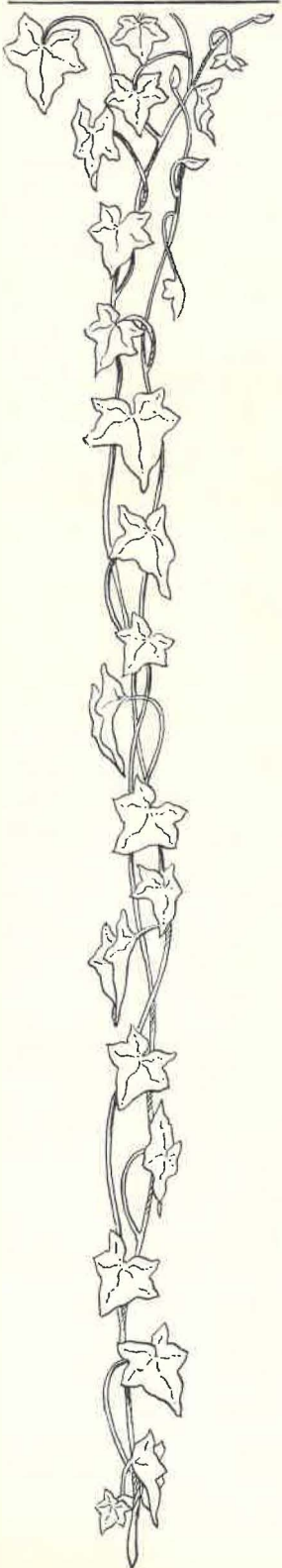
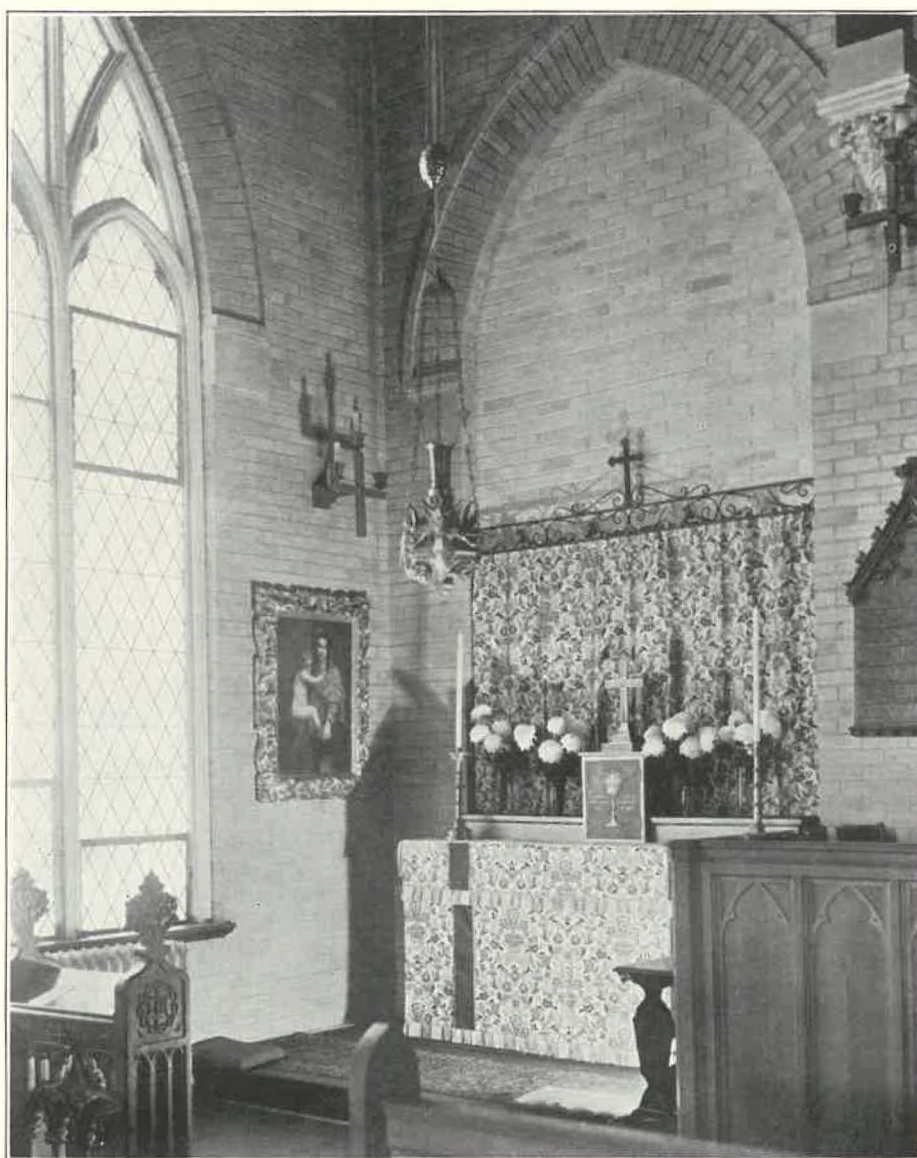


May 23, 1936



The Living Church



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(See page 656)

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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 Kalendar



MAY

24. Sunday after Ascension.
 31. Whitsunday. (Pentecost.)

JUNE

1. Whitsun Monday.
 2. Whitsun Tuesday.
 3, 5, 6. Ember Days.
 7. Trinity Sunday.
 11. S. Barnabas. (Thursday.)
 14. First Sunday after Trinity.
 21. Second Sunday after Trinity.
 24. Nativity S. John Baptist. (Wednesday.)
 28. Third Sunday after Trinity.
 29. S. Peter. (Monday.)
 30. (Tuesday.)

KALENDAR OF COMING EVENTS

MAY

- 24-29. Episcopal Social Work Conference.
 26. Conventions of Long Island.
 26-27. Convention of Minnesota.

RELIGIOUS RADIO PROGRAMS

Compiled by NCJC News Service

The following is a list of important national religious programs for the coming week. The time in each case is Eastern Daylight Saving Time.

MAY

23. RELIGION IN THE NEWS—Dr. Walter Van Kirk. 6:45-7:00 P.M. WEAf and NBC Network.

THE MESSAGE OF ISRAEL—Rabbi Irving F. Reichert, Temple Emanu-el. San Francisco. 7:30-8:00 P.M. WJZ and NBC Network.

24. THE RADIO PULPIT—Dr. Charles L. Goodell. Subject: "The Inheritance of Faith." 10:00-10:30 A.M. WABC and CBS Network.

CHURCH OF THE AIR—Rev. H. N. Geistweitz, Ninth Street Baptist Church, Cincinnati. 10:00-10:30 A.M. WABC and CBS Network.

SUNDAY FORUM—Dr. Ralph Sockman. Subject: "The Magic of Courage." 1:30-2:00 P.M. WJZ and NBC Network.

NATIONAL VESPERS—Dr. Harry Emerson Fosdick. Subject: "When Each Man Cleans Up His Own Life." 4:00-4:30 P.M. WJZ and NBC Network.

PRESENTATION OF CATHOLIC ACTION MEDAL TO JOSEPH SCOTT, CALIFORNIA LAYMAN—By Rev. Thomas Plassman, O.F.M., president, St. Bonaventure's College. 5:30-6:00 P.M. WEAf and NBC Network.

CATHOLIC HOUR—Very Rev. Thomas S. Conlon, O.P. Subject: "The Coin of our Tribute." 6:00-6:30 P.M. WEAf and NBC Network.

26. MID-WEEK HYMN SING—Dr. Arthur Billings Hunt, baritone, director; Katherine Palmer, soprano; Joyce Allmand, contralto; John Jameson, tenor. 6:15-6:30 P.M. WEAf and NBC Network.

27. HOMESPUN—Dr. William Hiram Foulkes. 11:15-11:30 A.M. WJZ and NBC Network.

EVERY WEEKDAY MORNING—8:00-8:15 A.M. MORNING DEVOTIONS. Different clergymen officiating. WJZ and NBC Network.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

1. St. Andrew's, Baltimore, Md.
2. St. James, Watkins Glen, N. Y.
3. St. Luke's, Germantown, Philadelphia.
4. St. Andrew's, Buffalo, N. Y.
5. St. James the Less, Philadelphia.
6. Trinity, Geneva, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

BLACKWELL, Rev. D. W., formerly in charge of St. Andrew's Church, Cleveland, Ohio; is in charge of St. Matthew's Church, Chicago, Ill. (C.).

BRUCE, Rev. HARRY, formerly rector of the Church of St. Mary Magdalene, Newark, N. J. (N'k); to be rector of St. Barnabas' Church, Newark, N. J. (N'k). Effective September 15th.

BUTLER, Rev. JAMES S., formerly in charge of Christ Church, Holly Springs, Miss., and adjacent missions; to be in charge of the Church of the Ascension, Twin Falls, Idaho, and adjacent missions. Address after June 1st, 215 3d Ave., North.

CLARK, Rev. HUGH SAVAGE, formerly curate at Calvary Church, Pittsburgh; to be rector of the Church of the Redeemer, Pittsburgh, Pa. (P.). effective June 15th.

JONES, Rev. GIRAULT M., formerly rector of Trinity Church, Pass Christian, Miss.; is rector of St. Andrew's Church, New Orleans, La.

MALONE, Rev. LUCIEN, formerly in charge of All Saints' Church, Grenada, Miss.; to be in charge of St. George's Church, Clarksdale, Miss., June 1st.

SHAW, Rev. ALFRED, formerly in charge of St. Matthew's Church, Chicago; is in charge of Holy Innocents' Mission, Chicago, Ill. (C.).

THOMAS, Rev. WILLIAM S., formerly rector of All Saints' Church, Aliquippa, Pa. (P.); to be curate at Calvary Church, Pittsburgh, Pa., effective June 15th.

VISCOUNT, Rev. WILLIAM A., formerly curate of St. Martin's Church, New Bedford, Mass.; is rector of Trinity Church, Woburn, Mass. Address, 535 Main St.

NEW ADDRESSES

MACWHORTER, Rev. GARDNER A., formerly c/o University Club of Chicago, 78 E. Monroe St., Chicago, Ill.; c/o St. Luke's Pro-Cathedral, 424 Lee St., Evanston, Ill.

PERKINS, Rev. KENNETH D., formerly c/o American Express Co., London, England; for June and July: Box 54, Savona, N. Y.; after August 1st: St. Andrew's Cathedral, Honolulu, Hawaii.

ROBERTS, Rev. ARTHUR G., formerly 37-32 98th St.; 98-18 34th Ave., Corona, N. Y.

SPARKS, Rev. WILLIAM A., formerly 149 N. State St.; Johnson Apts., Painesville, Ohio, until August 1st, while the rectory is being remodeled.

ORDINATION

PRIEST

MISSISSIPPI—The Rev. FRANK E. WALTERS, deacon in charge of All Saints', Tupelo; Incarnation, West Point; and Ascension, Brooksville, was advanced to the priesthood by Bishop Green, Coadjutor of Mississippi, in St. Paul's Church, Columbus, May 10th. The candidate was presented by the Rev. George B. Myers, and the Rev. Joseph Kuehnle 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.

Lynching

TO THE EDITOR: May I say that we of the south realize the constant endeavor of the north to reform our section of the crime of lynching and other offenses. I am 74 years old and I can see how to aid you in this stiff problem. We would never attempt to reform your section but you might reform us more successfully if when you send out matter on lynching, as a southern crime, you alongside expressed even a mild regret that the north has innumerable gunmen and gangsters, kidnapers and had to keep machine guns before its banks—if you would declare it to be your intention to stop sending out from your great centers agents to entice girls of all sections of our country to come to you for a life of shame. Some quiet revelations were recently made in New York. Chicago vice is well known. You might oc-

asionally say that lynching of Negroes grew out of northern reconstruction—the most shameful period of our history. Frankly the entire south would like you to do this honest and Christian thing. To say all that we think would not be courteous. Why not pin your sins to your section? MARY SMITH.

Henderson, Ky.

No sectional organ, THE LIVING CHURCH recognizes lynching as a national, not a local, problem. For an admirable southern effort to combat lynching, see Mrs. Cornell's splendid account of the recent institute in Jacksonville, Fla., typical of similar ones in every state in which there was a lynching in 1935.—THE EDITOR.

Church Services

ILLINOIS

Church of the Ascension, Chicago

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

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

NEW 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

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.

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. JOHN GASS, D.D., Rector
Sundays: 8, 10, and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
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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.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

A Change in the Lectionary

TO THE EDITOR: I wonder if any of my brethren found the Lectionary now allowed for trial use as unsatisfactory as the compiler did for Easter Even and for part of Easter Day? I venture to suggest these changes:

An alternate lesson for Good Friday Evening: St. John 19:31.

For Easter Even:

A.M.	P.M.
1—Job 19:21-27.	1—Exodus 12:40 or Hosea 5:15-6:6.
2—Hebrews 4.	2—Luke 23:50 or Rom. 6:3-11.

An alternate lesson for Easter Day at Evening: Isaiah 51:1-16 and Exodus 14 substituted for Exodus 15:1-21.

(Rev.) CHARLES E. HILL.

Ballston Spa, N. Y.

"The See of Peter"

TO THE EDITOR: To the query of Mr. Frederick J. Tighe [L. C., March 21st] regarding the "See of Peter," I am tempted to offer a few suggestions which may or may not be helpful.

The peculiar point about this whole subject is that the primacy and supremacy of the Bishop of Rome is not only continually asserted by adherents of the great Communion, as might be expected, but is, I think, most commonly conceded by our Protestant brethren who might be more careful of historic detail and less casual of expression. For one, I am a little surprised at hearing of the "Mother Church" (Rome) from those whose whole status is a protest against such assumption. Still that is neither here nor there.

Your correspondent invites comment upon four points:

(1) That Simon Peter occupied the foremost place in the Apostolic Circle is, I think, generally conceded by New Testament scholars. What bearing this may have upon the problem involved is another matter, but nothing is gained by obscuring the fact. Peter's place, however, was surely one of *primus inter pares*. On this point, Mr. Tighe is referred to T. H. Passmore's *St. Peter's Charter as Peter Read It*. Also, F. T. Foakes Jackson's *Peter, Prince of Apostles*. He will find Passmore ingenious and never tedious.

(2) In addition to the authorities mentioned, a brief and helpful summary with further references may be found in *A New Commentary on Holy Scripture*, edited by Bishop Gore. See therein Origins of the Roman Church, page 445. Also, Hastings' *Dictionary of the Gospels*.

(3) and (4) I much doubt that the whole Catholic Church ever conceded the supremacy of the Bishop of Rome. My own suspicion is that the supremacy of the Roman See over the Western Empire was a gradual and natural development. The famous City—Center of the World—contributed no little prestige to this branch of the Christian Church, as contrasted with earlier, but less distinguished centers such as Antioch, Alexandria, and Constantinople. The persistent political genius of the Latin Church laid hold of the glory of a declining empire and used it to advantage. As in James Bryce, the growing ambition of the bishops of Rome was crystallized and found expression in the Coronation of Charlemagne on Christmas Day, A. D. 800, by Pope Leo III. That was an excellent precedent and was not lost sight of.

As to the Anglican communion, is it not reliable history that throughout the many controversies following the establishment of the Church among the Anglo-Saxons the bishops of Rome were reluctant to impose judgment, but rather respected national jurisdiction? Though obscured by later develop-

ments, it seems as if the British Church always conceived herself to be an autonomous body—an integral unit of the One Catholic and Apostolic Church—the English strand of the One Body of Christ of which her Roman neighbor is the Latin expression.

I, too, would be glad for further enlightenment by competent authorities.

(Rev.) E. VICARS STEVENSON.

Plainfield, N. J.

Anglicans and the Papacy

TO THE EDITOR: I was surprised at the statement of your correspondent [L. C., May 2d, page 553], namely, "In England, when the schism of the 16th century had done its deadly work, and when the Hanoverian period had hardened the separation between England and Rome . . ." and "Separation was forced on the Church by the State, it was not spontaneous."

It should be observed that the separation was made *by Rome*, not by England; nor did England at any time make any schism.

The Papacy was abolished in England by the State in the 14th century, by the anti-papal laws passed toward the end of that century. But the Papacy was a late outgrowth and excrement in the Church, and abolishing it was not an act of schism, in England or anywhere else; nor did it involve breach of Communion with any part of the Church. About a generation later, in 1426, Rome issued a bull of excommunication against England. Here was where the schism and separation took place.

In course of time the Papacy managed to get back; and about a century after the excommunication just mentioned the Papacy was abolished in England again; this time by concurrent action of Church and State, Parliament and Convocation, in 1533 and 1534. Here again was no schism or breach of Communion. In course of time Rome again bestirred herself, in 1538, and issued another bull of excommunication, and thus renewed the schism made a hundred years before.

Again the Papacy got back into England, in 1553; and again it was abolished, in 1559. But, as before, communion with Rome continued for a number of years after the Papacy was abolished for this third and final time. After 11 years, in 1570, the Pope decided to break the intercommunion, and issued another bull of excommunication; and again renewed the schism. This schism still continues; but it is entirely of Rome's making.

Undoubtedly the State had a good deal to do with abolishing the Papacy in England; but so also did the Church. Englishmen were pretty much of one mind on that matter. In 1570, when the Pope called upon all his adherents to leave the English Church, out of some 10,000 clergy less than 300 left, and a similar number of laity; about as unanimous action on the part of the Church as you ever would find anywhere. The fires of Smithfield were too fresh in English minds to leave in them any enthusiasm for Rome whatever. And yet England suffered comparatively little. Perhaps 400 or 500 died by torture in England. But at the same time 18,000 so died in Holland.

But so far we have only told half the story. The Papacy *was brought into England by the State*. I quote Robinson and Breasted, *History of Europe*, page 359, italics mine. "William thereupon appealed to the Pope, promising that if he came into possession of England he would see that the English clergy submitted to the authority of the Roman Bishop. Consequently the Pope, Alexander II, condemned Harold and blessed in advance any expedition that William might undertake to secure his rights. The conquest of England therefore took on the character of a sort of holy war."

The Papacy was brought into England by the State *twice*; by William the Norman,

and by Bloody Mary. It was abolished by the State (and Church) twice; by Henry, and by Elizabeth. It seems to me that the score is just about even; and no reason whatever for any Catholic to pine after the Papacy.

(Rev.) EDWIN D. WEED.

Duluth, Minn.

Sinful Tranquillity

TO THE EDITOR: The news of the evacuation and consequent "reign of terror" of Addis Ababa is certainly shocking enough to arouse Christian Civilization from its customary inertia. I can't but feel impelled to write you, as one whose voice has been courageously outspoken on such matters, to ask if something can't be done to bring pressure to bear upon our Government, that at least American Christian disapproval be expressed at the continued violation by Italian troops of the weaker nation—Ethiopia.

It may seem to some of us that our national aloofness and our refusal to cooperate in the matter of economic sanctions and support of the League of Nations renders us morally responsible for this aggression. How dare we pray comfortably for peace, in security and tranquillity, with the scream of shells and the groans of the wounded and dying reaching our ears, however faintly, from distant Africa? These are sins in which we share and surely the burden of them *ought* to be intolerable to us.

Perhaps you would wish to send out a letter of protest for us all to sign? If others want to laugh, let them; and if we are looked upon with derision or suspicion, so much the better for our present smug state. "Knowledge we ask not—knowledge Thou hast lent;

But, Lord, the will—there lies the bitter need.

Grant us to build above the deep intent
The deed—the deed!"

(Mrs.) LOUISA BOYD GILE.

La Jolla, Cal.

Wars and Rumors of Wars

TO THE EDITOR: I read with much interest the extract from the Bishop of London's Easter Day sermon, contained in the May 9th issue of THE LIVING CHURCH, page 601.

I think it would be a good thing for the world if there were more preaching of the same tenor. In view of what has just happened in the Old World, and considering what is going on generally throughout the entire world—the repudiation and defiance of God, the effort to stifle all religion, the persecution of the Church in various countries, the chaos, criminations, and recriminations, the bitterness and strife of an impending political campaign, and other things apparent but too numerous to mention—have forced me to the individual belief that Almighty God is permitting the human race to destroy itself. Once He destroyed it, with some exceptions, but now He is allowing mankind, with perhaps a certain remnant, to bring about its own destruction, and that by means of man's own inventions and his own scientific work, such destruction I am convinced is coming slowly but surely.

You may call all this pessimism, but the more I see, read, and think, the stronger my conviction becomes. Perhaps the Forward Movement now in progress in our Church may do much toward the revival of spirituality and true religion among our own people, and produce results which alone can stay a universal catastrophe such as I believe is coming.

"When the Son of Man cometh shall He find faith on Earth." St. Luke 18:8.

(Rev.) JOHN O. FERRIS.

Newark, N. J.

Cataclysms and Cranks

TO THE EDITOR: Since the 20th century began, more earthquakes, floods, fires, tornadoes, dust storms, droughts, insect plagues, and other calamities have afflicted this country than during any other equal period in our history. During the same period divorces have multiplied; millions have been killed and injured by autos; crime and corruption have honeycombed the nation; false and injurious doctrines have sprung up like weeds and choked the wholesome growths of truth, virtue, and honor; atheism has spread; and the Church has died. But who takes it to heart? We are killed daily, and draw funny cartoons about it.

"Cranks" who say that these evils are due to our sins are backed up by the "cranks" Moses and Jesus, who said that nations are punished thus for sins.

CHARLES HOOPER.

Coeur d'Alene, Idaho.

The Russian Theological Seminary

TO THE EDITOR: We have recently received from Dr. Bulgakoff, Dean of the Russian Seminary of St. Sergius in Paris, a message of Easter greetings to the readers of THE LIVING CHURCH who have, in the past, contributed so generously to the needs of the seminary. The Presiding Bishop has said, "To share in the support of the seminary is one of the very important obligations resting upon our Church in England and the United States." In this connection it may be mentioned that the Archbishops' committee in England has always and promptly met its obligations in full, while it also has met the too-frequent deficits that have been due to the fact that America has never yet met its quota in any year.

In spite of this generous action on the part of the English Committee, the financial need is still as great as ever, partly because new French laws and regulations have enormously increased the difficulties and hardships of the Emigration in that country so that they are no longer able to continue the pitifully small contributions they have made in the past. In spite of the fact that several new committees have been formed in the United States, with a general committee to co-ordinate all efforts, the needs of the seminary are as great as ever, and under the circumstances they must be continuous. We hope, therefore, for the same regular gifts, and where possible on an annual basis, that have come through THE LIVING CHURCH, but it may be there are those who would be able to make special gifts for specific purposes. For example, the sum of \$200 will establish a scholarship for one student for an entire year. The salaries of the faculty, all of whom are distinguished scholars and theologians, run from \$30 to \$48 per month (less than the dole paid to the unskilled unemployed by our government) and the stipend for a professor for a year, or even a month, would help out enormously.

There is another item that may strike a responsive chord in some heart. At present the only bathing facilities offered the students is a trough of cold water! A simple but adequate bathroom would be a great boon to these devoted but uncomplaining men.

