.

The blame for the present financial crisis of the foreign missionary society, the pastors say, is largely to be laid at the steps of secretaries, officials, and administrators who are wholly out of touch with the local Church situation. "We need to do something much more far reaching than merely supporting the Forward Movement Campaign; we need also to free the cooperating societies from the grip of a system which is choking them to death," is the opinion of many of the pastors.

Changes suggested are as follows: (1) Change the name of the Board of Finance and Promotion, giving it more of a religious appeal; (2) Change the personnel of this board, from 62 representatives of national, state, and city societies to 63 pastors of local churches who will be elected by the Northern Baptist Convention and serve without salary; (3) Change the allotting of the total budget from the finance committee to the Board of Promotion, and change the allotment to states to the allotment to churches in ways that seem best.

This is a drastic proposal, the report admits, but it asserts that it "provides what is not now in the picture and what is greatly missed; that is, a place where pastoral opinion can be legitimately mobilized and expressed, not separately or simply in the interests of ministers, but integratedly and in behalf of the whole task." In other words, the pastors desire to take the financial control of the denomination, representing very nearly 1,500,000 members, from the hands of "officials" and place it with the local cooperating churches.

A strong and nation-wide agitation for this important change is now under way and is expected to head up in a discussion, which will be a debate between officials and pastors, at the meeting of the General Council of the Northern Baptist Convention to be held at Chicago on March 23d.



## Bishop Sturtevant's Forward Program

Members of Fond du Lac Diocese Are Called to Move Forward in Ten Simple Ways This Lent

FOND DU LAC, WIS.—Members of the diocese of Fond du Lac are summoned by Bishop Sturtevant to Move Forward in the following 10 simple ways this Lent:

- "1. Move Forward your seat at worship. Don't be a back-seat Christian.
- "2. Move Forward your time of arrival for service to permit a few minutes of quiet prayer and meditation, of self-examination and intention, before the service begins.
- "3. Move Forward your singing and responding from the inner recesses of your throat and soul to the open spaces of God's world, sharing audibly and joyously in the praises of Heaven.
- "4. Move Forward your thinking from the dim caves of tradition to the open court of vision, overcoming inertia to come to grips with your need of personal religion.
- "5. Move Forward after worship to greet your fellow Christians warmly. The 'coldness of the Episcopal Church' need not exist if you will put a fire under it!
- "6. Move Forward your giving to the plane of regularity in the use of your envelopes weekly.
- "7. Move Forward the spirit of religion in your home by giving prayer an earlier place in the day, and not just the tired end. Try a few prayers in addition to Grace at supper table with the family, using the back pages of *Forward—Day by Day*. Don't be afraid! Break the family ice, and try it.
- "8. Move Forward the daily meditation or reading from the Forward Movement booklet to a fresher, brighter place in the day's program. A page a day, two minutes; an enduring, dividend-paying investment.
- "9. Move Forward your Christian love and forbearance to replace family argument and bickering, and move your household forward this Lent into the realm of conscious solidarity as an essential unit in God's Family.
- "10. Move Forward your charity to include all humanity, combating selfish aloofness with real concern for your neighbor—wherever he is.

"These ten Moves, sincerely taken, will advance you to a strategic position and make you a contributing factor in the advance of the whole Church for the welfare of the world. Don't put them off; begin now!"

### Quiet Day for Oklahoma Clergy

NORMAN, OKLA.—At a Quiet Day for the clergy of Oklahoma, held February 19th at St. John's Church, Norman, every clergyman was present except one, who was absent on account of illness.

The day began with an early celebration of the Holy Communion, the celebrant being Bishop Casady of Oklahoma.

The addresses of the leader—the Rev. K. M. Block, D.D., rector of St. Michael and St. George's Church, St. Louis, and Bishop Coadjutor-elect of Kansas—consisted chiefly of a very able presentation of the Forward Movement, with suggestions of its maximum effectiveness in every parish.

