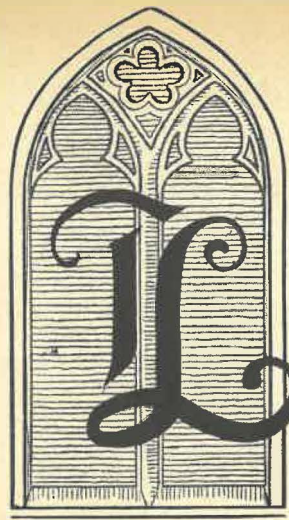
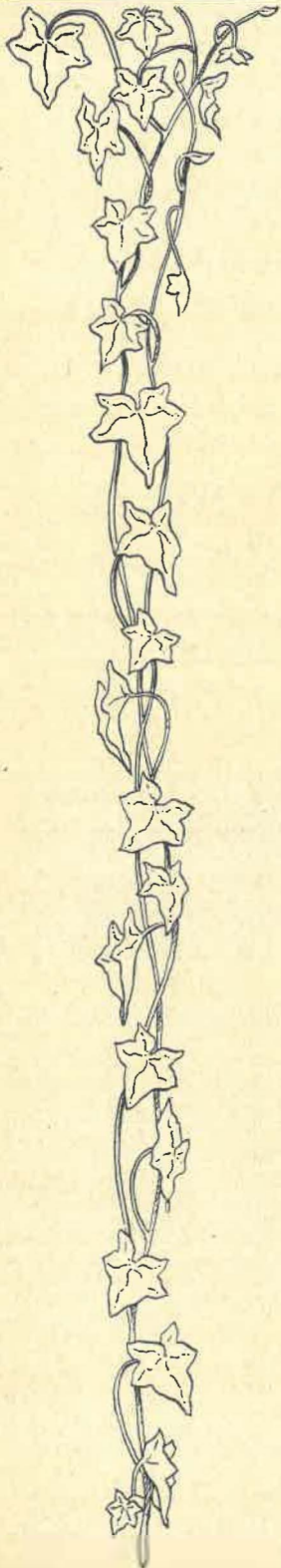


January 25, 1936



# The Living Church



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EDITED BY THE REV. FRANK GAVIN

A series of essays by representative Liberal Catholics reprinted from *The Living Church* where they appeared during the fall and winter of 1933-34. Price, \$1.00

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# The Living Church

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## Church Calendar



### JANUARY

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

### FEBRUARY

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

## CALENDAR OF COMING EVENTS

### JANUARY

- 26. Social Service Sunday.
- 26-28. Convocation of Spokane.
- 28. Conventions of Harrisburg, Milwaukee, Missouri, Pittsburgh. Council of Southern Virginia.
- 28-29. Convention of Southern Ohio.
- 28-30. Council of Lexington.
- 29. Convention of Michigan.
- 29-30. Convention of Los Angeles.

### FEBRUARY

- 3. Convocation of Haiti and the Dominican Republic.
- 4. Conventions of California, Chicago.
- 4-5. Convention of Olympia.
- 7-9. Convocation of Honolulu.
- 9. Convention of Kansas.
- 12. Convocation of Arizona, Consecration of the Very Rev. B. D. Dagwell to be Bishop of Oregon.
- 13. Convention of Oregon.
- 22. Convocation of the Panama Canal Zone.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### FEBRUARY

- 3. Order of the Holy Cross, West Park, N. Y.
- 4. St. Alban's, Tochigi Machi, Japan.
- St. Barnabas' Oratory, Wyckoff, N. J.
- 5. St. Paul's, Klamath Falls, Oreg.
- 6. St. Mary's, Salamanca, N. Y.
- 7. St. James', Washington, D. C.
- 8. Our Lady of Grace, Cedar Rapids, Iowa.

# 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.

## "Outrageous Newspaper Publicity"

TO THE EDITOR: I must protest against the outrageous newspaper publicity which appears to have been deliberately inspired in connection with Bishop Torok. It is cheapening beyond words to drag the Church into the same arena where the world's most bitter political campaign is already trading epithets and recriminations. This whole question belongs to the House of Bishops, not to a scandal-loving public.

All the points raised in the circular letter just given out to the press can be satisfactorily answered without difficulty. I propose to take this up directly with the bishops, but not through any newspaper channels. A real investigation is needed by some competent authority. This I shall welcome, but I decline all invitations to enter a journalistic controversy.

✠ FRANK E. WILSON,  
 Eau Claire, Wis. Bishop of Eau Claire.

## Birth Control

TO THE EDITOR: It seems to me that, in your issue of December 28th, you come very near to "praising with faint damns" the thirteen ministers and rabbis who assailed

## Clerical Changes

### APPOINTMENTS ACCEPTED

ASHBURN, REV. WILLIAM E., formerly assistant at St. Paul's Memorial Church, Overbrook, Philadelphia, Pa.; is in charge of St. Barnabas' Church, Rumford, Maine.

D'AUBERT, REV. SKARDON, formerly in charge of Trinity Church, Tallulah, La., and adjacent missions; is assistant at the Church of the Advent, Birmingham, Ala. Address, 2015 6th Ave., N.

PORTEUS, REV. CHESTER A., formerly rector of St. Mark's Church, Dorchester, Boston, Mass.; is rector of St. Paul's Church, Natick, Mass.

### NEW ADDRESS

KNIGHT, RT. REV. A. W., D.D., retired, formerly 812 Berkeley Ave., Trenton, N. J.; White Springs, Fla.

### RESIGNATIONS

BARNES, REV. CHARLES L., D.D., as rector for thirty-three years of St. Paul's Church, San Diego, Calif. (L.A.); to retire. Dr. Barnes was elected rector emeritus.

LYNCH, REV. FRANCIS F., as rector of the Church of the Good Shepherd, Lexington, Ky. (Lex.).

### ORDINATIONS

#### PRIESTS

EAU CLAIRE—The Rev. GEORGE BARTLETT WOOD was advanced to the priesthood by Bishop Wilson of Eau Claire in St. Andrew's Church, Ashland, Wis., January 12th. The ordinand was presented by the Rev. Ralph J. Spinner, and is in charge of St. Andrew's Church. The Rev. Dr. Walter F. Whitman preached the sermon.

SALINA—The Rev. GALE DUDLEY WEBBE was advanced to the priesthood by Bishop Mize of Salina in St. Thomas' Church, Garden City, Kans., December 21st. He was presented by the Rev. F. Van R. Moore, and the Bishop preached the sermon.

Cardinal Hayes for upholding what is the teaching not only of the Church of Rome, but also of the Church to which four of these assailants owe allegiance. Indeed these assailants themselves admit that the condemnation of contraceptives has the divine sanction if, by the deity, we mean what the Catholic Church means by God.

It is incorrect to say that the view of the Anglican communion has been stated by the Lambeth Conference. For not only is it wrong to describe the Anglican communion as a group with "views" about the Christian religion, but the definition of its doctrine is not the function of the Lambeth Conference.

It is also incorrect to say that the Conference has given any approval to this sinful practice. In 1920, the Conference issued a sweeping condemnation of it; and it has not said anything about the matter since. In 1930, it is true, 193 of the Bishops voted for a vague resolution (Resolution XV); but it was distinctly understood that this was not an utterance of the Conference and was not in any sense binding upon the members of the Conference as a whole.

Even this resolution contains no approval of the use of contraceptives and, if (as is only reasonable) its ambiguities are solved in the light of the sweeping condemnation of 1920, it can only mean that exculpation is possible in extraordinary cases. The exculpation of an unwilling participant in an evil act does not imply approval of that act. The resolution was deplorable because of its vagueness and because of what was plainly in the minds of some of its supporters. For this reason we may well be glad that it embodies the views not of the Conference but of 193 individuals.

You also say, in your editorial, that the priests who signed the "Reply to the Cardinal" were within their rights in exercising their freedom of speech as American citizens. Are we to understand by this that, if a priest of the Church be an American citizen, he is right in denying its teachings?

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

In reply to the last paragraph: As a citizen, yes; as a priest, no.—THE EDITOR.

## More About the Sacraments

TO THE EDITOR: The position of the Archbishop of York on the matter of Grace, Sacraments, and Orders is of such vital importance that I trust you will find room to print the following excerpt from the writings of the late Baron von Hügel. It is taken from the first part of the posthumous work entitled *The Reality of God and Religion and Agnosticism*. It is to be found on pages 148 and 149.

"Thus, Baptism and the Holy Eucharist either stand for us as the most fruit-bringing, the most authenticated, the more rich parts of a rich whole than any other visible acts and helps used by men of good faith in connection with such elements within the system they have grown up in as are true and as such from God; or we insist—as a matter of fact we never get beyond attempting to insist—upon Baptism and the Holy Eucharist especially being so literally and exclusively the vehicles of all light and grace that those who not literally and correctly believe in them, and receive them, remain

without any kind or degree of supernatural grace at all. Now this latter position, it can safely be affirmed, has never been held by any educated Christian who allows himself to look around him and to weigh his words; for, since the soul's salvation is of necessity attached to grace, and since such a belief in and practice of these sacraments is a physical impossibility still to four-fifths of the human race, this four-fifths has been created and put into the world under conditions rendering but one conclusion possible to all spiritual worth and happiness. . . . Everywhere there is the Church, the body of faithful believers, and a body which is somehow not merely spiritual, but which is visible as well; and yet already St. Augustine, the least liberalizing of all the orthodox Fathers, has taught us solemnly that there are many human spirits belonging to the body of the Church who do not belong to its soul, and many human spirits belonging to the soul of the Church who do not belong to its body. . . ."

Baron von Hügel can hardly be called an "orthodox Protestant." Is not the position stated here essentially that of the Archbishop?

(Rev.) TRUMAN HEMINWAY.

Rutland County, Vt.

### More About Endowments

TO THE EDITOR: Canon Bell casts into a rigid mould Mr. Carey's useful and constructive suggestion of endowments for the Church when he makes it "the indispensable foundation of the Church for effective continuance" and then comes to an unwarranted but characteristically dogmatic statement, that an endowment program for a parish church "is dictated neither by religion nor by common sense." . . .

But I think it is true that an anguish of heart is caused many a faithful parish priest and missionary, who, having done as best he could his pastoral work among the sick, the poor, and out among those on rural roads and in institutions within his area, finds an added oppressive burden in the care of the material fabric of his church and parish property.

So much that might be provided for missionary purposes, for religious education, and for social service is taken out of "the free will offerings of a believing people" to provide steel ceilings in the basement to reduce fire hazards; to make repairs to roofs; to keep up the masonry; to maintain an unscientific and uneconomic overhead; to replace worn out heating systems, etc. An aging church

structure means an ever-increasing overhead—and appropriations or mis-appropriations or "disproportions" out of "liberally given alms to the poor."

Here is our church where the whole stone façade had to be taken down three years ago stone by stone because of disintegration, and replaced piece by piece with new mortar and copper flashings and other expenses, totalling several thousands of dollars—an Upjohn church in a parish that has celebrated its centennial. A general endowment that would provide an income available for such purpose would perhaps liquidate the debt in a five or ten year period; but at the present time it is not available and cannot come immediately from the resources of the congregation. This is a picture that is typical of many churches in this northern area. The beautiful Cathedral of All Saints in Albany probably needs \$75,000 to be expended for the repair to its fabric, and an endowment to safeguard it.

For a similar reason, at our centennial five years ago, we initiated, under the auspices of the Church Life Insurance Corporation, an endowment program, maturing on an insurance basis over a period of 15 years, the income from which would help maintain the upkeep of the fabric of our threefold depreciating but useful property, church, parish house, and rectory. Mr. John Carey came to counsel with us in this program, the first begun by any parish in the Church. After five years, the fund is splendidly intact, and we have hopes that we can achieve the fulfillment of the fund's purposes less than nine years hence. We conceive this program to be dictated both by "religion and common sense," a sacrificial thank offering for 100 years of the life of the Church in this community, and a desire to have the Church expand more truly in the future in its pastoral, missionary, educational, and charitable work by relieving the drain on the free-will offerings of its believing and faithful people for upkeep of fabric and structures.

Personally I consider Mr. John Carey one of the most useful officials of the Church today, in commending as he does so wisely the good stewardship program which he has urged. . . .

For the over-endowed stagnant parish, I think we shall have to look for a more liberal interpretation of trust foundations by our courts; but the courts are distinctly more progressive in such rulings than formerly in allowing mergers.

I believe officers and clergy in our parishes are increasingly convinced of the prudent and wise conservation of Church giving represented in the Church Pension Fund and its subsidiary organizations, and that an economy of dollars and a stimulation of enterprise are secured by putting into effect the "security program" recommended—life insurance, fire insurance, and endowment insurance.

(Rev.) IRVING G. ROUILLARD.

Saratoga Springs, N. Y.

### The Church Unity Octave Council

TO THE EDITOR: In endorsing the appeal of the Church Unity Octave Council, I understood that I was only supporting a movement toward Catholic Unity. I did not see the form of the letter in which this appeal was made, and I wish formally and publicly to dissociate myself from the statement that "Protestantism is bankrupt, ethically, culturally, morally, and religiously." Had I known that this phrase was to be used, I should certainly have withdrawn my name.

RALPH ADAMS CRAM.

Taxco, Guerrero, Mexico.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector

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

### MASSACHUSETTS

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

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

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

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

### NEW YORK

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

Cathedral Heights

New York City

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

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

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion.

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

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

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

Thursdays and Holy Days

12:00 M., Holy Communion.

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

Fifth Avenue and 53d Street

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

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

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

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

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

Park Avenue and 51st Street

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

8 A.M. Holy Communion.

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

11 A.M. Morning Service and Sermon.

4 P.M. Evensong. Special Music.

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

#### Trinity Church

Broadway and Wall Street

In the City of New York

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

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

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

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

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

Daily (except Saturdays) 12:20 to 12:40.

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

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).

Vespers, with Address and Benediction, 8.

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

Confessions: Thursdays, 4:30 to 5:30; Fridays,

7 to 8; Saturdays, 3 to 5 and 8 to 9.

### PENNSYLVANIA

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

Locust Street between 16th and 17th Streets

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

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

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

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

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

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

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

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

Mass and Sermon).

Week-day Mass, 7 A.M.

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



## EDITORIALS & COMMENTS

### How Are You Going?

**T**IME WAS when one said to a person planning to take a journey: "When are you going?" Or: "Where are you going?" Means of transportation used to be fewer, and we all knew how the journey would be made. But now things are different. Not only do people travel by land and by water and by air, but they travel in various ways. Trains, automobiles, buses, trolleys offer a wide choice to those who travel by land. There are fast ships and slow ships, "luxury liners" and "small vessels," new ships and old ones. And there is already a variety of facilities for traveling by air. "How are you going?" It is a pertinent question.

The answer given sometimes determines whether the traveler is able to secure the desired traveling companions or not. "No, I cannot go by bus," one will declare. "I dislike long motor trips, so I cannot go with you if you are going by car," another will say. And there are a good many in these days who will decline to go by train. "I never travel by train," they will announce. Similar differences of opinion will be shown in the replies given to invitations to go by boat or by air. Some will not travel on a slow ship and others will refuse to go on a small one. And even the air will be refused as a means of transportation by some unless the aeroplane is of a certain type, and by others if it is of that particular sort.

One may choose one's method of travel, but the choice may limit one's choice of traveling companions, even from one section of a large city to another. In New York City, for example, there are many persons who will not go by subway—though one would hardly think it at the rush hours. There are others who consider buses too tiresome for use, and regard surface trolley cars as an abomination. The result is that members of the same family occasionally go to exactly the same place by a diversity of carriers, and arrive at precisely the same moment, "meeting at the door." In Chicago, there are those who never will travel by the elevated lines, and others who will not set foot in a suburban train. Yet these may all start for the same place, and, arriving at the same time, "meet at the door."

It is not always dislike of a particular means of transportation that causes people to refuse to travel with those who ask them. A man or a woman may enjoy motoring, yet will decline to go with a careless or a nervous driver. Similarly, there are

many reasons why they will not go with other travelers, using the several other means of transportation. "How are you going?" The question is comprehensive, and a full answer includes much. We are all aware why we eagerly travel with some persons, even great distances; and we know quite as well why we avoid traveling with some other persons, even for a little way.

**T**HE SAME principle holds in the mental and spiritual realms as in the physical. A man starts out to make an intensive study of an important subject. "I am going to explore Shakespeare," he says to certain selected friends or acquaintances. "Do it with me. Let us have a club." The more reflective of his neighbors will ask: "How are you going to do it?" It may be that he is interested in the Baconian question. Or he may be especially concerned with the materials out of which Shakespeare wrought his plays: the chronicles, the folk-tales, the old romances and the rest. Or his pre-occupation may be with the history of the acting of the plays. There are still other ways he may wish to take of studying Shakespeare. The company he collects to go with him in his journey into the world of Shakespeare will depend upon how he is going. Some will like to go that way; others will not.

So in the spiritual realm. Christian people, believing that they are called to be saints, may definitely decide to try to be saints. "I am going to be a saint, if I can. I am going to try, anyway," one of them will declare. "Come, try with me," he or she may add. Here again, the initial reply will be: "How are you going to try?" Everyone knows well that some persons try by denying all joy and all warm human comfort. Of course, they will secure their traveling companions; they always have and they always will. Others, and everyone knows this also, will try by living according to a very rigid rule, with no exceptions. And they too will find traveling companions. There are still other methods. The various religious groups of the world attest to their number and to their reality. We all want to be saints, but we will not all go about it in the same way.

We venture to think that social reformers would secure far more adherents than they often do if their answers to the question as to their method of travel were less alarming. "How are

you going?" Put the question to a zealous young (or old, for that matter) priest, who has preached on social justice and his determination to go about bringing it in. He may reply that he intends to be present at meetings held in Union Square, New York City, or in Hyde Park, London, and to join the procession after the meetings to City Hall or Number 10 Downing street. Some of those who hear him will go with him, but others will not. Equally avid for social justice, they may believe it better to go out for it by another way. On the other hand, the leader who chooses what would appear to be a more conservative way will not be able to persuade his radical friends to go with him.

A great injustice is sometimes done men and women who earnestly desire a better world because they will not go with reckless and excitable persons to find it and bring it in. They are accused of being timid and afraid of what will be said about them if they become conspicuous in the quest of reform. But the fact of the case is usually quite different. Just because they *do* care so much, just because they are ready to sacrifice everything in the quest, they wish to make sure that it will succeed, or that it will not fail for want of judgment and serenity, caution and forethought. There was the priest, for example, who would not join the movement begun by one of his best friends, another priest. "Why not? I thought you desired just what I hope to achieve," said his friend. "I *do*. But I am alarmed by your method of getting it; it is so likely to come to grief. I wish to go up Fifth avenue this minute, and to arrive at Central Park. Just *because* I do, I would not start out with a man who drove his automobile with one wheel on the curb and the other three in the air. He would wreck the car or be stopped before we could get half way to the goal." Many a resolute and enlightened reformer refuses to join other reformers just for the very reason that his projected reform is so very important to him. He will not risk a wreck or an interruption half way to the goal.

Safety First is a poor motto, we are frequently told. It may be good when crossing streets or alighting from vehicles or dealing with other ordinary physical dangers. But it is paltry indeed when followed in the things of the mind or the spirit. We hasten to say that this, of course, is perfectly true. Adventure is the essence of the good life, physical, mental, and spiritual. And adventure is never first of all safe. But neither is it reckless of its end: that goal toward which the adventurer travels.