There are many more applications than can possibly be granted as things are now, but the last report received is to the effect that those taken on this year are of unusually fine character and promise.

As before, contributions may be sent through the hospitable columns of THE LIVING CHURCH, while any inquiries for further information may be addressed to the undersigned at "Whitehall," Sudbury, Mass.

RALPH ADAMS CRAM.

ELIZABETH CARRINGTON CRAM.

New York.





VOL. XCIV

NEW YORK AND MILWAUKEE, MAY 23, 1936

No. 21

EDITORIALS & COMMENTS

Bishop Manning

LAST WEEK contained two notable anniversaries for the Bishop of New York. Monday, May 11th, marked the fifteenth anniversary of his consecration to the episcopate. The following day was the seventieth anniversary of his birth in the English town of Northampton. In celebration of this double anniversary more than 3,000 friends united in a service of thanksgiving in the recently completed nave of the Cathedral of St. John the Divine, and a reception following in the crypt.

During the fifteen years of his episcopate Bishop Manning has become one of the most prominent figures in the Episcopal Church and, indeed, in the entire religious world. His precedence in the House of Bishops, deriving from seniority of consecration, is seventy-first, but if the public could be polled to ascertain the most widely-known bishop of the Episcopal Church it is likely that his name would be first by a wide margin.

In area the diocese of New York is not large, covering only 4,763 square miles. If the bishop were to look about from the top of the Empire State Building he would be able to see a considerable part of his diocese and much of the adjoining dioceses of Long Island, Newark, and perhaps even Connecticut.

Yet in this relatively small geographical area nearly nine percent of the communicants of the Church in continental America have their parochial homes—a communicant population larger than that of the sixth, seventh, or eighth province, and more than one and one-half times as large as that of the second largest diocese in the Church.

Bishop Manning has ecclesiastical jurisdiction over 266 parishes and missions. One of these parishes, Trinity, alone has 8,684 communicants—more than are to be found in the dioceses of Maine, New Hampshire, or Vermont. More than 400 clergymen are under his ecclesiastical supervision—more than the total number of clergy in the foreign mission field.

But it is not only or even primarily because of his official position that Bishop Manning is one of the most notable

characters in Christendom. It is rather because he is universally recognized as a Christian filled with the burning zeal of the early disciples, imbued with apostolic courage and vision; a dreamer of dreams who translates his visions into achievements; a builder who, like Ezra and Nehemiah, is undaunted by opposition and misunderstanding; a Catholic bishop with the uncompromising faith and loyalty of a Thomas à Becket, a crusader for every movement to better the social, moral, and spiritual life of the people; a defender of the weak; a friend of the friendless, and a foe of those who would tear down the Christian Church.

BISHOP MANNING is essentially a builder. It is his vision and his genius for translating that vision into practical results that built the great cathedral on Morningside Heights, though the cornerstone was laid thirty years before he became bishop. Again, it was his vision, represented in a resolution in the House of Deputies when he was rector of Trinity Church, that eventuated in the World Conference on Faith and Order that held its first meeting in Lausanne nine years ago and will meet again in Edinburgh next summer. To the many who have said that these things were merely visionary, Bishop Manning's reply has ever been that of the prophet Nehemiah: "Then answered I them, and said unto them, The God of heaven, He will prosper us; therefore we His servants will arise and build."

Bishop Manning's double anniversary is a gala occasion for the diocese of New York. But it is not New York alone that rejoices, for Bishop Manning belongs to the whole Church and the whole Church gives thanks for his vigorous and courageous episcopate in these troublous days.

THE FRONTISPIECE

THE ILLUSTRATION on the opposite page is a photographic portrait of Bishop Manning in his study at Synod House in the Cathedral Close on Morningside Heights, New York. It was made by the New York Times.

Coöperatives and Christian Virtue

DR. KAGAWA'S visit to these shores has made news of a Christian's travels. The potency of his message about Coöperation may be seen by the distinctly discourteous reception accorded him by business organizations in several of our cities. Coming as he does just when the Co-operative Movement is gaining its greatest headway in America, and traveling mainly under religious auspices, many journals of Christian opinion are carrying news and comment in which coöperatives seem to receive a special Christian blessing and the accolade of Christian virtue.

Quite apart from Christian principle, is this movement to be taken seriously? Mr. Stanley Matthews' papers on the subject published in these pages (March 7th and 14th) were careful not to claim too much for the redeeming power of consumers' coöperatives, and yet they brought in a number of letters from our readers. In their present stage of development in America, weak as compared with the movement in Europe, coöperatives seem to be largely of the consumer type. There are also credit unions being organized at the rate of about 150 a month with a hundred millions of credit last year, wholesales, coöperative cafeterias and apartments, and farmers' coöperative purchasing associations (the largest of which last year sold \$24,000,000 worth of supplies). But the retail stores lead the field, having done an annual business in 1935, according to the Coöperative League, of around \$365,000,000, or about one percent of the nation's retail trade. That one percent might make it appear innocuous, except that Roger Babson has advised his clients that merchants who endeavor to "laugh it off" will find themselves "sitting on a keg of dynamite."

Usually under the Rochdale plan, a group of consumers organize with each member subscribing for one or more shares of stock at \$5 (yielding the prevailing rate of interest), to be paid for from dividends or by installments, but none with more than one vote regardless of the number of his shares. "Patronage dividends" or rebates are paid to members in proportion to the amount of their purchases. Price wars with private stores are avoided by selling at the prevailing market price. This is, of course, a means whereby the consumer seeks to eliminate the middleman's profit, and thereby to benefit in the form of lower prices by a direct movement of goods from producer to consumer. In this connection it is worth noting that the movement made its greatest advance during the past five years of greatly depressed purchasing power.

So far as we can discover, there is nothing economically "unsound" about coöperation. Its success as far as it has gone in the United States, and its much greater success in Europe (the English Coöperative Wholesale Society is the biggest business firm in England) provide the practical test. It seems destined to spread steadily in the Orient as well as in the Occident, and *perhaps in some relation to the dwindling of consumer buying power*. Our interest is rather in its importance as a spiritual and moral force.

Commenting upon the seminar on Coöperation in Indianapolis last December, convened by the Federal Council of Churches, one sarcastic Princetonian has remarked of the Christian interest in it that "there is probably little harm in this, unless a movement which has succeeded abroad because of its economic simplicity gets drowned in mysticism." We have no desire to drown any vital problem in mysticism, or any other kind of mist or schism, but neither can we dis-

regard it as religiously indifferent. The place given to the subject at the Social Work Conference next week in Atlantic City, where the Episcopal Church is to be represented as an integral part, is an evidence of its significance.

FRANKLY, we cannot wholeheartedly endorse the claim made for Coöperation by Dr. Kagawa, that it is "the love principle of economic action." Perhaps there never will be such a thing, which must be universal to be Christian, in an economy that divides economic interests. Coöperation is a readier expression of the Christian attitude than unrestricted competition, of course. But just as coöperation among workers, as seen in labor unionism, is ultimately for the sake of more effective competition with employers, so is coöperation among consumers aimed ultimately at coercion of the producer and the total extinction of the middleman. In other words, coöperative enterprise is still after profits of a sort (although admittedly more "social" in their nature) and directed to a group interest. We have in mind the very possible case of a conflict between a farmers' marketing association seeking to maintain the highest possible urban prices for butter and eggs, and a city dairy coöperative trying to drive them down. If there is any truth in the claim that the Christian ethic is better served in the absence of competition, then Coöperation (short of owning producers' good as well as consumer's) differs from *laissez-faire* only in degree, not in kind.

This should be said to arrest any false flights of "mystical" enthusiasm. It does not follow by any means that Coöperation is no "better" than uncontrolled distribution. We are inclined to believe that it has considerable merit. Indeed, it would be hard to prove it otherwise to the \$1200 a year man who can buy a week's groceries at his "coöp" for \$7 instead of \$8 at the "corner grocery." At the least, it permits coöperative people to live more easily on the income allowed them by the present distribution of wealth.

WHAT can we expect of Coöperation in the future? For one thing, we can be sure it will spread. Participation in its methods will be a considerable practical education in social thinking and attitudes. Unlike the independent retailers, coöperatives can compete successfully with the chain-stores which are killing off the small entrepreneur anyway. But they will not be a panacea for the loss of purchasing power in the hands of consumers, so clearly explained in the Brookings report sent the clergy by the Federal Council (*Income and Economic Progress*), and in Harold Moulton's *Fortune* article being distributed by our National Council. Brutal economics and common sense ought to show us this serious limitation. Unless coöperatives control the capital goods market as well as consumers' goods, building and selling dynamos and blast-furnaces along with shoes and cans of peas, they will be in no position to affect the consumers' share of profit in business as a whole. And if their control did embrace purchasing power at its source, it would not be "Coöperation." It would be revolution!

To put it all very bluntly, we dissent from the popular attempt to tie a special Christian blessing to the coöperatives. There is too much self-interest in them for that. It is a legitimate self-interest in the struggle between wages and prices, certainly. But let's recognize it for what it is, and not claim too much for the movement.

In Another World

THERE hangs in a corner of the reception room in one of our religious houses a small painting in water-color. It figures a young nun seated in a chapel pew, rapt in meditation. The artistry (for such a difficult medium for human subjects) is exquisite. Every line of the figure, and the color itself, suggest complete quiescence. In her hands is a prayer book, forgotten, and about her waist is an apron! Here is one who is a Martha as well as a Mary. An apron and a prayer book. The title is *In Another World*.

We don't go in much for sermonizing under the guise of an editorial, preferring to leave that end of things to others. But as a religious journal it is well within our province to deal with the spiritual issues of the day, which are ignored on principle by secular journals. And the mere fact that these spiritual issues don't play a prominent part in the daily news is by no means a sign that they lack reality and pertinence. What we have in mind, plainly, is that most fashionable note of the modern mood, the desire to be practical. It is, in fact, the element in the temper of this age which allows such scant consideration for the little Sister in "Another World."

The demand for realism is confusing, unless it is taken in a superficial meaning. (Don't worry; physics and mathematics won't be dragged into this!) The same is true of the constant call to be "practical" and to "face the facts squarely." The facts very often are one thing, and the truth about them another. But sometimes we find the popular scorn of "running away from life" to be the most irritating of all. It depends so much on where the runner goes. For example, we recently heard the harrassed mother of three daughters engaged in the hysteria of Junior League complications, a woman whose poverty of spirit and superficiality of experience is pathetic, speak with pity of a young lady who had been professed as a religious and "removed from all human joy."

What is it to be practical, to know reality? What kinds of facts can we know, and what are the joys of human experience? There is the type of up-to-date man, only too common, who has very small patience with religion because he thinks it sentimental and impractical. To be perfectly frank on this point, we realize that the Church stands aside from real issues too much of the time, though curiously enough the hard-headed practical man usually doesn't complain about it if the practical problem involves his own comfort and habits. As for realities, we believe that the Christian revelation and the life of spiritual adventure hold out to us experiences that are not only real but beyond the grasp of some people. There are some things in this world, perhaps, they never dream of.

The growth of religious profession in our Church within the last hundred years, together with the increasing part played by monks and nuns in missionary activities, is proof that it represents a very real element in the Church's evangel, and that it is by no stretch of words a life without practical importance. We don't name names, or orders, but readers of *THE LIVING CHURCH* should be able to supply them if needed. The discipline and concentrated energy of their rôle in both the English and American Churches, and in their far-flung foreign missions, leads us to the ironical belief that some of their more "worldly" critics are like Stephen Leacock's horseman who got on his horse and rode off in all directions!

The problem of how to be practical isn't, as a matter of fact, as simple as practical people think it. As the undergraduate quoted by Canon Bell (*O Men of God*) puts it, "we are always too desirous of simplifying what the gods have made complex." Is it not possible that those who throw

their entire energy and attention upon the events of the "world" and of immediate "conditions" are actually out of touch with the deepest realities? There are spiritual realities, too, as well as other kinds. The well known business man who gave it as his *ex cathedra* opinion that "history is bunk" wasn't a cynic, he was an innocent, a child in a mature world he did not understand. And many of our most practical people are just as innocent with respect to the world of spiritual events.

The little Sister, who still wears an apron as she holds a prayer book, is "coming to grips with life." Like Ellsworth or Byrd, she is an explorer in her own right. And the Junior League mother is leading a very "sheltered" life by comparison, even if she doesn't suspect it! There are different levels of fact, and the most practical people are often insulated against every other level than their own. The little Sister is cloistered, certainly, but after all is she as cloistered as the debutante?

As Others See Us

THE EDITOR of our respected contemporary, the *American Church Monthly*, has apparently been devoting his spare time to the reading of English parish papers. We have seen a good many of these and the reading of them does not appeal to us as a popular pastime. However, Fr. Williams has succeeded in digging up a very interesting article in the *Graham Street Quarterly*, published by the Church of St. Mary the Virgin, Graham Street, London, and has reproduced it in the current issue of the *Monthly* under the title, *An Englishman's Notes on the Anglican Communion in the States*.

Unlike some visitors, the anonymous writer of these notes does not claim infallibility for his impressions; indeed, he modestly says at the outset that they "may well be largely erroneous and misleading." In any event, they are interesting, and in some points we believe that this anonymous Englishman, who appears to be a priest, has rightly diagnosed our shortcomings.

The writer does not think that our various revisions of Morning and Evening Prayer have improved those Offices; indeed, he observes that "amateur liturgiologists seem to have committed some of their worst blunders in the process of providing variations and emendations in the structure of those services." He does, however, feel that "the American Mass is in general a vast improvement on the rite of 1662, and has avoided the worst solecisms of the English proposals for revision in 1927-28."

The writer does not think much of the Forward Movement, apparently because its literature "seems largely to take for granted that its readers accept the very beliefs which are most widely questioned by American youth—the Christian doctrine of God and the efficacy of the practice of prayer." He feels that a more hopeful line of approach lies in a closer attention to the Church's work in the American universities. Why he should feel that there is any necessary antithesis between these two lines of approach is not clear to us, but certainly we think he is entirely right in emphasizing the need of more and better Church work among the thousands of young men and women in our colleges and universities. On this point he further observes:

"The student population in America is proportionately far larger than in England. A university degree in the former country is necessary for applicants for the sort of position which in England would be open to men who have merely passed a matriculation examination. Yet on the whole the

Episcopal Church is spending very little money and care on university work in comparison with what she spends on the building of Cathedrals and the enrichment of her public worship. University chaplains are few in number, and are said to be more often chosen for their athletic than for their pastoral qualifications. The work performed at Princeton University, which enjoys the services of a very competent Catholic chaplain, is a hint of what might be done over a far wider area."

Finally, this anonymous but rather acute observer concludes that "at the moment the American nation seems to be suffering from a certain bewilderment consequent on its inability to discover a working philosophy of life." As to this he observes: "There are only two such philosophies in the world today which will supply that need—Catholicism and Communism." In this he feels that the Episcopal Church has a very distinct mission and the opportunity of playing a great part in the history of the nation in the near future. "But her success must depend on whether the Anglo-Catholic section proves strong enough to overcome the resistance which at present is being offered by ecclesiastical combinations of conservative die-hards. It is certain that if the vagueness, the caution, and the 'stickiness' which characterizes much American Churchmanship is to continue *sine die* as the order of the day [*sic*], there is no future for the Church except a progressive inanition."

Have we the courage of our convictions? Have we indeed sufficiently strong convictions to inspire courage? That is the question that our English friend would evidently put to us, and it is undoubtedly a pertinent one.

Ascensiontide

THE ten days of Ascensiontide comprise the shortest season in the Christian year. Perhaps it is because of its brevity that Churchmen so generally overlook its significance. Actually Ascensiontide is one of the most dramatic scenes in the great mystery story of the Christian Church.

Consider for a moment what the first Ascensiontide meant to the apostles and the little band of disciples clustered about them. Only about six weeks before they had been subjected to the tremendous shock of the shameful death of One whom they were really just learning to know as their Leader and Master. They had barely begun to catch a glimpse of His Divine mission when His career apparently came to an abrupt and untimely end through His crucifixion as an enemy of the State and the established Church. What an inglorious end it must have seemed to those who were just beginning to perceive in Him the Messiah of Israel!

And then the Resurrection—intense joy coupled with new mysteries that they could not fully understand. Christ had risen from the dead. He had triumphed over death. But how? What did it all mean? The Risen Lord told them in those forty days of the first Eastertide as much as they could understand, but it must have still seemed very bewildering and perplexing to them.

Then His command: "Go ye into all the world, and preach the Gospel to every creature." But not just yet! First, the command to tarry a while at Jerusalem, for "ye shall be baptized with the Holy Ghost not many days hence." And then, in some mysterious manner, "He was taken up, and a cloud received Him out of their sight."

So began the period of waiting. Waiting for what? For the fulfilment of His promise, and the coming upon them of the power of the Holy Ghost, so that they might go forth and accomplish the Divine Commission that He had entrusted to

them. And finally, on the feast of Pentecost, they did receive the baptism of the Holy Ghost, and the Holy Catholic Church was at last fully constituted and ready to begin its conquest of the world.

Thus the time from Ascension Day to Whitsunday is a time of waiting, and of prayer that Almighty God may take us and use us for the accomplishment of His will. Appropriately, the Church Union calls upon Churchmen to observe at this time a novena of prayer for the reunion of Christendom. And the Forward Movement urges that during these days every Churchman who can possibly do so spend at least a short time each day on his knees in his parish church, not necessarily at any service, but to pour out his soul in prayer before the Blessed Sacrament or the altar throne of Our Blessed Lord.

It is a time of waiting, indeed, for the whole Church. Who knows what the future may hold for those who profess and call themselves Christians? Increasingly our religion is being put to the test, more and more severely. In many parts of the world the test has become an acute one, even a matter of life and death. It has been said that there have been more Christian martyrs since the World War than there were in the first three centuries of the Christian era. Will we, too, be called upon to bear witness to the Faith even to the point of suffering, of death? Or will we be submitted to the more insidious persecution of a world that does not care, that stifles Christian zeal with the poison gas of indifference? The Soviet government no longer concerns itself much with the remnant of old people who still practice the Christian religion, because they feel that they have their children and their grandchildren safely saturated with the dogma of atheism.

As we wait, therefore, let us pray earnestly, like the little band of disciples two thousand years ago, that the Holy Ghost will again fill our hearts and quicken our zeal for the Faith, that we may be strengthened not only to meet whatever the future may have in store for us, but to go forth boldly and seize the future for Christ and His Church.

These are days of waiting and uncertainty, but they are also days of almost unprecedented opportunity for the Church. Perhaps we are on the eve of a new Pentecost, when once more Christians will be known for their unswerving devotion to God and their love of the brethren. We need to hear again the message of the angel, "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

To our knees, then, so that in prayer and Sacrament we may gain new strength. And then forth again to battle, strengthened by the power of the Holy Ghost. And fear not, for the promise of victory is ours, and He does not fail to keep His promises.

Interpreting Social Changes

REPORTING the annual Religious Education meeting in Pittsburgh recently, John Ray Ewers of the *Christian Century* remarks that the addresses and discussion throughout "reflected the political and economic crisis which the world is passing through and the consequent confusion of the Church in attempting to meet the crisis. . . . The Protestants seemed to be more confused than the Jews or Catholics." This seems to bear out the claims made by Christian sociologists in our own communion, when they insist that only Churches with a consistent system of doctrine can adequately interpret a changing social order.

Wanted: A Church Debt Funding Commission

By the Rt. Rev. Robert Nelson Spencer, D. D.

Bishop of West Missouri

IF THE CHURCH had at its bestowal a Nobel prize for achievement, it should undoubtedly go to the Rev. John W. Gummere for making a survey of the parochial debt of the Episcopal Church, and the effect of that debt upon the living mission of the Church.* From this survey, naturally not complete in its scope, it appears that the parochial indebtedness of the Church in the United States is in excess of thirty millions of dollars! This means that the people of the Church are paying conservatively more than a million and a half dollars every year in interest alone, while in the same period they are laboring to pay something like \$1,387,000 to the living mission of the Church. *In other words, they are paying two hundred and fifty thousand dollars more to money lenders than they are giving to the missionary cause!*

Now, it must be apparent to any one that this is not only wicked; it just isn't smart. The Rev. Mr. Grummere wrote his first article more than six months ago. It reminds one of the incident in Mr. Beecher's novel of the village natural. The village natural was sitting on the bench in front of the New England Meeting House, when the horse-trader halted in front of the edifice. Hearing the strains of a hymn, and not having a watch, the trader called to the natural: "Is the sermon done yet?" To which the half wit replied: "Naw; it's been preached, but it ain't done yit." What is to be done about a Church whose missionary spirit is willing, but whose "pound of flesh" is its weakness in bonds? Manifestly we shall not heal this ailing spot in missionary giving by singing "Fling out the banner." The poor people, or the anxious vestries, will drown that hymn with the much more insistent one: "What you going to say, how you going to pay, when the interest comes round?" And honest men must lift that lugubrious litany. To pay one's obligations in the market place is also part of the Great Commission. "This ought ye to do, and not leave the other undone." "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." This said our Lord, with a piece of money lying in His palm. But how to do both? The people cannot, or they cannot until they are liberated from the impasse in which they find themselves.

It does no good to scold the people who in the fat years involved the Church in this welter of debt. If bankers stood at their elbows and whispered, "Money is plenty and credit is eternal," neither the tempted nor the tempters forsook the day of reckoning so near. The old story of the Exodus seems to be the perpetual parable of the Church. It is at Portland. It is hearing the ringing cry: "Ye have compassed this mountain long enough; turn ye, and take your journey." The Church did take its wonderful journey. But there is another incident in the Exodus, and that scripture was also fulfilled in our eyes. It was a time, shall we say? when the material overshadowed the spiritual. Moses was in the cloud, and we wot not what had become of him. Go to, let us make something we can see. Let us pile stone on stone. And of course God was right. That thing does become an "abomination" when it meddles with the progress of the living, moving mission of

God's Church. It has been suggested that we enact canons to prevent undue expenditures on fabric, while the fluttering banner of Christ falls back in the field. Perhaps we can stay an occasional Gehazi from running after Naaman and taking "somewhat of him." Perhaps we can shame an occasional Gehazi by asking: "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants . . . ?" And the rest is omitted, as being perhaps a little too drastic.

No, canons for the future, however valuable, will not help the present difficulty. It would seem that that would be locking the door, after the starved missionaries had had to "steal away and be with Jesus," as the "spiritual" has it. In other words, the Church will not recover its missionary vigor; will not, because it cannot, until it is relieved of interest charges that are in excess of its missionary giving.

It is true that the Church has just met the serious crisis in making up \$127,000 to keep our missionary work alive. But earnest men warned us, what time they sent their thanks, that we must not have another crisis. We must watch against that in the Every Member Canvass. But the Church, going out to make that canvass, will still have hanging over its head that debt of thirty millions of dollars, and that interest charge of \$1,650,000.