## Wife of Methodist Bishop Addresses Boston Women

BOSTON—The World Day of Prayer service for women of Greater Boston on February 28th was held, as is the annual custom, in the crypt of the Cathedral Church of St. Paul. The leader, Mrs. Charles Wesley Burns, wife of the Methodist Episcopal Bishop, was assisted by Mrs. Henry J. Bennett, missionary in Japan under the Congregational Board; Miss Katharine Grammer, Episcopal United Thank Offering worker with college students; and Miss Margaret Slattery, the well-known Christian leader.

With Latin-America as the Churchwomen's study topic for the year, it is interesting that the program for this day's service, used throughout the world as women in prayer have followed the course of the sun, was written by Senorita Laura Jorquera of Chile, who, on her father's side, is a descendant of the family to which belonged Saint Teresa, the Spanish mystic.

### Two Honored by Convocation for 20 Years of Service

PHOENIX, ARIZ.—At the 43d annual convocation of the missionary district of Arizona, held here February 11th to 13th, the 20th anniversary of two faithful workers was the occasion of much congratulation. Miss A. E. Cady was honored for 20 years of service among the Navajo Indians, and the Ven. J. R. Jenkins for his work throughout the district, at a dinner held on the 12th, which was addressed by three "old timers" of the district, the Rev. F. J. Bloy, the Rev. B. R. Cocks, and Judge E. S. Clark.

Archdeacon Hodgkin of the diocese of California, a member of the Forward Movement Commission, and the Rev. D. J. Williams, chairman of the district committee on the Forward Movement, gave addresses on the movement at a mass meeting on the evening of the 11th.

The Woman's Auxiliary met concurrently with the convocation.

### Bishop Stewart to Address Laymen of Chicago Diocese

CHICAGO—Christianity and the Present Scene will be the subject of a series of informal Lenten talks which Bishop Stewart of Chicago will give laymen of the diocese under auspices of the Church Club of Chicago. The lectures start March 17th and continue each Tuesday night during the rest of Lent.

The hour of the lectures has been set at 5:30 P.M., to permit business men to come directly from their offices.

### Mission Held at Colon

ANCON, C. Z.—A very successful two-weeks' mission was conducted at Christ Church by-the-Sea, Colon, R. P., by Fr. Joseph, superior of the Order of St. Francis, assisted by Fr. Martin, also of the Order. The mission came to a close on February 2d, with the commemoration of the Patronal Festival and the celebration of the 26th anniversary of the rectorship there of the Ven. Edward Joseph Cooper.

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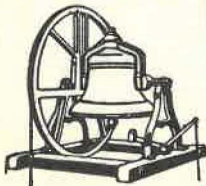
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## Archbishop Tells of New "Youth Council"

Church of England Organization Will Assist in Winning Rising Generation for the Church

LONDON—In a letter to the *Times*, the Archbishop of York desires to make known the establishment of "The Youth Council of the Church of England," of which he has accepted the chairmanship. The council owes its origin to the work of the Missionary Council, and was formed with the full approval of the two Provincial Councils for Sunday school and youth movements. Its aim is to assist local effort, diocesan or otherwise, to win the rising generation for the Church. It will provide a means for pooling experience and working out new suggestions. But its functions are purely advisory, and it exists to give what help it can where this is wanted.

Dr. Temple points out that there is room for a development of corporate spirit among young people, and it can be thoroughly wholesome; but if any community less than the Kingdom of God becomes the object of an absolute loyalty, great harm is done. The Church must find its own means of presenting effectively the Gospel with which it is entrusted. But in doing this it must be careful to avoid imitating the bad parts of the methods used by others or substituting psychological pressure for spiritual appeal.

### "TEAM OF WITNESS"

The Archbishop also recently urged the necessity for a "team of witness" to go from one parish to another to carry the Gospel in every direction. The News Team Movement of the Church Army is an attempt to carry out his Grace's suggestion. Prebendary Carlile points out that the usual Confirmation season is now approaching. "Show the young that they are not only to be welcomed at the Holy Feast," he urges, "but that they will have before them the adventurous and chivalrous job of wooing and helping others to our blessed Lord; then thousands will volunteer and become missionaries at home and abroad. Good Friday is the starting point; Easter Day is the stimulus to action, but Pentecost, represented by Confirmation or its renewal, should mean power to witness openly with the mouth to the living Christ's mighty help in the daily life."