"How are you going?" This is one of the most searching questions of our complicated time. We ask it of others, about many kinds of journeys. Let us ask it of ourselves also. And may God help us all to take the right way.

### Episcopal Anniversaries

THE feast of the Conversion of St. Paul, January 25th, is being observed in the missionary district of San Joaquin as a double anniversary, that of the Bishop and of the district itself. The General Convention of 1910 set apart the 4,600 square miles of valley, mountains, and desert in the center of California as the missionary district of San Joaquin and at the same time elected the Rev. Louis Childs Sanford as its first Bishop. His consecration took place on January 25, 1911, and since that time Bishop Sanford has grown steadily in the affection of the Church and in leadership of the province of the Pacific, of which he has been president since 1924. Bishop Sanford also served twelve years on the National Council and in 1927 and 1928 went with Dr. John W. Wood to China on the commission requested by the Chinese Church. He also

visited the Church in Japan and in the Philippines and represented our Church in the International Missionary Conference at Jerusalem. We extend to him and to the missionary district of San Joaquin our congratulations.

Other noteworthy episcopal anniversaries that occur this month are those of the Rt. Rev. Dr. Lewis William Burton, who was consecrated as first Bishop of Lexington on January 30, 1896, and who entered into retirement after a long and honorable active episcopate in 1928, and of the Rt. Rev. Dr. William Hall Moreland, consecrated January 25, 1899, who resigned as Bishop of Sacramento in 1933. Bishop Woodcock too, for many years Bishop Burton's neighbor as Bishop of Kentucky, where he served as Diocesan until his retirement in 1935, celebrates on January 25th the thirty-first anniversary of his consecration to the episcopate.

Still another bishop whose anniversary is celebrated on January 25th is Bishop Sanford's "episcopal twin," the Rt. Rev. Dr. Theodore Payne Thurston, consecrated on the same day, in 1911, and who resigned as Bishop of Oklahoma in 1927. His senior by a week, the Rt. Rev. Dr. Julius W. Atwood, retired Bishop of Arizona, has also recently celebrated his 25th anniversary.

To all of these bishops who this month celebrate twenty-five or more years in the episcopate, as also to Bishop Perry whose twenty-fifth anniversary we have already mentioned, THE LIVING CHURCH extends its greetings and best wishes.

### Fr. Barnes Resigns

THE ANNOUNCEMENT of the resignation of the Rev. C. Rankin Barnes as executive secretary of the national Department of Christian Social Service will come as a surprise to most Churchmen and will cause widespread dismay. Continuing in the tradition of Dean Lathrop, who made this department a powerful influence not only in the Church but in the Christian life of the nation, Fr. Barnes has been one of the most constructive leaders at the Church Missions House. While his six years of service have amply earned him the right to return to parish life, he will be sadly missed and it will be difficult if not impossible to find a worthy successor to him.

A conscientious and thoroughly convinced Catholic, Fr. Barnes has yielded not at all in his loyalty to the Faith. At the same time he has succeeded in gaining the confidence and good will of men and women of every school of thought, both within and without our own Church. His department is one of those charged by the General Convention with the duty of cooperating with the Federal Council of Churches and he has loyally and fully followed that mandate of the Church. No clergyman of the Episcopal Church is more familiar to those engaged in similar work among the Protestant Churches, and yet Fr. Barnes has succeeded in the difficult task of working closely with these Protestant leaders and at the same time maintaining clearly the Catholic character of the Episcopal Church and its refusal to be absorbed in anything in the nature of pan-Protestantism.

Following closely upon the departure of another department head, Dr. Reinheimer, through his election as Bishop Coadjutor of Rochester, the resignation of Fr. Barnes will inevitably further weaken the headquarters staff which is already so severely hampered by dwindling financial resources. We earnestly hope that the post that he is resigning will not be left vacant but that an adequate successor may be found to carry on the splendid work of Dean Lathrop and Fr. Barnes, which marks one of the brightest chapters in the recent history of the Episcopal Church.

### The Torok Case

THE CONTROVERSY over the case of Bishop Torok has broken out anew, the latest developments in it being the appeal by Bishop Manning and six other bishops for an investigation by the House of Bishops and the statement of Bishop Wilson that he has asked Dr. Torok to refrain from participating in the consecration of any bishop or ordaining any priest until the matter can again come before the House of Bishops.

The curious thing about this whole unfortunate controversy is that both parties are demanding the same thing—an investigation by the House of Bishops. To the impartial observer it would certainly seem that the decision of the question as to the status of Bishop Torok and the desirability of admitting him as a bishop in the Episcopal Church is plainly a question for the House of Bishops to determine. However, the House of Bishops has twice had the opportunity of making a definite ruling on this whole matter—at Atlantic City in 1934 and at Houston in 1935—and twice has failed to do so. The first time the House rejected the election of Dr. Torok as Suffragan Bishop of Eau Claire but did not pass on the questions of the validity of his consecration or his status so far as the Episcopal Church is concerned. The Presiding Bishop accordingly appointed a committee to investigate these matters and that committee reported at the session of the House in Houston last November. It appears now that the bishops at Houston neither accepted nor rejected this report but declined even to receive it officially. In short, they simply dodged the whole issue.

Because the House of Bishops did not face this question fairly and squarely as it ought to have done a very grave misunderstanding and confusion has resulted. Bishop Wilson interpreted the silence of the House as giving tacit consent to his reception of Dr. Torok as a bishop in the Episcopal Church, and proceeded to do so within two weeks of the meeting of the bishops. Bishop Manning and his associates derived a directly contrary meaning from the silence of the House, and in their present protest they make out a very strong case, though we think not a conclusive one, against the acknowledgment of Dr. Torok as a bishop in the Episcopal Church.

It seems to us that both parties to the controversy are acting in good faith and are justified in their contrary views of the attitude of the House of Bishops. If the House had simply had the courage to state definitely either (a) that Bishop Torok's orders were valid and that he might be received as a bishop in the Episcopal Church, giving also some indication of how that acknowledgment should be made, or (b) that his orders were not valid or that for some other reason he should not be acknowledged as a bishop in the Episcopal Church—if the House had taken either of these reasonable attitudes the whole question could have been settled very easily. At Atlantic City and again at Houston a year later, the House of Bishops had the opportunity of taking such action. By choosing instead to pursue a vague and indefinite course and to postpone the day of judgment, the bishops corporately have taken upon themselves the responsibility for a controversy that was unnecessary and that cannot fail to injure the good name of the Church.

We realize that what we have said will not be popular with either party to the controversy and will bring THE LIVING CHURCH into further disrepute among the bishops of the Church. We feel nevertheless that the duty of the Church press is to express its opinion frankly on matters of grave importance to the Church, and that we have conscientiously tried to do.

Justice to Bishops Wilson and Torok and the good name of the Church require that the House of Bishops cease evading the issue and render a clear, unequivocal, public decision in the matter at its next meeting.

### Religion in the World's News

The tumult and the shouting dies;  
The captains and the kings depart;  
Still stands thine ancient sacrifice,  
An humble and a contrite heart.

FULL OF YEARS and of honors, Rudyard Kipling, perhaps the most widely known and certainly one of the greatest of literary figures in the contemporary English-speaking world, died on Saturday of last week at the age of seventy. Many of Kipling's works, both prose and poetry, are so well known that it is scarcely necessary even to enumerate them. Two of his poems, very different in nature but both alike breathing the spirit of loyalty to God and country, are enshrined in our Hymnal—"God of our Fathers," from which the stanza at the head of our article is taken, and the less famous but beautiful children's prayer, "Father in heaven, who lovest all, O help Thy children when they call."

Another captain and king lies ill, perhaps to the point of death, as these lines are written—Kipling's sovereign, His Majesty, George V, "by the Grace of God of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India." Weakened by the ceremonies of the Jubilee Year, during which he was required as the central figure to stand bareheaded outdoors for considerable periods of time and to be jammed with thousands of people in badly ventilated and unheated halls and cathedrals, bronchial catarrh and cardiac weakness are sapping the King's strength while the shock of the death of his sister, Princess Victoria, in December further weakened him. In his present condition the danger of bronchitis or pneumonia, with possibly fatal results, is a serious one.

There is much possible confusion even in the minds of well-informed Churchmen as to the nature of the royal authority over the Church of England. The sweeping and much debated title, "Head of the Church," which Henry VIII claimed, was laid aside in the reign of Queen Elizabeth and the royal supremacy was defined and delimited. Article xxxvii, which still binds the English clergy, claims for the sovereign "that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evildoers." Commenting on this phrase, the Bishop of Durham, in his article on Church and State in the *Encyclopedia Britannica*, observes: "So long as the royal supremacy was exercised by a sovereign who was himself a Christian man, this definition served well enough: but the development of the English constitution from the practical autocracy of the Tudor sovereigns to the limited monarchy of their latest successors, has had its effect on the ecclesiastical system, and raised some formidable questions, of which the answer is not yet apparent." Curiously enough, though the King is head of the Anglican Church in England he is also head of the established Presbyterian Church in Scotland, though the Church of Scotland Act 1921 specifically provides for "the separate and independent government and jurisdiction of this Church in matters spiritual" and denies "to the civil authority any right of interference with the proceedings or judgment of the Church within the sphere of its spiritual government and jurisdiction."

#### MORE CONFLICT IN MEXICO

THE STRIFE between Church and State in Mexico has taken a new turn in the issuance of a pastoral letter by the Mexican episcopate addressed to all Roman Catholic parents

in that country regarding their duties on the question of the Socialist educational program of the government. The letter states that "no Catholic can be a Socialist, by that term it being understood to be a philosophical system which does not recognize the right of God and the Church nor the natural right that every man has to possess the goods he has acquired by his work or inherited legitimately." (The translation is that given by the Associated Press.) Parents are accordingly forbidden to place their children in any college or school where Socialism is taught and are enjoined to teach their children religion. "Many years of school and public laicism have produced a generation indifferent to religion but the Catholic Church can again transform our beloved fatherland and it will do so with God's favor if Catholics are sincere and decide to comply with their duty." Parents who neglect the injunction to keep their children out of the state schools are branded by the pastoral as guilty of mortal sin.

The Knights of Columbus have declared their intention to continue their campaign for religious freedom in Mexico in a statement adopted by the supreme board of directors at a recent quarterly meeting in New Orleans. The Knights declare: "We have asserted rights which are clearly ours as American citizens. This we shall continue to do, expressing our viewpoint and being responsible for it. Nor will we be turned aside by evasive tactics of those who for reasons best known to themselves refuse to uphold those human and divine principles upon which the liberties of our nation are founded, nor by those who seek to obscure the principles involved by raising false issues."

#### OPPOSITION IN GERMANY CONTINUES

LEADERS of the Confessional Synod in Germany continue to defy the Church dictatorship of Hans Kerrl, Hitler's appointee, and have called a February meeting of the National Synod, highest authority of the original opposition movement against the National Socialist Church domination. This amounts to a virtual declaration of independence on the part of the Rev. Martin Niemoeller and his followers.

At the same time it is rumored that as a result of the recent Fulda conference of the Roman Catholic bishops, new negotiations between the episcopate and Mr. Kerrl are in progress with reference to the Vatican concordat. Otto D. Tolischus, Berlin correspondent of the New York *Times*, reports that "the Catholic leaders in these negotiations are expected to be Bishops Conrad von Preysing of Berlin and Wilhelm Berning of Osnabrueck, who had preliminary discussions with Mr. Kerrl just before Christmas. The principal points in these negotiations, it is understood, will concern the concordat's Paragraph 31 dealing with Catholic youth and workmen's organizations." Two days later it was reported that a young priest who acted as teacher of religion at a school in a small town near Frankfurt, was sent by a summary court to six months' imprisonment on the charge of warning girls leaving the school of dangers involved in the Nazi female labor service, in which he charged that immoral practices were common.

The *Christian Century* in its issue of January 15th publishes a 32-page supplement containing the full text of James G. McDonald's letter resigning as League of Nations refugee Commissioner, together with his highly informative "annex" containing a searching analysis of Nazi "Aryan" legislation.

#### THE AMERICAN SCENE

IN THIS COUNTRY the week's news has centered about the last-minute reprieve granted to Bruno Hauptmann, convicted in New Jersey as the kidnapper of the Lindbergh baby, the dramatic discovery of the South Pole explorer Lincoln

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#### Through the Editor's Window

THE ACCOUNT of the funeral of John Gilbert makes sad reading for those who still believe in the Christian ideal of monogamy. The funeral was held in a mortuary chapel in Beverly Hills, Calif., and we read in a Los Angeles paper that "with quiet reserve, in direct contrast with his life as a screen hero and a gay figure in Hollywood, Gilbert was eulogized by the Rev. Neal Dodd of the Episcopal Church, longtime friend of the film star." Reading further we note that "Leatrice Joy and Virginia Bruce, two of the four beautiful women who married and divorced the film lover, wept unashamed as the pastor intoned the Episcopal funeral ritual. Ina Claire, stage actress and another former wife of Gilbert, sent a huge floral spray from New York." Still further along we note that "Marlene Dietrich, screen actress with whose name Gilbert was linked romantically during the closing days of his life, sent a spray of white tuberose and white gladioli." Would it not have been more appropriate for a Mormon elder to read the service and pronounce the eulogy instead of a priest of the Episcopal Church?

DEMOCRATS in a Milwaukee ward set a new record (and nearly precipitated a riot) recently when two rival delegate candidates received a total of 130 votes with only 124 voters participating. Apparently the party henchmen are getting in practice so they can vote early and often next November.

BETWEEN sophisticated observations of New York night life, O. O. McIntyre sandwiches this paragraph, the last sentence of which is a gem:

"The callous agnostic cannot visit the Cathedral of St. John the Divine without experiencing exalted reverence. More than any other structure in town it mitigates by vastness the specious charge of metropolitan indifference to the spiritual. Nowhere in the scatter-brained storm of complex city living is the inevitable vortex of calm so pronounced. The vaulted corridors, cool colonnades, stately pillars, all tinged by the roseate glow from serene figures leaded into lofty windows, blend an aura of mysticism that lends to gray stone a very soul. One can almost behold the materially warped expanding spiritually as they enter."

AN EDITOR is always glad to know that his paper serves a useful purpose. We note, for example, that *The Southern Churchman*, in its first issue of the new year, devotes the better part of two pages to expressions of appreciation from its readers under the heading, "Kind Words That Cheer." THE LIVING CHURCH cannot afford to be outdone and we therefore cite the following as the most kindest and cheering words that we have received for some time. It comes from our Nevada correspondent, Miss Ruth Jenkins, daughter of the Bishop, who writes of her six months' old nephew, "He has a passion for paper, and would amuse himself indefinitely tearing, rattling, and chewing paper if we'd let him. The only paper we have found which will last long enough to be safe at all is THE LIVING CHURCH." We challenge our esteemed contemporary to match that one!

THE NEED of religious education for religious educators is shown by the following story sent us by a correspondent:

"Recently my sister has been visiting me. She is twenty, brought up in a large city parish, secretary of the primary department in its large Church school, which has a paid director. She didn't know the name of "the runner" that is put on the altar for service, and said that the altar in their Church school was arranged with a Bible on the missal stand (a nice pretty one, with blue leather binding, borrowed for the purpose), and the alms basin placed in the center. The altar is arranged, and the service held before it, to accustom the children to Church services! To indicate the kind of training she has had in that parish, she couldn't see any sense in the frequent week-day services held in this parish, for calls on the sick, and for Communion for the sick (unless they were dying). That big city parish is growing by leaps and bounds, and the Church school is very large. And that is how they are trained!"



# The First Precept of the Church

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

I WONDER if it would not be a grand Forward Movement if all Episcopalians obeyed the Precepts of the Church at least as thoroughly as Roman Catholics do. They are as much our heritage as anybody's. They were a part of the law of the Church in the old days.

Take the first one—Be present at Mass on Sundays and Holy Days of Obligation, and abstain from servile labor. My guess is that the average attendance of Anglicans in this country is every fifth Sunday. When you balance against those who are there every time the bell rings, those who are there only at Easter or Christmas; and those who are there when all is well, against those who come only when all is ill; and the children dragooned there by their parents, against the confirmed youth who count it a sign of adolescence's emancipation to stay away—I wonder if I am not too generous in saying every fifth Sunday; especially when you take the large number of Church folk who never in years come inside the church unless to a marriage or a funeral, their own or another's. I ask any rector who had definite foreknowledge of some really important event—say the Day of Judgment—if he would not have to announce it five Sundays in a row to make sure the whole parish knew about it; and even then, some of the more important people would have a "just cause of complaint" that he hadn't called up to let them know.

I think the psychological effect of the prayer in Matins, "where two or three are gathered together," has been distinctly bad. We have all carried on when the two or three were there; and have been quite cheered up when there were two or three dozen. But it is hard to believe that He is not there if the congregation numbered two or three hundred or two or three thousand.

Sunday as it used to be was killed by two influences, one old and one new. The old one was the influx of Roman Catholic immigrants, brought up in another tradition; they, by their numbers and growing influence, were able to make their views and habits increasingly prevalent. And their idea of Sunday was pretty good—God first, then rest and recreation. After all, the Sabbath was made for man; but, as the Roman Catholic Archbishop of Toronto added, on some question of Sunday ethics, "man was made for God." And right there is a principle by which you can answer practically every question that can ever arise as to what is lawful on the Lord's Day. Romans have not all the same idea of Sunday. Cardinal Mercier was a little grieved at the way Sunday was kept over here, even by ecclesiastics of his own Church. To waste the day in foolishness and fun, even if you have been to Mass in the morning, accords as little with true Roman teaching as with the old Puritan rigorism. Servile labor on Sunday is as strictly forbidden by the Roman Church as by the Westminster Catechism, which allowed only "works of necessity and mercy"—both strictly interpreted. So, while the Catholic influence helped to break down what was left of the old Sabbatarianism, a great many of that Church went too far in laxity; till now, for too many, Sunday means (even as in the Catacombs) Mass in the morning, then slavery, either to work or to foolery till night.

The new disintegrating influence came from a social change. The telephone ended family privacy; the motor-car ended iso-

lation; the War brought a break-down of nearly everything inward and outward. The bicycle was denounced in its day, for it took individuals from church; then the car, for it took families; then the radio, for it provided sermons better than could be heard in the village Bethel. Well, the bicycle fever cooled down; people are turning a sour eye on the radio; and the Sunday drivers are getting fed-up. Perhaps there is a little pleasure in a quiet drive on Sunday in Kansas or Arkansas—and what harm can there be in that?—but in the East you squeeze into almost solid lines of traffic, stay religiously in line, watch out for what the crazy ruffian in the car behind or ahead is doing, and ride along in nervous misery for three or four hours. After doing this a few Sundays, no sensible person will do it again, unless under the powerful motive of avoiding Sunday visitors.

Or consider the stay-at-home Sunday of millions—négligé in clothes and shaving—the Sunday paper with fat promise and thin result—wash the car—repair the car—cigarette smoke—the long afternoon—naps—perhaps a hot quarrel.

But the net result in either case is a sense of futility. The day has been a weariness, not a blessing. And it might have helped us, but it only made us one day older, and set us a notch deeper in a bad habit.

