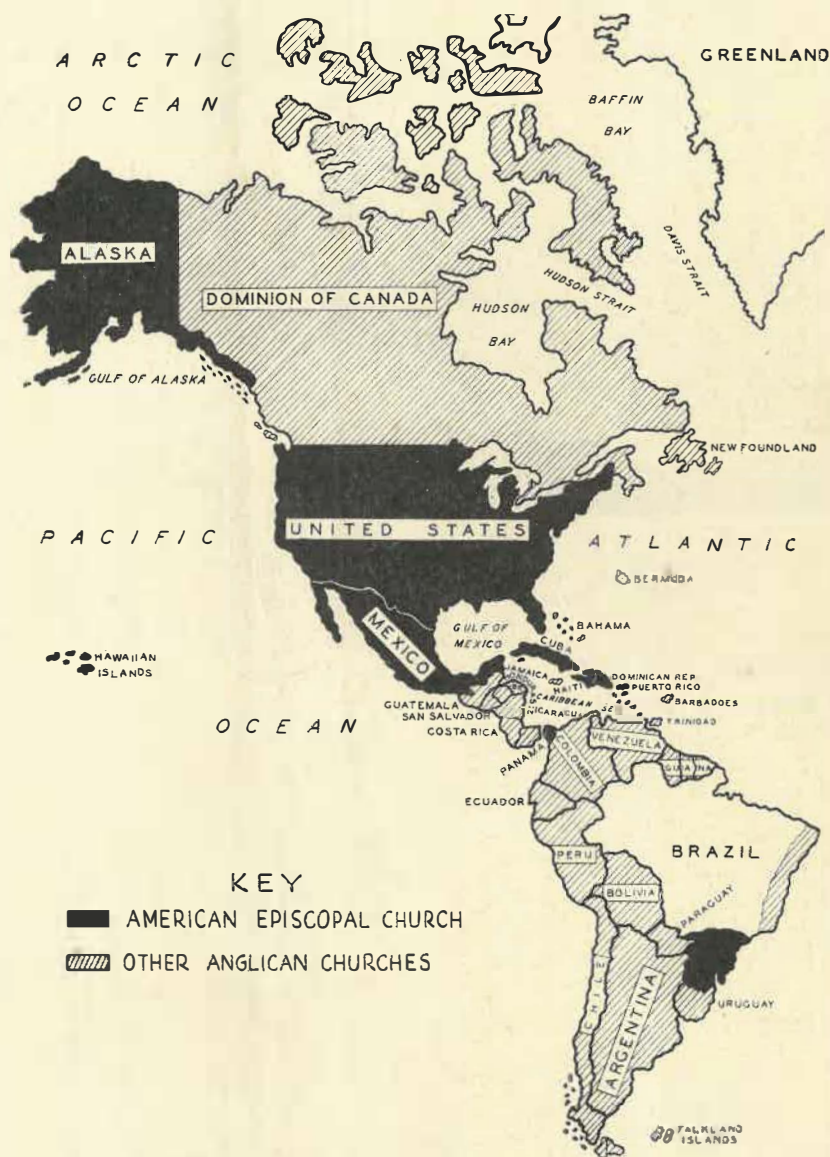
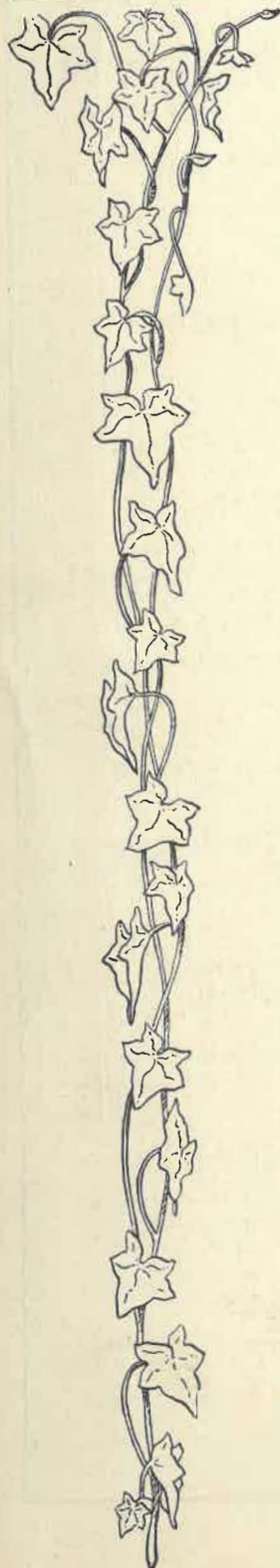