### PROTESTS AGAINST AIR BASE SUCCEED

The secretary for Air (Viscount Swinton) has informed representatives of the Church and other interested bodies that the proposed Air Force firing and bombing range off the coast of Northumberland is to be at Druridge Bay, and not near Holy Island. The arguments advanced by Churchmen against the use of Lindisfarne (Holy Island) for this purpose were apparently convincing.

### BISHOP TO VISIT HOLY LAND

The Bishop of Winchester announces that he has accepted an invitation from the Bishop in Jerusalem to spend Holy

## Ohio Presbyterian Minister Leads Union in Labor Fight

WILLOUGHBY, OHIO (NCJC)—Lake County, Ohio, is experiencing a labor fight in which the workers are being led by the Presbyterian minister of this village, the Rev. Charles F. MacLennan. One year ago there was a strike in the principal industry of this community, the Ohio Rubber Company. The strike was settled and the union workers went back to work. Mr. MacLennan now charges that the company has not kept faith with the agreement it had made with the union and that under one pretext or another it has been letting out the union men.

According to Mr. MacLennan the union has 267 paid-up members with approximately as many more who are in arrears. Of this number 174 are working at the Ohio Rubber Company. Since the strike 73 have been discharged and fifteen have quit by their own desire.

"It is very evident," declares the preacher, "that the company plans to gradually let all of the union men go, violating the agreement which it made with them."

This community and the entire county is tense with excitement and awaiting developments in the fight between the preacher-led union and the company.

Week and Easter in the Holy City, giving the addresses and preaching in St. George's Cathedral. Dr. Garbett says that when last in Palestine, in 1913, he resolved that he would not again visit the Holy Land while it was under the Turks. "I am very anxious," he says, "to see it under the new conditions."

## First Brotherhood Communion in New Jersey History Held

TRENTON, N. J.—A committee of the Brotherhood of St. Andrew, headed by J. W. A. Smith of Elizabeth, a member of the National Council of the Brotherhood, and Walter P. Wilson of St. Michael's Church, Trenton, was successful in organizing for the first time in the diocese of New Jersey a corporate Communion of men and boys in the new crypt of Trinity Cathedral. Plenty of snow and ice still encumbered the roads and made driving difficult, but over a hundred gathered for a most inspiring service at which the Bishop of the diocese was the celebrant. The following churches were represented: Elizabeth, St. John's and Christ Church; New Brunswick, St. John's; Moorestown, Trinity; Trenton, Cathedral, Grace, Christ Church, St. James', St. Luke's, St. Michael's, St. Matthias', and St. Monica's.

### Newark Periodical Club in 1935

NEWARK, N. J.—The Church periodical club of the diocese of Newark in 1935 distributed 3,395 books, 38,143 magazines, 3,525 picture cards and calendars, 361 pictures and games, and 861 magazines sent regularly each month. The club also aided 53 institutions in the diocese.

## Young Men Confer at College of Preachers

Possibility Seen of Making Similar Conferences Church-wide Project of St. Andrew Brotherhood

WASHINGTON, D. C.—A Living Faith for a Changing Age was the subject of a week-end conference of representative young men from 12 dioceses, held at the College of Preachers, February 28th to March 1st, under the auspices of the national Brotherhood of St. Andrew. The young men attending the conference were nominated by their respective bishops or rectors.

Problems of Christian faith and life confronting modern young people were frankly discussed by the conference, under the direction of the leader, Leon C. Palmer, and consideration was given as to how modern young people may be helped to understand and vitally accept the truths of the Christian revelation. Among the topics discussed were: How Shall We Think of the Bible? How May We Form a Conception of God That Shall Be Both Intellectually Valid and Vitally Effective in Daily Living? What Is the Meaning and Justification of Prayer in the Modern World? and What Basis Have We for a Belief in Immortality?