CAN we not release the Church from these graveclothes that bind it? Can we not set this Lazarus free? Can not a Church which, not to boast, possesses men of finance the most puissant in America, compass a Commission to refund this debt, all of it, reduce that unreasonable interest charge, and liberate hundreds of thousands of dollars of the people's money to flow into the channels of the Church's advance, and the Church's very life? Can not the Church that put into operation a pension system which challenged the admiration of the world, do this even more necessary thing, and save the Church's great cause right now?

When they said to Bishop Lawrence that we could not get the millions to make the pension system go, he replied, "The money is in the pockets of the people." He was right. Today the money is glutting the banks. And here are vestrymen—many and many of them—who earnestly desire to see their parishes help Jesus in the brunt of His war. I know these men; and I know they are sad and ashamed that they must expend the income to pay interest, and deny the Church in their towns, in their dioceses, in the nation, and in the world. Let this Commission say to them: "We will take care of your debt at half, or at least much less than the interest you now pay, providing that you give the part you save to the Missionary Cause; providing further that that saved part shall not interfere with the normal giving of your people. Would not such men welcome that as a blessed remedy? They would; and it would lay its healing hand upon the ailing spot in the Church's life.

It would require another Bishop Lawrence—if there is another like him in all Christendom—to remind us when we say that we can't find these millions, "The money is

*The Living Church, October 12, 1935, and May 9, 1936.

(Continued on page 661)

American Cathedrals

Tennessee, Kentucky, Louisiana, Arkansas, and Dallas

By Clinton Rogers Woodruff

IN THE YEAR 1858 the Church people of Memphis, Tenn., invited Bishop Otey to leave Columbia and make his home with them. The Bishop accepted and occupied the new bishop's house, which they had built for him. That same year a dignified wooden church was built on the lot next door to the bishop's house, and the Bishop expressed the hope that some day this St. Mary's Church would be his Cathedral, that is the Bishop's church, where he could have his own altar and preach whenever he chose to do so; but he did not live to realize it. In 1871 Bishop Quintard decided to carry out Bishop Otey's plan. The old house was bought from the Otey heirs. The rector and vestry at a special service formally gave over the church as the Bishop's Cathedral, and the rector was installed as dean.

When Bishop Gailor became coadjutor he took up his residence in the bishop's house in Memphis; and in 1898, when he succeeded as diocesan, the old house was demolished and the people built for him a very handsome stone residence.

The old wooden church was removed and the crypt of the new Cathedral built. In 1906 a portion of the superstructure was built, and, in order to borrow money, the Bishop had the "Bishop, Dean and Chapter" incorporated under the laws of the state of Tennessee, subject to the canon of the diocese. The convention of the diocese then adopted a canon, reciting the authority of the Bishop, the organization of the Cathedral, and its right to representation in convention.

In 1923, by the generosity of the Memphis citizens of all creeds, the present stone building, with its tower, was built at a cost of about \$500,000. It will seat 1,500 people, but on occasion 2,000 have been accommodated. The memorial altar of marble and Caen stone and reredos is one of the most

beautiful in this country. There is also a beautiful memorial chapel connected with the Cathedral by a cloister, and a residence for the dean. The bishop's house, the Cathedral, the chapel, and the parish house, all connected by cloisters, make a most attractive church plant.

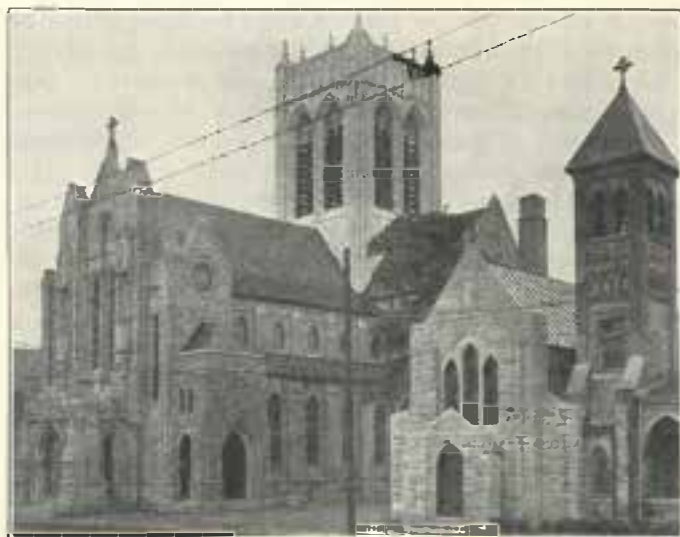
The dean of the Cathedral is also rector of the cathedral parish, with 800 communicants, and his salary and other expenses are met by subscription in the usual way. The bishop's relation to the Cathedral is that it is his church home. He nominates or approves the election of the dean. He presides, when present, at meetings of the chapter, the members of which are nominated by the dean and appointed by the bishop. The bishop preaches, whenever, after due notice, he cares to do so. He baptizes, confirms, and

ordains at his pleasure. It is *his* church.

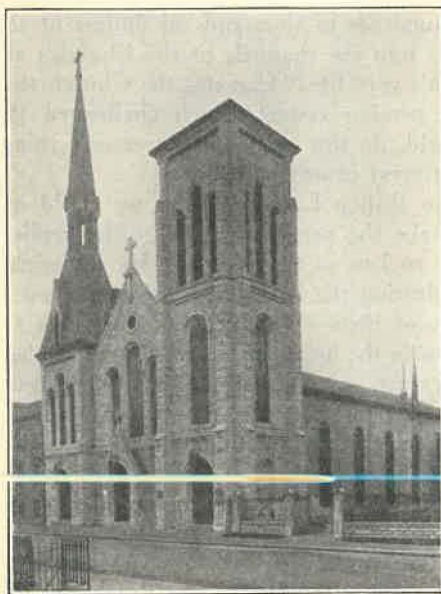
CHRISt Church Cathedral, Louisville, Ky., situated in the downtown section of the city, was formerly a parish church.

Christ Church, built in 1822, is the oldest Episcopal church in the city. St. Paul's Church was in the same part of the city, and when it burned in 1893 it was decided to rebuild in the southern part of the city. Since the ground upon which Christ Church was erected was a gift on condition that the church should always be upon it, it was decided that it would be best to make it the Cathedral of the diocese.

This was done in 1894. The bishop is in every way the head of the Cathedral and the bishop, dean, and chapter control all property, gifts, etc. The diocese has no control, but the Cathedral leads the diocese in extent of work and financial support. Dean McCready, after a service of 18 years, has resigned, having reached what he calls "the retirement age."



ST. MARY'S CATHEDRAL
Memphis, Tenn.



CHRIST CHURCH CATHEDRAL
Louisville, Ky.



ST. MATTHEW'S CATHEDRAL
Dallas, Tex.



CHRIST CHURCH CATHEDRAL, NEW ORLEANS

CHRIST Church Cathedral, New Orleans, is also a converted parish, the conversion taking place in 1892 under

the arrangement between Bishop Sessums and the vestry under the terms quoted in the present canon providing that "until further order shall be taken, either through the establishment of a Cathedral chapter, or in some other manner by the bishop and council, the status of Christ Church in New Orleans as the Cathedral church of the diocese shall continue and be in force under the terms and specifications of the arrangement between the bishop and the rector, wardens, and vestrymen of Christ Church, entered upon in 1891 and announced to the diocesan council in the Bishop's address on May 28, 1892, as follows: The Cathedral shall be at the disposal of the bishop for all diocesan and missionary purposes of his appointment therein; and for such preaching, administering of sacraments, or other spiritual offices which the bishop may desire to perform in the Cathedral. The rector of Christ Church shall have the status and title of dean, and the vestry in electing a dean or any assistant minister shall not proceed to an election without receiving first the bishop's approval of their proposed choice. The bishop shall be responsible for the ceremonial of the Cathedral." An elaborate scheme for a Cathedral chapter and for the development of the relations between the bishop, the diocese, and the Cathedral, drawn up by Bishop Sessums, has not yet been acted upon.

TRINITY Cathedral of Little Rock, Arkansas, is technically the bishop's church, but the only occasions on which it is used by the bishop are for confirmations and diocesan conventions, whenever they happen to be held in the Cathedral. It was the idea of the founder, Bishop Pierce, that the Cathedral should be under the full control of the bishop, but the

present bishop does not seek to exercise this prerogative. This diocese seems to have no control over the Cathedral, probably because of the fact that the Cathedral and its activities are entirely supported by the Cathedral congregation. While Trinity Cathedral was founded as a Cathedral it really functions as a parish. At the annual parish meeting a vestry is elected. The names of the vestrymen are then submitted to the bishop, who confirms their election and admits them as members of the chapter.

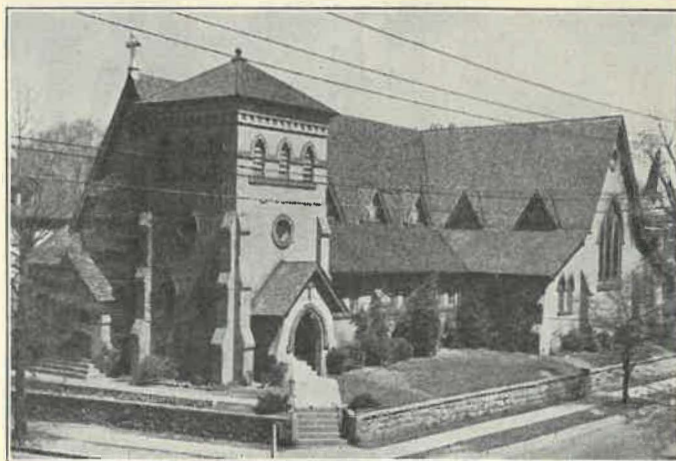
The history of Trinity Cathedral is interwoven with the life of the Rt. Rev. Henry Niles Pierce, who was born in Pawtucket, Rhode Island, October 19, 1820, and was elected by the House of Bishops to be Missionary Bishop of Arkansas and the Indian Territory, and consecrated in Christ Church, Mobile, Alabama, on St. Paul's day, January 25, 1870. The Bishop, foreseeing that the city must inevitably spread in a southerly direction, bought the lots where the Cathedral now stands, for the purpose of building a cathedral on them. Later in deeding the property to the church he had this clause inserted:

"If this property, or the church thereon, is ever used for any other purpose than a Cathedral it will revert to my heirs."—A very wise provision as the future proved.

First mention of the cathedral was made by Bishop Pierce in his address to the diocesan council, June, 1879: "A Cathedral does not imply a magnificent structure and great endowments; but it is the church where the bishop has his see; where the services are under his full control; where he may gather a band of faithful co-workers, and where, as from a center, he may carry on the missionary work of the Church. Now what I desire, and propose to do, is this: To fix my see and to plant a bishop's church—a Cathedral—here in this city of Little Rock, the capital of Arkansas. I



ST. MARY'S CATHEDRAL, MEMPHIS



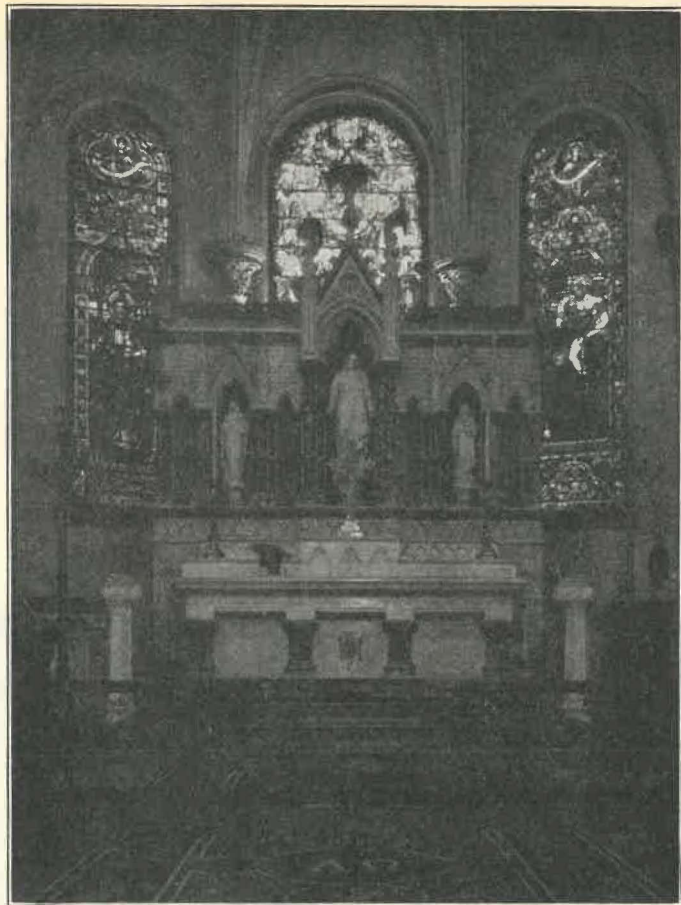
TRINITY CATHEDRAL, LITTLE ROCK

wish to connect with this church a corps of clergy, not less than four in number at first, which number I hope to see increased till it eventually reaches six or eight. Over these, as soon as circumstances permit, is to be placed a clergyman of experience and maturity in years, who shall be dean.

"These clergy are to be employed in extending the Church in the city and in planting it in every town and village along the railway lines leading out of Little Rock. I am also well persuaded that the means for the accomplishment of this great work can be secured, and should the resolution to begin it be deliberately adopted I shall devote a portion of the ensuing year to raising the necessary funds. . . . It has been asked, 'Why should not Christ Church, Little Rock, the old mother church of the diocese, become the Cathedral?' My reply is, that such was my hope. I had a desire to see the Church work in Little Rock unified, as it could be only on the condition of this Parish assuming a Cathedral position. Accordingly, I laid before the rector, wardens, and vestry a proposition looking to such an arrangement. The response to my communication was most courteous and kind to myself personally; but it conveyed to me the conviction of the parties concerned, that the interest of Christ Church would not be best subserved by changing its present relations and assuming Cathedral position. Perhaps this decision may prove, in the end, to be best for all concerned. Perhaps the work proposed can be better accomplished if freed from the trammels imposed by the precedents and long settled policy of an old parish."



INTERIOR OF ARKANSAS CATHEDRAL



HIGH ALTAR, LOUISVILLE CATHEDRAL

SAINT MATTHEW'S Cathedral, Dallas, Texas, was organized as a Cathedral by Bishop Garrett at his first convocation of the missionary district of Northern Texas, in May, 1875. Previous to that time, when this part of Texas was included in the diocese of Texas under Bishop Gregg, St. Matthew's was a parish church. One would therefore conclude that it was at that time converted from a parish into a Cathedral parish. The reasons given by Bishop Garrett for such action were that such an institution was necessary for the development of the district, in that it would afford a center of diocesan thought and interests.

The relation of the Cathedral to the bishop, or *vice versa*, is a most informal one. It is true that this diocese is organized on the theory of the Cathedral system, and the bishop has equal rights with the rector or the dean, as he has with the rector of every parish. The bishop also has rights in the Cathedral in the case of diocesan items, such as convention meetings or other diocesan services. He has no rights in those items which have to do with parish items, such as elections, appointments or even in the case of policies, but there is no definite control of the diocese over the Cathedral.

As Bishop Moore puts it, "the fact of the matter is that our Cathedral is only one of the many instances coming up in the Church in which we speak of 'Cathedrals,' when in fact all we mean is 'pro-Cathedrals.' A pro-Cathedral, a parish church designated by the bishop as a place for certain diocesan functions, can be readily understood. . . . But to designate such a parish church, in the face of its parochial organization and control as a *bona fide* Cathedral is a rather apparent contradiction of terms. In making such statement I would wish it to be understood that my personal relations with St. Matthew's Cathedral have always been most happy."

The Catholic Church and Her Environment

Part III—The Church's Task

By the Rev. Frederic Hastings Smyth, Ph. D.

IN THE SECOND part of this article¹ the conclusion was drawn that the Church, after an investigation of her worldly environment, might well decide that revolutionary changes in secular relationships will be necessary before these relationships can be made available for her use. In this event other questions will immediately arise. If a social revolution within the pagan and unredeemed world of the Church's environment were to come about, what part should the Church take in this change and, in particular, what should be her attitude toward accompanying violence?

These are questions much too large to be more than lightly touched upon in the present paper. I would, however, point out that the Church in no wise imagines that the Divine Will for mankind can be fulfilled through merely changing secular arrangements, however drastically, within secular society itself. The materials with which the Church works, that is to say, the soil in which the divine organism grows, may be immensely improved. But even within an economic or political system well nigh perfect from the point of view of merely human imagining, the organic creation of the divine and supernatural life of Christ's own Body would still remain a thing to be accomplished. This is where the Catholic Church must differ from present day Marxian Communists. It is not that she necessarily disagrees with them in the economic system which, by a revolutionary process, they are attempting to evolve. It is rather that she must insist that this is only a first step, even if an excellent one, toward something vastly more difficult and more glorious. The Soviet Union may even today furnish a worldly environment which *could* prove a fertile soil for the growth of the Church's supernatural social organism. But as long as Communists insist that the organic supernatural God-regarding life is not something higher, but rather lower than the organized natural man-regarding life which they are developing in the world, the environment which they supply is very intractable toward the Catholic attack. Some Communists² today protest that they are of an open mind and that they are willing to be shown that religion makes life better. But I think that Communists now have a lily of their own which will not stand gilding with Catholicism. Indeed, Catholicism can never assume the place of a mere finishing touch to something else. Whatever the Church touches, provided it is appropriate to her use, she must, by her very creative nature, incorporate into her own supernatural organism. In such a process even the best of the natural is profoundly reorganized as it passes into the body of the supernatural. Nevertheless, barring the possibility of a revolution in present-day society under the guidance and auspices of the Church, I myself look upon the Communist State as one of the most hopeful environments which the Church at some future time may appropriate to her own supernatural use.

It ought to be said in passing that it is quite possible that the leadership in bringing about profound social changes in the world today has already passed out of the hands of the Church. The social changes of the post-war years have been

swift and great and there are greater and more widespread changes in the making. For our sins, perhaps, the Holy Spirit, in a kind of Divine impatience, seems to be working through men and women who are far from understanding or believing in the Incarnation or even in the existence of God Himself. There are movements abroad in the world which in their practical and world-regarding aspects appear profoundly Christian in aim, while remaining non-Christian or anti-Christian in motive. But already, when Catholics seek to ally themselves or to make "united front" with such movements, they are accused of "climbing onto the band wagon." They are suspected of wishing to save their own skins in the inevitable crash ahead. Our immediate problem, then, may not in any sense be that of taking the lead in changing secular society. These vast changes we may almost think of as unrolling themselves under our very noses and without a "by your leave" to us and whether we wish them or no. Our task may then be to see how we may carry through, while these great changes go on practically in spite of us within the ranks of the unchurched and Godless masses of mankind. Very possibly we ought already to be seeking to plant some obscure seeds, to sink some tiny deeply hidden roots of Catholic Christianity, which may live deep down and out of sight while the tempests of economic revolution and the bleak winters of social chaos destroy and blight out of existence large portions of the Church as it is now visible in the world. The faithful remnant of the Church must be prepared against the time when the great body of nominal Christians will fall away. The branches of the vine above the ground, overgrown and run to leaves instead of flowers, will be destroyed. The roots must be preserved and strengthened against the time when they may send out fresh shoots and bloom again, informing with a new glory the revolutionized environment of a future age.

If this moment for a descent into modern catacombs comes, the relatively small portion of the Church which really counts will know how to act. But in the meantime it would be a great mistake to make this an absolute prophecy and a still greater mistake to assume a merely passive attitude in the present upon the assumption of such a future. It seems probable that the Church ought now to advocate a revolution in present day capitalistic society, because, as things stand, she can find practically no relationships which go to the heart of secular life, with which she can work. They are unfit for her use. She has to reject the world and instead of being analogous to a rose vine, whose life, as I have said, is true to the sacramental principle, she is in danger of becoming analogous to an orchid, an air plant, devoid of roots. Under such circumstances, instead of drawing the materials of the still unredeemed world into the organism of her own divine life, she readily becomes—indeed, when one considers the vast material hostages she has placed in the hands of the world, one has to say she *has* become—a prey to that chaotic world itself. She tends, as is only too evident, to content herself with palliative activity within a world which she is powerless to appropriate in her redeeming activity. This is nothing less than a renunciation of her divine vocation and through lack of use, she permits her divine creative power, always potentially present, to

¹ THE LIVING CHURCH, May 9th.

² Cf., for example, Hecker, *Religion and Communism*, pp. 272-273, Chapman & Hall, Ltd., Edition (the last two pages in the book).

atrophy. The Church becomes moribund if she permits herself to be relegated to the place of a more or less efficient spiritual Red Cross organization, caring only for the wounded behind the lines of unChristian and secular conflicts in which, with splendid neutrality, she helplessly acquiesces.

THE CHURCH ought to begin by educating her own children, not to contentment or resignation, but to a divine discontent with the worldly relationships in which they now find themselves. She ought to be instant in season and out of season, in pointing out how the activities which the world forces upon would-be Catholics are of such a nature that, through no personal fault of individuals, these activities cannot possibly be brought into the Church's organic life and offered as acceptable sacrifices upon her altars. This has happened at other times, notably in the Roman period, when sacrifices of incense to the Emperor as a god were refused with a refusal which carried treasonable and subversive implications only too clear to the secular authorities of that time.

The Church, true to the character of her Divine Head, can never advocate the use of violence or physical force for the purpose of bringing about those changes which, nonetheless, she insists are necessary and peremptory. In this she again differs from Marxists, to whom positive violence is merely a practical matter. It is sometimes regrettable, but it never has any moral or immoral quality. Violence for the Church, then, begins not from her side but from that of the world. She prays and hopefully works toward bringing about changes by reasonable persuasion and by more extensive conversion of pagans. It seems inevitable, however, and prophecy and experience bear this out, that the Church, if she is determinedly intent upon what she wishes, must goad the world into madness. Our Lord said: "I came not to bring peace upon earth, but a sword" (Matthew 10:24). This is not a sanction or advocacy of violence in attaining the ends of His Kingdom here on earth. But it is a prophecy of what would take place and a prophecy which has been abundantly justified. The world will not suffer peacefully the children of the Church even to refrain from certain worldly relationships if, by this refraining, they seem to threaten the security or established order of the secular world. The violent battle will be joined. Prof. Berdyaev also makes it very clear^{*} that "it is a mistake, wilful or innocent, to believe that those who defend the *status quo* are not by that very fact using violence and that only those who fight Capitalism are guilty of criminal subversion." To acquiesce in the maintenance of a system which is supported by repressive violence is to become a party to the secular violence itself. From this it is also clear that under certain environmental conditions, unless the world does actually resort to violence against the Church, this may be taken as an indication that she is playing traitor to her own vocation and is ceasing to organize her own divine life.