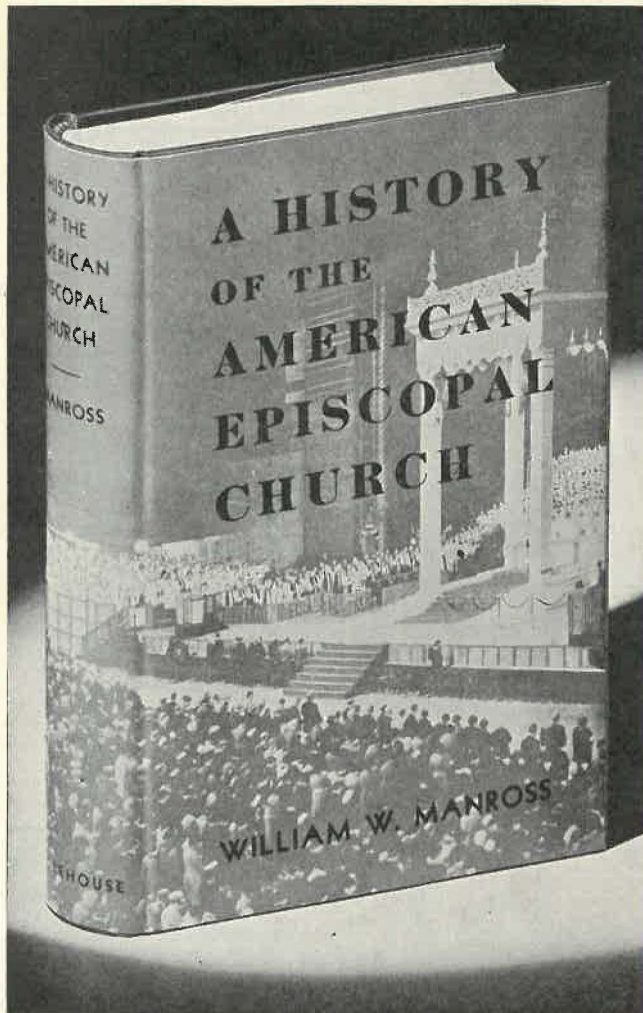


The Living Church

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THE ANGLICAN COMMUNION IN THE AMERICAS
 Drawn by Percy J. Knapp, Cartographer of the National Council
 (See Editorial on the Pan-American Conference of Bishops, page 421)



PRESS COMMENTS

on

A HISTORY OF THE AMERICAN EPISCOPAL CHURCH

By William W. Manross

\$2.75

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"We feel that Mr. Manross has done his work conscientiously and well; and we are sure that the history will be justly regarded as a useful and valuable book."

CHRISTENOM

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"Mr. Manross's work (which has an added attraction by the inclusion of many carefully chosen illustrations) is indeed a worthy successor to the late Bishop Perry's *History of the American Episcopal Church*, published in 1885."

THE WITNESS

"It is an excellent book."

THE DREW GATEWAY

"This compact volume is written in an easy and pleasant style, and is provided with excellent illustrations; but it is above all a reference book, a mine of valuable information."

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"It must also be consulted in order to grasp the significance of the total religious history of the United States."

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". . . We are grateful to the author for having made such a contribution to the literature of the Episcopal Church."

THE LIVING CHURCH

"The book is admirable for study courses."

HISTORICAL MAGAZINE

"The author has done an excellent piece of work; his style is simple and clear, and the interest of the narrative is sustained throughout."

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"This book should immediately take its place as the standard history of the Protestant Episcopal Church in America."

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NEW GREEN QUARTERLY

". . . The book is an invaluable mine of information."

EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE

"No one who wants to know our history can possibly afford to leave this volume unread."

THE ROCK ISLAND ARGUS

"What Mr. Manross has set down makes this book most useful as a textbook for study classes."

THE LUTHERAN

"This volume will doubtless become at once the standard history of the Episcopal Church in this country."

14 East 41st Street
NEW YORK CITY

MOREHOUSE PUBLISHING CO.

1801 W. Fond du Lac Ave.,
MILWAUKEE

The Living Church

Established 1878

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

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Church Calendar



OCTOBER

- 18. Nineteenth Sunday after Trinity. S. Luke.
- 25. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude. (Wednesday.)
- 31. (Saturday.)

CALENDAR OF COMING EVENTS

OCTOBER

- 21. Convention of Western Massachusetts to elect a Bishop.
- 21-22. Synod of Midwest.
- 29. Convention of Kentucky.