THE chief blame for Sunday neglect of Church lies on men, and especially on fathers of families. The next blame is on mothers. And far down the list come the young people. It is not the sermon, nor the singing, nor dogmas, nor hypocrites, nor ritual, nor the hour of service, nor doubts, nor penury, nor the twelve other excuses given. You and I have listened politely for years to this nonsense. The time has come to say definitely that the prime cause of non-church-going is laziness. If I had said indifference, all would humbly agree; and we would redouble our efforts to make the apathetic sympathetic. Indifference leaves the blame with us. But laziness belongs to the man we're trying to help.

Where I live and work, I hear all the excuses. Their fragility is apparent when I look around at my Roman Catholic neighbors. Some of them have quite as good excuses, but do not use them. Why must a Protestant Episcopalian milkman miss church fifty-two Sundays in a row, while his Roman competitor will not miss three times in a year? Why are Protestant Episcopalian calves always dropped on Sunday morning, while Roman calves arrive on Thursdays? Why are Protestant Episcopalians cursed with cars that break down on Saturday night, while Romans buy cars that fall apart on other days?

One Sunday recently I was on my way to say Mass at a church (not my own) where all summer the attendance ran from 72 to 45 (out of a parish list of 600 or more)—a summer as gay and splendid as God ever made. On my way I passed our new Roman church. Up its fresh roadway plodded a typical Italian peasant woman—her voluminous skirt hiding even her ankles but not her heavy soles. On her head she wore a decent black cloth, tied under her chin, in lieu of a hat. Poor, but respectable; simple, but religious; a sinner, no doubt, but turning to God; illiterate, perhaps, but possessing all things—

a fair average sample of the lowly whom the Apostles taught. My first thought was, how out of place that old woman would have been in the trim and perfumed milieu where I was about to officiate. But where she was going, she meant something; and the place meant something to her. What did it mean to her, I wonder? What do *you* think it meant?

We have tried for a long time parish house religion—which branches out, when money and opportunity meet, into social settlements, soup, clubs, societies of all sorts. The idea has been to interest people in the Church via parish house activities, but it just doesn't work out that way. We all know the men and especially the women who will work hard getting ready for a supper or a dance, who will not twice in a year set foot within the church and would not even listen if you tried to interest them in a class of children. They look on the parish house as a social club, and get up a supper there as heartily and generously as for the grange, the Eastern Star, or the Ninth District Republican Club. This is not an argument against parish houses. They are all right; but as a feeder for the Church, they are a complete dud.

ON THE OTHER HAND, the sermon is not what repels people. Gone are the days when you could always tell an Anglican sermon by "alas" and "nay" sprinkled through it. I suppose there are preachers among us who grasp at any triviality as a sermon subject, and bishops who mystify a Confirmation class on America's duty to the League of Nations (I heard this one) or address the boys and girls as future citizens of America instead of as present citizens of the Kingdom of God. That kind of thing is downright foolishness. But I think that the majority of our preachments, for all their faults, are really sincere, conscientious, and persistent efforts to instruct—in religion. And let not Catholics minimize the need and value of sermons, as compared with the sacraments. The sermon, ideally, is a sacramental—it does mediate between God and man. It should rouse, rebuke, instruct, encourage, warn, comfort—then sing a hymn and go home? No—then "draw near with faith and take this holy sacrament." The sacramental should not be allowed to supersede the sacrament, but be the gateway to it.

People need sermons, for they need instruction. For one thing, millions of people have not the slightest idea of what Sunday means, or why there is any obligation about it. We must remember that since the Reformation a corrosive process has been going on in all of Protestantism, not without its evil effect on our own Church. But we have been saved by the Prayer Book, so that we continue to emphasize the truth of the ages rather than the bubble of the month. It has been a disintegrating process. All the sects had a reason (wise or not) for being when they arose. What is their reason for being now? Doctrinal divergencies that once seemed crucial are now forgotten in a general indifference to dogma of any kind, till there is scarcely a special accent about any of them. What is to be their next stage is not hard to prophesy. But what they have done to the common man, especially to the poor and the illiterate, is even easier to see. Nowadays "one church is as good as another." The next step is a natural one—that none of them amounts to much, none has a divine right to his allegiance, none is in deed and in truth the Church of the living God, of such sort that the member thereof is a living member of the mystical Body of Christ. No wonder he doesn't go to church. Why should he?

And here let me mention three (out of twelve) of the ideas that have queered religion for the masses—ideas for

which we have to thank, in large part, the Protestant worldview plus, of course, human sin and simple laziness. After each one, for contrast, I will write the ideas that they have displaced.

1. The worship of Mammon, and all the principles and practices connected with it; the false estimate of worldly success; "make good" instead of "be good"; prosperity, national or personal, a proof of God's goodwill; Henley's *Invictus* instead of the Lord's Prayer. Compare the ideas that lie behind self-sacrifice, behind Holy Poverty. Compare Dante: "Wherefore we see children desire exceedingly an apple; and then, proceeding further, desire a little bird; and further still a beautiful dress; and then a horse; and then a woman; and then riches, not great, and then greater, and then as great as can be. And this happens because in none of these does the soul find what she is seeking, and trusts to find it further on."

Contrast: Blessed be ye poor . . . But woe unto you that are rich, for ye have received your consolation. Luke 6: 20f. Children, how hard it is for them that trust in riches to enter into the Kingdom of God. Mark 10: 24. And plenty more. What shall it profit a man . . . ? These are terrific words. Are they but words?

2. Sin is not a wilful "transgression of the law of God, given as a rule to the reasonable creature," but an old-fashioned name applied to a man's sense of failure to attain to the best he knows. For that failure he is not greatly responsible, because in any art, including that of living, the ideal always stretches far beyond any man's ability to reproduce it; because the ideal possesses no stability, for it and man's relation to it are alike in a state of flux and, it is hoped, growth; because the law is dim and man is weak and God is merciful.

Contrast: that the law is a law, stable and real, and plain enough to any earnest heart; that God is just. And fear not them which kill the body . . . Did not our Lord portray a terrible malignity in sin, or did He minimize and excuse it as no more than the defects inseparable from the particular stage of progress to which any man had attained?

3. Obedience must be limited by any personal inconvenience it may cause. How hard for Protestants to sympathize with fasting, celibacy, or silence. Were martyrdoms ever really necessary? Why not conform, at least till we get out of this jam? Let us cast the incense on Cæsar's altar—in quieter times we can take up our religion again.

Contrast: the New Testament idea that no matter how well we have done, we are still unprofitable servants. Our Lord's admonition, Be ye therefore perfect—an infinite ideal, the very thing we need. Pluck it out . . . Cut it off . . . for it is better for thee. My argument is that He really knew what is better for us, and why.

Now, it's no use blaming the people, their laziness, ignorance, indifference, any more than the Apostles did. That is not the whole story about them. People are not only what they are, but also what they may become. And Christian history from the beginning is glorified by the astounding changes made in the lives of the ignorant, the lazy, and the hostile. But the Apostles did not come to them with a perhaps or a maybe, or lay before them a choice of 40 discordant opinions. The people are there, not to be mourned over or vilified, but to be taught and led and converted. That is the Church's business.

Out of 12 changes of emphasis the times demand, let me

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# Three Years of Hitlerism

By the Rev. Henry Smith Leiper, D.D.

American Secretary, Universal Christian Council

**A**T THE third anniversary of Hitler's accession to power, it is not easy to appraise pro and con the régime which he has instituted. From the point of view of those who like the sort of thing Hitler stands for, he has ushered in a "new era"; to others it is painfully apparent that he has set the clock back most decidedly.

I shall not attempt to discuss the political, economic, or general social changes due to National Socialism. Rather I wish to direct attention to Nazi treatment of the Jews and of the Church, both Catholic and Protestant.

I have been to Germany every year for the last eight years and well recall what I was told by Nazis with respect to the Jews before the party came to power. Only certain classes of Jews would be affected, mainly Eastern Jews who had, they said, come to places of excessive influence. All the old, deeply rooted German families of Jewish faith would be unmolested. Exceptions would likewise be made in all the new regulations for the War veterans and the families of the 12,000 German-Jewish boys killed at the front in the World War.

Now, as we come to the close of the third year of Nazi power, we discover that at every point this relatively mild program has been abandoned for one much closer, it must be admitted, to the apparent original intent of Nazi anti-Semitism. One need only consult the records of refugee conditions in the countries surrounding Germany or read the letter of resignation of James G. McDonald from the post of high commissioner.

Anyone who takes the trouble to read his brief summary of discriminatory legislation as applied to non-Aryans will discover that they are now excluded from government service, the professions, educational and cultural fields, and increasingly from industry, agriculture, and commerce. To quote from these astounding and incredibly cruel laws, "Only a person of German or cognate blood may be a peasant." The Hitler organ, *Volkische Beobachter*, describing the "purging" of the stock and produce exchanges, says, "The paramount consideration was the purging of the German Stock Exchange of all foreign and non-Aryan intruders and making the vocation of brokers into a class of honest merchants suitable for their calling because of their national sentiments." Employment even as clerks or manual laborers is denied to Jews in all establishments directly or indirectly endowed with a public character. Mr. McDonald observes relative to this, "one recourse would remain, namely, to work as artisans in private industry. . . . But that avenue of escape has not been allowed to remain unencumbered, for Jews are excluded from the Labor Front, the only authorized labor organization, which embraces in its membership employers, employees, and manual laborers. . . . Indeed the clear intent of the Nazis is to segregate the Jews as a group of outcasts."

To get any idea of what this really means one must recall that all legal and constitutional human rights have been annulled. No one in Germany is exempt from arrest without

*JANUARY 30TH marks the third anniversary of the accession of Hitler to power in Germany. In this article Dr. Leiper, one of the leading authorities on the subject in this country, reviews the effect of Hitlerism during these three years upon the Jews of Germany and the Christian Churches, both Roman Catholic and Protestant.*

warrant, without the right of habeas corpus, without the assurance of a trial, and without the right to select legal defense—defense lawyers being appointed always by the State. If this applies to Aryan Germans, as it does, consider the plight of the Jew and remember that the bar association of Germany has recently notified all its members that no

one can expect any help from the association if he gets into trouble defending a Jew! If a lawyer of Jewish race, prevented from practising his profession, should turn to the literary art, he would find the *Juristische Wochenschrift*, organ of the bar association, willing to publish only contributions from persons who are Aryans. In that enlightened magazine books written by Jews or published by Jewish publishing houses will not be mentioned nor will advertising concerning such books be accepted.

I was told during the first year of Hitler's reign that the plan of the Nationalist Socialists was the "humane extermination" of the Jews! Mr. Hitler is now reliably quoted as having declared that he wished all Jews out of Germany by 1937. It ought not to be very difficult for the world to see that this is more than a remote possibility. If and when 500,000 former German citizens are thus forced upon Germany's neighbors, there will be fewer people than there are now insisting that this is purely a German domestic matter.

**L**ET US NOW TURN to the situation of the Churches, Catholic and Protestant. They were assured protection and freedom by the National Socialist government. The three year span has been more than sufficient to reveal the real intention of Germany's new rulers which is, as they announced, the absolute subordination of every institution and organization in the Reich to the ideology, the racialism, and the methodology of Hitler. The Concordat, on the basis of which the Roman Catholic Church was to conduct its relationships with the government, has been violated with increasing frequency and flagrancy. The whole youth organization of the Church has been virtually smashed, the finishing touches having been administered in recent weeks by the decree making it necessary for all German youth without exception to enroll in the party organization designed to control their thought, action, and character-formation. While the churches remain open and only a few hundred priests have been arrested, the freedom and power of the Church is seriously compromised at every point, and its best-informed leaders look forward to a period of prolonged struggle without assurance of any freedom so long as the present régime lasts.

When we turn to the Protestant side of the picture we find, as this is written, that the opposition groups are preparing for their fourth major convention when they will appraise the present situation and gather their forces for a new and still more determined struggle with Nazi authorities. The story of their opposition to date can hardly be recapitulated here but we should note that they have successfully resisted forcible

unification of the Church, rendering successive efforts of the government ineffective. Hitler's personal friend, Chaplain Müller, made Reichsbishop at his insistence, is utterly discredited and totally shorn of power. One after another of those who have attempted to solve the Church's problem have been worsted. At the present writing, Hans Kerrl, Reichsminister for Church Affairs, is openly defied by so large a number of prominent ministers that even he seems to hesitate at using physical violence which is always the final recourse of the government in its effort to force compliance. The opposition has formed itself into independent synods and despite the ruthless pillaging of their treasury by Hans Kerrl, the suppression of all their magazines and newspapers, prohibition against criticizing the government, decrees against the issuing of any declarations or the reading of any pronouncements from pulpits during religious services, the opposition continues strong and basically undiscouraged.

Their most serious recent setback is the capitulation of Dr. Marahrens who is Presiding Bishop of the Confessional Synod, although rejected for that office by a majority vote of seventeen to eleven in the Reich Brotherhood Council of the Confessional Church. According to the special correspondent of the *New York Times* writing from Berlin on January 12th, the Bishop says, "The Confessional Church accomplished all that it could hope to accomplish when it obtained the appointment of orthodox Protestant clergymen to the directorates that have been entrusted for a period of two years with the reorganization and government of the Protestant Church." The real question at the moment of course is still how much faith any Christian in Germany can place in the pledges of the Hitlerites to restore independence to the Church when "order" has been reestablished in its administration. "Bishop Marahrens has decided that there is nothing to do but trust the government. . . . The younger Confessional clergymen have decided that there is nothing to do but fight on to the bitter end in the cause of complete liberty of faith and conscience."

That it will be a long time before order is restored becomes apparent when it is realized that internal disorganization is almost complete. The trend in the minds of the protesting pastors and people is definitely toward disestablishment of the Church. But when they raised money to accomplish this purpose, it was confiscated by the government, so that the difficulties in the way are enormous. Police are busy searching out the records of the opposition, confiscating confidential documents, threatening pastors, arresting leaders occasionally for indeterminate periods, and inciting the rabid Nazis to charge them with treason for their non-compliance with the government coercion.

Whatever the future may hold, at present it is possible to say that this resistance has completely deranged the Church policy of Hitler whose actions can best be understood when one remembers that he is not out to destroy the Church but to prostitute the Church to the purposes of the State. He does this because he believes that complete unification of patriotism and religious conviction is the only means of completely unifying and controlling the German people.

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#### Wanted—a Parish House

IT IS A MISTAKE today to erect and consecrate a building in our small towns which can be used for the purpose of worship only. With no social ministry it is no wonder many young people find their social life in an environment in no way conducive to moral health.

—Bishop Jenkins.

## Everyday Religion

### Saul of Tarsus Converted

WE MAY well ask, From *what* was Saul of Tarsus converted? For in the eyes of his world (as he might be in the eyes of *our* world) he was a fine character. He was learned, respectable, earnest, hard working, patriotic, moral, and religious. He did not dissipate, lie, steal, waste, idle, nor break the law. His conscience backed him when he caused offenders to taste the rigor of the law.

He was dead set against the Man of Nazareth and all His following. The memory and imitation of Jesus was an offense, a contradiction and stumbling-block to right religion.

Saul and his strait sect, the Pharisees, had it all mapped out, exactly what the Messiah should be:

1. A man. That he should be God was blasphemous, unthinkable.
2. He should appear from the unknown, full equipped with splendor and glory.
3. He would take kingship and exalt Israel to dominance.
4. Like Moses and Elijah, he would perform public miracles to dumbfound Israel's enemies.
5. In person he would be regal, magnificent, and overpowering.
6. He would endorse and fulfil the Pharaonic system.

Jesus was none of this. He cut clean across it all. He was baffling. He humiliated the whole Messiah legend and left the Pharisees in the lurch. He was at once too great and too lowly. He put Himself above Moses and alongside God. He claimed to be greater than the Temple, to antedate Abraham, to be the Way and Life of man!

And with it all He was so distressingly meek, silent, gentle, humble. What shame! to have come from Gentile Nazareth, to have been a carpenter, to have concealed His so-called miracles among lepers, maniacs, outcasts, women and foreigners! To have accepted slights, insults, and criminal execution! . . .

When Saul was converted, he scrapped his whole scheme of what Christ should be and do, and stood ready to take Christ as He really is. Saul had been laying down rules for God. Now, he lays himself down saying, "Lord, what wilt Thou have me to do?"

History can repeat itself in lives. Am I laying down rules for God? Do I expect Christ and His people to fit into the world I make? Because I am upright, sternly moral, patriotic, law-abiding, and religious, am I thereby a Christian?

Whose will is to be discovered and done? Mine and my party's? Or God's? Can it be possible that even now I am persecuting Christ and His little ones?

### The Bible and Society

IN OUR OWN TIMES of disillusionment and struggle no one thing could more greatly help than that we should turn to the Bible anew. We should of course not find there blueprints for social, political, and religious techniques; but there would be clearly discerned a love of God and of men, principles which, if followed, and ideas which, if developed, would lead us to that more perfect society—on earth and in Heaven—which men of good will seek, and for which our Lord taught us to pray.

—Dr. W. D. Schermerhorn.

# Advice to the Aged

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

Rector of the Church of St. John Baptist, Manchester

**F**OR A PERSON who is not really aged, in whom senile decay is not yet sufficiently pronounced to be noticed by his family, to write, or to attempt to write, upon this subject may, at first sight, seem an impertinence. I cannot, indeed, pretend to speak from the standpoint of old age, though I have passed that year at which, it is said, every man becomes a physician if he be not a fool. (I am, alas! not a physician.) Nevertheless, it must be a serious drawback if a priest of the Church is never to speak to people older than himself concerning the particular problems and experiences of old age.

I think that, after all, I can find one or two titles to speak. In the first place, whether we have reached it or not, old age is a stage of life which we shall all discover if we live long enough; and it is well if middle-aged people have a few thoughts about it before they arrive at it. In that sense, therefore, I am speaking to those of my own age and those who are younger. But in the second place, it is not only old people who have the right to speak about old age. The rest of us have a right, not only to speak about it in a general way, but even to lecture old people occasionally upon the subject.

Let me explain what I mean. Those who have reached old age, or are getting near to it, owe a debt to the rest of us. They owe us the duty of showing how old age ought to be faced and lived; because age is coming to us, and, to tell the truth, we are a little afraid of it. It is something of a problem which is going to meet us a little later on. It is therefore very important that we should be shown how to solve that problem. Thus there are two sorts of people who have a right to speak with some show of authority upon this subject; those who are already old, and those who are going to be old later on. The Psalmist besought God not to forsake him in his gray hairs, until he had shown God's strength to the rising generation. Well, I think the rising generation has an interest in seeing how this is to be done. It can say what sorts of old people stimulate and encourage it, what sorts depress and weary it, what sorts disgust it.

It has a right to say to an aged person, "Now, let me give you a word of advice. You are setting forth upon life's journey—the last stage. You will have many temptations and difficulties. Show us how they may be overcome. Show us what old age can be at its best. It is worth trying. You take a young man's word for it!" And I think the older people, who so often put their kind hands upon the shoulders of young men and maidens and give them a little advice, will not object if a comparatively young man puts his hand upon their shoulders, as it were, and gives *them* a little advice.