Then, what is the nature of the forces which Catholics may employ when they realize that the time for force has actually arrived? We are a Church Militant. We are said to march against the foe, terrible as an army. St. John the Divine does not hesitate to say that there was war in Heaven. We must not expect to escape war upon earth. The Catholic fights, when it is necessary; but his weapon is not the sword but the Cross. Wherever the Cross is found, there is found violence and at least the attempted application of force and often bloodshed. Sometimes the Cross of Christians is a spiritual one, made up of pain and sorrow, of long vigils kept in prayer, of shame and

calumny and of misunderstanding. But in the world of today, when we face the inevitable violent issues of our own futures, the Cross may once again become physical. We must be ready for this kind of warfare. If the Church comes to the conclusion that great and revolutionary changes are necessary in order to have a world tolerable to live in, she must, for example, be ready to place her income and all her property in jeopardy. This statement, by the way, does not mean that the Church will waste her energies or her substance in grandiose or futile gestures. For the moment she lives in the world as it is and she will not wield her weapons of renunciation and sacrifice until the time comes that these can be effective. This would be merely playing into the hands of her enemies. She must be wise as a serpent while she awaits the violence of the world. Until that time she is justified in using whatever means of the world she has at her disposal toward the downfall of that very world. In this she follows the example of our Lord, who, while living in a world whose standards and values He denounced, refused on many a dangerous occasion to sacrifice Himself, to throw away His life, because, as the evangelists often tell us, His hour was not yet come.

BUT THE faithful children of the Church, when her hour is come, will be ready to jeopardize the whole material welfare of themselves and of their families. If the Divine life of the Church and the fundamental activities of the State are found utterly incompatible, the Church must risk being called a traitor to the established State. We have not yet come to physical persecution. We may well do so. The Church must embrace this when it comes. The Church may have to say the quite terrific thing that the whole secular organization must be rooted up, that our present economic system is so enmeshed in evil that nothing short of revolution must take place if wars and other miseries are to have an end. If the Church really does this, soberly and with insistence, I venture to say that 90 per cent of her nominal membership will drop away. Her faithful priests will be persecuted by almost every authority, secular, lay, and ecclesiastical. Her income will drop, her endowments, her beautiful buildings and ornaments will vanish in those very changes which she herself advocates. This will be Christian violence. This will be Catholic force in action. This will be militant Christianity. This will be warfare with the weapon of the Cross. Pray God we may be strong enough for this far from pleasant task. It will be a strange warfare from a worldly point of view. There will be no bands to play or banners to fly upon our march. "Behold, we go up to Jerusalem," said our Blessed Lord. When the time comes we embrace the violence of the world as did our Lord Himself. We do not run away from violence. We do not cry "peace, peace" when there is no peace. But our way of meeting violence has this strange and magnificent peculiarity. The Church will always take good care that, when the blows fall, she herself shall be on the under side of the nails. The world will drive these nails home, as two thousand years ago it drove home other nails, to its own undoing. Therefore the Church goes up to Jerusalem, because at Jerusalem there stands the Cross.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

CHURCH FLOOD RELIEF FUND

Anonymous—For Pennsylvania\$8.00

^{*} *Christianity and the Class War*, p. 79.

Wanted: A Church Debt Funding Commission

(Continued from page 655)

in the banks." It is there. It is idle there. It is not earning what these bonds of the Church Commission will pay. The security is there in the Church property. Nay, the security is in the very people of the Church. Is the credit of the Church good? Some say that it is not. That is not true, however. It is true that some Churchmen think the Church, being the Lord's ark, is secure from profane hands, and dare not be touched. The opposite of that is, of course, true. The Church being the Lord's, it must keep its word and pay its debts, though every other institution on earth be dishonest. Give the Church what Dr. Chalmers called "a new affection," and it would be, if indeed it is not now, the best risk on earth. That is the need, to change Chalmers' great phrase a little, "*the compulsive power of a new affection.*" That was what Bishop Lawrence and his brethren did for the pension system. Laymen would never have made it go if they had not seen the vision of the clergy they love, and the family in the rectory whom they love, protected against the changes and chances of our mortality. Show our people that you are to deliver the Church they love from disability and death, and you will awaken a power that will possess the world for Christ. The Church has the men who can do this thing, though this paper is not the report of a nominating committee. There are a few minor details to be worked out—minor to men skilled in such things. There is a soil to be made ready. But surely the Forward Movement is doing that in arousing "the compulsive power of a new affection," to use Chalmers' phrase again. Wanted, then, a Church Debt Funding Commission. Wanted, the release of hundreds of thousands of dollars to the living mission of the Church; not new money, mind you, but money already being laid by our people upon the altars of our religion, and being paid out in an unreasonable interest.

Without doubt that \$127,000 just raised for the crisis came through men like Bishop Rowe, thawing his Alaskan hands enough to write a letter saying: "We cannot stand any more cuts. Take my salary." That thawed out the hearts of Churchmen. Call in old Doctor Love and let him have a try at the sick-bed of the Church. A man said that he told his little boy about the chemistry of Sedlitz powders. He told him that when an alkali meets an acid there will be a sizzle. That was an important fact, but it did not greatly impress the boy. Then the father read him the speech of Judah to Joseph, how he requested that he might remain hostage in Egypt and that Benjamin might go back to his father. "If the lad go not back my father will die." That did impress the boy. It made his chin quiver. Refunding the Church's parochial debts belongs to the chemistry of finance. The thrill would come from the moving love of a great deliverance.

"The One Who Stands Within"

SAYS THE *American Bible Society Record* in an article on Translating the Scriptures: "Often it is found a people have a strangely apt word—the Navajo (Indian) phrase for 'soul' literally means 'the one who stands within.' To their mind 'he looks out through our eyes, hears through our ears, talks with our voice, acts through our body, and when he departs, there is no longer anyone standing within.'"

Churchwomen Today

Ada Loaring-Clark

Editor

Objectives for Churchwomen

HERE are some objectives in service which would greatly enrich the lives of the women of the Church, strengthen the churches and make our Churchwomen a greater power in their respective parishes, communities and dioceses. It goes without saying that every woman to be a spiritual force must attend the services of the Church regularly. They should also be generally interested in all the following objectives.

Churchwomen should strive to:

- (1) Increase interest in the missionary, educational, and social service programs.
- (2) Increase interest among the younger women.
- (3) Foster the Church school and the Young People's Service League.
- (4) Sponsor college work.
- (5) Show an active interest in the seven national women's organizations.
- (6) Help in carrying out the United Thank Offering objective "Every Churchwoman with a little Blue Box."
- (7) Attend a Bible Class.
- (8) Interest the uninterested woman.

Where There's a Will There's a Way

HERE is what some elderly women, who live in an institution, do with very limited opportunity. They show what one can do in our Lord's Kingdom if one has the will, however old one may be:

"Our group is like the farmer bee, we stay at home and do our work. One of us reads Morning Prayer in our chapel each day. We say our own private prayers. We try to be bright and cheerful, making those happy who are around us. Some of us sew or some knit, making layettes and warm caps for the County Hospital and our own thrift shop. We feel that we are of service this way."

Another group of aged Christian women, too old to attend regular meetings, has formed an *alumnæ* association. They meet once a month for luncheon, give advice out of their long and valuable experience to the younger women and help as they are able with their gifts of money and handicraft. This is a suggestion to those who may have felt they are too old to be of further service in the activities of their parishes. They may combine in group activity.

Vacation Schools

THIS is the time when plans for Vacation Church Schools should be completed. Leaders of beginners, primary, junior, and intermediate departments will find the *New Co-operative Series of Church School Texts* to be most useful in planning a curriculum. These text books present units of guided experience prepared with great care. Service bulletin 803 of the International Council of Religious Education lists and describes denominational courses for vacation Church schools and selected material for World Friendship. The material outlined is also valuable for week-day Church schools. The bulletin may be secured from The Book Store, 281 Fourth Avenue, New York City, at 10 cents a copy.

In the World's News

BOTH the Council of the League of Nations and the remnants of the government of Ethiopia have demonstrated unexpected vitality. The Council of the League voted to continue financial and economic sanctions against Italy. It further reaffirmed its previous action to the effect that Italy is guilty of a war of aggression. By this action the League disputed the claim of the Italian government that "Ethiopia is Italian."

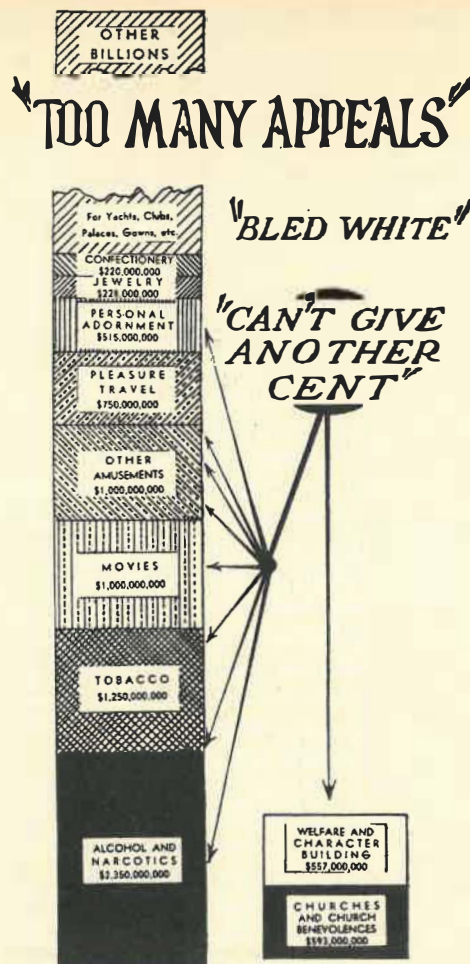
Events have moved thick and fast, and the new power behind them is the complexion of the forthcoming Leftist government in France. The French government is now stiffening in its attitude toward Italy. When the League Council met and decided to hear the Ethiopian delegate, the Italian delegate left the meeting. Soon thereafter the whole Italian delegation was recalled from Geneva and Italy is debating the question of resigning from the League. Then the Council voted to continue sanctions, at least until the next meeting this June.

An unconfirmed report has it that Italy and Germany conducted secret conversations and came to an understanding, prior to Italy's action withdrawing the delegation. If that is so, the European crisis not only deepens, but presents the possibility of collaboration between Hitler and Mussolini and looks ominous to England and France. One difficulty about Great Britain is the fact that the Conservative party leaders, now in control, are really seriously divided in regard to foreign policy. One group wants sanctions against Italy lifted; another wants them continued, and the League strengthened. The British laborites also favor continuing sanctions.

All of the smaller states of Europe are much concerned about the situation. Representatives of Netherlands, Sweden, Norway, Denmark, Finland, Spain and Switzerland held a special meeting. Although no official reports were made, it is understood that a majority were for continuing the work of the League.

SPARKS IN THE TINDER BOX

WHAT may be an important shift in the European balance of power occurred unexpectedly last week, when Chancellor Kurt Schuschnigg ousted Prince von Starhemberg, Austrian "strong man" and commander in chief of the Heimwehr, or home guard, a Fascist private army which was largely instrumental in crushing both Nazi and Socialist revolts. Dr. Schuschnigg is a man of considerable political sagacity and oratorical skill as well as an intellectual, and is said to be supported by Josef Reither, a peasant leader with democratic sympathies, as well as by his own clericalist adherents. The pretext or reason for which Starhemberg was ousted was the fact that the Heimwehr leader sent a telegram of congratulation to Mussolini on the success of Fascism in its Ethiopian campaign as opposed to the failure of "dishonorable democracy." Since this telegram was well calculated to alienate British and French support, second only to Italian influence in forestalling a Nazi seizure of power in Austria, it afforded an excellent cause for action against Prince von Starhemberg. The Heimwehr, dissolved by order of the new cabinet, pledged continued support to the Prince and ominous rumors of civil war were heard. Whether the open breach between the two chief powers in Austria will make possible a Nazi putsch, it is difficult to say. It is not inconceivable that a more liberal, possibly even a semi-



(Courtesy of the Golden Rule Foundation)

democratic government in Austria may eventuate, with the result of increasing backing from England and France and of winning over the Socialists, who are numerically as strong as the Nazis, to support of the present government. Austria, a buffer state between Germany and Italy and located on the highroad to German hegemony in central Europe, is at present a highly significant power in European affairs and any change in its present status is almost certain to have deep ramifications in the European set-up.

RELIGION ABROAD

THE GERMAN Church struggle, forced into the background in part by the critical international situation and in part by the formation of the compromise Lutheran bloc headed by Bishop Marahrens, is still being carried on, although it has largely been localized to individual communities. The Brotherhood Council of the Confessional Synod called a meeting last week to consider ways of halting the general paralysis affecting the synod and to try to unite opinion in the struggle between local Nazi authorities and pastors.

Declaring that "the friendly gesture shown in the flight of the zeppelin *Hindenburg* does not obscure those issues which are estranging our people," the American Christian Committee for German Refugees has sent to the German Minister of Foreign Affairs, Constantin von Neurath, a letter suggesting that a group of unprejudiced individuals from the United States and Germany meet to consider the problems that are making for an increasing number of refugees from

Germany and to face those matters which are fostering ill-will.

The letter was sent via the *Hindenburg* which started her first return flight to Germany on May 11th. It was signed by Dr. S. Parkes Cadman, chairman of the American Christian Committee for German Refugees, Dr. Henry Smith Leiper, the Recording Secretary who is also Secretary of the Universal Christian Council, and Mr. Frank Ritchie, executive secretary of the Committee.

Murders and vandalism in the Arab general strike against Jewish emigration into Palestine reached a new high last week as the British government attempted in vain to compose differences between the two warring factors of Arabs and Jews. The "Jewish National Home" is beginning to take on an aspect almost as forbidding as that of the anti-Jewish countries in central Europe.

Missionaries are making reports to the General Conference of the Methodist Episcopal Church in session at Columbus. The Rev. F. W. Heckleman, long in Japan, said: "Japan is in a crisis and the crisis is essentially spiritual. Christianity's relation to materialism, to capitalism, to communism, to the farmers movement and to racialism, is being worked out. American Christians can help by showing tolerance, understanding and brotherhood." The Rev. Sixto Avila, general superintendent of the Mexican Methodist Church, said: "There is no religious persecution in Mexico." The difficulties, as he sees them, are a conflict between the Mexican government and the clergy of the Catholic Church. "There is no ban on true religious expression and no law against repentance of sins."

That this complacency about the Mexican situation is not universal is shown in the formation in the United States of a new interfaith group, to be known as The American League for Religious Liberty, which will first give attention to the situation in Mexico. George Gordon Battle, New York attorney, is chairman and prominent Catholics, Jews, and Protestants are members.

THE DEATH OF GENERAL ALLENBY

FIELD MARSHAL Viscount Allenby of Megiddo, who endeared himself to the hearts of Christians throughout the civilized world when, having conquered Jerusalem, he entered it bare headed and afoot, died last week. General Allenby originally rose to fame as a soldier of supreme ability, but of late his voice had been heard in the ranks of those who utterly renounced war and believed in the necessity of a United States of Europe. General Allenby was a Christian gentleman as well as a soldier and the death of an authoritative spokesman for their cause will be mourned by all lovers of peace.

CHURCHES IN THE UNITED STATES

THE SOCIAL program of the Methodist Episcopal Church, long expected to be a source of bitterness and strife at the General Conference of the Church, Columbus, Ohio, was formulated last week. The result was a "middle of the road" position between the laborite Methodist Federation for Social Service and the conservatives. Although the conference did not condemn the profit motive, it did condemn "a state of affairs wherein grasping interests seize the contributions of science and prostitute them to selfishness." The report adopted by the conference, denouncing gross inequality of income and property, dictatorship and revolution, increased

armament, and the growth of tenant farming, was hailed as the peace pact of Methodism by both liberals and conservatives.

The official Roman Catholic directory announces that the Roman Catholic population of the United States, including Alaska and the Hawaiian Islands, totaled 20,735,179 in 1935. This was an increase of 212,136 over 1934. During the past ten years the Roman Catholic population has gained at an average rate of over 200,000 a year. *The Jewish Exponent* of Philadelphia, referring to reports of poor attendance at Protestant churches, says that the Jewish congregations face somewhat similar conditions. "Our intellectuals seem to take the decline of the religious factor in the life of the Jewish people for granted, and are endeavoring to find a substitute for it. What is most disheartening is that there are religious leaders who have succumbed to the cheerless prospect of the rationalists and have either despaired of any recrudescence of the religious sentiment or have begun to flounder about in search of a patent medicine that may serve as a substitute."

A similar report was given by Frederick Osborne, a director of the American Eugenics Society, who said at the society's annual meeting that Jews are decreasing more rapidly than any other group. Those increasing most rapidly, he stated, were Methodists and Baptists. Dr. Will Durant told the convention that the future of America will be determined by which religion "breeds," not by which is right. The problem of just who is to determine which religion should be allowed to "breed" was not discussed at the convention.

THE PAROCHIAL SCHOOL ISSUE

SHOULD parochial schools be supported by taxation? This difficult problem came to a head in Ohio, as Bishop Schrembs and the *Catholic University Bulletin* of the Roman Catholic diocese of Cleveland came out last week in support of candidates for the state legislature favoring parochial school aid. The "American Minute Men" are reported by the *Presbyterian Tribune* to be exerting pressure for the introduction into Congress of a constitutional amendment to prohibit sectarian appropriation. The *Tribune* asserts that the amendment is supported by leading Presbyterians, including Dr. Joseph A. Vance, Moderator of the Presbyterian Church in America. The *Christian Advocate*, general organ of the Methodist Episcopal Church, South, attacked the remission of school taxes to religious groups on the ground that in each community a group of denominational schools would result, many of them poorly financed and more poorly taught. "The state would be the chief sufferer," an editorial states, "for it would soon have a citizenry educated aplenty in dogma but little in the essentials of a well grounded education." To Catholics, whether Roman or Anglican, dogma would seem to be the first essential of an education. None the less, it is certainly questionable whether either remission of taxes or appropriations for sectarian schools can be administered in a manner consistent with our necessary policy of religious non-partisanship.

One reasonable method of overcoming the worst of the secularist aspects of education has been worked out in Albany. Children in Albany public schools are, on request of their parents, dismissed for one hour's instruction weekly in order to attend religious instruction in nearby churches of one of twelve religious denominations coöperating in this excellent plan.

Books of the Day

Edited by Elizabeth McCracken

M. Maritain's New Book

FREEDOM IN THE MODERN WORLD. By Jacques Maritain. Scribners. Pp. 223. \$2.00.

M. MARITAIN, who has recently been on a tour of the United States, is internationally known as an exponent of the revived Thomism of the French schools. His interpretation of the philosophy of St. Thomas is rather narrower than that of Gilson and other contemporary French writers; nevertheless, he is exerting a powerful influence on the younger minds in France. His new book, which discusses the position of the Catholic in the modern world, is therefore, of quite real interest.

His first section is a discussion of the Catholic philosophy of freedom. This freedom he finds as a new level in the Thomistic hierarchy. Its essence is freedom of will in the service of God. The second division takes up the relation of religion and culture. Here Maritain speaks for a genuine Christian humanism, which by its insistence on the transcendence of God will be redeemed from the pantheistic and ultimately atheistic tendency of so much that goes by the name of humanism. The third part is devoted to the problem of the actual daily life and work of the Christian in this un-Christian world. Devoted life in the Body of Christ which is the Church, primacy of the spiritual, inner purification of society, and the remoulding of that society according to the pattern of Christ are discussed. The Incarnation is the guarantee of society's redemption.

The book contains a critical study of the "love-force" (often miscalled "non-resistance") which is Mr. Gandhi's method of effecting social amelioration. Surprisingly, M. Maritain does not entirely disapprove of this method, but he makes some effective criticisms from the Thomistic point of view.

W. NORMAN PITTENGER

A Remarkable Story of a Remarkable Work

I KNEW THEM IN PRISON. By Mary B. Harris. Viking Press. \$3.00.

HERE WE HAVE a remarkably interesting story of a remarkable work. Miss Harris did not start out as a penologist. As a matter of fact she majored in Sanskrit when taking her doctor's degree, but through her friendship with Katharine Bement Davis she became superintendent of Blackwell's Island (New York City) workhouse for women and after this had experience at two other institutions for delinquent women. Then she was put in charge of the Federal Industrial Institution for Women at Alderson, West Virginia, where she has built up an institution that deserves the term "model" and where she has also built up a reputation second to none in the field of rehabilitation. Receiving women convicted in the Federal courts with sentences over a year, but no recidivists or violations of parole, this institution aims to return them to society ready to become useful citizens.

Miss Harris has made a big contribution in this field and she tells a story which not only is interesting in itself, as the story of a prison without walls, but is bound to exert a wide influence.

CLINTON ROGERS WOODRUFF.

Personal Pleasures

PERSONAL PLEASURES. By Rose Macaulay. Macmillan. \$2.50.

WHEREIN LIES the charm of writing? "Mainly, I think, in arranging words in patterns, as if they were bricks, or flowers, or lumps of paint." And Miss Macaulay can put words through their paces; never doubt it! No one is her superior in a nice derangement of epitaphs. Some of the sixty essays that make up this volume are little more than examples of mild word-intoxication; witness "Bathing off the Florida Keys." More commonly, however, they are studies in the power of association; starting from nowhere in particular she lets half an idea suggest three-quarters of a totally incongruous idea that will in turn invoke the whole of an even more irrelevant idea. Then behold your essay! Or, rather *her* essay; for if you think the method is easy, just try it!

E.

A New Boreham

THE HEAVENLY OCTAVE. By F. W. Boreham. Abingdon Press. 1936. \$1.00.

THIS study of the Beatitudes comes from the pen of that charming essayist of Australia, who for over twenty-five years has been serving us delightful fare in his unending and ever fascinating stream of essays. Although this book is different in many respects from the others, we still have the same Boreham. His phraseology is characterized by a blend of lucidity and homeliness. Even though there is a sameness in the structure of his paragraphs, so that you say at once, "That is Boreham," yet each essay or chapter as a whole is interesting and marked by that imponderable thing we call charm. His chapters, eight in number coinciding with the Beatitudes, have each an apt title. For example, here are a few that show Boreham's grasp of the art of giving appropriate titles—The Princely Poor, The Delicious Hunger, The Quality of Mercy, The Olive Branch, The Martyr's Crown.

Numbers of people today are asking for something more in the way of reading than easy fiction and tabloid biography and poetry that remains gibberish even after a second perusal. They want reading that supplies a substantial nutriment. Here is a book for all of us, one that is altogether too short. This kind of reading can inform, inspire, and stimulate as well as entertain.

At the head of each chapter the author has put selections from good literature as a kind of portal to the chapter. His own reading must be omnivorous. He quotes from many sources. In this short treatise he cites stories, anecdotes, and sayings from such widely various sources as John Morley, Coleridge, Carlyle, Thomas à Kempis, Marcus Quintilianus, Plato, Bonar Law, Bunyon and Aristotle.