On the closing afternoon, in a joint session of the conference and the young men's division advisory committee of the Brotherhood of St. Andrew it was voted to recommend that the holding of such conferences as this be made a Church-wide project of the Brotherhood. Bishop Rhinelander, warden of the College of Preachers, expressed his hearty interest and pledged his cooperation in the project. Before the close of the conference, representatives from five dioceses had made tentative arrangements for similar week-end conferences in their respective dioceses to be held in the near future, as a part of the young men's division program of the Brotherhood of St. Andrew.

### Manuals Brought to Scattered

#### Parishioners on Canvas Plan

ALBANY—Thirty canvassers personally delivered the Lenten issue of the Forward Movement booklets to members of St. Andrew's parish, the canvass having been completed within a week. The membership is large and scattered over a growing section of the city, but the visiting was inclusive and the response to the Forward Movement idea was said to be gratifying.

#### Bishop Mann's Address Popular

PITTSBURGH, PA.—By action of the diocesan convention held January 28th and 29th, copies of that part of Bishop Mann's annual address referring to household religion in connection with the Forward Movement are being circulated throughout the diocese for general distribution. The convention also ordered special printing of the major portion of Bishop Mann's address, with the request that it be read in every church and mission in the near future.

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## KNIGHTS OF SAINTS JOHN

Rt. Rev. James deW. Perry, D.D., has received the Knight's Degree of "Brother." One of our National Advisory Council, Bishop Dagwell, received a congratulatory message from Grand Council upon his recent elevation to the episcopate. Bishop Oldham pronounced his blessing in the Accolade when men under Lieut. Commander Pollock were raised to the Emperor degree in the Cathedral. The Bishop of Maine was made a Sir Knight by Archdeacon Saunderson. Outstanding bishops of the Church have accepted membership in this Fraternity. Is it Episcopal? Well, we should say so!

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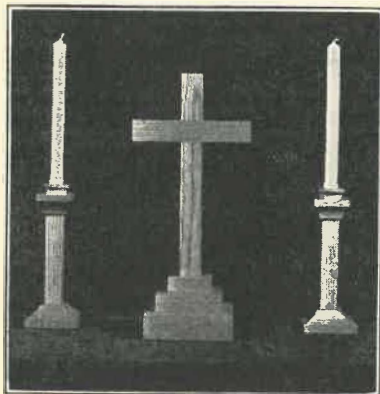


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## New Drive Against German Jews Begun

### Tel-Aviv Abandons Purim Carnival as Gesture of Sorrow; Aryan Professor Embraces Judaism

BY RABBI PHILIP S. BERNSTEIN  
NCJC News Service, Correspondent

NEW YORK—With the closing of the Winter Olympics, the anti-Semitic drive in Germany has been resumed. Julius Streicher, Nazi Jew-baiter number one, was quite frank: "It was only a short pause which must come from time to time. This is over and a new wave begins." On Sunday, March 1st, 67 anti-Semitic meetings were held in Franconia alone. At the same time the official organ, *German Justice*, announced 763 notaries had been ousted through application of the recent Nurmberg anti-Jewish laws. In Hanover Jews were forbidden to eat in public restaurants and were given "permission" to open strictly Jewish restaurants in segregated areas. Obviously there has been no change in the Nazi program to eliminate Jews from German life.

#### TEL-AVIV ABANDONS CARNIVAL

The reaction to the new onslaught has been strange and varied. In Tel-Aviv the Purim carnival has been abandoned. Twenty years ago a desolate waste of sand stretched from Jaffa north along the Palestine seacoast. Today this area is occupied by a thriving Westernized city of 150,000 Jews. Its industries provide the Near East with almost everything from orange crates to false teeth. Particularly since the advent of Hitler it has attracted leading Jewish artists, and its literature, music, drama, and art are an exciting mixture of East and West. The yearly high point of its activities is the Purim carnival when this entire Jewish city puts aside its business to celebrate the Feast of Lots with typical Jewish intensity. A tremendous masquerade ball is held in the largest park. The streets are thronged with happy people, singing and dancing with an abandon amazing in Jews. The most gifted actors portray the ancient victory of Esther and Mordecai over the traducers of Israel—with gibes and jeers, clowning and buffoonery. A spirit of fun prevails over all.

And now Tel-Aviv has abandoned for this year the Purim carnival. How can one community of Jews rejoice, ask the city fathers, while another is being torn to pieces on the rack?