We can all see for ourselves that we are living in a period when old age is looked upon as a limitation, a misfortune, a burden, and even a tragedy. This is always so in those times when men look rather to the natural than to the supernatural for the explanation of their lives. And in this epoch of worldliness, when so many people live within the narrow circuit of their five senses, and look for their happiness to this world alone, it is no wonder if the gradual waning of the natural appetites and the natural powers should seem to be a cause for

great regret. All paganism is full of a wailing lamentation for the passing of the only joys it knows.

Yet ah! That spring should vanish with the rose  
And youth's sweet scented manuscript should close.

**T**HIS is a bustling time, too, in which as we all know, the competition for daily bread has become very fierce. Possibly you can remember the discussion which was evoked years ago when a famous American doctor declared that for the conditions of the modern world every man was too old at forty. It seemed a trifle drastic, even to the most modern; but the American doctor held to it that men ought not to be allowed in any position of responsibility after they had reached the age of forty, because, he said, after that age their powers begin inevitably to decline. They were then becoming fossilized, and presumably their brains began to turn into a mere rocky substance. I understand that some American business firms took his advice. Young men, almost youths, were to be found at the head of vast business concerns. Certainly the fashion reached England.

But the truth leaked out. The eminent doctor himself was well over the fateful age when he uttered his dictum, and we were left with the curious dilemma: If his opinion was right, then he himself, being over forty, was probably too fossilized and feeble to give an opinion. And if his opinion was wrong because of that, that showed his opinion was right! I do not think that little problem was ever solved. It was forgotten, as it deserved to be. Nevertheless, the very suggestion, "too old at forty," characterized in an extreme way the feeling of modern people, that old age is something to be dreaded, disguised, put off, not to be thought about. Something indecent! That it is one of the mysterious misfortunes of our existence, a mere reminder of our fleeting mortality, a deprivation wherein the best things of this life are lost. So men think, when all their treasure is laid up on earth, and they lend a ready ear to every suggestion for putting off the evil day a little longer. They tell me that women are even more concerned in this anxious pre-occupation.

**O**LD AGE, then, is widely viewed as a misfortune to be staved off as long as possible. And this is a most irreligious and immoral attitude. I am not praising those weaklings who relapse into old age before their time; I am speaking of those who are afraid to face facts about themselves. Obviously, old age is an ordinance of God, and monkey glands cannot abolish it. It is part of the education and opportunity normally designed for us. Let no Christian speak of old age as a misfortune; let him never call it useless. For in the settled ordinances of God, there is always fundamental wisdom and goodness; and in the lingering years, in the hoary head and the passing of the body's strength, there is the goodness and the wisdom of God our great Father and Lover. Yes, and I make no doubt that even in the slow eclipse of the mind's brightness, there is also the unflinching tenderness of God, could we but see it.

It irked George Meredith that he should "drag on," as he said, "counting more years, and knowing not why." He complained to Wilfrid Meynell, "I have to have an arm when I

walk. I am humiliated by requiring at times a repetition of sentences. This is the state of my old age." His cheerful philosophy of life was grievously challenged by these circumstances. And no doubt it is vexation of spirit to a man who has once known great tides of strength, to feel himself again helpless. No doubt it is a trial for a man whose mind has once been powerful and keen, to find his wits wandering and his brain so slow and dull that he can no longer take his part in the quick exchange of thought which once he loved. And this is all the more painful when the aged person has to depend upon others for the roof and food which he would be only too glad to provide for himself if he could. Nevertheless, I repeat, old age is an ordinance of God, and therefore to call it a misfortune, to describe it as useless, is wrong, shallow, unchristian.

Of course, a bad old age is a terrible thing. An old age still cumbered with the black embers of youthful passions, whose imagination is yet unpurified and whose lips still speak folly, is horrible. I suppose, however, that there are some sins which are more the sins of age than of youth: at least, they seem inclined to grow upon people who practise them until in old age appear their ugly flowers. Two such sins are, avarice and greed in men; and in women a sharp and scolding tongue. Men who are rightly enough putting by for a rainy day, should take care, lest when there comes that old age for which they have been providing, it finds them with bony fingers which can never unclose themselves from the purse-strings. They may find themselves like Ebenezer Scrooge, and find no good fairies to procure their conversion before it is too late. And those women, who rightly give their husbands and families, from time to time, some piece of their minds in memorable words: let them take care, those women, of a habit which may grow into a sin as they grow older, until the beauty of youth fades from their faces, and is followed, not by the beauty of age, but by a shrewish sourness so manifest, that they will look as if they had fed on nothing but vinegar and peppercorns all their lives.

**O**LD AGE becomes self-centered and querulous, full of complaints, is no pleasant spectacle, and it is not a healthy thing for younger people to live with. It may spoil their thoughts about life, if they are led to suppose that it must come to this in the end. But there need be none of these shortcomings. Old age, let me say once more, is a *gift* from God, and a blessed opportunity of serving him. I will try to indicate in what ways this is true.

(1). It may express in convincing fashion a ripe and mature faith in the permanent value of goodness. Younger people, of course, believe in goodness, but they have not seen enough of life to be quite sure as to how it fares with goodness in this rough world. Does it somehow win in the end? Or does evil, as often as not, prove finally successful? I do not mean that we should ask whether goodness is ultimately rewarded, as this world counts rewards, but whether it becomes patent that virtue is itself a reward. We may be willing to fight for a cause, knowing nothing of its chances of success; but since this is the world God Himself has chosen for us, we should like to know even more than that virtue is worth fighting for. We should like to know whether it is a thing for which men, on the whole, are disposed to fight.

Now, at any moment you can find evil people and evil policies in the world. Sometimes they seem so numerous and loud-tongued as to silence and obscure all the witness of the good. Is goodness, upon the whole, not vindicated at last? One may read history, but that is not like the testimony of the living voice. I think it was an aged psalmist who spoke of this matter:

For I was envious at the foolish, when I saw the prosperity of the wicked. . . .

They are not in trouble as other men; neither are they plagued like other men. . . .

They are corrupt, and speak wickedly concerning oppression: they speak loftily. . . .

And they say, How doth God know? and is there knowledge in the Most High? . . .

When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end.

Surely thou didst set them in slippery places: thou castedst them down into destruction.

How are they brought into desolation, as in a moment! They are utterly consumed with terrors.

The judgment of youth does not so easily penetrate beneath surface shows; and all around it are voices inviting it to leave the narrow path, declaring that one may sin in safety and be no worse for it. Let age speak out of its knowledge. For, if I am not mistaken, age knows that though evil may have a long run, it does actually tend toward human disaster, if not in one generation, then in the next. Evil policies, evil institutions, evil habits and standards bring retribution; and the devil keeps going only by constantly thinking of new dodges.

(2). Again, old age ought to be able to witness to what is the real and permanent value in a human being. It is not physical strength or skill. They fail. Nor is it mental grasp and power. I know that if I live so long, a day will come when my wits will not move so quickly as they do today. Possibly young men will come and befog me with clever arguments which I shall be unable to answer. I may be tempted to say that I am worn out and useless, and merely cumbering the ground; but if I ever say that, I shall be speaking out of pride. I pray that I shall be able to do a better thing: that, looking back upon any small strength or skill that I once had, I may be able to say, The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord. And if by God's grace I can say that, I shall have found a better thing than any cleverness or strength. I shall have found the last, shining gift of humility. I shall have found that blessed childlikeness which is one of the loveliest blooms of adult life, and often blooms late, as if to make us ready for that Kingdom which, without it, we may not enter.

It is possible to be humble and humorous. It is possible, very possible, to be proud and solemn. An old man, an old woman, humorously conscious of failing powers, gives proof of having discovered something better than the things that are passing away. *That* is a proof of religion beyond all argument! To resign the activities of the strong and crowded years, to exchange much business for a narrow and a quiet place; and to do it with a hopeful smile and a cheerful bravery—*that* marks old age as possessing something beyond the flaunting gifts of youth. For here is the discovery that what God loves in a man is not his gifts, but himself, chiefly.

(3). In the next place, I take it, old age ought to be able to witness more certainly than youth can, to the reality of the unseen world. Not by any more powerful, or more subtly complex arguments: perhaps by no arguments at all, but simply by the force of an inner conviction born of long experience, and nourished by many tears. I refer now to the stark and indubitable truth that as we make our progress through the years of our life, our friends, our beloved ones, our contemporaries, drop away from us. They fall and die, one after another, until the greater part of our love belongs to the silent land. Do you recall how Wordsworth, all his best work done, heard of the death of James Hogg, the Border poet, and his sleeping genius was fanned into flame, and he wrote those unforgettable lines about his dead friends?

The Border minstrel sings no longer,  
 Mid mouldering ruin low he lies,  
 And death upon the Braes of Yarrow,  
 Has closed the Shepherd Poet's eyes.  
 Nor twice the circling year has measured  
 From pole to pole its stedfast course,  
 Since every mortal power of Coleridge  
 Was frozen at its marvellous source.  
 The rapt one with the godlike forehead,  
 The heaven-eyed creature sleeps in earth.  
 And Lamb, the frolic and the gentle,  
 Has vanished from his lonely hearth.  
 Like clouds that rake the mountain summit,  
 Or waves that own no curbing hand,  
 How fast has brother followed brother,  
 From sunshine to the sunless land!

Wordsworth spoke of Lamb. Do you remember Lamb's sudden lament, "There is none left, now, to call me Charlie"?

**I**T DOES NOT NEED the actual experience of old age to convince us that this must be so. But one must pass through it, to realize what it means, and to be able to speak with profound conviction about it. Younger folk get a glimpse here and there. A friend dies, and part of one's inner life goes with him, out of this world. But what must it be, when a whole generation of friends has passed, many once dear and living faces vanished, when we walk among crowds who were not born when we were young!

Some time ago I was staying at Harrogate, and one evening my hostess took me to a concert at the conclusion of which were shown some movie films of thirty or thirty-five years ago. I saw the streets of London as they were when I was a youth, living again as they were then. I saw the crowds at the funeral of Queen Victoria. And somehow it moved me deeply to consider that of all those thousands a great multitude had by this time gone the way of the great Queen. Old age knows this, far more surely than I do. I love the poems of Francis Thompson, that singer of the faith; and amid all his rich and jeweled verses, he wrote sometimes of cricket, the most English of all games. But he was a poet, and had a seeing eye. And even when he went to a cricket match he remembered the game's and the heroes of his boyhood:

For the field is full of shades, as I near the shadowy coast,  
 And a ghostly batsman plays to the bowling of a ghost,  
 And I look through my tears at a soundless clapping host . . .

The heroes he had known were fled away. Like the friends of Henry Vaughan:

They are all gone into the world of light!

Now, this is an experience which is constantly with the aged. I do not suggest that it should rob them of a healthy, perennial interest in the events and persons still around them; far from it. But facts are facts, and the majority of their friends are gone.

How do they face it? Does it leave them lonely, cheerless, hopeless? Or does it increase their certainty of the unseen City of God, the mansions of life, and a blessed meeting to come? If it does the latter, then old age may bless the world of vigorous youth and manhood. We, too, know that we must die. We, too, wonder. But you who near the shadowy coast, tell us! Tell us that out of the mists, the other land begins to gleam upon your inner vision.

Tell us that you feel upon you the pull and constraint of loved ones there, and of the spirits of just men made perfect, and of God our Father, and of One who "pleads with man's voice by the marvelous sea," our Kinsman God! You shall increase the stock of this poor world's confidence. Out of your weakness, you shall make us strong.

## Churchwomen Today

Ada Loaring-Clark

Editor

### Legislation for the Blind

**T**HOSE OF OUR READERS who have shown special interest in the work done by our Church for the blind—and they are numerous—will be glad to know that the American Foundation for the Blind was successful in securing three of its main objectives during the last session of Congress. These were for the amelioration and comfort of the blind, as follows:

1. A Federal appropriation of \$75,000 yearly for the production of "Talking Book" records for the blind.
2. An amendment to the Social Security Act by which the Federal Government will pay, through the appropriate state agency a pension to needy blind people up to \$15 per month, provided the state pays an equal amount. An initial sum of \$3,000,000 has been authorized for this purpose.
3. A Federal appropriation of \$211,000 for the manufacture of 5,000 "Talking Book" machines for the blind.

These machines will be manufactured as a Federal employment relief project under the supervision of the American Foundation for the Blind. They will be the property of the Library of Congress, and will be loaned through the appropriate state organizations for the blind to sightless people who cannot afford to purchase "Talking Book" machines. It is interesting to know that the making of these machines will give employment directly and indirectly to more than five hundred men and women for six months or more. Exact details for borrowing these machines are to be arranged later. No announcement can be made on this subject, however, for at least three months.

### Guides for the Blind at Special Rates

**A**RRANGEMENTS have been completed with the Western Union Telegraph Company by which a blind person may engage a Western Union messenger boy as a guide at the rate of 40 cents an hour instead of the usual rate of 60 cents. This will be a great convenience to blind persons traveling without a guide, as they will now have at their disposal, in any city, a reliable guide who may be engaged upon short notice at a reasonable rate of pay.

### Christmas Cards in Braille

**I**T IS INTERESTING to know that 1,055 cards were Brailled by the Ada Loaring-Clark Chapter of St. John's Church, Knoxville, Tenn., and sent to the children in schools and institutions and that nearly seven hundred similar cards were sent to the individual blind who comprise the mailing list of the National Committee on Literature for the Blind by the Helen Keller Chapter of St. Paul's Church, Chattanooga, Tenn.

These cards were sent in the name of our Church and have given much joy both to the recipients and to those who had the pleasure of making them.

To the best of my knowledge these chapters are the only two groups of Churchwomen who meet regularly to transcribe ink print into Braille. The blind recipients are profuse with their thanks.

# The Patriarch of Constantinople

By the Rev. Canon W. A. Wigram

THE DEATH OF PHOTIOS, "Archbishop of Constantinople, which is New Rome, and Ecumenical Patriarch," leaves a great gap in the ranks of the prelates of the Orthodox Church, the more felt because that left by the loss of Meletios, "Pope and Patriarch of Alexandria," still remains unfilled.

The late Bishop spent a life in the high places of Church administration, in that when still a young theological student, he was taken by his uncle, the Greek Bishop of Philippopolis in Bulgaria, as his secretary on his appointment to that post. Thus, when his uncle was violently expelled from the see in the course of the troubles that accompanied the declaration of ecclesiastical independence on the part of the Church of Bulgaria, Photios shared his misfortune, and had his first experience of the adventures that may befall a bishop in the East. Already he was making his mark, however, as he was selected, despite his youth, to be "administrator" of the Greek congregations that remained in what was then the principality of Bulgaria, when all the Greek bishops were expelled.

After experience in the administrative work that centers in the "Phanar"—the headquarters of the Orthodox Church in Constantinople—in 1929 he was elected to the Patriarchate, under circumstances that made that high place about the last position that any self-seeking ecclesiastic would have coveted. Greeks had been expelled from a Turkish empire that was in future to be exclusively Ottoman in character. It was regarded as a concession on the part of the dictator to allow even "a religious head-man"—he refused to allow the use of a title which, like that of Patriarch, went back for some centuries before the appearance of the Turk above the horizon—to look after the religious needs of the insignificant minority of the hated nation that he had allowed to remain. The ecclesiastical uniform of centuries past was prohibited in the streets, and the old international status of the Patriarch was declared abolished.

The new Patriarch, strong in his conviction that he had been called to an office which had a spiritual greatness and rank that no dictator had given and none could take away, accepted the position vis-a-vis the new government loyally. To them, he was no more than the principal pastor in things religious of a minority that was bound to be loyal to them. Spiritually, he maintained his right as "Primus inter Pares" among that band of prelates, who are the heads of the fourteen autocephalous Churches that make up the Orthodox communion. And he has been able, by the power that comes from refusing to fear what man can do, to establish the position of his office in that capacity, and to enable his Church to come safely round one of the most difficult corners encountered in the centuries of her career.

In doing this, he was of course anxious to draw all the various Orthodox Churches together, and to accustom them to act as one spiritual body. If he did not meet, in this, with all the success he hoped for (for the "Synod of the Orthodox Church" that he hoped to summon was never actually able to meet) he has at least marked out the way on which his successors may walk.

On the same line of thought, Photios was very anxious to see some measure of intercommunion attained between the Orthodox and Anglican communions. At the very beginning of his tenure of office, he sent a personal message to "his Beloved Brother, the Archbishop of Canterbury." In this he

pointed out that "the relations between our Churches have been friendly for long, and now they have become more than friendly, they are fraternal. It is for us so to rivet that bond, that no circumstances may make us drift apart once more." It was in the hope that this would be ensured, that, following the example of his predecessor, he sent a formal deputation of prelates and theologians to attend the Lambeth Conference in 1930, and in the following year, sent also a commission to discuss matters of reunion with a similar body deputed by the Archbishop of Canterbury.

On these occasions, the theologians, speaking as they did the same intellectual language, had little difficulty in coming to an agreement on all the points discussed between them. On either side, however, though for different reasons, the Churches were unable to take definite action in the way of giving force to what the theologians had done. Circumstances, based in each case on history, made the two bodies inarticulate.

It was at this time that a leading Roman Catholic ecclesiastic, who happened to be visiting Constantinople, put the definite question to the Patriarch: "We Catholics are far nearer to you Orthodox, doctrinally, than the Anglicans can ever be. Why can your Grace not extend to us the same kindness that you are extending to them?" The reply was quiet, but final: "When my Brother of Rome is content to be a Patriarch, I will be the first to acknowledge him as first of the Patriarchs." The matter still remains where Photios left it. May his prayers be with those of both sides who strive to go further on the track where he has marked out the way.

## The First Precept of the Church

(Continued from page 98)

name one of the two most important, and so conclude. We have to have more discipline, and that is terrible to us. It is not Roman theology that chokes us, but Roman discipline. We won't face that fact, but save our faces by dignified shots against dogma. But apart from that, liberty is one of the queerest things in the world—the more you have, the less you have. Even our Saviour knew the meaning of the hard word "must." St. Paul is full of brave talk about liberty, the "glorious liberty of the sons of God," but he wasn't free at all—he was in debt to everybody, and was not able to escape even bonds and death. Once he could say what he liked, but not now—he must scan with his heart every least word; once he could travel where he liked, even to Damascus, but now he must go where others called. The libertine is not a free man; the freethinker is not a free thinker. There is very little freedom in this world, and far too much in the Church.

## 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.]

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# The Church's Hat Problem

By the Rev. Desmond Morse-Boycott

CAN ANYBODY tell me why women object to taking off their hats in theaters and cinemas; keep them on in dining-rooms and when visiting; and yet have a strong objection to keeping them on in church? The Church's hat problem, like the poor, is ever with us, to women as violent a topic of discussion as body-line bowling is to men.

The only conclusion a man can draw is that women like to cover their heads unless they are told to uncover, and then they want to keep their hats on—that is to say, that the problem is grounded on womanly independence. But the Church's hat problem cuts both ways. If women have to keep their hats on, men have to take theirs off. Woman demands equality. Here it is to a nicety. I suspect that if the decree went forth that women should uncover in the churches they would militantly fight for the right to keep their hats on.