Boreham is not only a good writer but also a good sermonizer, a combination rather unusual. All his writing has been done during a devoted ministry. If reviews are for the purpose of putting good books in the hands of the inquiring reader, here is one the reviewer heartily commends.

ALBERT E. GREANOFF

Brief Reviews

THE MAN WHO KNEW. By Ralph Waldo Trine. Bobbs-Merrill. 1936. \$1.50.

JESUS "spoke as always in his own and their own Aramaic tongue. 'Eat my body and drink my blood' in the Aramaic idiom means literally, endure suffering and hard work. It is a familiar form of expression still used by a small branch of the Assyrian people, who represent the oldest Christian Church; who think and talk in their native Aramaic tongue" (page 116). Now, every controversial statement in this extract happens to be wrong. These Christians use not an Aramaic version but the Peshitto Syriac, made by Bishop Rabbula just four hundred years after Christ's death. Far from representing a primitive tradition, it displaced the older Syriac Gospels in favor of a new translation made from the corrupt Greek text used at Antioch in the fifth century. And the quicker the Peshitto is forgotten by the ordinary interpreter, the better. Mr. Trine is always interesting, but Gospel interpretation ought to rest on some knowledge of history.

B. S. E.

A PORTRAIT OF PETER. By J. Alexander Findlay. Abingdon Press. 1936. \$1.25.

THE PRESENT reviewer is filled with admiration for a writer who can devote two hundred pages to a study of the character of the Apostle and even conclude that "there is nothing especially Hebraic about his psychology." This is a true achievement, when we remember that all the really relevant evidence can be printed on a single page.

B. S. E.

THE WORLD OF THE NEW TESTAMENT. By T. R. Glover. Macmillan. \$1.50.

A CHEAP REPRINT of Dr. Glover's well-known book, in one of the prettily printed volumes of the Cambridge Miscellany series.

NEWS OF THE CHURCH

School of Religion to Study Politics

Rev. J. F. Fletcher, Director, Says School Will Deal With All Phases of Human Living

CINCINNATI—The School of Applied Religion will concern itself with politics, according to the Rev. Joseph F. Fletcher, director.

The first term of the school will begin in September. It will be a year's graduate training in social work for young clergy.

"Naturally we consider political problems, since they affect the lives of people," said the Rev. Mr. Fletcher. "Pastoral sociology" touches all phases of human living. But we do not touch partisan politics. For instance, the Hon. Francis B. Sayre, Under-Secretary of State in the New Deal administration, is on our national committee. And on our advisory council is the Rev. Prof. Niles Carpenter, one of the so-called 'brain trust' of the Republican national committee."

The national committee seems international in the case of some members. The Archbishop of York is on the committee, as is the Archbishop of Toronto. Sir Wilfred Grenfell, of Labrador fame, is also a member.

The committee, which will assist the school in shaping its policies, consists of the following:

The Rt. Rev. Drs. Benjamin Brewster, Bishop of Maine; Philip Cook, Bishop of Delaware; Benjamin D. Dagwell, Bishop of Oregon; Cameron J. Davis, Bishop of Western New York; Charles K. Gilbert, Suffragan Bishop of New York; Irving P. Johnson, Bishop of Colorado; James M. Maxon, Bishop of Tennessee; William G. McDowell, Bishop of Alabama; Edward L. Parsons, Bishop of California; Bartelle H. Reinheimer, Coadjutor of Rochester; Warren L. Rogers, Bishop of Ohio; William Scarlett, Bishop of Missouri; Henry K. Sherrill, Bishop of Massachusetts; W. Bertrand Stevens, Bishop of Los Angeles; George Craig Stewart, Bishop of Chicago; Robert E. L. Strider, Coadjutor of West Virginia; and James DeWolf Perry, Presiding Bishop. The Archbishop of Toronto, the Archbishop of York, and Sir Wilfred Grenfell; the Rev. Messrs. Karl M. Block, W. Russell Bowie, Samuel S. Drury, Oliver J. Hart, Arthur L. Kinsolving, J. Howard Melish, C. Leslie Glenn, and Guy E. Shipley; Dr. Richard C. Cabot, and Messrs. William E. Baldwin, Clifford P. Morehouse, Charles P. Taft II, William C. Cochran, John N. Glenn, and the Hon. Francis B. Sayre; the Misses Elizabeth Gilman, Grace Lindlay, Elizabeth Matthews, and Vida D. Scudder.

Patronal Festival of SSJE

NEW YORK—The patronal festival of the Society of St. John the Evangelist, the feast of St. John before the Latin Gate, was observed on May 6th at the Church of St. Mary the Virgin, which is served by the society. There was a corporate Communion for associates of the order and for members of the Fellowship of St. John. On the 10th, there was a solemn High Mass in honor of the festival, at which Fr. Otis preached, Fr. Williams being obliged to be absent.



ST. PAUL'S, COUNCIL BLUFFS, IOWA
St. Paul's parish celebrated its 80th anniversary last month. The Rev. Rodney F. Cobb is rector.

Bishop Stewart Asserts Education is Religious

EVANSTON, ILL.—Declaring that all true education is in the highest sense religious, Bishop Stewart said "no educated man can maintain an insolent attitude toward spiritual values," speaking to Northwestern University students on May 13th. The occasion was the annual candlelighting service, a tradition at the university of which Bishop Stewart is an alumnus and trustee.

Education has become a veritable mania in this country, said the Bishop, warning that "education cannot be evaluated quantitatively. Culture cannot be bought by the bucket; true learning isn't measured by degrees, even Ph.D. degrees. Scholarship is not guaranteed by years of puttering in the laboratories."

Our First Statement for 1936 and a Good One

NEW YORK—The statement of receipts to May 1st, credited to Expectations, is most gratifying. The total of Expectations is practically the same as for 1935 but the payments to date are \$30,415 greater.

Thirty-one dioceses and districts have remitted the full amount due for this period and only 13 seem to be entirely asleep. We are sure the Easter remittances will wake them up.

This record is all the more satisfactory in view of the great work done in all parts of the Church during the last two months to meet the missionary crisis. It is evident that these emergency gifts have not interfered with the regular missionary offerings.

In the report we see, not the certain sum of money raised but the record of a Church demonstrating her strength and her interest in missions, changing disaster into opportunity, setting a figure below which her program shall not fall and laying a foundation for better things to come.

Thanks to you all.

LEWIS B. FRANKLIN,
Treasurer.

Bishop Manning's Anniversary Marked

15 Years as Bishop, 70th Birthday of New York Diocesan Celebrated by Convention

BY ELIZABETH MCCracken

NEW YORK—The great event of the first day of the 153d convention of the diocese of New York, held in Synod Hall May 12th and 13th, was the celebration of Bishop Manning's 70th birthday and the 15th anniversary of his consecration. There was an unusually large attendance and the galleries were filled to capacity with visitors. Resolutions paying high tribute to Bishop Manning were unanimously passed by a rising vote and acclamation. These resolutions lauded Bishop Manning as a pastor of pastors, as a noted executive, and as one of the great cathedral builders of Christendom. They concluded with pledges of affection and loyalty. Bishop Manning, returning thanks, said with deep feeling:

"Dear friends, I thank you all for your good wishes and for your far more than generous expression. I wish that I could more clearly recognize myself in the picture you have drawn of me in the resolutions out of the goodness and kindness of your hearts. I do not think any of us deserve any particular credit for passing another milestone, but we do pass them and they serve to remind us of the opportunities in the time before us.

BEST STILL TO COME

"The best in life is still to come. With the help of Christ, in this life or in the next, we know that we can do far more and be far more than anything we have yet been enabled to be and do. You have given me something to aim at and to hope for. May that faith and that purpose which Christ would have us hold be strong in us and in our work and our life in this diocese. God's grace and blessing be upon you all, each and every one of you, my dear friends!"

The session adjourned at 4:45, to allow time to assemble in the Cathedral of St. John the Divine at 5 o'clock, where the first service ever held in the great nave took place. An altar had been erected, at which the service took place. Only Bishop Manning, Bishop Gilbert, the cathedral clergy, and the Rev. Dr. Thomas McCandless, rector of St. Michael's Church and president of the standing committee, were vested. The throng that gathered stood throughout the brief service, which included a *Te Deum* sung by a group of the cathedral choir boys. The resolutions adopted by the convention had been beautifully engrossed and illuminated and in this form were placed in Bishop Manning's hands by Dr. McCandless.

UNUSUAL BIRTHDAY CAKE

Following the service in the nave the entire company was invited to a reception in the undercroft of the cathedral. The
(Continued on page 672)

Florida Institute Combats Lynching

Leading Authorities on Causes and
Prevention of Lynching Discuss
Educational Measures

BY MRS. WILLIAM P. CORNELL

JACKSONVILLE, FLA.—It is a source of encouragement to be able to report from a southern city the holding of an institute to discuss the one problem of lynching and its prevention. It is still more of an encouragement to be able to truthfully report the good attendance of representative men and women from Jacksonville, where the institute was held, as well as from other cities in the state of Florida. Speakers on the program were chosen because of their accurate knowledge of the origin and causes that underlie this crime of mob violence; because of their experience in combatting it and in helping to formulate a public opinion in the south that will not tolerate lynching "for any cause"; and because of their knowledge and influence in helping the Florida council of the Association of Southern Women for the Prevention of Lynching to educate its constituency through educational programs, through Christian ideals, through legal channels, and through the secular press.

ONE OF SEVERAL GATHERINGS

The Florida institute was held in the Riverside Presbyterian Church here, May 5th. The coöperation of the Methodist Church nearby was shown in the serving of a luncheon to the assembled members of the institute. This plan of calling together leaders in the anti-lynching movement in all the southern states in which lynchings occurred in 1935 is a part of the program of the Southern Association. Similar gatherings have been or will be held in Mississippi, Tennessee, Louisiana, Georgia, North Carolina, and Texas.

ASSAULT NOT MAJOR CAUSE

An almost general misconception as to the causes of lynchings in southern states was clarified by Mrs. Jessie Daniel Ames, the executive director of the Association, whose headquarters are in Atlanta, Ga. Mrs. Ames said that of the 168 lynchings that have occurred in the south in the past 36 years, only 15 percent were reported as due to assault on white women and only 10 percent for attempted assault. Only this 25 percent involved white women in any way, she said.

Of the 168 lynchings, according to Mrs. Ames, 63 took place in only 23 communities. There were as many as two to six lynchings at one time in one community, and only three women were reported as contributing causes in the 63 cases.

LYNCHINGS CALLED SEASONAL

Lynchings are seasonal, according to Mrs. Ames, who said the records show that about half the lynchings in the south generally take place between June 15th and August 15th. In Florida, she said, most

Contributions to Church Institute for Negroes on Increase in Lean Years

NEW YORK—Poverty and progress continue to walk hand in hand through the schools of the American Church Institute for Negroes. In 1931, \$1,600 was given by colored and white contributors in the immediate communities of the schools. In 1935, an income of \$11,336.32 was received from these sources.

This achievement has been brought about, says the headquarters office of the Institute at 281 Fourth avenue, New York, mainly through the efforts of Dr. Wallace A. Battle, the field secretary of the Institute, who has devoted a large part of his time to organizing the colored people within a radius of 50 miles of each of the schools and urging them all to make an annual contribution either in cash or in farm produce for the maintenance of the Institute school nearest to them.

The Rev. Dr. Robert W. Patton is director of the Institute; the Rev. Cyril E. Bentley, associate director. Last year's enrolment was the largest to date, 4,093. During the year 111 were confirmed.

lynchings have taken place between May and August. She attributed the seasonal nature of lynchings to weather, climate, idleness, unemployment, and monotony.

30,000 MEMBERS

Mrs. Ames reported the Association organized in 13 states and with a membership consisting of some 30,000 women and men. The aim for 1936 is to secure 6,000 additional women's signatures to the Association's declaration, and also the signatures of some 5,000 men, the latter to include the sheriffs and peace officers of the southern states. Mrs. Ames emphasized that the sole support of the program of the Association comes from the signers of the declaration against lynching, which reads as follows:

"We declare lynching is an indefensible crime, destructive of all principles of government, hateful and hostile to every ideal of religion and humanity, debasing and degrading to every person involved. Though lynchings are not confined to any one section of the United States, we are aroused by the record which discloses our heavy responsibility for the presence of this crime in our country. We believe that this record has been achieved because public opinion has accepted too easily the claim of lynchers and mobsters that they were acting solely in the defense of womanhood. In the light of facts, this claim can no longer be used as a protection to those who lynch. We pledge ourselves to create a new public opinion in the south which will not condone for any reason whatever acts of mobs or lynchers."

The Florida council of the Association, led by your correspondent, now numbers almost 1,800 signers of the Association's pledge. It has embarked on an intensive program, which will include reaching the young people of the state through the presentation of its program in colleges and schools as well as through Church and civic groups.

Arthur Raper, research and field secretary of the Commission on Interracial Coöperation, spoke forcefully on the origin and causes of lynchings. Mr. Raper

said that lynchings have been found to be more numerous in communities in which standards of education, living, and economics are low. He termed these areas the "belated frontiers."

"MOSTLY RACIAL EXPLOITATION"

"Lynchings are mostly racial exploitation," he said, "and in most cases can be traced to economic, political, or other such reasons. Ninety percent of the victims of lynch law are Negroes and represent only one-tenth of the nation's population."

He also stated that many of the lynch victims are not guilty of the crimes of which they are accused.

Realizing that the social teachings of Jesus are of the utmost power in averting the spirit of mob activity, the institute opened its program with a devotional service and a statement of the anti-Christian influence of mob rule as well as a commendation of the aims of the A. S. W. P. L., in which the president of the Ministerial Alliance of Jacksonville, a Methodist minister, led. The Effect of Lynching on the Church's Program to Non-Christian Nations was ably presented by one of the city's leading Baptist pastors; and the subject of Mob Law in America, a Contradiction to her Christian Claim, was discussed by the Rev. Armand T. Eyler, rector of Trinity Church, Saint Augustine.

LEGAL DELAYS UNAVOIDABLE

The Hon. George Couper Gibbs, for 23 years the senior judge of the 4th judicial circuit of Florida, spoke on Lynching and the Law, and defended American sheriffs and other officials and the courts in criminal cases. He emphasized that what sometimes seems unnecessary delay in the courts is often a safeguard for the innocent man accused of crime, although in some instances the procedure could be reformed and expedited.

He said that delays in legal procedure and delays in reforming procedure invariably may be charged to the "impassivity and indifference" of the American people. Mob violence, he asserted, was not entirely the product of low mentality or morality, but in a large measure the reaction of human emotion to distressing circumstances. In this connection Mrs. Ames stated that a plank in the Association's platform is to encourage the bar and bench to eliminate the delays in dispensing justice.

SHERIFF PLEDGES AID

The sheriff of Duval county being in attendance, also spoke on the duties of his office and pledged the power of his office to prevent mob law within his jurisdiction.

Harold Cohn, managing editor of the Jacksonville *Journal*, pledged the coöperation of the press in any campaign designed to stamp out lynching.

A clever skit, entitled "Youth Challenges Justice," and the presentation of a Youth Educational Program, emphasized the need for creating the much to be desired public opinion against lynching in the younger generation.

A round table discussion of the Association's plans in the state of Florida for the current year closed the sessions of the institute.

Spiritual Drive Brings Results

Forward Movement Accomplishments Told to N. J. Convention by
Rev. Dr. A. M. Sherman

TRENTON, N. J.—The Forward Movement After One Year was the subject of an address by the Rev. Dr. A. M. Sherman, at the fellowship dinner of the New Jersey diocesan convention in the Stacy Trent Hotel.

Encouraging reports have come in from home and abroad showing the wide-spread distribution and use of *Forward—day by day* and its effect in helping many people to the habit of daily prayer and daily listening to the voice of God.

In addition to reaching regular congregations, these manuals with their daily terse and searching messages go into prisons, reformatories, hospitals, sanatoriums, camps, schools and business houses.

The other literature program was explained, especially the use of *Our Father*; suggestions for the use of the Church-wide prayer period during the 10 days from Ascension to Whitsunday; and the summer material for adults and children.

The issuing of literature by no means exhausts the work of the Forward Movement, Dr. Sherman emphasized. Diocesan committees have been established in 33 dioceses under whose auspices clergy and lay conferences have been worked out, parochial missions undertaken, and the wider distribution of the literature to parishes made possible. Where the program of the Forward Movement has been followed, clergy have been encouraged, congregations have been increased, discipleship and a sense of personal responsibility has deepened and contributions have grown.

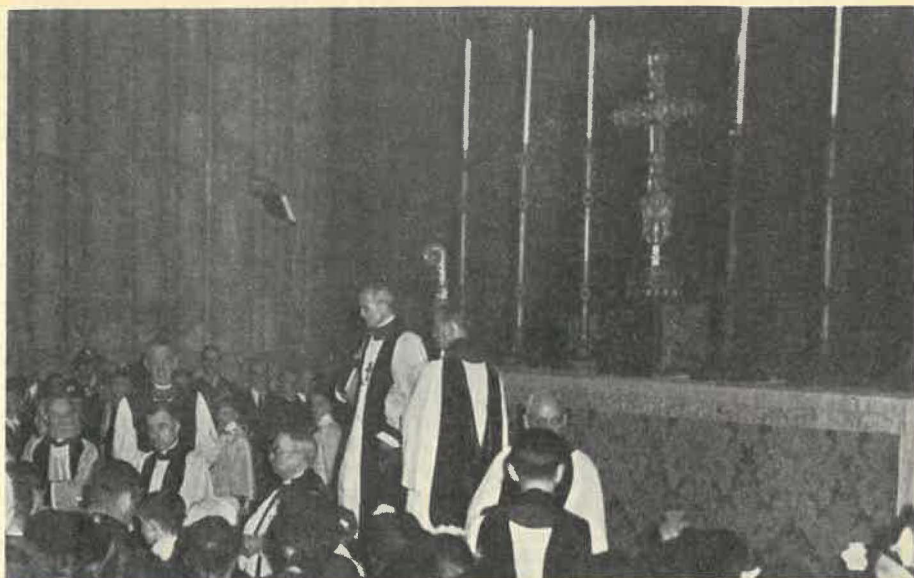
"The accomplishment of the mandate to reinvigorate the life of the Church and to rehabilitate its work cannot be accomplished by a whirlwind campaign," said Dr. Sherman.

"It is a long-time program of education, inspiration, and enlistment which must reach every corner of the Church and bind it together in a new unity and enthusiasm for its task of making the Kingdom of God a realization on earth. While this is so we are thankful for the response which comes to the Commission from many parts of the Church."

Several definite suggestions of ways of attaining the goals of Forward Movement were culled from methods used here and there in the Church and found successful.

N. J. Church Marks Centennial

RAHWAY, N. J.—From April 22d to 26th a series of events including a reception, a reading of the history of the parish, a service in which the combined choirs of the city sang, and a closing service at which the Rev. Thomas Conover of St. Bernard's Church, Bernardsville, preached, marked the centennial of St. Paul's Church, Rahway. The Rev. H. A. L. Sadtler is entering upon his 25th year as rector of St. Paul's.



BISHOP MANNING'S ANNIVERSARY SERVICE

This occasion marked the first use of the Nave of the Cathedral of St. John the Divine for regular service (see page 665).

Wide World Photo.

Building Up Enlightened Public Opinion is Aim of Diocese of Massachusetts

BOSTON—Enlightened public opinion is a worthy goal toward which definite effort is being made in the diocese of Massachusetts. To that end, Reginald W. Bird, head of the Massachusetts federation of taxpayers' associations, addressed the clerical association at its May meeting. The Tuesday Evening Bible Class of the Cathedral Church of St. Paul invited all interested in an honest and efficient government to hear a representative of the Taxpayers' Association speak on May 19th. All this is along the line of what the Rev. Dr. Arthur Lee Kinsolving expressed so well from the pulpit of Trinity Church, Boston, when he said:

"My plea that a careful and just administration of funds is the high trust of political authorities, in order that money available may meet the need, and lest there be a revulsion of feeling that would operate unfairly against those deserving relief. . . . It is not the part of priests of the Church to become political agitators; we can only speak on these things when for many weeks we have felt strongly that someone must speak—else many suffer."

New York W. A. Elects Officers

NEW YORK—The diocesan branch of the Woman's Auxiliary, meeting in Synod Hall on Tuesday, May 5th elected the following new officers to fill vacancies caused by resignations or end of terms:

Vice-presidents at large, Miss Mary May White, Miss Etta S. McGrath, and Mrs. Courtney Stone; vice-president in charge of missions, Mrs. Spencer Van B. Nichols; vice-president in charge of Christian social service, Mrs. Rudolph C. Culver; vice-president in charge of supply department, Miss Elsie C. Hutton; vice-president of district of Dutchess, Mrs. Charles G. Kerley; vice-president of district of Manhattan and the Bronx, Mrs. Charles M. Baxter, Jr.; treasurer, Mrs. William W. Orr; secretary, Mrs. Donald F. Forrester.

Dean Colladay Resigns Hartford Cathedral Post

Resignation Comes After 42 Years
of Church Activities

HARTFORD, CONN.—The Very Rev. Samuel R. Colladay, D.D., dean of Christ Church Cathedral since 1919, will resign October 1st. The resignation comes after 42 years of church work.

Dean Colladay was born and reared in West Philadelphia, Pa., and was graduated from the University of Pennsylvania in 1891. He was made a deacon in 1893 and ordained a priest the following year after attendance at the Berkeley Divinity School.

He was active in Salt Lake City, Utah, for seven years, where he served St. Mark's Cathedral until 1916.

The next year he came East to accept the post as rector of St. James' Church, West Hartford.

He was made dean in 1919, and the same year the Berkeley Divinity School conferred upon him the degree of doctor of divinity.

Remodeled Tennessee Church

Consecrated by Bishop Maxon

SHELBYVILLE, TENN.—The remodeled Church of the Redeemer, a building formerly used successively by Presbyterians, Roman Catholics, and Methodists, was consecrated by Bishop Maxon May 5th. The request to consecrate and the sentence of consecration were read by Dr. B. L. Burdette, warden of the mission reorganized last year. The communicant list, which had dwindled to some half dozen or so, has been increased by persons moving into the town and by confirmations within the last year, to an actively interested group of over thirty. The Rev. Henry J. McGehee of Tullahoma is priest-in-charge

Spring Conventions Held in Many Dioceses

BETHLEHEM

Diocesan Warns Against Lotteries In Annual Address

SCRANTON, PA.—In his address to the 65th annual convention of the diocese of Bethlehem, Bishop Sterret, the diocesan, issued a strong warning to avoid the evils of lotteries and similar "something for nothing" schemes, which, he charged, were costly in lowered morale and loss of sturdiness of character, as well as being economically unsound.