AMERICAN CHURCH UNION CYCLE OF PRAYER

OCTOBER

- 26. All Saints', Orange, N. J.
- 27. All Hallows', Davidsonville, Md.
- 28. Christ Church, Hudson, N. Y.
- 29. St. Barnabas', Burlington, N. J.
- 30. All Saints', Peterborough, N. H.
- 31. St. James', Pullman, Wash.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BUCHANAN, Rev. WAYNE, formerly at Grace Church, Birmingham, Ala.; has accepted a call to Holy Cross Church, Harrisburg, Houston, Texas, effective October 1st.

CLUVER, Rev. HENRY JOHN, formerly of St. George's Church, Belleville, Ill. (Sp.); is rector of Emmanuel Church, Emporium, Pa. (Er.). Address, 136 E. Fourth St.

DRAKE, Rev. E. ADDIS, formerly rector of St. Paul's Church, Beloit, Wis. (Mil.); to be in charge of Trinity Church, Fillmore, Calif. (L.A.), effective November 1st. The Rev. Mr. Drake is moving to California, because of illness in the family.

DU BOIS, Rev. CORNELIUS, is in charge of the Memorial Chapel of All Souls', St. Huberts, N. Y. (A.). Address, Essex, N. Y.

ECKER, Rev. AUSTIN J. T., formerly chaplain at St. Katharine's School, Davenport, Iowa; is

chaplain of St. Stephen's University Chapel, Reno, and in charge of St. Paul's Church, Sparks, Nev. Address, 121 E. 8th St., Reno, Nev.

HARDMAN, Rev. GEORGE D., formerly curate at St. Ann's Church, Brooklyn, N. Y.; is chaplain of St. Mark's School, Southboro, Mass.

HARRIS, Rev. L. HERDMAN, formerly rector of St. Luke's Church, Pittsburgh; is curate at the Church of the Ascension, Pittsburgh, Pa. (P.).

HEUSS, Rev. JOHN, is in charge of St. Matthew's Church, Evanston, Ill. (C.), until January 1st. Address, 809 Judson Ave. The Rev. JULIUS J. STEFFENS, rector of St. Matthew's Church, is ill.

JOHNSON, Rev. MOORHOUSE L., formerly rector of St. Andrew's, Hopkinton, N. H.; is assistant at St. Andrew's Church, Astoria, L. I., N. Y. Address, 3452 86th St., Jackson Heights, L. I., N. Y.

KENNEDY, Rev. DOUGLAS W., canonically resident in the Canadian Diocese of Huron; is curate at St. Mary's Church, Hamilton Village, Philadelphia, Pa. Address, 3916 Locust St.

MEANS, Rev. DONALD C., formerly rector of St. John's Church, Portage, Wis. (Mil.); to be vicar of St. John's Church, Westfield, St. Andrew's, Tioga, and the Church of the Holy Spirit,

Knoxville, Pa. (Har.), effective November 1st. Address, St. John's Rectory, Westfield, Pa.

SCHROCK, Rev. A. L., formerly missionary in the diocese of Western Michigan; is vicar at Trinity Church, Fallon, Nev. Address, 507 S. Churchill St.

SEYMOUR, Rev. CHARLES M., JR., formerly assistant at Calvary Church, Memphis; is in charge of Holy Trinity Church, Memphis, Tenn. Address, 1062 Tally Place.

SOWERBUTTS, Rev. CROMPTON, formerly general missionary at St. Stephen's Church, Innis, La.; to be in charge of St. Barnabas' Mission, Duns-muir, and St. John's Mission, McCloud, Calif. (Sac.), effective November 1st. Address, Duns-muir, Calif.

THRASHER, Rev. THOMAS R., formerly in charge of Thankful Memorial Church, Chattanooga, Tenn.; to be rector of St. Peter's Church, Columbia, and in charge of Holy Cross, Mt. Pleasant, and Messiah, Pulaski, Tenn., effective November 1st. Address, 309 W. 7th St., Columbia, Tenn.

VAN DYKE, Rev. ANDREW McV., formerly in charge of the Clearfield County Missions in the diocese of Erie; is rector of St. Andrew's Church, Berlin, N. H.