I used to feel strongly that women should be covered until I found that the Church's rule was not absolute. One can, in this connection, use the word "Church" as describing all denominations, for the hat rule stretches from one end of Christendom to the other, with gaps in between. I have lately been attending Roman Catholic churches in Austria, where women came in large numbers to Benediction without their hats on, and nobody seemed to mind. It seems absurd to make a fuss when a little girl comes in with her hair nicely done up with ribbon. Poor children in the slums haven't any best hats to go with Sunday frocks, but they can afford ribbon. And if their hair is nicely brushed, well, who's offended?

Women have often to go in and out of church all day, if they have duties, and a hatless woman scrubbing the sanctuary does not seem offensive. I have known pious women who would willingly have gone into a church to pray, but have kept out because they were hatless. The provision of veils in the porch, just as hymn-books are always available, might make a difference, but women are fussy about wearing headgear used by others, and I don't think I blame them.

The majority of clergy would, I know, be thoroughly thankful if women were uncovered when they came for Holy Communion. It is almost impossible to administer the chalice at times, for the rim of the average hat hides the face from the bending minister. Or catches the chalice as it is lifted away. The cloche hat was a blessing to clergy. Soon may it come back!

Now about the theory. St. Paul, without any doubt, was up against an abuse when he laid it down that women should always cover their heads in church, and abuse could soon recur. He said: "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head . . . for a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." And he goes on to say that woman was created for man, and for this cause ought to be covered *because of the angels*.

An abstruse passage, certainly, but St. Paul never went out of his way to make trouble. Enough came along of its own accord. He was trying to avoid trouble, and that, it seems to me, the danger of women making up their hair in such a way as to distract amorous man. Women make up their hair for the same reason still. These impermanent perms, what are they but nets to catch man, the poor fish? If the Church decreed that henceforth women might be uncovered in church there

would be mile-long queues outside every hairdresser's, and a greater attendance in church of males than the Church has ever had. But it would be worthless, for motives would be wrong.

To emphasize his point St. Paul went delving into the Scriptures, hence his phrase *because of the angels*. It has puzzled many. Why, it is asked, should angels be attracted by hatless women?

The reference is to a piece of undigested mythology embedded in Genesis, to account for a race of giants rather than to account for the Flood. "The sons of God" it says, "saw the daughters of men that they were fair; and took them wives," and their children became mighty men and giants. St. Paul was understanding of human nature. He was not, it seems to me, trying to assert the truth of this legend, but to underline the fact that when women are pretty (and their hair is ever their glory) men (he calls them *angels*, according to the tradition) will flock to woo them.

So it comes to this. Women ought to wear their hats in church unless, as in Austria, their hair is tidy but unattractive.

## CONSCIENCE EXPOSTULATES

CONSCIENCE—

**F**OOL, on your terrace while the day goes by,  
Forever gone, imprinted with your folly,  
What have you done today deserving Heaven?

SOUL—

Nothing, Conscience, nothing to deserve,  
Yet thought on Love divine and human; read  
Plotinus' starry message fused with flame,  
And when I called in anguish to high Heaven  
To send a sign if thus I sinned to lie  
Prone on my terrace as the day sped by,  
Two birds flew past and healed my bitter hurt.  
Their music brimmed the heart but sang of . . . what?  
Warning or comfort? This I cannot know.  
Against an azure sky they preen and mate;  
Can it be wrong to watch the sweet light bless  
Their simple love and my heart's dialogue?

CONSCIENCE—

What of the souls untaught and bound by fear?  
What have you done for them?

SOUL—

Unlearned in truth myself, how teach them truth?  
I have need to learn the lessons of the sky,  
To spell the meaning of a tree etched on  
The heavenly blue, articulate with God.  
In utter stillness I may understand  
These partial accents of Eternal Memory,  
Remembered music sung on what lost day.  
The garden roof is starry with His light,  
The trees stir to His winds of immanence,  
He calls and I would listen, for I must.

CONSCIENCE (has the last word)—

Soul on your terrace while the day flows by,  
What have you done today deserving Heaven?

VIRGINIA E. HUNTINGTON.

## Religion in the World's News

(Continued from page 96)

Ellsworth and his co-pilot, and the tragedy of the crash of an air liner in Arkansas.

The Nye investigation of the munitions industry continued, but it seems to have wandered into a byway from which it will find difficulty in emerging. Accusations of insulting the memory of President Wilson have been freely hurled on the Senate floor and the only "revelations" that have been forthcoming are that the Allies bought a great deal from the United States through the agency of the Morgan firm and that those who did the selling made a large profit. As one observer well stated, "That was not news. The news was that Senator Nye could have known so little about it." The real question is not how we got into the last war or who made money out of it. Those are matters that have been amply covered by competent historians and the question does not need to be reopened at the expense of the taxpayers. What the citizens of this country do want to know is how to keep the United States out of future wars, and the Nye investigation of late has not seemed to throw much light on that question. Moreover the committee is now reported to have exhausted its funds, and unless a new appropriation is made it is likely to leave the whole matter just about where it took it up.

Meanwhile it is noteworthy that, according to the President's budget message to Congress, America's national defense expenditures in the next fiscal year are expected to total \$938,000,000, as against \$745,000,000 this year and \$534,000,000 last year.

The executive committee of the Federal Council of Churches has made an appeal for "a consistent policy in and continuity of relief administration" with adequate appropriations for relief to "provide a breathing spell for the unemployed, and give them a measure of security" for the next twelve months.

The Methodists have been debating the proposal urged at a recent Detroit conference calling for a "salary coöperative," whereby ministers would pool their salaries and share alike. Before the plan can go into effect 200 ministers of the Detroit area must volunteer for such a coöperative. The proposal is not a new one, but to the best of our knowledge it has not been actually tried out on any considerable scale by any religious body, and leaders of other communions will watch the Methodist experiment with great interest.

Dr. G. A. Brandelle, president emeritus of the Augustana Lutheran Synod, died of pneumonia after a short illness. Dr. Brandelle was chairman of the Lutheran delegation in the conference held last month with a similar delegation of our own Church at Seabury-Western Seminary, Evanston, on the question of Christian Unity. He was a conservative leader of the old school, but a man who, despite the definiteness of his own convictions, was willing to hear and endeavor to understand the convictions of men of widely different viewpoints.

### GOVERNMENT REPLIES TO SLUM MANIFESTO

**I**N REPLY to the manifesto on slum conditions recently set forth by Catholic, Protestant, and Jewish leaders, A. R. Clas, director of housing for the Public Works Administration, has addressed a letter to the secretary of the group in which he says that the appalling situation in New York City epitomizes a common condition throughout the country, and adds:

"The present Administration, unlike its predecessors, has not turned its back upon this grave social peril. It has made a beginning in attacking the slum problem. If its present program

is small, at least it is a start toward the desired end. Daily, we are learning better methods and improving technique so that future programs, greatly expanded in scope and taken up by cities themselves, can build upon a firm foundation.

"The efforts of the Housing Division to do something effective, have met with entrenched opposition. Our work has been hampered by the forces of avarice, but most of all by the might of ignorance and indifference. Our greatest obstruction is ever uninformed and misinformed public opinion.

"It is here that the Church can do an intensely practical work in aiding our efforts. The document appearing over your signature and the signatures of your fellow-clergy, not only shows your own apprehension concerning this problem but, happily, has focused much attention upon it. I hope that this is but an indication of the militant determination of the Church to intensify the fight against the slum and, by impressing upon our people the truths of the situation, to make a concerted drive against this disastrous civic mistake more likely.

"With the Housing Division of the Public Works Administration already dedicated to the purpose your group has advocated, it stands ready to coöperate with the clergy in every possible way in this matter. May I express the sincere hope that the Church will not let this rest here, but that it will assume aggressive leadership in educating our people to the necessity of meeting this vital issue."

### THE FUTURE OF THIS DEPARTMENT

**T**HIS is the fourth weekly appearance of this department, Religion in the World's News, which was inaugurated with the first issue in January. A number of readers have written to express approval of the department and none to date has found serious fault with it. However, we cannot afford to devote the space to continuing this department unless a very considerable section of our readers really feel that it is decidedly worth while. We shall therefore welcome opinions as to whether or not to continue the department and also frank criticisms of it and suggestions for its improvement if it is to be continued.

### An Appreciation of Bishop Weller

**I** THINK that I am expressing the feelings of many in writing that we are all the poorer from the death of Bishop Weller, although we know that the loss of our priest here has gained us an intercessor in the "great beyond." Many of us knew Bishop Weller well. From the time I first met him we formed an enduring friendship, in which there was a mutual respect and affection. We loved to welcome Bishop Weller at our home, where he was always a most delightful guest, entertaining us with his wit and wisdom and impressing us with his very deep devotion and real religion. He could unbend, as few bishops seem able to, and without loss of real dignity could be the most genial and sympathetic companion, as much interested in little things as in great things. One of the last things which he did, of a public nature, was to write his large-hearted foreword to my book, *Reminiscences of a Parish Priest*.

Bishop Weller should ever be remembered as a true prince and prelate of the Catholic Church, so impressive in presence, so human in approach. He was an unwavering adherent of the true religion. He understood and lent himself to its fitting expression in Catholic worship. He gave support and encouragement to the clergy generally, and was a true Father in God. The Church should never forget him, a dear delightful gentleman of the old school, and a Bishop worthy of honor and reverence—who has been to me a real friend. Let us at our altars pray for the soul of Reginald Heber Weller, Bishop, that "he may rest in peace and that light perpetual may shine upon him."

—Rev. Archibald Campbell Knowles.

# Books of the Day

Edited by Elizabeth McCracken

## A History of the American Episcopal Church

A HISTORY OF THE AMERICAN EPISCOPAL CHURCH. By William Wilson Manross. Morehouse. 1935. Pp. xvi-404. \$2.75.

HERE WE HAVE a history of our Church from the time of the first English explorers to the present. It was a very difficult task to compress so broad a subject into such narrow limits, and the author has succeeded to a remarkable degree. It has been some time since we have had a history of the American Episcopal Church; and Mr. Manross deserves the thanks of our whole communion. He shows the results of much thought and study; he has a broad perspective; and no one can read the book without a better knowledge of the long life of our Church. The book is admirable for study courses. That it is a comprehensive history we believe that the writer would be the last to assert; indeed a comprehensive history in 400 pages would be a physical impossibility. The student in quest of more detailed information will have to follow the leads; but in many cases these have been admirably indicated.

It was inevitable that interesting and even important items should be omitted. Personally we feel that the work of Thomas Bray deserved more space. The Bethesda orphanage (which was not Whitefield's proposed college, by the way, but an earlier enterprise) was one of the most significant products of Anglican activity in America. The Colonial South has not received sufficient recognition. And shifting to later estimates and discussions, the omission of the theological school at Sewanee among "the most important" of the 14 theological seminaries of the Church is unfortunate. Some of the statements of fact are open to question; and a good deal might be said about the disproportion of emphasis.

The bibliography is perhaps the most unsatisfactory part of the book, even though the author has stated that his list was not intended as exhaustive. We feel, however, that the Stevens and Brown *Transcripts* in the Library of Congress should have had mention—if not first place—in any guide to the study of the Church of Colonial times. They are by far the most comprehensive and accurate source of that period on the American continent, and contain all that is to be found in the *Hawks Transcripts* in much more reliable form. A good many secondary works and local histories are mentioned; but we look in vain for Bishop Meade's celebrated volumes on the old churches, ministers, and families of Virginia, for Batchelder's *History of the Eastern Diocese*, and for Bolton's study of the Church in Westchester County.

But all in all, Mr. Manross has done a noble piece of work; and we congratulate him on the achievement.

EDGAR L. PENNINGTON.

## Folk-Lore of the Holy Land

FOLK-LORE OF THE HOLY LAND. By J. E. Hanauer. 1935. \$3.50.

THIS VOLUME is the enlarged edition of a work first put forth in 1907 by Canon J. E. Hanauer, of St. George's Cathedral, Jerusalem. It is still unique as a first-hand collection of stories, Moslem, Christian, and Jewish, made during a long residence in Palestine. The only complaint the reader will make is that the Christian folk-lore is considerably more meagre than that of the Mohammedan and Jewish faiths. But in two out of the three fields the harvest is an abundant one and valuable alike to the scholar and the general reader. The former will be particularly interested to note the extensive "migration of fables" which has carried stories over the entire eastern world. Naturally we find Palestinian stories which have their parallels in that cradle of fables, India, and we find some which have come from even remoter lands. To the general reader it will be of interest to learn how Noah, through the devil's intervention, obtained the saw

with which he constructed the Ark; also how the donkey obtained alike his stubbornness and his right of entry to Paradise, because of unwillingness to enter the Ark with the devil (in the disguise of a fly) concealed beneath its tail.

We trust it is not too late to have some further contributions of the same kind bearing on early Christian legend, especially as Marmaduke Pickthall says in his Introduction that "this compilation is but a pailful from the sea as compared with the floating mass of folk-lore which exists in Palestine." He adds: "With much that is puerile (the stories) contain both wit and humor, and withal not a little of that Heavenly Wisdom, the Wisdom of Solomon and of the Son of Sirach, to which, in the East, Churches were once dedicated." HERBERT H. GOWEN.

## On the Spiritual Life

THE CLOSER WALK WITH GOD. By Ælfrida Tillyard. Macmillan. 1935. Pp. vii-175. \$1.60.

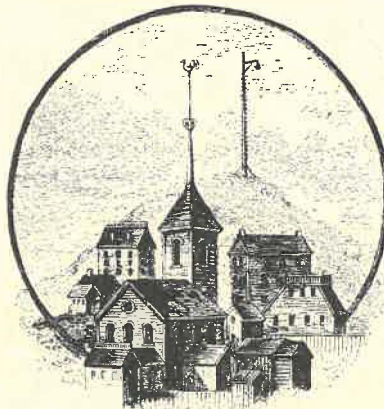
AN EVIDENT but unobtrusive grasp of the teaching in the classics of ascetic and mystic theology and a no less evident personal experience in the ways of the spiritual life have been brought to the writing of this practical and simply-worded treatise on communion with God. It is happily free from any trace of sentimentality and is not without the saving grace of humorous approach to the foibles of human nature. It is avowedly addressed to ordinary folk of our own Church who need to find greater reality in their religion and a more vital contact with God. It takes into consideration all the difficulties of living a devout life amid worldly surroundings; it analyzes with considerable insight the wiles and deceits of the ordinary human heart; moreover it steadily holds up the highest ideals and succeeds in making them seem desirable and attainable. It ranks among the best of little books on the spiritual life. M. M.

## The Next Five Years

THE NEXT FIVE YEARS: An Essay on Political Agreement. Macmillan. \$2.50.

ONE HUNDRED AND SIXTY-TWO English writers, publicists, and political and ecclesiastical leaders have joined as signatories of this interesting discussion of a short range program of political action. The book, which is a highly suggestive one, is the outgrowth of two English manifestoes defending the principles of political liberty and democracy issued a year ago. In signing the foreword and commending the book this group does not commit itself to the endorsement of every detail nor do the members renounce any of their individual views, but they state they are in agreement on the general policy proposed believing that it embodies an attainable, if far-reaching program for the next half decade. Those who wish to keep in touch with the development of English thought along progressive and more or less radical governmental lines will read it with pleasure and profit, although personally one is inclined to agree with what his Lordship, the Bishop of London, said in his Diocesan leaflet, "Of course I read *The Next Five Years* by the amalgam of 162 writers and will wait to tell you what I think of it at the end of the five years."

The concluding sentence is illustrative of the spirit of the book. It reads: "Our country, if it will guard its liberties and vitalize its democracy, extend its education, and accept the responsibilities of leadership may serve the world by its example." Among those who either participated in the conference leading to the writing of the volume, or who signed it, are the Archbishop of York; Sir Evelyn Wrench, the honorary secretary of the English Speaking Union; the Bishop of Southwark; Professor Raven of Cambridge; Sir Oliver Lodge; David C. Lamb, a Commissioner of the Salvation Army; Viscount Cecil of Chelwood. It is interesting to note some of the conclusions reached by this body of men and women. For



THE FIRST KING'S CHAPEL  
From "A History of the American  
Episcopal Church"

instance with regard to international relations they believe that the British policy should aim at strengthening the collective peace system and developing the closest possible collaboration with the United States. They also believe that the essential tie between the United States and the British Commonwealth must be maintained. Not only are conclusions stated but in many instances prospects are discussed.

CLINTON ROGERS WOODRUFF.

#### A Compendium of the Cranks

THE CREED OF KINSHIP. By Henry S. Salt. Dutton. \$1.50.

THE AUTHOR of this book is the founder of the Humanitarian League and the sponsor of a number of movements for reforming the human race. Although he is an octogenarian, he has a sprightly style and an unquenchable thirst for reforming his fellow-mortals. Ordinarily when men reach such advanced years, they have lost their zest for reformation and accept the *status quo* with a certain degree of equanimity. Not so Henry S. Salt. He is still going strong and believes ardently in the perfectibility of man. It might well be said in the light of the author of this book that only the young despair of their fellow-mortals.

This book teaches a religion of kinship that takes in not only our fellow men but all living creatures. Salt presents his creed with gusto. He says that it is time now to write all reforming movements into one great united effort. He wishes to rally the Socialists, the zoophilists, the criminologists, the feminists, the pacifists, the internationalists into one strong group, who will assault the stronghold of their enemies. If you happen to be one of those creatures that are always trying to reform themselves and other souls, you had better keep away from this book. Mr. Salt would try to make of you a vegetarian, a pacifist, a deep and ardent lover of animals, a hater of what he calls blood-sport and a free religionist—whatever that may mean.

Altogether this book is a rich fare for reformers. The reviewer enjoyed it even when he differed with it all along the way. It is good to know that there are some people who at 80 still have faith in the reformable character of their human brothers.

ALBERT E. GREANOFF.

#### Carmelite Studies

ETUDES CARMÉLITAINES mystiques et missionnaires. Desclée de Brouwer et Cie., Paris. Octobre, 1935. Pp. 267. 15 francs.

STUDENTS of mystical literature and especially of the doctrine of St. John of the Cross, and librarians who must provide for their needs, should not overlook this periodical, which is published twice a year by the Carmelites of Paris. The current number has a group of articles on *Mystique culture et humanisme* and includes a valuable paper by Marcel de Corte which makes a comparison between the contemplative experience of Plotinus and the supernatural contemplation of St. John of the Cross. Each number constitutes a volume of some 250 pages. The yearly subscription is thirty-five francs, postpaid to the United States.

M. M.

#### A Book for Inquiring Laymen

THIS I CAN BELIEVE. By Alfred Grant Walton. Harper & Brothers, New York. 1935. \$1.50.

IN *This I Can Believe* Dr. Walton has endeavored to answer the inquiries of the modern layman and to present to him a Christianity enriched by the science of our day. The value of this book is, however, destroyed by certain definite doctrinal defects which must be guarded against.

This book unquestionably will be welcomed by many who have been waiting to have the results of critical scholarship made available to them in a brief and concisely written volume. The author is very frank in his approach to each problem and his honesty should inspire the faith of all who read his book.

Dr. Walton in the section devoted to Jesus overemphasizes His humanity and omits His perfect union with God. The author distinguishes between Deity, "absolute identity with God," and divinity, "to partake of the quality and character of God." This seems to be a false distinction and one leading to a great deal of confusion. He then affirms that Jesus possessed divinity and not Deity, also that man possesses divinity, differing from Jesus only in degree. I think that it would be fair to ask Dr. Wal-

ton what effect aside from ethical teaching does Jesus have on the world?