#### REFUGEES TO SETTLE IN BIRO BIDJAN

From far off Biro Bidjan comes word that a thousand non-Russian families will be permitted to settle in this autonomous territory which the Soviet government has set apart for Jews in Eastern Siberia. Heretofore the Communist régime has hesitated to welcome German refugees. Their middle class lives did not prepare them well for the hardships of pioneering in Siberia, and their bourgeois psychology was not best suited for a Socialist society. Furthermore, the self-imposed Siberian

## Large Attendance Marks Florida Clergy Meeting

JACKSONVILLE, FLA.—Virtually 100 per cent attendance of the clergy of the diocese of Florida characterized a two-day conference which closed in Jacksonville on February 19th. Only the Rev. John L. Oldham, rector of St. Mary's parish, Jacksonville, was absent from the gathering, his reason being one of illness.

Opening with a luncheon session in the parish house of the Church of the Good Shepherd, the Rev. Dr. Malcolm W. Lockhart, rector, at one o'clock on February 17th, the clergy met with Bishop Juhan that afternoon and evening to discuss matters of great diocesan importance. Loyalty to the diocesan and general Church program, results of the recent Every Member Canvass, participation in the Forward Movement, preparation for the Noonday Lenten services being held in St. John's Church, Jacksonville, and two institutes, one under the department of Christian social service, in which Dr. W. S. Keller of Cincinnati will participate; and one under the department of religious education, with diocesan leadership, were among the topics considered.

On the second day the conference program centered about the subject, What Is the Church Giving to the Individual, to the Family, to the Social Life, to Business and to the World Order, the subject being further developed by a consideration of What the Church Can Give, and How.

The conference closed with a second luncheon on February the 18th and the general consensus of opinion is that the two days spent together with the Bishop of the diocese have been of real value to the Church's work in Florida. Five men who have recently joined the clerical staff of the diocese were introduced to their brethren at this conference: the Rev. Drs. Malcolm W. Lockhart and Harry L. Durrant; and the Rev. Messrs. Hamilton West, Armand T. Eyler, and Richard G. Urban.

exile held little allure for the German Jew. Biro Bidjan was farther from Berlin than New York or Jerusalem, and much less attractive. But now that life has become unendurable in Germany and immigration restrictions have been tightened elsewhere, some intrepid Jewish families are ready to brave the hardships.

#### EMBRACES JUDAISM AS PROTEST

Germany itself produces a remarkable bit of news. The Aryan professor, Emil Grenauer, of Hamburg University, with his Aryan wife and seven Aryan children, have embraced Judaism as a protest against the dismissal from that institution of Prof. Sternberg, a Jew. A Vienna dispatch quotes him as writing to the university:

"I feel it my duty to save the honor of the German people; therefore, I am adopting the Jewish faith with my wife and seven children, to join the Jewish sufferers, regardless of my Aryan blood." The newspaper does not report what happened to the professor, but it is not difficult to conjecture that he has been made to pay for his noble Christian gesture."

†  **necrology**  †

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

**W. A. CRAWFORD-FROST, PRIEST**

BALTIMORE, MD.—The Rev. William A. Crawford-Frost, former rector of St. Mary's Church, Emmorton, died on March 3d at the Holy Cross Hospital, Calgary, Canada. The body was brought to Maryland and the funeral services were conducted by the Rev. Dr. Benjamin B. Lovett, rector of Memorial Church, Baltimore, in St. Mary's Church, Emmorton, on March 7th. Burial was in the churchyard.

The Rev. Mr. Crawford-Frost was born in Owen Sound, Ontario, Canada, October 29, 1863, the son of William and Louisa Crawford-Frost. He received the degree of Bachelor of Arts from the University of Toronto, 1884, and his Master of Arts in 1886. He was ordained deacon in 1888 and priest in 1889 by the Bishop of Nova Scotia, and after serving a number of rectorates in Canada, he became rector of the Church of the Redeemer, Merrick, L. I., in 1892. Four years later he came to the Church of the Holy Comforter, Baltimore, where he served until 1902. In 1909 he was rector of the Church of the Redemption, Locust Point, which he left to become rector of St. Mary's Church, Emmorton. He served this parish from 1910 to 1932 when he retired and took up residence in Calgary, Canada.