(Continued on page 446)

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.
 Evening Prayer and Benediction, 7:30 P.M.
 Weekdays: 7, 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 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.
 Weekdays: 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.
 11:00 A.M., Morning Prayer and Sermon.
 8:00 P.M., Evening Prayer and Sermon.
 Thursdays and Holy Days
 12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street
 Rev. ROELIF H. BROOKS, S.T.D., Rector
 Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
 In the City of New York
 Rev. FREDERIC S. FLEMING, D.D., Rector
 Sundays: 8, 9, 11 A.M., and 3:30 P.M.
 Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
 Rev. G. P. T. SARGENT, D.D., Rector
 8 A.M. Holy Communion.
 9:30 and 11 A.M. Junior Congregation.
 11 A.M. Morning Service and Sermon.
 Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
 Rev. JOHN GASS, D.D., Rector
 Sundays: 8, 10, 11 A.M., and 4 P.M.
 Noonday Service Daily (except Saturday) 12:15

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).
 Evensong, 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 & Sermon, 11 A.M., Evensong & 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.

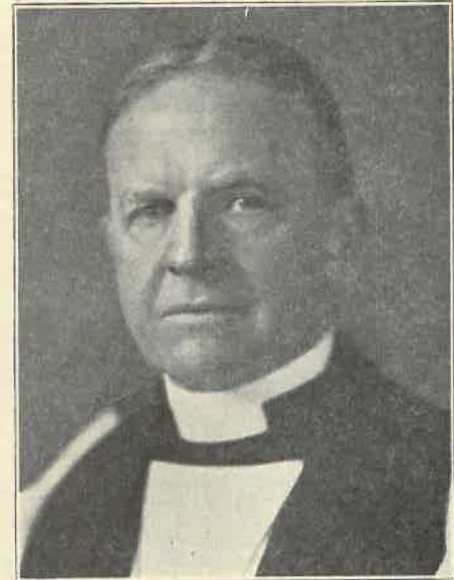
WISCONSIN

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.



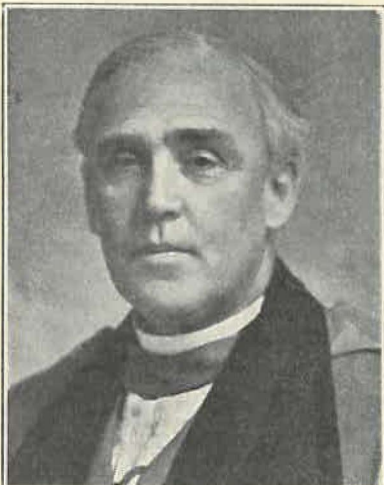
ST. LUKE'S PROCATHEDRAL, EVANSTON



THE PRESIDING BISHOP
The Most Rev.
James DeWolf Perry, D. D.
Bishop of Rhode Island, (Right)

PAN-AMERICAN CONFERENCE OF BISHOPS AT CHICAGO

—Two Primates . . . St. Luke's, spiritual center of the diocese . . . The Merchandise Mart, symbol of commerce, Chicago's chief glory—



THE PRIMATE OF CANADA
The Most Rev.
Derwyn Trevor Owen, D. D.
Archbishop of Toronto

THE MERCHANDISE MART, CHICAGO



PHOTO BY G. M. SMITH



VOL. XCV

NEW YORK AND MILWAUKEE, OCTOBER 17, 1936

No. 16

EDITORIALS AND COMMENTS

The Bishops in Chicago

CHICAGO THIS WEEK welcomes the members of the House of Bishops assembled for their annual meeting. More than that, the entire American Church welcomes the Anglican Bishops of Canada, the West Indies, Central and South America, to the first Pan-American Conference of Bishops—the Little Lambeth of the West.

It is most fitting that the bishops of the western hemisphere should assemble at this critical time to discuss the tremendously important question of world peace. Not since 1914 have the threats to peace been so many and so widespread. Europe and Asia alike are torn with fear and suspicion; Africa is but newly emerged from a bloody war and threatens to become a scene of future strife. Only here in the Americas can we attain some measure of the objective detachment necessary for a critical examination of this all-important subject.

Thus the entire Church looks eagerly toward Chicago—or more strictly, Evanston—where the bishops of our own Church and those of our neighboring sister Churches are engaged in high council on the subject of world peace. We pray fervently that out of their deliberations may come some shining beacon that may aid in guiding the nations of the world into the way of justice and truth, to the end that there may be established among them that peace which is the fruit of righteousness.