The author sums up the section on the Trinity by presenting merely an experiential doctrine to his readers. He does this to escape the dangers of Tritheism without entering into Unitarianism.

This book may prove to be useful to groups of young people and other laymen if they will guard against its apparent errors and weaknesses.

DUNCAN MONROE HOBART.

#### A Headmaster's View of the Contemporary Scene

TO HIM THAT OVERCOMETH. By Alfred E. Stearns. W. A. Wilde Company. \$1.50.

IF DR. STEARNS had written this little volume 20 years ago, he would have earned the name of prophet, but writing today he seems to stand in the position of a nineteenth century liberal bemoaning the logical outcome of his own philosophy of life. The retired headmaster of the Andover Academy, long a leader in education, surveys the plight of youth today and places the blame upon "the new philosophy," which could probably be defined as twentieth century humanism and its secularistic by-products. The author sees with regret the rising generation as devoid of "initiative and self-reliance" primarily because of the collapse of family morale and secondarily because of "progressive" education, both of which, in his eyes, have fallen under the sway of the "new philosophy."

Although from one angle this book seems to be a lament on the passing of the good old days when, in the author's view, the attainment of character was an end in itself worth striving for, nevertheless Dr. Stearns' observations present an interesting sidelight on one aspect of the contemporary scene. While to some readers, his attacks against the predominance of a secularist philosophy will seem to be a tirade against the dead, the book is worth the reading.

CHARLES D. KEAN.

#### A Surgeon on Religion

SCIENCE AND RELIGION. By N. Bishop Harman. Macmillan. 1935. Pp. 175. \$1.50.

A DISTINGUISHED ENGLISH surgeon writes of man, God, and religion. He speaks as a scientist, but calls upon poetry to help with many quoted bits. The book is sketchy and spotty: it mentions some of the objections to religion, and offers some answers to them. There are fine passages, such as those on psychology and on prayer; but there are also some very weak spots, such as those on determinism and on God's personality. And there are too many careless errors in detail, in matters both of religion and of science. Still it is good to find a good surgeon defending as much of religion as he does.

M. BOWYER STEWART.

#### Brief Reviews

EPOCHS IN THE LIFE OF THE APOSTLE JOHN. By A. T. Robertson. Fleming H. Revell. 1935. \$2.00.

A POSTHUMOUS WORK that closes the four projected *Epochs* of the well-known Louisville scholar. It has the same features that characterize the others, a vivid style, fluent citation of other writers, expository paraphrases in very popular language, and extreme theological conservatism. Dr. Robertson held steadily to the unity of authorship of the five Johannine writings and held with equal steadiness to the Apostle John as the author.

B. S. E.

WONDERFUL, COUNSELLOR. By Hugh F. Frame. Harper. \$2.50.

A LIFE OF CHRIST that does not attempt to penetrate material accordingly is inevitably much the same as that of the many other works of similar type, and it has individuality only in the practical applications it makes. These are characterized by directness of personal appeal and an impatience with religious conventionality.

B. S. E.

THE LIFE AND WORK OF JESUS CHRIST OUR LORD. By T. W. Harris. Morehouse. \$1.75.

THIS USEFUL class-book on the Life of Christ has reached a second edition eight years after its first publication. There are no basic changes but the text has been verbally revised and improved.

# NEWS OF THE CHURCH

## Rev. C. R. Barnes to Enter Parish Work

Executive Secretary of Social Service Dept. Resigns to Succeed Father as Rector of San Diego Church

NEW YORK—The Rev. C. Rankin Barnes has resigned his office of executive secretary of the National Council's Department of Christian Social Service, to succeed his father as rector of St. Paul's Church, San Diego, California, in the diocese of Los Angeles. The resignation is effective March 1st. Fr. Barnes thus returns to the house where he lived as a boy. His father, the Rev. Dr. Charles L. Barnes, has just retired, having been rector since 1903.

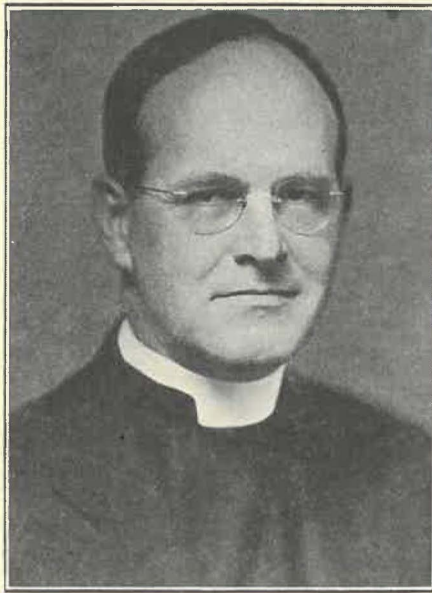
The manifold activities of the Rev. C. Rankin Barnes as executive secretary of the Social Service Department have long since made him a nationally known authority on every aspect of social work and social education. Financial restrictions of recent years have left the entire burden of the department on his shoulders with only the part-time service of Spencer Miller, Jr., to assist him as consultant on industrial relations. Notwithstanding his lack of staff, dioceses, parishes, institutions, and other groups have constantly increased their demands upon him for consultation and advice, and no single aspect of the department's work has been allowed to lapse although formerly the staff included full-time workers as assistant secretary, and secretaries for rural work and for institutions.

Fr. Barnes was born in Manitowoc, Wisconsin, in 1891. He was graduated from the University of California in 1912 and from the General Theological Seminary, New York, in 1915. Ordained deacon that year and priest in 1916, he was priest-in-charge of several southern California missions for two years and then became rector of St. James' Church, South Pasadena. In 1921 he married Florence Lowe; they have one son.

Fr. Barnes remained as rector of St. James' Church until in 1930 he was asked  
(Continued on page 116)

### Dr. Kagawa at Washington

WASHINGTON—Washington gave Dr. Toyohiko Kagawa a hearty reception on January 18th and 19th. He spoke to a large group of students at American University and a throng of young people heard him in one of the city churches. He presented his views on consumers' cooperatives to a vast audience and addressed a huge luncheon at the Hotel Mayflower on the 18th, impressing everyone with his evident sincerity and earnestness. His visit was under the sponsorship of the Washington Federation of Churches.



THE REV. C. RANKIN BARNES

## Bishop Davis Praises Spiritual Life Mission

BUFFALO, N. Y.—“Of course spiritual values cannot be measured in terms of statistics,” said Bishop Davis of Western New York commenting on the spiritual life mission held in Buffalo during December. “but we are hoping that this effort will provide an outlet for awakened spiritual vitality, and an opportunity to practise the things we believe.”

The spiritual life mission was undertaken by all the churches in Buffalo and by the Presbyterian, Baptist, Congregational and other denominations.

A nondenominational meeting was held each day at St. Paul's Cathedral.

Each church was allowed to conduct this mission along its own lines but the religious work committee of the council recommended the holding of special services with guest preacher each evening.

Bishop Davis, who is president of the Buffalo Council of Churches, was chairman of the committee on promotion.

## Rev. T. A. Sparks Resigns as Priest-in-Charge of Trinity

NEW YORK—Trinity Church abandoned the office of priest-in-charge at the end of the year. Owing to this change, the Rev. Thomas A. Sparks withdrew from the staff, his resignation as priest-in-charge taking effect December 31st.

Fr. Sparks was appointed to this position while the late Rev. Dr. Caleb R. Stetson was rector of Trinity parish. Shortly before he was to take up his duties, Dr. Stetson died. During the interval between the death of Dr. Stetson and the election of the Rev. Dr. Frederic S. Fleming as rector, Fr. Sparks was in full charge of the parish church.

## Demand Review of Dr. Torok's Status

Bishop Wilson Gives Assurance That Assistant Will Perform no Episcopal Acts Until House Permits

NEW YORK—Seven bishops of the Church have united in a demand that the reception of the Rt. Rev. Dr. John Torok as a bishop by the Bishop of Eau Claire be submitted to review by the entire House of Bishops. The seven bishops, in a letter to all of the members of the House of Bishops, ask that either the Bishop of Eau Claire give “explicit assurance to the Presiding Bishop that Dr. Torok will not be permitted to perform any episcopal act until after the House of Bishops shall have considered the question of Dr. Torok's status at its next regular meeting,” or else that a special meeting of the House of Bishops be called to assemble as soon as possible to consider and act upon this matter.

At the same time, Bishop Wilson of Eau Claire has written the Presiding Bishop, stating that he has received a request from Bishop Torok himself “that he might be relieved of any faculties to participate in consecrations or ordinations . . . until this particular question could be laid before a meeting of the House of Bishops,” and that he has agreed to grant this request.

The letter of the seven bishops is signed by Bishops Manning of New York, Mann of Pittsburgh, Ward of Erie, Francis of Indianapolis, Johnson of Colorado, Oldham of Albany, and Matthews of New Jersey. It reads as follows:

“My dear Bishop:

“We find from correspondence that very many of the bishops hold, as we do, that the action taken by the Bishop of Eau Claire purporting to give status as a bishop of this Church to Dr. John Torok cannot be allowed to stand. To the formal letter of protest against this action sent by Bishop Mann, Bishop Ward, and Bishop Manning the Presiding Bishop has replied, ‘I have communi-

(Continued on page 112)

### Discuss Change in C. N. Y. See City

SYRACUSE, N. Y. (NCJC)—Syracuse may become the home of the new Bishop of Central New York when a successor is chosen to Bishop Charles Fiske in May. The plan to make Syracuse the see city was discussed informally January 13th at the annual meeting of the Central New York diocesan council.

It was pointed out, however, that the council has no authority in changing the see from Utica, where it is now, to Syracuse. This decision is left entirely to the discretion of the new bishop.

## New School Stresses Applied Religion

Cincinnati Center for Clergy Graduate Study Includes Case Work, Courses in Social Theory

CINCINNATI—A School of Applied Religion, a center where young clergymen of the Episcopal Church can do graduate work, is being established in Cincinnati.

The school comes into being in answer to a widely expressed demand for clergy training in which practice will be combined with theory.

The Summer School for Seminarians, under the direction of Dr. William S. Keller during the past 13 years, has provided the stimulus for this greater development in theological training. Dr. Keller is chairman of the social service department of the diocese of Southern Ohio, and for many years has been actively interested in the social phases of medicine. He has clearly shown by his programs with seminarians in the summer time that true religious leadership and an effective ministry requires a practical knowledge of social relationships and character building within them.

### PRACTICAL WORK TO BE STRESSED

The new School of Applied Religion, which will provide a year's course for the young clergy, sets up a fourfold program. The students will spend a large part of their time engaged in actual work in various social agencies, institutions, relief organizations.

Hospitals, domestic relations and juvenile courts, county and city work houses, the psychopathic hospitals, unions, and other fields will be training centers for the students.

The graduate school of the University of Cincinnati has offered its cooperation by providing courses in pure and applied social theory. In this manner, the students will be equipped with the best aids of social science.

In a house given for their use, the men will discuss their experiences and studies in seminar groups, and receive instruction in Christian ethics, doctrine, and moral and pastoral theology, which will interpret their work in definitely Christian terms.

### REV. J. F. FLETCHER IS DIRECTOR

The Rev. Joseph F. Fletcher, a specialist in Christian sociology, is the director. He will be assisted by visiting experts, both clerical and lay, who will instruct the students in various social problems and methods of dealing with them.

An important part of the school's program will be the instruction each student receives from a rector who will act as his tutor. In this way the student will grasp his newly acquired knowledge from the point of view of parochial administration.

The school will not seek to make social service experts of its students, but effective priests.

The building in which the school will be

## Two Degrees Conferred Upon Archbishop of York

CHICAGO—As an "ambassador of friendship leading the way to a restored visible unity" of the Church, Archbishop Temple on January 7th was given the honorary degree of Doctor of Sacred Theology, at a convocation of Seabury-Western Theological Seminary. Bishop Stewart presented the Archbishop for the degree and Dr. Frederick C. Grant, president, conferred it. This was the second honorary degree conferred on the Archbishop in his recent American tour. The first, presented to him December 13th by President Dodds of Princeton University, was the Doctorate of Laws.

housed was given by Mr. and Mrs. Benjamin W. Lamson of Cincinnati. It is a large and beautiful residence well located and well fitted both in size and equipment for the school's purpose.

The school authorities anticipate that a student body of twenty-five can be accommodated.

### BISHOP HOBSON INTERESTED

Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, is actively engaged in establishing the new school, which he considers an important Forward Movement project.

At the present time the committees needed for the school's direction are being formed. The diocese of Southern Ohio is much concerned with the school, but its character is a national one. Its advisors as well as its students are being selected from all parts of the Church.

Before any formal announcements had been made, letters and inquiries expressing interest and approval were received from leading educators, bishops, and laymen in the Church.

"Servants of the Kingdom today are being pressed by many different forces," said Fr. Fletcher. "Psychologists tell us to 'get right' with ourselves; sociologists tell us to 'get right' with each other; religion seeks to help men 'get right' with God. The Church can and must combine these three demands of the Good Life, and true priestly ministration in our highly socialized community life depends more and more upon this combination in the service of discipleship."

The Summer School will continue its sessions every year during the summer as in the past.

## N. C. Executive Council Meets

### National Church's Needs First

RALEIGH, N. C.—At a meeting of the executive council of the diocese of North Carolina held here January 8th it was announced that pledges showed a slight increase over last year, but were still insufficient to meet the budget. It was decided that, because of the needs of the National Council, any curtailment must fall on the work of the diocese, and therefore the full quota, \$15,000, was pledged to the national Church.

## Oklahoma Meeting Hears Bishop Cook

National Council President Stresses Church's Mission at Annual District Convocation

OKLAHOMA CITY, OKLA.—At the opening service of the 42d annual convocation of the missionary district of Oklahoma, held in St. Paul's Cathedral, Oklahoma City, on January 15th and 16th, the Rt. Rev. Philip Cook, Bishop of Delaware and president of the National Council, preached the sermon, stressing the vital importance of the Church's mission and appealing for more general and generous support. At a joint session of the convocation and the house of Churchwomen on Wednesday afternoon Bishop Casady of Oklahoma read his annual address in which he emphasized the value of the Forward Movement and called upon the Church people of Oklahoma to advance to the status of a diocese in the near future. On Wednesday evening a well-attended dinner in honor of Bishop Cook was given at the Oklahoma Club. Bishop Cook, in the main address of this event, gave a vivid picture of the world situation and the opportunity and responsibility of the Church in relation thereto.

At the Eucharist on Thursday the women of the district presented their United Thank Offering for 1935, which is said to be the largest such offering in several years.

The chancellor, the secretary, the treasurer, the registrar, the council of advice, and the board of examining chaplains were reelected without change. Trustees of Church property are: the Rev. E. H. Eckel, Jr., Johnson D. Hill, Edmond Lashley, and Rush Greenslade. The district chapter: the Rev. E. H. Eckel, Jr., the Rev. H. B. Morris, the Very Rev. James Mills, the Rev. Harry M. Kellam, the Rev. Keppel Hill, J. Bruce McClelland, C. W. Tomlinson, E. T. Noble, O. A. Jennings, and the Hon. Preston C. West. Delegates to Provincial Synod: the Rev. E. H. Eckel, Jr., the Rev. P. M. Casady, the Rev. S. U. J. Peard, the Hon. L. W. Pratt, A. D. Cochran, O. A. Jennings. Alternates: the Rev. Dean R. Edwards, the Rev. Harry M. Kellam, the Rev. Marius Lindloff, Dr. J. E. Kalb, Alex McCoy, S. E. Parrish.

St. Luke's Mission, Ada, was raised to the status of Parish. The 1937 convocation will be held in Grace Church, Ponca City.

### Bishop Stewart Visits Florida

CHICAGO—Bishop and Mrs. Stewart left Chicago January 10th for a two weeks' holiday in Florida. The Bishop will return just prior to the 99th diocesan convention, which is scheduled to meet at St. Chrysostom's Church, Chicago, on February 4th and 5th. The Bishop has had a heavy schedule of engagements throughout the fall and winter and while away will begin preparations for his Lenten work.

### Church Paper Resumes Publication

RALEIGH, N. C.—The *Carolina Churchman*, a periodical of the diocese of North Carolina, has resumed publication with the Rev. Frank E. Pulley as editor. According to present plans, it will be issued semi-monthly.

## Citizenship Stressed by Service League

Bishop Lawrence Condemns Selfish Minorities at Meeting of Massachusetts Churchmen

BOSTON—Christian Citizenship was the keynote of the 16th annual meeting of the Massachusetts Church Service League on January 15th, an important event of the diocesan year. The program began with a service of Holy Communion in the Cathedral Church of St. Paul, Boston; continued with a morning conference for clergy and laymen in the Cathedral crypt, a session for women in Ford Hall, and culminated, so far as adults were concerned, with an afternoon meeting for men and women when Ford Hall was filled to capacity with representatives from all points of the diocese. The speakers at this afternoon session were the Rev. W. Brooke Stabler, chaplain and Boardman lecturer of the University of Pennsylvania; the Hon. William R. Castle, Jr., member of the National Council and a former Under-Secretary of State and Ambassador to Japan; and the Rt. Rev. William Lawrence.

Many were impressed with the address of Bishop Lawrence, whose purpose it was "to press home the fact that having accepted democracy as our principle of government, it is the part of Christian citizenship to live up to it." Front page articles and editorial commendation in the secular press quickly followed Bishop Lawrence's forceful statements on the immorality of tactics used by selfish minorities in forcing through legislation, the impairment of civic service, the weakening of leadership in education, the waste of legislators, the plight of the poor, with specific reference to recent trends in the Commonwealth. The Bishop's closing injunction, applicable to the whole country, was:

"Instead of criticizing and bemoaning untoward conditions, we must rise to thought, to action. It is not enough for each one of us to give his spare time to public service, but to make time for it. We have our parishes to support, our worship, our organizations, our charities; we need to educate ourselves in the thought that Christian service is not only in these, but in the community, in every part of the organizations and administration of the community. Officers of the Church, vestrymen, and lay women, are guardians of the welfare of the whole community, old and young. Eternal vigilance is not only the price of liberty, but of the welfare of a Christian community."

### MR. CASTLE SPEAKS

The Hon. William R. Castle, Jr., spoke impressively, driving home the lesson that Christian character is the firm basis of all good. He inculcated other lessons of importance, illustrating them by experiences during his many years of diplomatic service.

The training of youth for Christian Citizenship was Mr. Stabler's topic, in the development of which he outlined principles to be followed and objectives at which to aim.

## Greeks, Anglicans Unite in "Feast of Lights" Rite

CHARLESTON, S. C.—The "Feast of Lights," which has been for some years a feature of the Epiphany Octave at the Church of the Holy Communion, Charleston, was celebrated on the evening of January 12th. The Greek Orthodox parish of the Holy Trinity joined in the service. Evensong was sung, the two choirs taking alternate canticles and anthems. The Greek contributions were "Axion estin" and the "Cheroubikon." Fr. Dionysios Papadatos was present in the sanctuary, and officiated at the Doxologia. The Most Rev. Athenagoras, Archbishop for North and South America, occupied the episcopal chair, intoned the Gospel from the pulpit, gave the benediction in English and Greek, addressed the congregation, and at the end of the service began the lighting of tapers carried by clergy, choir, and congregation from a single candle burning on the altar to three men robed to represent the Magi, who passed down the aisles kindling the people's tapers until the whole Church was a forest of flickering lights, with a great star burning above the altar. A large congregation filled the church.