He was the author of several books and was the inventor of an aeroplane which combined parachute and aeroplane, an automobile fender, a writing machine, a wave energy motor, torpedo-obstructing projectiles, and other devices.

He is survived by his widow, Mrs. Damaris Constance Ings Crawford-Frost, whom he married in 1889, and two sons, John Crawford-Frost of Baltimore, and William Arthur Crawford-Frost of Mantion, Province of Alberta, Canada.

**STEPHEN REAY GREEN, PRIEST**

BALTIMORE, MD.—The Rev. Stephen R. Green, rector of the Church of the Holy Trinity, Baltimore, died on March 4th in the Maryland General Hospital, Baltimore. The Rev. Mr. Green had been ill for sometime and had been in the hospital for several weeks.

The Rev. Mr. Green was ordained to the diaconate and priesthood by the late Bishop Murray and became assistant to the Rev. W. Weir Gilliss, in the Church of the Holy Trinity, Baltimore, in 1924. In 1927 he became rector of that church and has served there ever since.

The funeral services were held in the Church of the Holy Trinity on Friday, March 6th, and were conducted by Bishop Helfenstein of Maryland, assisted by the Rev. W. Weir Gilliss and the Rev. Henry T. Manning. Burial was in Loudon Park Cemetery, Baltimore.

The Rev. Mr. Green is survived by his widow, Mrs. Carrie V. Green.

**FREDERICK W. HAIST, PRIEST**

TRENTON, N. J.—The Rev. Frederick W. Haist, retired priest, died here of bronchial pneumonia on March 4th. His last charge was at Groton, Conn., from which he retired some six years ago, after being rector for 10 years.

The Rev. Mr. Haist was born in Buffalo, N. Y., April 20, 1858. His parents moved to Freeport when he was 7. After graduating from Freeport high school, he entered Evanston Academy of Northwestern University, receiving at graduation in 1902 the degree of Bachelor of Arts. He entered Garrett Biblical Institute Divinity School of Northwestern, and received the degree of Bachelor of Sacred Theology in 1903.

In 1928 he received the degree of Master of Sacred Theology from Western Theological Seminary.

Mr. Haist entered the Methodist ministry, obtaining a local preacher's license in the Rock River conference in 1889. In 1893 he was transferred to the Michigan conference. In 1910 he was confirmed in the Episcopal Church and in 1913 ordained priest in the Church by Bishop Fawcett and appointed rector of St. John's Church in Henry, Ill. In 1919 he came east to Groton, Conn., where he became rector of Seabury Memorial Church, remaining there until his retirement.

He retired in 1929 and made his home in Trenton, where he died. He is survived by two sons and three sisters, one of whom is Mrs. Virginia Huntington, wife of the Bishop of Anking.

**First Los Angeles Diocesan's**

**40th Anniversary Observed**

LOS ANGELES—The 40th anniversary of the consecration of the late Rt. Rev. Joseph Horsfall Johnson, first Bishop of Los Angeles, was observed on St. Matthias' Day at the Church of Our Saviour, San Gabriel, by a special service and a visit to the Bishop's grave. The chief speaker at the service was the distinguished physicist, Dr. Robert A. Millikan of the California Institute of Technology. Other speakers were Bishop Stevens, present diocesan, Bishop Gooden, the suffragan, and Reginald Johnson, the son of Bishop Johnson. In connection with the anniversary, Bishop Stevens has written a memoir of Bishop Johnson's life to commemorate the work of Los Angeles' first Bishop, whose consecration took place at Christ Church, Detroit, St. Matthias' Day, 1896.

**Second Bequest Aids N. H. Church**

CONCORD, N. H.—St. Paul's Church, the Rev. Bernard Lovgren, rector, has been the recipient of two sizable bequests. A sum of \$3,200 has just been received through the will of the late Minnie W. Gove. This will be used to install a memorial window in the east transept of the church, executed by Charles J. Connick of Boston, portraying the Resurrection.