The press gave wide publicity to this section of the address, which was in part as follows:

"Increasingly of late we have been asked to promote the legalized sanction of various forms of organized gambling for charitable and benevolent purposes and the arguments in their behalf seem so plausible that we need to be on guard both as citizens and as Churchmen. We need to remember that both in our own country and in the sturdy nations of the Old World, this specious method of welfare support has been tried and usually found sadly wanting and in the long run of little practical value, except to a few. Furthermore, sober experience has shown that any extensive prevalence of the idea of getting something for nothing, with the contribution made with the primary-purpose of such gain, proves exceedingly costly in lowered morale and loss of sturdiness and character, and places the burden on those least able to bear it. The simple reminder of the harmful failure of many such experiments in the past to produce lasting benefits will, in our judgment, be more effective in stemming this tide than intemperate denunciation of all those who engage in any game or enterprise in which there is an element of chance, and will rest on grounds that are scarcely debatable."

The convention was held May 12th and 13th in the Church of the Good Shepherd, Scranton, the Rev. J. L. Ware, rector.

The Bishop noted "a healthy interest" in the various organizations, "a normal increase" in communicants, and evidences of a real attempt to apply the Partnership principle, in that "contributions for extra-diocesan purposes have about equalled those carried on by the diocese" since the inception of the Nationwide Campaign. Bishop Davis of the diocese of Western New York spoke on the Forward Movement.

The convention sent greetings to the Ven. Harvey P. Walter, Archdeacon of Bethlehem since 1921, who has retired from active work because of ill health and is now Archdeacon emeritus by action of the executive council.

Stanley Wood, St. Stephen's, Wilkes-Barre, was elected secretary, in place of Harold D. Deemer, who resigned after seven years of most efficient service. The Rev. J. L. Ware was elected to the standing committee, filling the vacancy made by the death of the Rev. John Hall Griffith. The Rev. Gardiner M. Day and the Rev. George McKinley, Uzal H. Martz and H. E. Bishop were elected members of the executive council for a three year term. E. Bow Mulligan was elected a member of the finance committee. Deputies and alternate deputies to the provincial synod were elected, as the 1935 synod failed to meet.

Religious Meetings on Boston Common Resumed

BOSTON—A sure sign of approaching summer is the resumption in May of religious meetings on Boston Common. Tree No. 1 on the Charles Street Mall is the station for those under auspices of the Greater Boston Federation of Churches and there, each Sunday at 3 P.M. for the next few months, earnest preachers, among whom members of the Episcopal Church are numbered, will speak and help to conduct the open air forum which is the climax of each meeting.

NEW HAMPSHIRE

Bishop's 10th Anniversary Celebrated

HANOVER, N. H.—The annual convention of the diocese of New Hampshire, held in Hanover on May 4th and 5th, fell on the 10th anniversary of Bishop Dallas' consecration. The clergy presented a wardrobe trunk to the Bishop with an address of appreciation. The gift was thought appropriate because the bishop was about to start on a trip to Japan, by invitation of bishops in Japan. He will make addresses and visit stations in various dioceses.

The evening of the first day of the convention was devoted to a service at which the Rev. Arthur L. Kinsolving, rector of Trinity Church, Boston, spoke.

The custom of the diocese is to elect deputies to the General Convention a year in advance. The following were elected:

The Rev. Dr. Samuel S. Drury, the Rev. Messrs. William Porter Niles, Arthur M. Dunstan, and John R. Chapin; the Hon. Robert J. Peaslee, and Messrs. John R. Spring, Eliot A. Carter, and Edgar F. Woodman.

NORTHERN INDIANA

Bishop Decries Short Cuts to Unity

MISHAWAKA, IND.—"The peace and unity of the Church for which we constantly pray is, from time to time, disturbed by those who make false approaches or who advocate short cuts which, however well meaning these proposals may be, can lead to no permanent unity but only pave the way for present unrest and future discord," declared Bishop Gray of Northern Indiana, in his address to the 38th annual council assembled in Michigan City on May 6th.

Referring to the Church Unity Octave Council the bishop gave emphatic denial to the principle that "it is only by the reunion of all Christians into the one visible Kingdom of Christ, symbolized by the Chair of St. Peter, the Central See of Christendom at Rome, that the power of the Church can be directed, without the present waste and rivalry to the conversion of the whole world, by the One True Faith, to Christ the King."

Diocesan officers were reelected generally. Delegates to the provincial synod were elected as follows: the Rev. Messrs. Wheatley, Drake, Murphy, and Hart, and Messrs. Haberly, Green, Cole, and Latta.

ROCHESTER

Need of Church Support Stressed by New Coadjutor

ROCHESTER, N. Y.—Congratulating the diocese on the notable part it has taken in the raising of the deficit for the national Church by contributions of \$2,416 in addition to an increase of its pledge to the General Church of 10 percent over last year, Bishop Reinheimer, the coadjutor, in his first address to the convention of the diocese of Rochester, assembled in St. Paul's Church, Rochester, May 11th, sounded a call to progress and conservation of the gains of the Forward Movement through consolidated education throughout the diocese.

"The first requirement is complete acceptance of the mind and purpose of Jesus Christ," he declared. "It is what He is that each of us should strive increasingly to be; it is what He proposed for His disciples that we strive continually to accomplish."

He submitted the following definite proposals: first, a reconstituted diocesan program of education that will provide a synthesis for all membership with a vivid and complete knowledge of the Church at work in the parish, diocese, and national and foreign field. Second, a modification of the present system of administration of diocesan and parochial finance in accord with this system of education.

He emphasized the need of having the benevolent side of the envelope concentrated entirely on voluntary gifts for filling diocesan and general Church missionary needs.

In 60 days, it was reported, the new Bishop has been present at 39 meetings, held 14 confirmations for a total of 150 people, preached 22 times, and made 21 addresses, besides conducting services and travelling up and down the whole diocese in his endeavor to acquaint himself with the field.

Bishop Ferris, in his very short address to the convention, expressed his appreciation of his new coadjutor.

The convention was notable for a new venture called The Church Walks and Talks, presented by the women of the diocese through their coordinating committee, which is made up of officers from all the women's organizations. Two large rooms in St. Paul's parish house, Rochester, where the convention was held, were devoted to an exhibit covering every phase and activity of diocesan, national, and general Church activities by posters, literature, models, and displays.

Changes in the officers of the diocese were effected as follows: the Rev. F. C. Lee and S. King Brown were elected members of the standing committee for two years, taking the place of the Rev. G. E. Norton and the Hon. R. E. Westbury. The Rev. H. H. Hassinger, J. G. Case, and S. P. Harman, were elected for two years as members-at-large to the executive council.

Delegates to the provincial synod will be the Rev. Messrs. W. C. Compton, J. W. D. Cooper, Jerome Kates, F. C. Lee, C. W. Walker, and J. S. Williamson; and Messrs. H. T. Brown, S. King Brown, Herbert Hollands, T. T. Odell, the Hon. R. E. Westbury, and G. D. Whedon.

WEST MISSOURI

Church Debt Termed a Dragon to Be Conquered by New St. George

KANSAS CITY, Mo.—Speaking in St. George's Church at the opening service of the 47th annual diocesan convention, held on May 12th, Bishop Spencer reminded his hearers of the patron saint of the church in which they were meeting, St. George, and how he had slain the dragon. The dragon wasn't all legend, he said, for he is certainly alive today.

The bishop spoke of the dragon coils of sin and secularism that have a stranglehold on the age, as they have had on every age, which means that the times are not more evil than other times, but they are times for St. George to be busy with his sword.

The bishop said that Bishop Hobson and the more than one-half million that the following him in Bible reading, prayer, and meditation, seem to indicate that a braver fight is going on against the dragon than in many a yesterday.

Turning to material aspects of the Church's life, Bishop Spencer said that there was no doubt that it is a dragon of debt that has a stranglehold upon the Church's missionary life. We have discovered the dragon is thirty million dollars long and, like the dragon of St. George's brave fight, to appease him, the Church must throw him more tribute than it pays into the living missions of the Church.

To drop the parable, of the money which the people place upon the altar, a quarter of a million must go to pay interest charges on debt in excess of that which goes to finance the Great Commission, he asserted. Manifestly, until we slay this dragon of debt, more than one-half of our money must go to satisfy him. The bishop said that it was perfectly possible for the Church, through a commission, so to refund the Church's debt that nearly a million dollars would be released to missionary work.

Dean Claude W. Sprouse, provincial representative on the National Council, reported that at the synod meeting May 6th one of the most important steps taken by the province of the southwest in many years was the pledge of its financial co-operation with the National Council in securing and maintaining a field secretary for this province. The convention went on record as favoring the plan of helping to maintain a field secretary of the National Council in the province as adopted by the provincial synod, and the matter of financing the diocese's just share was referred to the executive council.

The convention voted an appropriation of \$300 to the work of the student center at the University of Missouri for 1937. This work is in conjunction with the diocese of Missouri and is supervised by the Rev. J. L. Hady, rector of Calvary Church, Columbia.

New members elected to the standing committee were the Rev. Richard M. Trelease, succeeding the Rev. Charles R. Tyner, and B. C. Howard, succeeding O. A. Voss. New members elected to the executive council were the Rev. Goodrich R. Fenner succeeding the Rev. E. W. Merrill; the Rev. Richard M. Trelease; and George B. Richards, succeeding L. C. Staples.

Preaching Mission Plans Make Progress in Albany

ALBANY—Acting in accordance with the expressed wish of Bishop Oldham in his address to the recent annual convention of the diocese, that body passed a resolution to hold a diocese-wide preaching mission next autumn. Bishop Oldham heads the committee to be in charge of the mission and has appointed three clergymen and three laymen as members thereof: the Rev. George F. Bambach, rector of St. George's, Schenectady; the Rev. A. Abbott Hastings, rector of St. Paul's, Troy; the Rev. Dr. R. W. Woodroffe, executive secretary of the diocese; and Messrs. H. G. Coons, Elsmere, Alfred D. Dennison, Johnstown, and Hewlett Scudder, Schenectady. The committee will make preliminary plans this spring and, when the organization is effected in the autumn, sub-committees will be appointed in the five rural deaneries.

NORTH CAROLINA

Bishop Urges Study of Rural Work

WARRENTON, N. C.—One hundred and seventeen lay delegates and 53 clergy met in Emmanuel Church, Warrenton, N. C., for the 120th annual convention of the diocese of North Carolina, May 12th and 13th.

In his address, Bishop Penick made two important recommendations. Speaking of the need of renewed stress on rural work, he asked for a commission on diocesan missions, whose special duty it should be to study the whole field, and to make recommendations to the next convention as to advance work in the rural field. The other suggestion was that the diocese should relinquish in the next four years the \$2,000 it receives at present from the National Council for the Negro work. Both recommendations were adopted unanimously by the convention.

The trustees of the diocese asked for permission to employ a trust company to advise them on proper investments of trust funds, with permission to group trust funds for better investment. The convention granted the power desired.

The Rev. Willis G. Clark, in place of the Rev. Sidney S. Bost, deceased; and Col. J. W. Harrelson, in place of Samuel Lawrence, are the only changes in the standing committee.

Delegates to provincial synod are the Rev. Messrs. Frank D. Dean, John L. Jackson, Alfred S. Lawrence, David T. Eaton, David W. Yates, and William J. Gordon; and Messrs. Alexander B. Andrews, Joseph B. Cheshire, Henry M. London, Stephen E. Burroughs, A. L. Purrington, and Kemp D. Battle.

DELAWARE

Bishop Cook Warns Against Danger to Religious Freedom

SMYRNA, DEL.—In his charge to the 151st convention of the diocese of Delaware, held in St. Peter's Church, Smyrna, on the 12th and 13th of May, Bishop Cook stated that personal and religious freedom are endangered under a system of State economic control, and that it is "Christian

fellowship that in its progress over the centuries has pointed the way to the larger freedom and the more abundant life" and not State control. He also condemned the theory that unemployment and want have recently evolved that government should care for them. He stated that this feeling had been furthered by minorities that have won their demands, and by theorists who hold out hope of government care through a planned economy and regulated agriculture.

He also advanced a scheme which was adopted by the convention, for a survey of the diocese to be made by someone from outside, to determine what opportunities for future development exist.

Victor C. Records and George A. Elliott were elected to the standing committee. Other officers were reelected.

At the meeting of the diocesan Woman's Auxiliary, held in connection with the convention, it was announced that the United Thank Offering in the diocese was \$2,223.40. The Rev. William McClelland of East Newmarket, Md., addressed the Auxiliary on the rural work of the Church, and the guest speaker at the meeting and at the convention banquet was Bishop Colmore of Puerto Rico.

Mrs. Robert B. Raynor was elected president. Vice-presidents are Mrs. David Lindsay, Mrs. Howard Seaman, Mrs. Harry Blakely, and Mrs. Jacob Minor.

NEWARK

Lotteries and Illegal Gambling
Vigorously Denounced

ORANGE, N. J.—A ringing resolution denouncing all forms of illegal gambling and lotteries, no matter how good the end in view, was adopted by the annual convention of the diocese of Newark, meeting here May 12th at Grace Church. Clergy and laity of the diocese were urged to "take high ground in this important matter."

Discussion of a proposed revision of the Hymnal also occupied the attention of the convention, resulting in the appointment of a commission to consider such revision with the aim of preparing a memorial for possible presentation to the next General Convention. The afternoon was given over to a description of various aspects of the work of the diocese of Newark. The Rev. A. Stewart Hogenauer spoke on the work in 1935 of the board of religious education and outlined plans for religious education for the years 1936 and 1937. The Rev. George W. Dawson addressed the convention concerning the various institutions that the diocese supports in whole or in part while Canon W. O. Leslie surveyed the possibilities of the diocese in regard to both rural missions and opportunities for expansion. The convention ended with the first address of Bishop Ludlow, recently consecrated suffragan bishop.

The Rev. Dr. Arthur Dumper of Trinity Church, Newark, and I. C. R. Atkin of South Orange were elected to the standing committee, class of 1940. Deputies to the provincial synod are the Rev. John E. Bailey, the Rev. Percy T. Olton, A. P. Green, and Clifford Woodhull. Alternates are the Rev. Elwood C. Boggess, the Rev. John H. Keene, James Keeley, and L. A. Douglass. The Rev. S. Carson is a new member of the ecclesiastical court.

NEBRASKA

Bishop Shayler Welcomed Back
After Long Illness

OMAHA, NEBR.—The 69th annual convention of the diocese of Nebraska in a one day session at Trinity Cathedral, Omaha, on May 13th, greeted the Bishop, who made a short appearance after his long illness. In a brief address he announced that his physician told him he would be able to "carry on" again this fall. "Next September," he continued, will mark the 17th anniversary of my consecration as your bishop; during this time, as I have been told, I have worn out five automobiles and one man." A spontaneous tribute of affection and good will was given when the entire council stood to pass a resolution of assurance of co-operation and desire for rapid recovery, as the bishop was assisted down the steps of the chancel and along the aisle by acting chairman Dean McGinley.

A notable change was made in the method of raising funds for diocesan missions. The entire local mission budget was placed on a voluntary basis and the items connected therewith removed from the diocesan budget. The parishes will now be assessed for the actual running expenses of the diocese exclusive of missionary work.

The members of the executive council of the diocese and the standing committee remain the same. Delegates to the provincial synod were elected as follows: the Very Rev. Dean S. E. McGinley, the Rev. Messrs. L. W. Gramley, R. Mason, L. W. McMillin; Messrs. J. B. Maylard, Quintard Joyner, E. E. Lamphere, and Dr. D. C. Hilton.

EASTON

Forward Movement Stressed

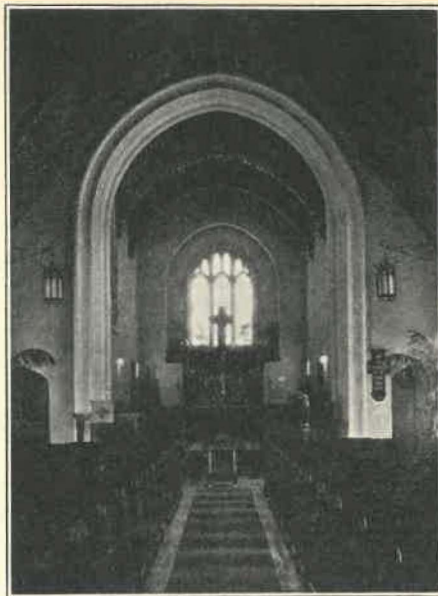
ELKTON, MD.—In his annual address to the diocese of Easton, assembled in convention May 5th, Bishop Davenport, the diocesan, particularly stressed the Forward Movement, asserting that the literature of the Movement was in use in three fourths of the parishes and missions of the diocese. He urged closer coöperation with the Forward Movement.

The diocese was reported to be in a healthy condition by the Bishop, who urged a united effort on the part of the whole diocese to increase the episcopal fund, thus relieving the constant pressure upon the parishes for contributions to the fund. The work of the Young People's Fellowship was heartily recommended by Bishop Davenport. He expressed a desire to find branches established in all parishes in the near future.

An encouraging report on the Woman's Auxiliary was submitted by the president, Mrs. Herbert Jukes.

Dr. Lewis B. Franklin of the National Council and the Rev. Carlton Barnwell, of Lynchburg, Va., addressed the convention dinner.

New officers are the Rev. F. W. Kirwan, treasurer; and the Rev. Robert W. Lewis, elected to the standing committee to replace the Rev. L. I. Insley. Delegates to the provincial synod are the Rev. Dr. J. W. Albinson, the Rev. Messrs. Elwood Hannum, C. L. Atwater, and Herbert Jukes; the Hon. Dudley G. Roe, and Messrs. William C. Mills, L. Claude Bailey, and R. R. Spring.



IMMANUEL CHURCH, ANSONIA, CONN.

The church building, the interior of which is shown here, was dedicated recently by Bishop Budlong. Many memorials for the new church were dedicated and a class of 30 was confirmed by the bishop at the same service, presented by the Rev. Thomas J. Shannon, rector.

IOWA

Plan to Change Convention Date
to January

DAVENPORT, IA.—At the 84th annual convention of the diocese of Iowa, convened in Trinity Cathedral May 10th and 11th, a number of amendments to the Constitution and canons were approved, one providing that the annual convention be held "on the second Sunday of each year in the cathedral parish." This however does not become effective until approved by the next convention. A change in the canons provides that the diocesan assessment be paid monthly instead of quarterly as formerly.

Referring to financial matters, Bishop Longley, in his annual address, drew attention to the fact that during the lean years of the depression, the diocese had assumed an indebtedness of only \$4,000.00. He also stated that for the first time in its history the diocese is on a self supporting basis, having relinquished all claim for assistance in its missionary work from the National Council, including the college student work at Ames and Iowa City.

Officers were reelected, except that Charles H. Wilson was elected a member of the standing committee in the place of Ira R. Taylor, deceased. Delegates to the provincial synod: Very Rev. R. F. Philbrook, Rev. Messrs. Rodney F. Cobb, Stanley M. Fullwood, Louis H. Matheus, John E. Flockhart, and Harold B. Hoag; Messrs. A. D. Annis, Edwin G. Moon, James H. Whittemore, Arthur Lynn, John L. Powers, and Guyon Whitley.

At the pre-convention banquet, the address was given by the Rt. Rev. James Wise, D.D., Bishop of Kansas.

Largest Class Confirmed

MORRISTOWN, N. J.—Bishop Washburn confirmed a class of 106 members at St. Peter's Church, Morristown, May 10th. This is the largest class that has ever been confirmed at St. Peter's, and the largest in the diocese of Newark since the year 1924.

GEORGIA

Bishop Barnwell Urges Formation
of Laymen's League

AMERICUS, GA.—The creation of a laymen's league in the diocese of Georgia to care for the rural districts where the Church is not represented and is unable to afford missionaries was strongly urged by Bishop Barnwell, the coadjutor, in his address to the 114th annual convention of the diocese, which met here May 6th in Calvary Church. In his address, which was delivered at a joint session of the convention and the diocesan Woman's Auxiliary, Bishop Barnwell referred to the appointment of a continuing committee to go over and revise inconsistencies in the canon law of the diocese, expressing himself as "particularly concerned about the relationship existing between the convention of the diocese and the colored churches." He added:

"I have no desire to suggest at this time any change in the relationship existing between the council of Colored Churchmen and the diocesan convention. I wish, however, to make myself perfectly clear in one respect. This committee may go as far as it pleases in the matter of granting recognition to the colored parishes on the floor of this convention, without meeting with any opposition on the part of the ecclesiastical authority. This is a matter which I intend, however, to leave entirely in your hands, as I realize full well that it is a matter upon which a comparative new-comer in your midst should walk warily."

Bishop Barnwell devoted a large part of his address to the Forward Movement, which he viewed as in large measure responsible for the excellent spiritual health of the diocese. He announced the intention of the bishop's office to aid in the spread of the Forward Movement literature in the following words:

"The number of confirmations is encouraging, and about one-half of our communicants are definitely using the booklets of the Forward Movement. I wish to take this opportunity of stressing the importance of this Forward Movement in the life of our Church, and any priest who is not pressing these booklets into the hands and lives of his people is missing a great opportunity. While the cost is purely nominal, I do not want even such nominal cost to stand in the way of the universal use of this splendid literature, and the bishop's office is prepared to purchase these booklets for any parish or mission that will declare its inability to pay for them."

The only change in the standing committee was the election of the Rev. Joseph Burton, rector of St. Michael and All Angels', Savannah, to succeed the Rev. C. C. J. Carpenter who leaves June 1st to accept the rectorship of the Church of the Advent, Birmingham, Ala. On the executive council, the Rev. Howard Harper, rector of Grace Church, Waycross, and the Rev. Robb White, Jr., rector of St. Thomas' Church, Thomasville, succeed the Rev. Jackson Harris, rector of the Church of the Atonement, Augusta, and the Rev. H. S. Cobey, rector of St. Paul's Church, Albany, and J. Sullivan Bond of Savannah succeeds F. D. Aiken of Brunswick. James M. Hull of Augusta succeeds Roy E. Breen of Jesup as a trustee of the University of the South. New delegates to the provincial synod are: the Rev. Royal K. Tucker, Brunswick, to succeed the Rev. Armand T. Eyler, removed from the diocese; and J. Sullivan Bond, Savannah, J. A. Setze, and Mrs. W. B. White, Augusta, to succeed Messrs. T. M. Johnson, Savannah, George W. Urquhart, Savannah, and Marion Ridgely, Augusta. The Rev. Robb White, Jr., succeeds the Rev. C. C. J. Carpenter as an examining chaplain.

New England YPF Conference Held

Young People of First Province Represented by 250 Delegates in Meeting at Newton, Mass.

BOSTON—Young people numbering 250, the official delegates from all New England dioceses, met in Grace Church, Newton, May 9th and 10th for the twelfth annual provincial conference of the Young People's Fellowship. The Saturday morning program included welcoming addresses by the Rev. Dr. Tage Teisen, rector of the Newton parish, and the Rev. William M. Bradner, chairman of the Massachusetts commission on young people; a panel discussion led by the Rev. Nathaniel Noble; and short talks on The Rule of Life in Discipleship by YPF officers.