The Archbishop expressed himself as greatly pleased with the service, and hopes to be present next year.

## 40th Anniversary of First Bishop of Lexington, Jan. 27th

LEXINGTON, KY.—The 40th anniversary of the consecration of the Rt. Rev. Lewis W. Burton, first Bishop of Lexington, now retired, will be observed on January 27th. In the afternoon there will be a reception in his honor at the home of Bishop Abbott of Lexington and Mrs. Abbott.

In the evening there will be a special commemorative service in Christ Church, Lexington, which was Bishop Burton's Cathedral church, and is the oldest Episcopal parish in the state.

Bishop Sherrill presided at this meeting, and also in the evening at the young people's rally in the Cathedral Church of St. Paul when the Rev. W. Brooke Stabler again spoke on "Youth's Contribution to Christian Citizenship," as did Miss Kitty Hill of Boston and Alfred Jenkins of Winthrop.

Miss Eva D. Corey, presiding at the women's session which included the annual business meeting of the Woman's Auxiliary, introduced as speaker Miss Marguerite Ogden of Maine on "Women and the Forward Movement," and paid a tribute to the late Miss E. Trevor Bush, for many years head of the Massachusetts Altar Society, and to Miss Elise G. Dexter, about to return to China at her own expense to resume work in the district of Hankow. Women's work in Massachusetts was reported as having forged ahead, spiritually and materially, during the past year.

The chief change in officers of the Church Service League was the election of Stewart Burchard as first vice president in charge of the Men's Division, in place of Clarence H. Poor, Jr., resigned.

## Sound Movies to Aid Forward Movement

Plans Made for Broadcasts, Plays, and Pageants at Cincinnati Meeting of Commission

CINCINNATI—The Episcopal Church is to use sound movies in its Forward Movement.

Bishop Hobson of Southern Ohio, chairman of the national Forward Movement Commission of the Church, made this announcement during the meeting of the commission in Cincinnati January 8th to 10th.

There is no reason why the Church should remain in the horse-and- buggy stage by using lantern slides and such primitive methods when it has at its disposal such a great and effective force as the sound-on-film movie, Bishop Hobson said.

Bishop Hobson announced that he was planning to raise sufficient funds to start the work on an experimental scale in his diocese this year, with the intention of broadening it to a national and possibly international scope next year.

Films would be made of prominent speakers, and through portable sound movie projectors, the members of small parishes, who otherwise would be denied the opportunity of hearing the speaker, could hear the addresses.

Pictures could be made of parochial or diocesan institutions, of hospitals, orphanages, schools, missionary projects, that all the Church members might be acquainted with the work being done through the Church, that missions might be personalized.

### PERSONAL EVANGELISM TO BE STRESSED

Emphasis is to be placed on Personal Evangelism during the second year of the active program of the Forward Movement.

Plans for two nation-wide radio broadcasts over the Columbia System Church of the Air were announced. Bishop Maxon is the speaker for the broadcast March 8th from Washington Cathedral, and Bishop Manning of New York is to speak from the New York Cathedral April 26th. The broadcasts will be at 10 A.M., E. S. T.

Progress on the preparation of a program for youth was reported by Bishop Quin, chairman of the Committee on Youth.

The offer of the services of the Milwaukee Cathedral Court, Order of Sir Galahad, in giving plays or pageants under the Forward Movement was presented. The Commission felt that it would be difficult to arrange an itinerary at this time, but cordially endorsed the plan of the group for giving the plays in dioceses near their home where a minimum of travel difficulties would be encountered.

### Alaska Lay Worker Resigns

ANVIK, ALASKA—William C. Chase, long a lay worker at Anvik, retired on December 31st. Mr. Chase plans to make his home at Anvik.

## Peace Poll Favors Armament Reduction

Congregationalist Plebiscite Shows  
Only Six Per Cent Ready to Support  
Any War Conducted by U. S.

NEW YORK (NCJC)—An overwhelming desire for America to stay out of war is expressed by members of Congregational churches, according to final returns in the plebiscite on war conducted by the Council for Social Action of the Congregational and Christian Churches of America. More than 200,000 individuals representing 2,500 churches voted.

As the means of achieving peace the majority of voters advocated a smaller army, navy, and air force for this country, opposed compulsory military training in schools and colleges, and favored government control of the munitions industry.

Only 10,301, or six per cent, of the voters said they would support "any war" the government might conduct. Ninety-four per cent qualified their support, 15 per cent of this group, or 24,667, affirming that they would support "no war" which the government might declare, and 33 per cent, or 55,087, asserting they would bear arms "only after United States territory has been invaded."

### Demand Review of Dr. Torok's Status

Continued from page 109

ated your letter of protest to the Bishop of Eau Claire with whom as Bishop of the diocese in which Dr. Torok is canonically resident there was left the question of his status when the bishops, meeting in Houston, had heard the report of the special committee on the subject and had refrained from making official record of it or taking action thereon. In our judgment it cannot rightly be held that the action of the House of Bishops at Houston gave authority to the Bishop of Eau Claire to act in this matter.

"We hold that no individual bishop can receive a bishop of another communion and give him status as a bishop of this Church and we believe that the action of the Bishop of Eau Claire in so doing if allowed to stand is fraught with the gravest consequences to the Church. We are therefore sending this statement to you and to all our bishops.

#### REASONS FOR PROTEST

"The facts, briefly stated, are as follows, and in this statement nothing is included which is a matter only of rumor, the statement includes only facts which are fully established.

"1. The consecration of Dr. Torok as a bishop was at the least gravely irregular. We are prepared to show that the facts as to the consecration of Dr. Torok require much more thorough investigation than they have yet received. Only two bishops took part in the consecration. One of these, Bishop Gorazd, a native of Czechoslovakia, was without any jurisdiction; the action of the other, Bishop Dositej of Serbia, took place without the knowledge of the Serbian Church authorities and has never been accepted by them.

"2. The Serbian Church from which it is

claimed that Dr. Torok received his consecration has never included him in its list of bishops.

"There is therefore no Christian Church from which we can receive Dr. Torok or from which he comes to us as a bishop.

"3. There are at this time lawsuits of a serious nature against Dr. Torok in two different cities in the United States—Pittsburgh and Erie. Both of these are cases in equity. In the case at Erie judgment has been given against Dr. Torok. The suit at Pittsburgh is pending but has not yet come to trial. There are other serious matters which have not at present been investigated by the House of Bishops, and which should certainly have been fully examined by the House before any action was taken giving Dr. Torok status as a bishop in this Church.

"4. At the meeting of the House of Bishops at Atlantic City and also at Houston these matters were called to the attention of the bishops present, but the matters to which we refer were not investigated and they have not been investigated by the House, or by a committee of the House.

"5. At the meeting of the General Convention at Atlantic City the House of Bishops declined to approve the election of Dr. Torok as Suffragan Bishop of Eau Claire and according to our Constitution that action should have ended the matter unless and until Dr. Torok should again have been elected as bishop or suffragan bishop.

"6. After the Convention at Atlantic City, however, the Presiding Bishop, at Bishop Wilson's request, appointed a Special Committee to take up again the case of Dr. Torok and this Committee was instructed to confine its enquiries solely to questions relating to Dr. Torok's ecclesiastical status. Several bishops protested to the Presiding Bishop against the appointment of this Committee to consider only questions of ecclesiastical status but the enquiries of the Committee were nevertheless restricted to those questions.

"7. The Special Committee presented its report at Houston but the House of Bishops took no action upon this report and did not even formally 'receive' it, thus leaving the matter exactly where it stood after the meeting of the General Convention at Atlantic City.

"8. Shortly after the meeting of the House of Bishops at Houston the Bishop of Eau Claire at a public service took action purporting to receive Dr. Torok officially and to give him status as a bishop of this Church.

"See announcements in THE LIVING CHURCH of November 23d, pages 561 and 563, and also announcements in the *Living Church Annual* for 1936, page 209, where Dr. Torok is listed as a bishop under the diocese of Eau Claire, and pages 500 and 501, where he is given a place in the list of the American Episcopate under the special list with the designating letter E. Also see page 590 in the general clergy list. While the *Living Church Annual* is not an official publication it is regarded as such by the Church public generally both here and abroad. Its sub-title on the outside cover is "The Year Book of the Episcopal Church."

"9. If the situation is allowed to remain as it is, Dr. Torok will perform episcopal acts, and will ordain priests and possibly take part in the consecration of bishops with consequences of great gravity constitutionally and otherwise.

"10. Setting aside for the moment all questions relating to Dr. Torok personally, the action taken by the Bishop of Eau Claire raises the vital constitutional question whether an individual bishop has the right to receive an applicant and give him status as a bishop of this Church. It is doubtful whether even the House of Bishops, acting alone, has this power. If an individual bishop may take such

action no one can say who may thus be received and given status as a bishop of our communion.

#### ALTERNATIVES DEMANDED

"The question is what action can be taken to meet this serious situation which has been created. A number of the bishops who have been consulted hold, as we do, that one of two courses must now be followed. Either the Bishop of Eau Claire must be asked to give explicit assurance to the Presiding Bishop that Dr. Torok will not be permitted to perform any episcopal act until after the House of Bishops shall have considered the question of Dr. Torok's status at its next regular meeting, and definite notice of this agreement must be given to the bishops and to the Church; or failing this the Presiding Bishop must be asked to call a special meeting of the House of Bishops at as early a date as possible, to consider and act upon this matter.

"May we ask you kindly to state:

"1. Whether you favor the first course suggested, and if so whether you are willing to join us in a request to the Presiding Bishop asking him to secure such explicit assurance from the Bishop of Eau Claire.

"2. Whether in case such assurance is not given you favor holding a special meeting of the House of Bishops, and if so, whether you will join with us in requesting the Presiding Bishop to call a special meeting.

"We shall appreciate it if you will let us have your reply as soon as convenient.

"The bishops whose names are appended have authorized the signing of their names to this letter."

Signed:

(RT. REV.) WILLIAM T. MANNING,  
Bishop of New York.

(RT. REV.) ALEXANDER MANN,  
Bishop of Pittsburgh.

(RT. REV.) JOHN C. WARD,  
Bishop of Erie.

(RT. REV.) JOSEPH M. FRANCIS,  
Bishop of Indianapolis.

(RT. REV.) IRVING P. JOHNSON,  
Bishop of Colorado.

(RT. REV.) G. ASHTON OLDHAM,  
Bishop of Albany.

(RT. REV.) PAUL MATTHEWS,  
Bishop of New Jersey.

#### BISHOP WILSON'S LETTER

Bishop Wilson's letter, addressed to the Presiding Bishop, is as follows:

"My dear Bishop Perry:

"For the past two weeks I have had in my hands a request from the Rt. Rev. John Torok that he might be relieved of any faculties to participate in consecrations or ordinations which might have been implied by his reception as a bishop in the diocese of Eau Claire last November, until this particular question could be laid before a meeting of the House of Bishops. He has repeatedly asked that this request be granted. Last week I agreed to it because it does seem to be a matter concerning not only the diocese of Eau Claire but the Episcopal Church as a whole.

"I therefore ask you to accept this as a supplement to my notification to you of Bishop Torok's reception which was sent under date of November 13, 1935. Will you be good enough to bring this before the House for the consideration of the Bishops in Council? Thanking you in advance, I am,

Signed:

(RT. REV.) FRANK E. WILSON,  
Bishop of Eau Claire."



## “Good News of Lent” is Forward Theme

Commission, Meeting in Cincinnati, Recommends Book by Archbishop of York; New Members Chosen

CINCINNATI — The Forward Movement manual for Lent is to have as its theme The Good News of Lent. Dr. Kinsolving, reporting for the Committee on Literature, at the meeting held here recently told of material to be published in the near future. This, approved by the Commission, includes:

A course for young people; an outline course, *Religion in the Family*; six “guides”: *Forward in the Church*, *Forward With Christ*, *Forward to a Better Social Order*, *My Own Steps Forward*, *Forward in Prayer*, and *Forward Into All the World*; and *Leaders of Disciples*, a handbook for the clergy, with suggested aids for cooperation with the Forward Movement.

### ARCHBISHOP'S BOOK RECOMMENDED

The Archbishop of York's lectures, being published by Morehouse Publishing Company under the title *The Centrality of Christ* (\$1.00), were strongly recommended to the Church membership by the Forward Movement Commission.

The first day was spent in reports of Forward Movement work in all parts of the United States. The members told of progress in the various dioceses.

Reports of committees were received the second and third days. Bishop Hobson presided at the meetings, which were held at Christ Church parish house. The Commission members were guests of Bishop and Mrs. Hobson Wednesday evening.

### NEXT MEETING IN JUNE

The meeting adjourned Friday afternoon after deciding to meet again June 10th, 11th, and 12th, at a place to be chosen by the executive committee.

Those present at the meeting included Bishops Quin of Texas, Washburn of Newark, and Maxon of Tennessee; the Rev. Messrs. Karl M. Block of St. Louis, Mo., Oliver J. Hart of Washington, D. C., W. R. H. Hodgkin of San Francisco, Arthur L. Kinsolving of Boston, Walter F. Tunks of Akron, Ohio, David R. Covell of Cincinnati, John Crocker of Princeton, N. J., Charles W. Sheerin of Chattanooga, Arthur M. Sherman, Gilbert P. Symons, and Smythe H. Lindsay of Cincinnati; Miss Elizabeth Matthews of Glendale, Ohio; and Messrs. John I. Hartman of Lancaster, Pa., Warren Kearny of New Orleans, Austin J. Lindstrom of Chicago, Clifford P. Morehouse of Milwaukee, and Lewis C. Williams of Richmond, Va.

### NEW MEMBER NOMINATED

R. Keith Kane, prominent New York layman, was nominated for membership on the Forward Movement Commission. Four associate members were chosen. They are Miss Elizabeth Matthews, Glendale, Ohio; the Rev. Alfred Newbery of Chicago; the Messrs. Coleman Jennings of Washington, and Reynold Blight of Los Angeles.

## Philadelphia Students Aid Southern Negroes

PHILADELPHIA—Old plantation melodies and Negro spirituals just as they were sung by the slaves before the Civil War featured a public meeting held January 12th in the parish house of St. Mary's Church, in the interest of the educational work being carried on by the American Church Institute for Negroes in eight southern states.

The meeting was conducted under the auspices of Church students of the University of Pennsylvania, the congregation of St. Mary's Church, and other Church groups in the diocese of Pennsylvania interested in the welfare of the Negro in the South, including the colored committee of the Pennsylvania branch of the national Woman's Auxiliary of the Episcopal Church. The Rev. William B. Stimson, vicar of St. Mary's Church, and head of the Episcopal Church Student Work at the University of Pennsylvania, presided.

### Antioch Chalice Shown in New York

NEW YORK—The Antioch chalice and other ancient silver found with it were loaned to the Brooklyn Museum of Fine Arts for the week of December 30th to January 6th. Hundreds of Church people from all the region round about went to see the chalice, believed by some to be the actual cup used at the Last Supper.

### Retreat for Florida Clergy

ORLANDO, FLA.—Clergy of South Florida will attend a pre-lenten retreat which has been arranged by Bishop Wing for February 19th to 22d and will be held at the Cathedral School, Orlando. The Rev. Spence Burton, Superior of the Society of Mission Priests, St. John the Evangelist, will conduct this retreat.

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## Teachers' Oaths Scored by Clergyman-Educator

NEW YORK (NCJC)—Alarm over attempts to restrict civil liberties in this country was expressed December 27th by the Rev. Dr. Frank Kingdon, president of the University of Newark, who was a principal speaker at a dinner given by Pi Lambda Phi for the purpose of conferring a tolerance medal on Mayor LaGuardia of New York.

Dr. Kingdon attacked "teachers' oaths," which he characterized as "a stick placed in the hands of people who want to use it for suppression of freedom of speech." He warned that the same sort of spirit is developing in this country as in Nazi Germany. "There are more signs of suppression of speech in America today than ever before," he declared.

A program whereby the fraternity will devote itself to the furthering of amicable Christian-Jewish relationships was outlined by Joseph C. Hyman, secretary of the Joint Distribution Committee and Supreme Archon of the Fraternity. This plan includes affiliation with the National Conference of Jews and Christians.

## Christian Nurture Series Adapted for Orthodox Church

ATHENS—Under the direction of his Beatitude, the Archbishop of Athens, the Apostolic Diakonia, or Home Missions Department of the Church of Greece, is engaged in the preparation of new religious educational material for the catechetical schools of the Greek Orthodox Church. In the preparation of this material for Greek children and young people, the editorial committee is studying and adapting some of the material in the Christian Nurture Series in the Episcopal Church. The general secretary of the committee is the Ven. Archimandrite Panteleimon Papayeyriou.

## Famous Painting is Given to Church of the Ascension, N. Y.

NEW YORK—Edwin H. Blashfield, the distinguished artist, has presented his famous painting, *The Angel with the Flaming Sword*, to the Church of the Ascension. The picture will hang at the south end of the parish hall, which Mr. Blashfield has had newly decorated to harmonize with it. "The Angel with the Flaming Sword" was painted in 1890 and 1891. In 1893 it had a prominent place at the World's Fair in Chicago.

## Fire Destroys Historic Church

FLETCHER, N. C.—Calvary Church, Fletcher, the Rev. E. R. Neff, rector, in the diocese of Western North Carolina, was destroyed by fire on December 22d. An overheated furnace was the cause of the fire. The loss is estimated at \$10,000, partly covered by insurance. It is the intention of the vestry to rebuild. In the cemetery is the grave of Edgar (known as "Bill") Nye, the humorist. A window to his memory was the only one of the memorial windows in the Church saved from destruction.

## Historical Society Meets at G. T. S.

Experts on Church History Deliver  
Papers on Past and Present Religious Attitudes

NEW YORK—The American Society of Church History, founded in 1888 by Philip Schaff, held sessions at the General Theological Seminary on December 30th and 31st. The president, John Thomas McNeill of the University of Chicago, presided at all the meetings and made the presidential address at the dinner meeting on the evening of the 30th, his subject being *Asceticism Versus Militarism in the Middle Ages*.

The following papers were given on the 30th:

*The Social Basis of the German Reformation of the Sixteenth Century*, by Hajo Holborn of Yale University; *Coverdale*, by James Moffatt of Union Theological Seminary; *The English Geneva, With Particular Reference to Its Parts in the Making of the Authorized Version*, by George H. Hartwig of Dana College, Blair, Nebr.; *The Plan of Union of 1801*, by Robert Hastings Nichols of Auburn Theological Seminary; *The Attitude of the American Churches Toward the Mexican War*, by Clayton S. Ellsworth of the College of Wooster; and *The Synod of Michigan and Social Reform Movements, 1845-1865*, by L. G. Vander Velde of the University of Michigan.

On the following day three papers were read, as follows:

*Church and State in Italy During the Last Years of Pius IX*, by S. W. Halperin of the University of Chicago; *Servetus and Scholastic Theories of the Trinity*, by Roland H. Bainton of Yale University; and *Contemporary Aspects of the Problems of Church and State*, by Winfred E. Garrison of the University of Chicago.