By the will of Elizabeth M. Page, St. Paul's Church had previously received \$20,000 for its permanent endowment fund.

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### Increased Attendance Marks Lent in Diocese of Kansas

TOPEKA, KANS.—Reports from all over the diocese of Kansas indicate an increased interest and attendance upon services and Lenten programs.

At the Cathedral in Topeka an Adult Religious Education Institute was begun on Ash Wednesday with the following classes: Christianity and Modern Problems, led by Prof. W. A. Irwin of Washburn College, Topeka; The Content of the Books of the Old Testament, led by Dean Arthur G. Sellen of Washburn College, Topeka; The Biological Aspects of Public Welfare, led by Ross Laybourn, state bacteriologist; The Teachings of the Prophets, led by Mrs. C. B. Jennings, supervisor of the Church school; Adult Confirmation Class, led by the Very Rev. John Warren Day, dean of the Cathedral.

### Toronto City-Wide Mission Conducted by Canon Bell

TORONTO—Under the auspices of the Canadian Church Union, Canon B. I. Bell of Providence, R. I., preached a city-wide mission at the opening of Lent, from February 26th through March 1st. Since the church building in Toronto was not large enough to accommodate the people who wished to come, the meetings were held in Massey Hall, the home of the Toronto symphony orchestra. The attendance averaged 2,100 a night. The Eucharist was offered in ten cooperating parishes.

### Layman to Give Broadcast on Forward Movement Over WGN

CHICAGO—Austin J. Lindstrom, member of the national commission on the Forward Movement and prominent Chicago layman, will speak over Chicago Radio Station WGN on March 20th at 12:35 P.M., on the Forward Movement.

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## ANNOUNCEMENTS

### Died

BARDEUS—Mrs. HELEN G. BARDEUS, daughter of John and Endocia Marsh and widow of Rev. William Bardeus passed suddenly to her eternal rest on February 8, 1936.

"May she rest in peace and may light perpetual shine upon her."

## ANNOUNCEMENTS—Continued

### Died

MORSS—Funeral services for JOHN M. S. MORSS who died January 25th at his home in Reisterstown, Baltimore County, Maryland, were held from St. Thomas' Church, Garrison Forest, Tuesday morning, January 28th. The Rev. Albert C. Cheetham, rector of All Saints' Church, Reisterstown parish, officiated. Interment was in St. Thomas' Cemetery.

Mr. Morss was born at St. Thomas' rectory nearly eighty-seven years ago, when his father was rector of the church.

He is survived by one sister, Miss Alexina M. Morss; a niece, Mrs. C. L. Hammond, and three nephews, J. Southgate Yellott, D. Fitzhugh Yellott, and Frederick M. Yellott.

He was such an honest, upright man; every one loved him. He was so pleasant to all whom he met and talked to on his long walks, which he took every morning; and was so nice at home where he lived with his sister.

We miss him very much, but we have to submit to God's will.

### Religious Order

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### Minute

#### BISHOP BOOTH AND FR. HUNTINGTON

A Minute on the death of Bishop BOOTH and Father HUNTINGTON, adopted at the annual meeting of the Retreat Association held at the College of Preachers of Washington Cathedral, February 11, 1936.

Since its last meeting, the Retreat Association has suffered immeasurable loss in the deaths of Bishop Booth and Fr. Huntington.

The founder of the Order of the Holy Cross was our first President. The Retreat Association came as a consummation of his hopes. His rich experience, wise counsel, and deep spirituality were freely given in our help.

Bishop Booth was intimately associated with us from the first. Like Fr. Huntington he had long dreamed of and worked for an organized movement aimed to deepen the spiritual life of the Church through Retreats and Days of Devotion. His personal humility and intimacy with things unseen were a constant source of inspiration and encouragement.

To many of us the loss of these, our spiritual fathers, is poignantly personal. Those who have been with them in Retreat have known the reality of being alone with God in the fellowship of silence.

"I shall always intercede," were the last words of our first President. It is with the consciousness of our continuing fellowship with him and Bishop Booth that we give ourselves to this work to which they have committed us.

May God give them increasing light and joy as they go from strength to strength in the life of a more perfect service.