After a banquet and a half hour's social activity, the Rev. John Kuhns conducted the service of preparation for the early corporate Communion of the following morning.

On Sunday, new officers were installed after the early service by the Rev. Robert R. Carmichael; breakfast and a summary of the conference followed before the fellowship service with a sermon by the Rev. Norman B. Nash.

Officers of the provincial YPF for 1936 and 1937 are: president, Marjorie G. Mitchell of Rhode Island (re-elected); first vice-president of worship, Albert McFadden of New Hampshire; second vice-president of study, Audrey White of Maine; third vice-president of fellowship, Albert Bond of Vermont; fourth vice-president of service, Elizabeth Sharpe of Western Massachusetts; secretary, Emily Hathaway, Massachusetts; treasurer, Richard Pearce, Rhode Island.

Transfiguration Sisters Given Tennessee House

COLUMBIA, TENN.—Bishop Maxon on April 29th dedicated the renovated buildings of Columbia Institute to their new use as a house of the Community of the Transfiguration. The century-old diocesan institution was compelled to discontinue operations as a girls' school some four years ago. Recently the Bishop asked the Sisters to undertake work in Tennessee and offered the Institute property as a site. The Order agreed, and having taken possession of the property under a long-term lease from the diocese, has put the buildings in condition and initiated the work with three Sisters in residence. Mother Beatrice Martha announces that the Institute is ready now to receive guests for retreats, quiet days, conferences, and similar activities. The Sisters will assist in the work of St. Peter's parish and other mission work in Columbia, and will conduct a kindergarten beginning next fall. Other forms of work, possibly scholastic, may be added from time to time as opportunities develop.

At the dedication, visitors were present from as far away as Memphis. Among them was a graduate of the Institute of 75 years ago.

Coöperatives Are Key to Happiness, Kagawa Tells Wisconsin Undergraduates

MADISON, WIS.—Coöperatives have made life happier for the Japanese, Dr. Toyohiko Kagawa told 900 University of Wisconsin students here May 17th.

Famed as widely for his Christian leadership as for his coöperative activities, Dr. Kagawa showed historically how some of the principles of Christian brotherhood have been lost from view by the Church, how their restoration is in part being accomplished by secular movements—notably the coöperatives.

Citing achievements of his coöperatives, he said repeatedly, "You can't do it any other way. Without coöperatives it is impossible."

Dr. Kagawa conferred with Madison leaders of labor, coöperatives, and churches before leaving for St. Louis to continue his tour.

New York Diocesan Sets Apart Two Deaconesses

NEW YORK—At the Commencement Service of the New York training school for deaconesses, held in the Chapel of St. Ansgarius of the Cathedral of St. John the Divine, May 14th, Miss Mary Alice Olney and Miss Maria Keith Prentiss were set apart as deaconesses. Bishop Manning of New York officiated and preached. The candidates were presented by the Rev. Charles N. Shepard, warden of the school. The celebrant at the choral Eucharist was the Rev. W. D. F. Hughes, precentor of the cathedral, and in the sanctuary were the Rev. Dr. M. Bowyer Stewart and the Rev. Harold N. Renfrew, members of the faculty of the school. There was a very large congregation. After the exercises, Deaconess Dahlgren and Deaconess Gillespy, the heads of the school, entertained the relatives and friends of the students at a luncheon in St. Faith's House at which Bishop Manning was the guest of honor.

Deaconess Olney will enter upon permanent work at the House of the Holy Child, Spring House, Pa. Deaconess Prentiss will work for the summer in the Archdeaconry of the Blue Ridge, in Virginia.

Five other students received the school diploma, Mrs. Edith Eldredge Cooper and the Misses Agnes Evans Hickson, Matilda Loos Keyser, Evelyn Miller Marden, and Rhoda Caroline Williams. All have work awaiting them. All the seniors and all the juniors of the school have work for the summer.

All Souls' Guild Meets

NEW YORK—The 54th annual meeting of the Guild of All Souls was held in the Church of Saint Edward the Martyr, May 2d, beginning with a solemn Requiem Mass at 11:30 at which the rector, the Rev. Alex. P. Frenchman, was celebrant, the Rev. Jerome Harris deacon, and the Rev. F. L. Cirlot subdeacon. The superior, the Rev. Dr. Franklin Joiner, of Philadelphia, was the preacher. At luncheon Walter S. Fleming read a paper on Requiem Music.

Chicago Women Urge Public Spirit

Tell Church Club that Men Are Less Interested in Social Betterment than Women

CHICAGO—If America goes Communist, it will be because of a lack of interest in public affairs on the part of intelligent citizens, including Churchmen, Mrs. John N. Vander Vries, member of the Illinois state legislature and an active Churchwoman, declared May 11th at the 46th annual meeting of The Church Club.

Mrs. Vander Vries was one of four prominent Churchwomen who spoke on the opportunities for laymen in the Church, in the field of politics, social service, and world peace.

Declaring she had discovered in her campaign for the legislature a definite lack of interest in politics on the part of Churchmen, Mrs. Vander Vries said this situation forced candidates to rely largely upon meetings in roadhouses and taverns for their campaigning. She advocated the opening of churches and schools to forums and discussions on political subjects. Only through such procedure and a general development of political interest among intelligent persons, will the present political situation be cleaned up, she asserted.

The speaker took as an example of such lack of interest the situation with regard to automobile accidents and deaths. She termed the present situation in this regard in Illinois as a "major epidemic."

Mrs. Robert B. Gregory, member of one of Chicago's oldest and most prominent Church families, declared the need for a definite campaign of education among men for world peace and the settlement of international disputes by peaceful means. Peace movements and meetings, she said, are dominated by the women; the men take comparatively little interest in peace efforts.

Miss Margot Atkin spoke on opportunities for laymen in social service fields and Mrs. Albert Cotsworth, president of the diocesan Woman's Auxiliary, on opportunities for lay service in the Church.

Austin J. Lindstrom, Saint Luke's Pro-Cathedral, Evanston, was re-elected president of the club. Other officers: chairman, John D. Allen; vice-president, Frank W. Hughes; secretary, Wm. N. Murray, Jr.; treasurer, Henry Fowler.

War and Gambling Are Called Unjustified Means to Any End

SOUTH BEND, IND., (NCJC)—Refusal to take part in war under any circumstances was advocated by the Rev. Paul G. Macy, Worcester, Mass., Congregational minister at an Emergency Peace Campaign conference held here Thursday under auspices of the St. Joseph County Council of United Churches.

He said, "War as a means to an end is not justified any more than use of gambling devices as practiced by some churches to raise money for church purposes with the excuse that the gambling is condoned by the good purpose for which the money is used."

Bishop Manning's Anniversary Marked

Continued from page 665

women of the diocese, under the leadership of Mrs. J. Ralph Jacoby, president of the diocesan branch of the Woman's Auxiliary, were in charge. So well was everything arranged that all had an opportunity to greet Bishop Manning and tea was served without confusion. A feature of the tea was a remarkable birthday cake, presented by the New York Training School for Deaconesses. Besides the seventy candles on this cake, which the bishop blew out at one puff, there was an interesting scheme of decoration. The seal of the diocese, in colors, was in the center; above it were the bishop's initials, W. T. M. Two mottoes, one in Latin and the other in English, surrounded the whole. On each side of the seal were small figures of deaconesses to the number of those in the New York chapter of the national conference of deaconesses.

BISHOP LLOYD UNABLE TO ATTEND

Even the oldest members of the diocese of New York could recall no occasion like this one. It was a birthday party in which not only the whole diocese but also the whole community joined. The only sad note was the fact that Bishop Lloyd, who has been ill, was not able to

be present. Messages were received from him and sent to him.

The only unusual event of the second day of the convention was the voting on the proposed amendment to canon 30 of the canons of the diocese of New York, permitting parishes to elect women to serve on vestries. This matter has come up in other years and been laid on the table. The sponsors of the resolution, Charles C. Burlingham and the Rev. Dr. John W. Suter, Jr., were determined to get some action on the proposed amendment this year. The committee on canons recommended that it be not adopted and offered a resolution to that effect. After this was seconded, Robert W. B. Elliott, chancellor of the diocese, spoke in favor. The Rev. Dr. Howard Chandler Robbins, professor of Pastoral Theology in the General Theological Seminary, and a number of others also took part in the debate.

SCORES "ORIENTAL ATTITUDE"

One of the younger clergy, the Rev. H. Ross Greer, rector of Grace Church, Millbrook, said:

"We should not continue an Oriental attitude in this matter. We are Occidentals. We should act as Occidental Christians, not as Orientals who have not become converted."

The opponents of the amendment, who have spoken with vigor in other years, were silent. A motion to lay on the table, made by one of them, was lost. A demand that the vote on the question be taken by orders was carried. The amendment was lost by the vote, taken in the clerical order. There were 73 votes for, and 77 against. This means that the amendment, being lost merely by a majority instead of the two-thirds vote required when voting by orders, will lie over for action by the next convention.

New elections were as follows: Standing committee, class of 1940: the Rev. Dr. Roelif H. Brooks and Charles C. Burlingham. Deputies to the provincial synod, class of 1939: the Rev. Dr. Henry Darlington, the Rev. Frank D. Gifford, Robert W. Andrews, and Edward W. Buckhout. Provisional deputies to the provincial synod: the Rev. George F. Bratt, the Rev. Howard D. White, Julian Burroughs, and Frederick E. Doty. Board of managers, diocesan missionary and Church extension society—members-at-large: the Rev. Dr. Donald B. Aldrich; the Rev. Dr. Thomas McCandless, the Rev. H. Adye Prichard, George H. Corey, F. H. Meeder, and F. B. Van Kleeck, Jr. Cathedral trustees, class of 1942: the Rev. Dr. Roelif H. Brooks, William M. V. Hoffman, and Charles E. Sampson. Social service commission, class of 1940: the Rev. Dr. John Gass, Walter W. Pettit, and Mrs. Philip J. McCook. Board of religious education: the Rev. Wilbur L. Caswell, the Rev. Frank R. Wilson, Mrs. Julian S. Chase, and Mrs. Clement R. Ford.

Albany W. A. Meets

ALBANY—The annual meeting of the diocesan Woman's Auxiliary was held at St. Andrew's Church, the Rev. C. W. Findlay, rector, April 29th and 30th, opening with an evening gathering in the parish house, at which Mrs. F. A. Habersham showed moving pictures of the Church's mission in the Philippine Islands. Bishop Oldham was celebrant at the Corporate Communion the next morning. Following the business sessions, addresses were made by the Rev. Edmund L. Souder, of Hankow, China, and the Rev. Dr. Oliver J. Hart, of Washington.

Books Received

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

THEOLOGY

- The Apostolic Age and the New Testament.* By George A. Barton. University of Pennsylvania Press, Philadelphia. Pp. 157. \$1.50.
 † The Bohlen Lectures for 1935.
- God and Mammon.* By Francois Mauriac. Sheed & Ward, New York. Pp. 104. \$1.00
 † No. 1 in *Essays in Order, New Series*, under the general editorship of Christopher Dawson and Bernard Wall.
- The Great Galilean Returns.* By Henry Kendall Booth. Scribners, New York. Pp. 218. \$2.00.
 † The Gospel of the Kingdom as understood, in successive epochs, including the present.
- Lights and Shades of Christendom.* By H. Parkenham-Walsh. Oxford University Press. New York. Pp. 368. \$4.00.
 † A Church history, dealing with the first thousand years, written by the former Bishop of Assam, for use in India.
- Saint Paul: the Man and the Teacher.* By C. A. Anderson Scott. Macmillan, New York. Pp. 264. \$2.00.
 † The newest book of a distinguished New Testament scholar.

RELIGION AND ETHICS

- The American Way: A Study of Human Relations among Protestants, Catholics and Jews.* Edited by Newton Diehl Baker, Carlton J. H. Hayes and Roger Williams Straus. Pp. 165. Willett, Clark, Chicago. \$1.25.
 † A study based upon the Williamstown Institute of Human Relations held in August 1935.
- Asking Them Questions: Problems in Religious Faith and Life.* Considered by Various authors. Oxford University Press, New York. Pp. 243. \$1.50.
 † Forty-five answers to questions on religion asked in the Boys' Club of St. Giles' Cathedral, Edinburgh. The authors include the Bishop of London, the Head Master of Rugby School, Dr. R. H. Strachan, Dr. Leonard Hodgson, Dr. James Moffatt, and Dr. Percy Dearmer.
- The Problem of Right Conduct.* By Canon Peter Green. Longmans, Green, New York. Pp. 296. \$1.75.
 † A text-book on Christian ethics for candidates for Holy Orders.
- The Meaning of Right and Wrong.* By Richard C. Cabot. Macmillan, New York. Pp. 469. \$3.50.
 † A revised edition of this well-known book, first published in 1933.

SERMONS

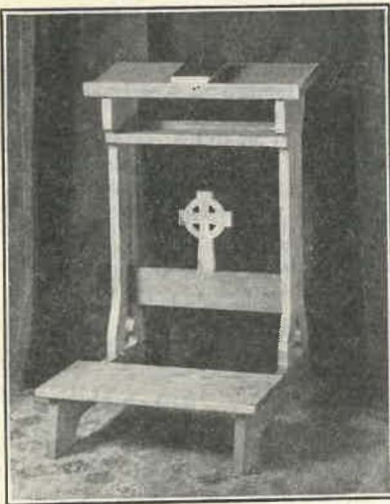
- A Pillow of Stones.* By McIllyar Hamilton Lichliter. Harpers, New York. Pp. 105. \$1.00
 † The forty-fifth book in Harpers' Monthly Pulpit.
- Some of My Religion.* By H. R. L. Sheppard. Harpers, New York. Pp. 212. \$1.50.
 † Fifty-two short sermons from articles written for the London *Sunday Express*, by the former vicar of St. Martin-in-the-Fields.
- Gates of the Church.* By C. C. Martindale, S.J. Sheed & Ward, New York. Pp. 96. \$1.00.
 † Catholicism from the Roman point of view.

PUBLIC AFFAIRS

- Christianity Confronts Communism.* By Matthew Spinka. Harpers, New York. Pp. 221. \$2.00.
 † A study of the conflict between Communism and Christianity, by the Professor of Eastern Christianity at the Chicago Theological Seminary.
- Democratic Despotism.* By Raoul E. Desvernine. Dodd, Mead, New York. Pp. 243. \$2.00.
 † A study of American political philosophy.
- The Future of Bolshevism.* By Waldemar Gurian. Translated by E. I. Watkin. Sheed & Ward, New York. Pp. 125. \$1.50.
 † On the perils of all forms of Communism.

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Give Me Liberty. By Rose Wilder Lane. Longmans, Green, New York. Pp. 62. 50 cts.
¶ On individual liberty as against control from a central power.

Patriotism Prepaid. By Lewis J. Corin, Jr. Illustrated by Albert M. Barbieri. Lippincott, Philadelphia. Pp. 107. \$1.00.
¶ On the Veterans of the Next War, by their National Commander, Princeton, Class of 1936.

HISTORY

Calvary Church Yesterday and Today. By Samuel M. Shoemaker. Illustrated. Fleming H. Revell, New York. Pp. 324. \$2.00.
¶ A Centennial history.

The Cambridge Medieval History. Vol. VIII. *The Close of the Middle Ages.* Planned by J. B. Bury. Edited by C. W. Previte-Orton and Z. N. Brooke. Macmillan, New York. Pp. 1079. \$12.00.
¶ The final volume of this great work.

Five Centuries of Religion. Vol. III. *Getting and Spending.* By G. G. Coulton. Illustrated. Macmillan, New York. Pp. 747. \$12.50.
¶ The third volume of Dr. Coulton's study of monasticism. Two more volumes, in preparation, will complete this invaluable work.

The Rise of the Stewarts. By Agnes Mure MacKenzie. Macmillan, New York. Pp. 398. \$3.50.
¶ A study of the 200 years of the Stewarts in Scotland.

Treasure Express. By Neill C. Wilson. Illustrated. Macmillan, New York. Pp. 322. \$2.50.
¶ The story of the Wells Fargo and other expresses in California and the Southwest.

POETRY

Chief Modern Poets of England and America. Selected by Gerald DeWitt Sanders and John Herbert Nelson. Macmillan, New York. Pp. 796. \$3.00.

Indian Muse and Other Poems. By C. Mumford Alvord. Christopher Publishing, Boston. Pp. 52. \$1.25.

Sleepy Hollow Tales and Other Poems. By William D. Udell. Christopher Publishing Company, Boston. Pp. 29. \$1.25.

Thundering Hoofs. By Louisa Boyd Gile. Christopher Publishing Company, Boston. Pp. 34. \$1.25.

Verses. By Sarah Lawrence, Edwin S. Gorham, Inc., New York. Pp. 97. 75 cts.

OTHER BOOKS

The Concept of Nature in Nineteenth-Century English Poetry. By Joseph Warren Beach. The Macmillan Company, New York. Pp. 618. \$5.00.
¶ An important contribution to literary criticism.

Feminine Attitudes in the 19th Century. Illustrated. By C. Willett Cunningham. The Macmillan Company, New York. Pp. 314. \$3.50.
¶ A study of the fashions in women's clothes in England from 1800 to 1900.

Film and Theatre. By Allardyce Nicoll. Thomas Y. Crowell Company, New York. Pp. 225. \$2.50.
¶ The pictured play compared with the acted type, by the professor of the History of the Drama in Yale University.

Imperial Hearst: A Social Biography. By Ferdinand Lundberg. With a Preface by Charles A. Beard. Equinox Coöperative Press, New York. \$2.75
¶ An account of the political, financial, and social effects of Hearst's public career.

Streamline Your Mind. By James L. Mursell. J. B. Lippincott Company. Philadelphia, Pa. Pp. 254. \$2.00.
¶ On the will to learn as contrasted with the wish to learn.

Unitarians Face a New Age. By the Commission of Appraisal. The Beacon Press, Boston. Pp. 348. \$1.00.
¶ Findings of the Commission after two years of intensive study.

PAPER-BOUND PUBLICATIONS

Adventures in Neighboring: 20th Annual Report of the Council for Social Service of the Church of England in Canada. The Church House, 604 Jarvis St., Toronto 5, Ont. Free.

Anglo-Orthodox
Conference Held

Society of SS. Alban and Sergius
Sponsors Meetings of Russians
and Anglicans in England

By WILLIAM G. PECK

LONDON—The annual conference of the Society of SS. Alban and Sergius has recently been held at the Digswell Park Conference House, Welwyn, Hertfordshire. Several well-known Russians of the Emigration made the journey from Paris for the occasion, amongst them being Fr. Bulgakov, Fr. Florovsky, Professor Zander, Professor Kartashov, and Professor Fedotov.

During Easter week a conference for students was held, and in the following week a general conference of the Society. Russian and English speakers took part in both conferences, which were very well attended and full of interest. The second conference was notable for a corporate act of repentance for the divisions of the Church, and also for a definite act of spiritual intercommunion between Anglicans and Orthodox. No actual sacramental intercommunion has yet taken place, nor is the society likely to attempt this until the two Churches authoritatively decide upon it. But it was strongly felt that an act of spiritual communion could be justified by the close spiritual intercourse to which Russians and Anglicans have been led in the fellowship.

The following week saw a most interesting conference of Anglican and Orthodox theologians at the House of the Resurrection, Mirfield. Here again, English and Russians took part in the proceedings. One arresting feature of this conference was an address by Fr. Bulgakov upon the subject of sophiology, a form of theological teaching for which he has been severely criticised within the Orthodox Communion. One Metropolitan has actually denounced it. But Fr. Bulgakov made it clear that he accepts the whole of Orthodox teaching without question, does not offer his sophiological speculation as the teaching of the Church, but only as opinion, and claims that in so doing he is not transgressing the traditions of Orthodoxy. There was much good-tempered criticism of the sophiological ideas, offered by Anglican theologians present, and Fr. Bulgakov replied with patience.

Early History of Virginia and Maryland and Seven Centuries of Lines. By Wythe Leigh Kinsolving. Obtained from the author, 2107 North Ave., Richmond, Va. \$1.05 postpaid.

The Gospel According to John Doe. By Josiah Poeton. Obtained from the author, Claremont, Calif. 15 cts.

The Kingdom of God in Japan. By C. Burnell Olds. Obtained from the author, 1880 East 81st St., Cleveland, Ohio. 40 cts.

Some Aspects of Jewish Ethics. By Kenneth Carlton Zwerin. With a Foreword by James M. Malloch. Church Divinity School of the Pacific, Berkeley, Calif. Free.

Westward Ho! A Glimpse at the Diocese of British Honduras. Illustrated. By Stephen L. Caiger. S. P. G. and S. P. C. K. 3 pence.

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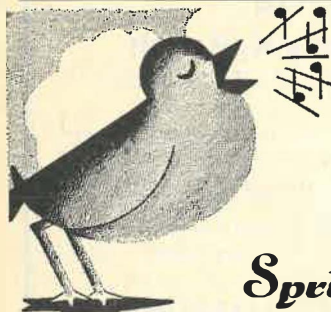
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"Berkeley International Poetry Society" Formed

NEW YORK—The Berkeley International Poetry Society was formed here on May 1st, as a poetry society of the Episcopal Church, named after Bishop Berkeley of Derry. It was announced that non-Churchmen would be received as members, although the international officers of the society were to be Churchmen only.

Among the plans formulated at the initial meeting, held in Christodora House, Tomkins Square, are: the establishment of a magazine, *Pax*, contributions to which are to be paid for; to publish a World Book of Poetry; to erect a statue to Bishop Berkeley, and a shrine to St. Jerome, patron of the society.

The following officers were elected: James Gabelle, president; J. Horace Losh, first vice president; Anna Hempstead Branch, second vice president; the Rev. William Griffin, Jr. third vice president; Frances Hamilton Archer, secretary-treasurer; and the Ven. William Dawson, archdeacon and executive secretary of the diocese of Milwaukee, historian.

New York Catholic Laymen's Club Holds Annual Meeting

NEW YORK—The Catholic Laymen's Club of New York held its Annual Corporate Communion, Communion breakfast, and annual meeting at St. Ignatius' Church, Manhattan, on May 3d. The Rev. William P. McCune, rector of the parish, was the celebrant.

Theodore Eugene Smith of St. Paul's, Brooklyn, was unanimously elected president for the fourth consecutive term. The two other officers, John S. Porter of St. Ignatius' and Adolphe Barreaux of St. Mary the Virgin were unanimously retained in office as vice-president and secretary-treasurer.

The executive council, elected at the meeting, comprise the following: William C. Dickey, Howard M. Nugent, Louis J. Scholz, James G. Mitchell and L.F.C. Lohman of St. Mary the Virgin; Fred D. Yates of St. Paul's, Brooklyn; Warren Earle of St. Luke's Chapel, Manhattan; and Mills W. Baker of St. Saviour's, Maspeth.