## Ven. John Rawlinson to be Bishop of Derby, England

LONDON—The King of England has approved the appointment of the Ven. Alfred Edward John Rawlinson, D.D., archdeacon of Auckland, canon of Durham Cathedral, and chaplain to his Majesty, to the bishopric of Derby, vacant by the death of Dr. Edmund Courtenay Pearce. Dr. Rawlinson is 51. He graduated from Corpus Christi College, Oxford. He was ordained in 1909. In 1923 he was Bishop Paddock lecturer in the General Theological Seminary, New York.

## Chicago Pencemen Elect Officers

CHICAGO—The Order of Pencemen of the diocese of Chicago elected Charles W. Deland, Church of the Atonement, president for the coming year at the annual meeting held in St. Luke's parish house, Evanston, on January 5th. Mr. Deland succeeds Mr. C. S. Watkins of St. Bartholomew's. Other officers elected were: vice president, R. B. Ford, Holy Apostles'; secretary, Mrs. E. J. Brown, St. John's; treasurer, W. J. Attridge, Holy Spirit, Lake Forest.

## Rector Protests New College ROTC Unit

Student Pastor Invokes Bishops' Pastoral Decrying Increase in Armament; Other Clergymen Protest

ATHENS, OHIO—Referring to the stand of the House of Bishops in the Bishops' Pastoral of 1934, the Rev. Lloyd W. Clarke, student pastor at Ohio University, has protested the plan for establishing a voluntary ROTC unit in the university this fall.

The Rev. Mr. Clarke, who is rector of the Church of the Good Shepherd, has called on lay and clerical leaders of Ohio to join him in the protest, holding that "regardless of one's opinion on the wisdom or folly of increased armament, it hardly seems necessary to inject its ominous note into the life of the universities. They already have a hard enough time creating interest in higher education."

A circular letter was sent to the clergy of the two Ohio dioceses January 10th by the Rev. Mr. Clarke. It read, in part, as follows:

"As your representative in Athens, I feel it my duty to advise you of a matter that is disturbing our Ohio University and the whole community.

"Without any previous warning it was officially announced in the Athens Messenger of January 6th that a voluntary ROTC unit will be established in Ohio University in September, 1936. . . .

"The Bishops' Pastoral of 1934 states that 'the only armed force . . . which is justifiable is a constabulary designed to regulate and safeguard those interests that have to do with an orderly social and economic life . . . the Christian Church cannot and will not deny fealty to its Lord by being partner in any scheme . . . that contemplates the wholesale destruction of human life. It refuses to respond to that form of cheap patriotism that has as its slogan, "In times of peace prepare for war." It regards as wicked the waste of the nations' wealth in the building of vast armament and the maintenance of greatly augmented forces on land and sea.'

"The proposed ROTC for Ohio University comes precisely under the head of 'greatly augmented forces.'

"If you are with the bishops in this matter, you will wish to make strong protest immediately to the administration and trustees of the university, expressing the hope that they will abandon the plan. To date the board of trustees as a whole have not acted on it, but only the executive committee and the president have approved it. . . ."

A number of clergymen of other denominations have also protested, asking leaders throughout the state and nation to add their voices to the protest.

### Bishop Rogers Visits Former Church

DETROIT—Bishop Rogers of Ohio was the speaker at two services in St. Paul's Cathedral, Detroit, on January 5th. Bishop Rogers was keeping an annual engagement to spend the first Sunday of each new year in his old church, where he gained the title of "Radio Dean" because of his pioneering in the field of broadcasting the services of the Church.

## "Stove Pipe Philosophers" Cooperate to Build Crèche at Clergyman's Suggestion

LAUREL, DEL.—The rector of St. Philip's Church, Laurel, is a member of "The Stove Pipe Philosophy Club" (so named by a mid-western bishop) which meets daily except Sunday in the back room of a harness shop that has not been disturbed for 30 years. It has no requirements for membership as to politics or religion but you need the skin of an elephant. Often in the heat of the discussions the rector is given an opportunity to still the troubled waters and also the chance to set forth the teaching of the Church on matters social as well as religious.

Recently he undertook to see what he could do with Christmas and borrowing the idea from the Forward Movement booklet he suggested that the club build a crèche—a new idea, but it was soon worked out. A lumber yard gave the material, an ex-service man made the crèche, the high school manual shop cut the figures and sandpapered them, a sign painter decorated the eight figures, a lumberman fixed up the window and wires, a sweet potato king financed the expense, and the shop owner gave the space and light. It has attracted many spectators and received many favorable comments.

### Western New York "Bishop's Day" Set for January 28th

BUFFALO, N. Y.—"Bishop's Day" this year has been appointed by Bishop Davis of Western New York for January 28th. This day will also be appointed for the annual meeting of the Woman's Auxiliary. There will be two distinguished visitors on that day. Dr. McGregor, secretary of the National Department of Religious Education, and Bishop Hobson, chairman of the Forward Movement Commission, will both be in Buffalo. In the morning Dr. McGregor will meet with the clergy at the Church of the Ascension for conference. Bishop Davis has invited the clergy of the diocese to be his guests at the diocesan house to meet Bishop Hobson, and following the luncheon there will be a conference on the Forward Movement with Bishop Hobson. In the evening there will be a supper at Trinity Church to which all of the clergy of the diocese, the Church school superintendents and teachers are invited. Dr. McGregor will be the speaker at this supper meeting. Later in the evening there will be a service in behalf of the Forward Movement at Trinity Church at which time Bishop Hobson will be the preacher.

### 527 Calls in 7,400 Miles

DENVER, COLO.—In the five months since he started his work, the Rev. Russell E. Potter, general missionary in the diocese of Colorado, in charge of the work in 10 towns, has made 527 pastoral calls; has held 83 services, with a total attendance of 1,470; and traveled 7,400 miles. A branch of the Woman's Auxiliary has been organized in each of the 10 towns he visits.

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VOL. XVIII JANUARY, 1936 No. 1

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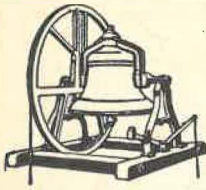
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31 S. Frederick St. BALTIMORE, MD.**Dr. Franklin Visits  
Nippon Sei Kokwai****National Council Treasurer Confers  
With Japanese Leaders; Makes  
Tour of Mission Stations in Japan**

**T**OKYO—Dr. Lewis B. Franklin, vice-president and national treasurer of the National Council of the American Episcopal Church, arrived in Tokyo on December 21st to spend the final two weeks of his Far Eastern visitation to the Church's Oriental mission outposts. He arrived in Japan at Kobe from China and Manila on December 12th and first spent a week in the district of Kyoto and then made a four days' trip to the Tohoku district.

During his visit to the Tokyo area Dr. Franklin was the house guest of Bishop and Mrs. Reifsnider at their home on the campus of St. Paul's University.

In the afternoon of his arrival, Dr. Franklin met with more than 200 of the leading *Sei Kokwai* bishops, priests, workers, and others at a reception given in his honor at Bishop Reifsnider's house, which was attended by Bishop Heaslett, Presiding Bishop of the Church in Japan, and many of the English Church missionaries.

December 24th was devoted to a tour of Japanese hospitals under the guidance of Dr. Tokutaro Kubo, medical director of St. Luke's, and a luncheon at noon with the Japanese advisory committee of St. Luke's.

On Christmas Eve there was one of Dr. Franklin's most important dinner conferences when he met with Bishop Reifsnider, Dr. Shigeharu Kimura, director of St. Paul's University, the Rev. Prof. Enkichi Kan, dean of the Junior College, the Rev. Dr. Takaharu Takamatsu, university chaplain, and Paul Rusch, and heard complete reports on the Church's sole university in the Japanese empire and its problems of educating a student body of more than 2,000 young men gathered from all prefectures of the nation and five foreign lands bordering the Pacific.

On December 26th he spent both morning and evening hours at the North Tokyo mission office going over financial matters with Bishop Reifsnider and the Rev. Charles H. Evans, treasurer. December 27th he was the official guest of the Bishop of Tokyo, Dr. Matsui, and the diocese during which he was taken on a complete tour of all churches in the city ending with a diocesan reception at Holy Trinity parish house in the afternoon. December 28th, 29th, and 30th were given to a tour of the mission stations at Maebashi, Takasaki, and Kusatsu where he spent a full day inspecting St. Barnabas' Mission to Lepers, Nikko and Tochiji. Bishop Reifsnider, Dr. John Perry Hubbard, and the Rev. Lawrence Rose accompanied Dr. Franklin on the tour. The final four days of Dr. Franklin's visit were spent in Tokyo conferences with Bishop Reifsnider.

Dr. Franklin sailed from Yokohama January 3d on the S.S. *President Hoover*

**Rev. C. R. Barnes to  
Enter Parish Work***Continued from page 109*

by the late Dr. Charles N. Lathrop, then head of the National Council's Social Service Department, to become assistant secretary in that department. Dr. Lathrop died in January, 1931, and after eight months' service as acting executive, Fr. Barnes was the inevitable successor. He had already become well known for his interest and activity in social work and was chairman of the Los Angeles diocesan social service commission from 1922 to 1931. He has also been a member of the diocesan executive council and was a deputy to General Convention in 1925, '28, and '31. His direction of the annual Episcopal Social Work Conference has brought that project to a place of increasing importance and influence in the Church, and his participation has been sought for numbers of Church summer schools and conferences.

He is *ex-officio* a member of the National Council Church Mission of Help. He is a member of the leading national organizations of social work and a director of the Child Welfare League of America. Last year he attended the Attorney General's Conference on Crime and the White House Conference on Social Education. He is president of the General Theological Seminary's Alumni Association.

**Bishop Remington Celebrates  
Anniversary of Consecration**

PENDLETON, ORE.—Bishop Remington of Eastern Oregon celebrated the 18th anniversary of his consecration to the episcopate in the Church of the Redeemer, Pendleton, January 10th. The Bishop was celebrant at the Holy Eucharist with the Rev. Clarence Kopp as epistoler and the Ven. Ralph V. Hinkle, archdeacon of Eastern Oregon, as gospeller.

The clergy of the district attended and were afterwards led in devotions and meditations in a conference on the steps to discipleship in the Forward Movement.

**New Brotherhood Chapter Formed**

DETROIT—The Rev. Clark L. Attridge, rector of St. Matthias' Church, Detroit, admitted 18 young men to membership in the Brotherhood of St. Andrew on January 19th, forming a new chapter of that organization in St. Matthias' parish. The director of the new chapter is James Horton, and the president, William Finn.

to visit the diocese of Honolulu for 10 days en route to San Francisco. Dr. Franklin is expected to make his report to the National Council at its February meeting.

Dr. Franklin's visit to the Orient has resulted in reassurance to the men and women making up the Church's army on the Far Eastern frontiers that the Church at home will not let them down. His first-hand presentation of concrete financial facts facing the missionary enterprise, both at home and abroad, has brought, it is felt, an understanding to the missionaries in the field that no printed report could possibly bring.

## † Necrology †

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

### WILLIAM HENRY BARNES, PRIEST

NORTHAMPTON, MASS.—The Rev. William Henry Barnes, 84-year-old retired priest of the diocese of New York who could remember Abraham Lincoln as he was in 1861, and who had a wide and colorful career in the ministry prior to his retirement in 1919, died here January 15th of angina pectoris.

The Rev. Fr. Barnes was born in Baltimore in September, 1851. His education for the ministry was under Canon Body, provost of Trinity College at the University of Toronto. He was ordained deacon in 1892 by the Bishop of Niagara, and priest in 1893 by the Bishop of Ontario.

He engaged in missionary work in the mountains of Maryland. His first large parish was at Wheeling, W. Va. In 1885 he was called to the Church of the Atonement, Brooklyn, N. Y. He then served two parishes in the province of Ontario, Canada, but was later recalled to Brooklyn as rector of St. Barnabas' Church. He also spent six years in charge of missions of St. Michael and All Angels', Philadelphia, where he worked with crippled Negro children. As a priest-associate of the Order of the Holy Cross, he was active in holding preaching missions in many parts of the United States between 1900 and 1919 when he retired. He was a member of many fraternal orders in Canada and in the United States, and was especially interested in the International Kiwanis Club, serving as delegate at their last annual meeting in San Antonio, Tex.

Following his retirement from active parish and preaching duty, he assisted the rector of St. John's parish, Northampton, twice a week, without stipend.

A solemn High Mass of Requiem for Fr. Barnes was said on Saturday, January 18th, at St. John's Church. Burial was in the local cemetery.

### WILLIAM L. WOOD, PRIEST

BOSTON—The Rev. William Lawrence Wood, member of the faculty of the Episcopal Theological School, Cambridge, where he was professor of the Philosophy of Religion, died on January 16th as the result of being run down by an automobile a week earlier.

He was born in New York, January 10, 1887, the son of Chalmers and Ellen Smith Wood. He was educated at St. Mark's School, Southborough; Columbia University, from which he graduated in 1908, and the Episcopal Theological School from which he graduated in 1913. He was formerly rector of Trinity Church, Lenox; St. Paul's Church, Santa Paula, Calif.; the Church of the Good Shepherd, Waban, Mass.; and St. John's Church, Ross, Calif. He was for a time professor of Apologetics and Systematic Theology in the Church

Divinity School of the Pacific. The Rev. Mr. Wood returned to the East in 1930. He leaves a widow, the former Laura Cass Canfield, and four children.

Funeral services were held in Christ Church, Cambridge, January 18th. The Rev. William Lawrence Wood had recently been a member of the Oxford Group delegation to Geneva, Switzerland.

### FRANK SUMNER BURRAGE

LARAMIE, WYO.—Frank Sumner Burrage, communicant of St. Matthew's Cathedral, Laramie, and prominent Churchman of Wyoming, died Monday, January 6th. Burial services conducted by Bishop Schmuck and Dean Montizambert were held in the Cathedral January 9th.

During the services all business houses were closed. He was editor of the *Republican-Boomerang* of Laramie and one of the prominent citizens and Churchmen in the Rocky Mountain area.

Mr. Burrage was born in Boston, Mass., October 23, 1872, and as a boy came to Colorado in its early days. He was graduated from Jarvis Hall, Denver, a Church school for boys, and later from Trinity College, Hartford, Conn., where he graduated with honors in history. He was a member of Psi Upsilon and Phi Beta Kappa. For 30 years he was identified with the social, political, and Church life of the West and was acquainted with many of the historic personages of the Rocky Mountain area. He was junior warden of the Cathedral vestry and the superintendent

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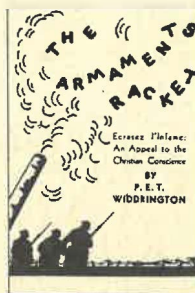
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of the Church school for almost a quarter of a century. He was also a member of the council of advice and various Church boards. He was a member of many civic and state organizations and a trustee of the University of Wyoming. He served during the World War with the Y. M. C. A. in France. On many occasions he took lay services and preached in the Cathedral.

He is survived by Mrs. Burrage and two daughters, Mrs. Roger Owen and Betty.

#### NAJECH M. SALEEBY

MANILA, P. I.—On December 18th, Dr. Najech M. Saleeby, formerly director of St. Luke's Hospital, Manila, P. I., died at his home in Baguio, Mountain Province, of cerebral hemorrhage. Services were held the following day at the Church of the Resurrection, Baguio, with Bishop Mosher officiating. Burial was in the Baguio cemetery, overlooking the Naguilian Trail. He is survived by his wife, Mrs. Elizabeth Gibson Saleeby, at one time a member of our mission staff, and by a sister and four brothers, one, Dr. A. M. Saleeby, is attending physician at St. Luke's.

Dr. Saleeby was born in Lebanon, Syria, and studied in the American University in Beirut, where he received the degree of Bachelor of Arts. He obtained the degree of Doctor of Medicine at Bellevue Hospital Medical College, New York, and served as interne at the Brooklyn Hospital, then enlisted in the U. S. Army Medical Corps, at the beginning of the Spanish-American War, and was two years in Cuba. Dr. Saleeby went to the Philippines in 1900 with the army, then entered medical work under the civil government, and was superintendent of schools and a member of the legislative council for the Moro provinces. Dr. Saleeby was well known for his research work in the field of tropical diseases and was an authority on various phases of Moro life, customs, and dialects. He guided the affairs of St. Luke's Hospital during many years of stress, and had always been its friend and helper. For the past five years he had been in charge of the medical services of the Benguet Consolidated Mining Company and supervisor of the Notre Dame Hospital in Baguio.

#### JOSEPH WEEKS

DORCHESTER, MASS.—Joseph Weeks, for 35 years confidential secretary to former Governor Eugene M. Foss of Massachusetts, died January 8th after an illness of three days.

Mr. Weeks was born at St. Albans, Vt., March 14, 1860, the son of Joseph Seelye Weeks and Mary Elizabeth Farrar Weeks. Of late years he had been the treasurer of several real estate companies.

Survivors are his widow, Jessie Darling Weeks, and four children, Miss Mary M. Weeks of Dorchester, Joseph Seelye Weeks of Milwaukee, Frank Darling Weeks of Syracuse, N. Y., and John Comstock Weeks of Dorchester.

A Requiem High Mass was celebrated January 10th at All Saints', Ashmont [Dorchester], and burial was in Cedar Grove cemetery. The Rev. Grieg Taber officiated.

#### New Colorado Mission

WALDEN, COLO.—Under the direction of the Rev. Z. T. Vincent, dean of Northern Colorado, a congregation has been organized here. A gift of two lots well located has been made by the senior warden of St. Luke's Church, Fort Collins, and another member of that congregation has contributed \$50 as the beginning of a fund for a church building at Walden, which is a small town in North Park.

A branch of the Woman's Auxiliary has also been organized at Walden.

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### ANNOUNCEMENTS

#### Died

BRINTON—Entered into Life Eternal, suddenly, early Tuesday morning, January 14, 1936, OCTAVIA ELIZA FOSDICK, widow of Gen. Robert Morton Brinton, in her 92d year. Funeral services at St. Luke's Church, Germantown, Philadelphia, Thursday, 2:30 P.M.

"Blessed are the pure in heart: for they shall see God."

DOGGETT—The Rev. WALTON HALL DOGGETT, retired priest of the diocese of Massachusetts, died on New Year's Day, in Sarasota, Fla., of angina, after a few days' illness.

#### Memorial

AUGUSTINE HUGO WELLS ANDERSON  
Entered into Life Eternal, January 17, 1919,  
AUGUSTINE HUGO WELLS ANDERSON, priest.  
"The strife is o'er, the battle done,  
The victory of life is won;  
The song of triumph has begun.  
Alleluia!"

#### HELEN C. MONTGOMERY

HELEN C. MONTGOMERY, who passed to the life eternal, December 2, 1930, beloved wife of the Rev. H. P. Alan Montgomery, New York City.

The truest friend and companion; ever sympathetic to all in trouble and duress; constant in untiring devotion; patient with the mistakes and errors of others; generous to a fault; perfect unselfishness; a most loyal and loving daughter, sister, wife. Her whole life was an exemplification of complete unity and subservience to the will of God as expressed by His Son, our Saviour.

Her call has been to greater service for Him, for her work on earth was done.

May He grant to those remaining, the vision to so perform their work as will bring them to the path of Christ and which path leadeth to God.

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