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## RETREAT

RALSTON, N. J.—Community of St. John Baptist. A day's retreat for women will be held at the Convent of St. John Baptist, Ralston, N. J., on Saturday, March 28th. Conductor, the Rev. Frank Gavin, Th.D. Apply to the Rev. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris County, N. J.

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**Asserts Dr. Torok is  
Bishop of No Church**

*Continued from page 339*

dead. The official pronouncement refers to the fact that 'this person has changed successively three confessions,' and also the fact of Dr. Torok's marriage, and states definitely that 'his recognition as an Orthodox Bishop is inadmissible.'

"3. Bishop Wilson declares that the pronouncement by the Patriarch that Dr. Torok cannot be recognized as an Orthodox bishop is of no importance in the case. He writes 'What of it? Nobody ever expected that he would be so recognized. I have repeatedly explained that he never intended to be an Orthodox bishop and was not consecrated for that purpose.' But in this same letter Bishop Wilson writes that Dr. Torok requested Archbishop Athenagoras to forward his resignation to the Head of the Eastern Orthodox Communion. If Dr. Torok did not claim to be an Orthodox bishop and if 'nobody ever expected that he would be so recognized' why did he make this application to the Ecumenical Patriarch? The Patriarch in his pronouncement says that Dr. Torok asked 'that his orders should be recognized as valid,' and the official reply is that Dr. Torok's 'recognition as an Orthodox bishop is inadmissible.'

"4. With regard to the statement in Bishop Wilson's letter concerning Bishop Gorazd it is at this time sufficient to say that his address to the House of Deputies in 1922, which

Bishop Wilson cites, has no bearing on his status in 1924, the year of Dr. Torok's consecration. It was in this year, 1924, that the priests ordained by Bishop Gorazd were re-ordained by the Ecumenical Patriarch's representative in Czechoslovakia, Archbishop Savvaty of Prague.

**A COMPLICATED CASE**

"The case is a complicated one, but the main facts are clear enough. Leaving aside the serious questions which have been referred to previously and which would of course have to be fully enquired into before Dr. Torok could be given status as a bishop in this Church, the following facts can be shown from the records.

"1. The claim has been all along in one form or another that Dr. Torok is a bishop with the orders of the Eastern Orthodox Church. On this claim the whole case has been based, and it is this claim which has been officially and publicly rejected not only by the Ecumenical Patriarch but by the Ecumenical Patriarchate after synodical action.

"2. Dr. Torok has never been recognized as a bishop in the Eastern Orthodox Church and there is no Church of which our Church has any knowledge in which he is recognized as a bishop.

"3. The Episcopal Church was not responsible for Dr. Torok's consecration, and never assumed nor recognized any responsibility for it. This can be proved from the records beyond all question.

"4. As Bishop Wilson expresses doubt in regard to my statement that Dr. Torok was notified some time ago of the pronouncement by the Patriarch I may say that this informa-

tion was given to me by Archbishop Athenagoras himself. Whether Dr. Torok has yet received the communication I cannot say, but I can and do state on the authority of Archbishop Athenagoras that the official notification was sent to him.

"This case has been an unfortunate one for the Church from its beginning but the important facts can be clearly shown from the records and these facts will be presented to the House of Bishops when it meets.

"The matter of most immediate concern to the Church is the unconstitutional action of the Bishop of Eau Claire purporting to give Dr. Torok status as a bishop in this Church. If that action should be allowed to stand uncorrected it would establish a most dangerous precedent in the Church."

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

**Bronx Archdeaconry Meeting  
Honors New York Diocesan**

NEW YORK—Over 600 members of the archdeaconry of the Bronx gathered in St. James' Church, Fordham, on Sunday evening, March 1st, at a meeting held in honor of Bishop Manning by the archdeaconry. Bishop Gilbert, suffragan of New York, officiated, assisted by the Rev. Dr. Edward C. Russell, chairman of the archdeaconry, and by the Rev. Arthur V. Litchfield, rector of St. James'. Bishop Manning preached.

All the parishes in the Bronx took part in the service. Much enthusiasm was shown both by clergy and people.

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