Children's Service at Cathedral

NEW YORK—The annual service for the presentation of the missionary offerings of the children of the Sunday schools of the diocese of New York will be held in the Cathedral of St. John the Divine on May 23d. A great vested choir composed of nearly sixteen hundred boys and girls of the Sunday schools will march around the Cathedral close and be reviewed by Bishop Manning before the service. Bishop Manning will welcome the children to the Cathedral and officiate. Banners and certificates of honor will be awarded for missionary zeal as revealed by the proportionate amounts of the offerings of the several Sunday schools.

Rector and Warden Injured

FREEPORT, ILL.—The Rev. Eugene Shannon, rector of Grace Church, Freeport, and A. J. Stukenberg, warden of the parish, were injured when the automobile driven by Mr. Stukenberg overturned near here on Friday, May 8th. Both were removed to the Deaconess Hospital in Freeport. The seriousness of the injuries has not yet been determined. The Rev. Mr. Shannon became rector of Grace Church February 15th.

Seminary Honors Bishop Nichols

Shanghai Suffragan Receives D.D. from Church Divinity School of Pacific at Commencement

BERKELEY, CALIF.—Marking the completion of a notable year, the Church Divinity School of the Pacific held its commencement exercises here May 6th, with the Very Rev. Dr. Harry Beal, Dean of St. Paul's, Los Angeles, delivering the commencement address. The degree of Doctor of Divinity was conferred *in absentia* upon Bishop Nichols, Suffragan of Shanghai, a graduate of the school. The annual school dinner preceded the exercises, with Bishop Parsons of California, president of the trustees, presiding. Bishop Sanford, president of the province of the Pacific, extended the greetings of the province, and the Rev. Sturgis Lee Riddle, instructor in Church history, spoke on the purposes and aims of seminary training.

The Rev. Mr. Riddle stressed the attainment of high intellectual standards on the part of those entering the ministry, so that the Church might command the respect of the intelligentsia. The latter is an important element in society because of its great influence on the thought and ideals of society.

Following Dean Beal's address on Authority and Freedom in Religion, the dean of the school, the Very Rev. Dr. Henry H. Shires, made the announcements on the scholastic progress of the school in the past year, and the improvement in the physical plant, including the construction of the deanery and a tennis court. Dr. Shires expressed appreciation for the generous support given by the friends of the school.

The annual alumni reunion was also held on this day, marked by the reading of a paper on Man's Inevitable Relationships and Their Unification, by the Rev. James M. Malloch, of the school's department of dogmatic theology. The Rev. William E. Craig was elected president of the alumni association, succeeding the Rev. Penrose W. Hirst.

Easter at Anvik Means Long Trip for Many Communicants

ANVIK, ALASKA—From lonely, far-flung camps along the Yukon, Anvik, and Bonasila Rivers, the congregation of Christ Church gathered for the Easter services, most of them arriving the day before Easter. Two young girls in one family walked most of the way from their camp, ten miles up the Anvik River, because the family didn't have enough dogs to haul the entire household. Soon after their arrival, these two girls volunteered to help gather pussy-willows for decorating the church.

There were two celebrations of the Holy Communion. Between these two services there was a wedding. The groom was a widower, and his bride was a widow from another village (Hologochaket).

Sheffield Cathedral Given Constitution

Is First New Cathedral in Reign of
King Edward VIII; Other News
From England

By GEORGE PARSONS

LONDON—The first Cathedral of the Church of England to be publicly acclaimed and legally constituted during the reign of King Edward VIII is the Cathedral of St. Peter and St. Paul, Sheffield. An elaborate ceremony took place in the Cathedral May 7th to mark the inauguration of the constitution and the statutes of the cathedral.

The Archbishop of Canterbury sent a message conveying his "truest and deepest wishes for the cathedral and for its place and influence in the life of the city and diocese." The Archbishop of York wrote giving a most hearty welcome to those who would share the responsibilities for the life of the Cathedral.

Although the diocese of Sheffield was created in 1913, and the ancient parish church of St. Peter, Sheffield, was naturally chosen as the seat of the bishopric, the designation of "Cathedral" has hitherto only somewhat loosely, by custom and courtesy, attached to the church. When the first bishop was enthroned in 1914, there was neither dean nor chapter, nor any provision for the creation of such authorities in the new diocese. After the passing of the Cathedrals Measure, 1931, the incumbent of the parish church of Sheffield, Dr. A. C. E. Jarvis, became provost of the Cathedral, and was installed in January, 1933. The completion of the scheme for the government of Sheffield Cathedral, however, had to await the passing of the second Cathedrals Measure of 1934. The Cathedral commissioners prepared the necessary documents, and the instrument was submitted to King George V., but it was confirmed by the present King in Council only on March 3, 1936.

ARCHBISHOP PRAISES NEGUS

The Archbishop of Canterbury spoke his mind freely on the war in Abyssinia when addressing the annual meeting of the CMS recently. Speaking of the Emperor's gallant and dignified effort to save his people, the Primate said: "If their hearts were moved with sympathy for him and his stricken people, they must be moved, too, by indignation at the means which had been used to accomplish that tragedy of a people almost defenceless, striving to preserve the independence of their native land."

BISHOP PLEADS FOR CHURCH FREEDOM

The Bishop of Fulham, preaching May 3d in the English church at Cologne, said:—"We are following with grave concern the struggle going on in the German Church. It is not for us to interfere with internal regulations framed by the State for the better management of national institutions, but, although a branch of the Church may be national, the Christian Faith is international, and we feel bound

to utter our protest against any attempt to impose upon the Faith of the Church as expressed in the Creeds any doctrines of human rather than divine origin. We pray that peace may be restored on a truly Christian basis."

WORLD CONGRESS OF FAITH

A World Congress of Faith is to be held in London in July, under the auspices of the British National Council. Among the people who are to read papers are Moslems, Jews, Buddhists, English Non-conformists, and a representative of "independent religious thought," whatever that may be. There does not appear to be any Roman Catholic member on the Council; but, on the other hand, there is at least one agnostic. The Church of England is represented by the Dean of St. Paul's, the Dean of Canterbury, Canon Sheppard, the Rev. P. T. R. Kirk, and Canon Raven. A certain distinction is given to the Congress by the fact that two such distinguished speakers as M. Nicolas Berdiaeff and M. Jacques Maritain are to take part.

IMPORTANT LEGAL DECISION

An important judgment dealing with the position of the Church of England in the Isle of Man was delivered by Deemster Farrant in the Manx Chancery Court.

Previously Manx jurists have held that the Manx Church was an independent body. The Deemster, however, after tracing the constitution of the Island in relation to the Crown and the Imperial Parliament, found that it was possible to construe an Act of Parliament dealing with ecclesiastical matters as having a general application to the Isle of Man in matters spiritual, but not in matters temporal. He found that the Enabling Act applied to the Island in spiritual matters, and made an order for the formation of parochial church councils in the Island.

BISHOP IN IRAN INSTALLED

The Rt. Rev. W. J. Thompson, who has succeeded Dr. Linton as Bishop in Iran, was recently installed at a service held at St. Luke's Church, Ispahan, in the presence of a large congregation representing many nations. There were present at that service, in addition to Iranians, English, Welsh, Scots, Irish, German, American, Assyrian, Armenian, Russian and Hebrew representatives.

The Bishop himself is an Irishman, the installation was performed by a Welshman, the sermon was preached by an Englishman, the Ante-Communion was read by an Iranian, and the Post-Communion by a Hebrew. In the sanctuary were seated the Archimandrite Theodore Isaac, representing the Armenian Church, Dr. Jordan, representing the American Presbyterian Church, and Dr. Christoffel, representing the Lutheran Church. The Bishop was the celebrant at the Communion service, and delivered the elements to all the priests, lay readers, and robed representatives of other Churches. The service was conducted throughout in the Persian tongue.

DR. RAWSTORNE DIES

Dr. A. G. Rawstorne, the Bishop Suffragan of Whalley, in the diocese of Blackburn, died last Tuesday at Old Croston Rectory, near Preston.

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Dr. Andrews Returning from Service in Japan

TOKYO—The Rev. Dr. Robert Wells Andrews and Mrs. Andrews are returning from Japan on furlough this month, and Dr. Andrews reaches retiring age during this furlough period.

In 1899 their first station, Mito, was a center of anti-foreign and anti-Christian hatred. Bishop McKim said, "I ask only that you spend your first term of service breaking down prejudices and making friends for the Church." They have done this for thirty-five years, working most of the time outside Tokyo, building up little missions among the people of the Japanese countryside and training young Japanese leaders.

A brief article describing Dr. Andrews' life and work in Japan appeared in "Cowley," the quarterly paper of the Society of St. John the Evangelist, in 1930. As related there, it was to Dr. Andrews on his way to an early celebration one morning years ago that a young tradesman said cheerfully, "Your gods get up very early in the morning, don't they? The whole town is talking about it."

Canon Bell Makes Extended Preaching Tour in England

LONDON—On May 3d Canon Bernard Iddings Bell of Providence began three months of evangelistic preaching in England, under the direction of the Church Union, with a sermon on The Challenge of the Cross, in Westminster Abbey. During that period among his engagements will be: A noon mass-meeting for City businessmen under the chairmanship of Sir John Shaw; sermons in Llandaff Cathedral, All Saints Margaret Street; All Saints Clifton and Christ Church, Lancaster Gate; participation in two schools for the clergy, of a week each, and in two similar conferences for lay people and three more for women only. He will be the opening and closing preacher of the Anglo-Catholic Congress, at Portsmouth, in June. On July 9th he will conduct a short retreat in the Albert Hall for 7,000 participants, as a part of the Church Union Anniversary Festival.

Dr. Bell has also been asked to preach the annual sermon on the American Memorial Day, May 30th, in St. Margaret's Church, Westminster, the official Church of the House of Commons, at a service to be attended by the embassy staff and American residents generally.

Georgia W. A. Meets

SAVANNAH, GA.—The 44th annual meeting of the Woman's Auxiliary of the diocese of Georgia was held in the parish house of Calvary Church, Dawson, on May 6th. The Ven. Dr. James B. Lawrence, rector of Calvary Church, gave the opening prayer. Mrs. W. B. White, president, presided at all meetings and made her annual address.

Delegates to the Provincial Synod are: Albany district, Mrs. J. E. Mathis; Mrs. J. A. Davenport, alternate. Savannah district, Mrs. Charlton Theus; Mrs. F. B. Screven, alternate. Augusta district, Mrs. H. P. Burum; Mrs. John Hagler, alternate. Brunswick district, Mrs. Hugh Flanders; Miss Elizabeth Stevens, alternate.

Leper Mission Must Refuse Aid**No More Patients Can Be Received at Kusatsu Until Half of Present Ones Die**

KUSATSU, JAPAN (via New York)—No more lepers can be received in St. Barnabas' mission homes here until death reduces the present population of 171 to the 85 that the budget permits. Directions to this effect have been issued by Bishop Reifsnider of North Tokyo.

This apparently heartless policy is necessitated by financial conditions.

Miss Mary Cornwall-Legh, an English Churchwoman of independent means, started the mission twenty-five years ago and through all these years has not only directed its work, under the bishop of the diocese, but has made up the difference between its mounting cost and diminishing support. The mission has received support from many friends in England and America and Japan, and also from the American Mission to Lepers and from Japanese imperial sources. In recent years the National Council has had a United Thank Offering worker on the staff, and supply departments of the Churchwomen's groups both in the United States and England have rendered indispensable help.

Nevertheless, Miss Cornwall-Legh has not only contributed her income but in recent years, with the shrinkage of "specials" and other gifts, she has also broken into her capital funds to meet annual deficits.

It is now learned that this capital expenditure can no longer continue as Miss Cornwall-Legh has only enough left to support herself. She has this year retired from the active direction of the work, Miss Mary McGill, the American, taking charge, though Miss Cornwall-Legh continues to live in her house at the mission. She is seventy-nine, but she seems never to have considered living anywhere else but among her beloved leper people. One reason for the decrease in special gifts is that with advancing age she is unable to keep up the personal correspondence upon which such giving depends.

Bishop Reifsnider, inheriting from Bishop McKim the many and complicated questions of financing the diocese, has now also this further burden of closing the gap in the budget for Kusatsu or discontinuing more than half the work.

St. Barnabas' is one of the most famous of the Church's missions anywhere. The transformation it has wrought in the lives of lepers, formerly hopeless outcasts, is one of the great missionary stories of the Orient.

Letter 84 Years Late

CHICAGO—Although Bishop Philander Chase, first Bishop of Illinois, died 84 years ago, a letter addressed to him was received at Chicago diocesan headquarters recently. The letter came from Canada and asked the Bishop's assistance on behalf of a Canadian church. Bishop Chase died in 1852.

Canon Mackay Dies; Catholic Champion

Author of Many Books Was Leading Figure in Anglo-Catholic Movement in England

LONDON—The Rev. H. F. B. Mackay, who died at Painswick, Gloucestershire, on April 20th after a long period of ill-health, will be remembered as one of the most influential of the Anglo-Catholic clergy in his time.

Henry Falconar Barclay Mackay was educated at Merton College, Oxford, where he took a first-class in theology in 1887. After preparation at Cuddesdon, he was ordained in 1888 to the curacy of All Saints', Margaret Street, with its associations with Gladstone and other great Churchmen, where he was later to exercise for many years a ministry of exceptional and widespread influence. After a curacy at All Saints', Clifton, he returned to Oxford in 1895 as a sub-librarian of Pusey House, and was soon promoted to be librarian. There he remained until, in 1908, he was called to be vicar of All Saints', Margaret Street. His influence at this church was great, and, while definitely Anglo-Catholic, he exercised a moderating influence in the party as against the extremists. He resigned his charge two years ago, and Dom Bernard Clements, O.S.B., succeeded him.

Fr. Mackay also resigned the prebend of Brownswood in St. Paul's Cathedral, which he had held since 1920. Not long afterwards he was appointed by the Lord Chancellor (Lord Sankey) a canon residentiary of Gloucester Cathedral, but he was able to enter the Cathedral only once after his installation, and felt obliged to resign last year owing to ill-health.

Fr. Mackay was a preacher of varied gifts and real eloquence, and was at different times a Select Preacher at both Oxford and Cambridge. He also wrote a number of books, which showed a gift for relating the Bible to the problems of modern life in a fresh and convincing manner, together with a remarkable descriptive and devotional power.

Among the many books by Canon Mackay the following were published by the Morehouse Publishing Co.: *Adventure of Paul of Tarsus*, *Assistants at the Passion*, *Difficulties in the Way of Discipleship*, *Message of Francis of Assisi*, *Pilgrim's Progress in the World Today*, *Saints and Leaders*, *Studies in the Ministry of Our Lord*, and *Twelve Gates*.

He is also known as the author of *Life of Hurrell Froude*. *Followers in the Way* and *Studies in the Old Testament* were recently published by the Macmillan Co.

Mission Sponsors Health Contest

MANILA—St. Francis' Mission, Upi, one of the remotest missions in the Philippine Islands, has started a health contest for babies. Over two hundred babies were registered from Upi and many more were to be brought in from the out-stations.

† Necrology †

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

WILLIAM WESTOVER, PRIEST

ST. CLOUD, FLA.—The Rev. William Westover, retired priest of the diocese of Western Michigan, died here May 5th at the age of 91. His widow survives.

The Rev. Mr. Westover was born in Dunham, Quebec, April 20, 1845, the son of Daniel and Ann Staniland Westover. He attended General Theological Seminary and was ordained deacon in 1876 by Bishop Horatio Potter, and priest in 1881 by Bishop Bissell.

His first wife, the former Phebe Jane Jameson, he married in 1881. Some time after her death, in 1925 he married Edith Louise Willis, who survives him.

His charges were Grace Church and St. John's Church, Mount Pleasant, Mich.; Ludington, Mich.; Newcastle, Wyo.; the chaplaincy of St. Luke's Hospital, Denver, Colo.; Trinity Church, Brookeville, Pa.; and assistant at Grace Church, Morgantown, N. C.

In his fifty years of service he was an active and zealous missionary.

MRS. ARTHUR K. FENTON

BETHLEHEM, PA.—Florence Audsley Fenton, wife of the Rev. Arthur K. Fenton, rector of St. James' Church, Jermyn, Pa., died suddenly May 10th, in Carbon-dale General Hospital, following an operation. Coming to Jermyn shortly after their marriage in 1928, Mrs. Fenton had endeared herself to a large circle of friends in the parish and diocese because of her fine character and beautiful disposition. Besides her husband, her father, two sisters and two brothers survive. She was 32 years of age.

Funeral services were held from St. James' Church, May 12th, by Bishop Sterret of Bethlehem, assisted by the Very Rev. Robert F. Kline. Interment was in Arlington Cemetery, Drexel Hill, Philadelphia.

Chicago Acolytes' Festival

Date Advanced to May 26th

CHICAGO—The annual Acolytes' Festival of the diocese of Chicago, previously set for May 28th, has been changed to May 26th, at St. Bartholomew's Church. Some 500 acolytes and crucifers will participate. The Rev. Dr. William Brewster Stoskopf, rector of the Church of the Ascension, will preach. Bishop Stewart will pontificate and the Rev. Messrs. Howard R. Brinker, rector of St. Bartholomew's, Walter S. Pond, rector of St. Barnabas', and William Brewster Stoskopf will be the officiants at the choral evensong.

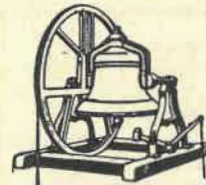
The Acolytes' Festival has come to be a tradition in the diocese of Chicago. It was started more than twenty years ago by the Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer.

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Make Faith Vital, Y.W. Leader's Plea

Delegates to Biennial Conference Hear Christianity Termed Social Dynamic

COLORADO SPRINGS, COLO. (NCJC)—Revitalization of religion, development of leadership, better understanding among constituent groups and a complete examination of the educational processes in the achievement of these goals, were offered for consideration as the four chief emphases of the YWCA during the next two years as delegates to the fourteenth national biennial convention came together recently for discussion of national problems in Colorado Springs.

"The Young Women's Christian Association believes that the Christian way of life is the answer to the acute problems of our time and that the great question which faces us today is how to interpret our Christian Faith in living terms, so that it shall be recognized as the dynamic that can transform the whole of life," Mrs. Frederic M. Paist, president of the national board, said in offering these objectives to the 1,400 delegates.

Coöperation with the government on various projects from relief, educational classes, summer camps, housing of transients to work projects, is on the increase among Associations throughout the country, according to a report made to one of the discussion groups by Miss Genevieve Lowry of the national staff. A recent questionnaire filled out by 393 Associations shows that all but fifty are carrying on some sort of coöperation or have projects under consideration by government agencies.

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ANNOUNCEMENT

Died

ARUNDEL—ALFRED W. ARUNDEL, Priest and Doctor, Entered into Life, April 30, 1936, in Yorkshire, England.

Dr. Arundel was born in Yorkshire and educated in England for the Wesleyan Methodist ministry. After coming to America he was presented to the Bishop of Colorado for Confirmation and Ordination. His first parish was in Manitou; then followed a five-year rectorship in Denver, during which the present St. Mark's Church, Rectory and Chapel were built. He became rector of Trinity Parish, Pittsburgh, in 1891, and remained there

Died—Continued

twenty years. During Dr. Arundel's rectorship the Parish-house was built and the endowment increased to its present proportions. He was a pioneer in introducing the Open Forum, and also in mission work in the slums. He organized the first free sewing school, and the first free kindergarten for children. He had the first boy choir in Pittsburgh, made up of children from the surrounding district.

After leaving Pittsburgh Dr. Arundel was transferred to the Diocese of South Carolina, serving successively Greenwood, Hartsville, and Christ Church, Charleston. He returned to England and for several years acted as locum tenens in Guernsey.

Dr. Arundel served the Church for forty years, and was universally loved by his parishioners throughout his ministry.

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RETREAT

ADELYNROOD—SOUTH BYFIELD, MASS. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 20th to 22nd. Conductor, the Rt. Rev. Benjamin M. Washburn, D.D., Bishop of Newark. Applications should be made to MRS. JAMES C. HAKES, 149 Chestnut Street, Montclair, New Jersey.

New South Florida Mission

SARASOTA, FLA.—The Churchmen's Club of the Church of the Redeemer, Sarasota, recently succeeded in establishing a mission at Venice, not far distant, where services were held in March by a visiting priest, Rev. Carey Gamble of Huntsville, Alabama. The owner of an antique shop offered the use of a room and it was attractively arranged for the services. Vestrymen were elected, the name St. Mark's was chosen, and the first class for confirmation was prepared by the Rev. W. A. Lillycrop, rector of the Church of the Redeemer.

Lutherans Have 382 Inner

Mission Agencies in U. S. A.

NEW YORK (NCJC)—Three hundred and eighty-two agencies, societies and institutions are engaged in the ministry of mercy in the name of the Lutheran Church throughout the United States, according to a survey being conducted by the National Lutheran Council for the National Lutheran Inner Mission Conference.

The total property value of these Inner Missions organizations is placed at almost \$50,000,000, about half of which is absorbed by hospitals.

New Harrisburg Canon Chosen

STATE COLLEGE, PA.—The Rev. Edward M. Frear, rector of St. Andrew's Church here, and student chaplain at Pennsylvania State College, representing the five dioceses in Pennsylvania, has been appointed an honorary canon of St. Stephen's Cathedral, Harrisburg, by Bishop Brown, the diocesan. The appointment was announced in St. Andrew's Church by the bishop during his visitation April 26th. Canon Frear takes the place of Canon Lewis D. Gottschall, formerly rector of St. Paul's, Philipsburg, Pa., now rector of St. Peter's, Oakland, Calif.

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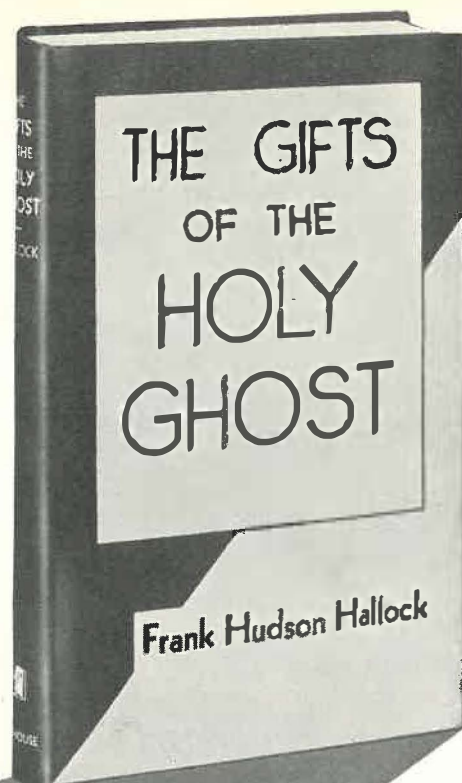
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