Also of vital importance to the Church is the question of missions, the other topic that will receive the attention of the episcopal conference in Chicago. Christianity is truly Christian only insofar as it recognizes and endeavors to carry out the task of winning the world to Christ. As in previous centuries, and to a degree that has not been equalled since the 15th century, Christianity is today engaged in a mighty world-wide struggle with the forces of materialism, which reach their height perhaps in Communism, but which are everywhere apparent in the secularization of every sphere of life. It is a time for strengthening rather than weakening the missionary work of the Church, yet the forces of worldliness are gaining ground in the Church itself, weakening the missionary call and breaking down the missionary motive. The Church is urgently in need of a new inspiration and reawakened zeal in the missionary cause, if she is to go forward in fulfilling the Divine Commission laid upon her by her Lord and God.

THE MEETING of the bishops in Chicago has another significance, for it marks the 50th anniversary of the adoption by the House of Bishops of the historic document containing the first formulation of the Chicago Quadrilateral—that great platform of Christian unity which was taken over a few years later by the Lambeth Conference and which has continued from that day to this as the program of the Anglican communion for the reunion of Christendom.

It is well to recall something of the history of the Quadrilateral. But first let it be said that the subject of Christian unity was not considered by most of the members of General Convention of 1886 as the principal matter of business, nor was it the subject that received the most discussion in the convention. Indeed, the convention was so concerned with the problems of revising the Prayer Book, attempting to change the name of the Church, tinkering with the Constitution and canons, and considering the proposed creation of an executive council to advise the Presiding Bishop—matters that are still before the Church in much the same form as they were 50 years ago—that Christian unity apparently received very scant consideration.

There were, however, a number of memorials and petitions on the subject that had been presented to General Convention and referred in the House of Bishops to a special committee on Christian unity. Among these was one memorial, signed by more than a thousand of the clergy, including 32 bishops, indicating that the subject of our relationship with our brethren of other Christian communions was prominent in the thought of the Church at large at that time.

After considering all of these memorials and petitions the committee on Christian unity presented majority and minority reports to the House of Bishops. The majority report, which contained the statement that came to be known as the Quadrilateral, was adopted by that body in secret session and sent forth as an official declaration of the House of Bishops. It is interesting to note that it was never brought up for consideration in the House of Deputies. We reprint this document in full on page 430 of this issue, quoting the text from *THE LIVING CHURCH* of October 30, 1886.

Writing of this declaration a month later in the *Church-*

man, Dr. W. R. Huntington, one of the ablest scholars and leaders that this Church has ever produced, observed:

"The House of Bishops puts forth a declaration with respect to what we count essential and what we count non-essential in the matter of unity, more generous, more comprehensive, more liberal (in the best sense of that ill-used word) than anything that has gone out from this Church in the way of an official utterance since the day when it became independent of the Church of England and began to have a life of its own. . . . So frank and clear a definition as this can scarcely fail to be useful in helping us to fix the points that ought to be discussed, even if it does nothing more."

Indeed, Dr. Huntington went so far as to consider this declaration a justification for the meeting of General Convention at all, for he added:

"On the whole, then, we should do wrong to allow ourselves to say that the coming together of bishops, pastors, and people to consider of these matters had been in vain, a time wasted. It is too early, indeed, to foresee precisely of what sort are to be the harvests that will follow upon this sowing, but that harvest there will be, soon or late, it would be a sin to doubt."

WHAT of the harvest that Dr. Huntington predicted 50 years ago? The Quadrilateral is still the platform of the Anglican communion for Christian unity, but as yet not a single Protestant denomination has seen fit to meet us on this ground despite endless conferences and discussions. We have, however, found our way into much closer relationships with other Christian bodies that share with us the faith and the policy of the Catholic Church. We are in formal intercommunion with the Old Catholic Churches of Europe, our orders have been recognized by most of the Eastern Orthodox Churches, and we have increasingly close fraternal relations with them, and with the Church of Sweden we are on terms of understanding fellowship.

But these are not the only evidences of the influence of the Quadrilateral in the relations between Anglicanism and the rest of the Christian world. The Chicago convention of 1886 was the first link in a chain of events that have steadily and quietly been drawing the Christian world closer together. The second link in that chain was the adoption of the Quadrilateral by the Lambeth Conference. Other links were added, slowly at first and then with increasing rapidity, leading through the call of our own Church for a World Conference on Christian Unity, the Lambeth appeal to all Christian people, the World Conference of Faith and Order at Lausanne in 1927, and the preparation for a second World Conference on the same subject to be held at Edinburgh in 1937. Each link in that chain has been stronger than the one preceding, and the chain itself is binding the communions of Christendom more and more tightly together. Can anyone doubt that in the providence of God and the light of our Lord's own prayer "that they may be one, even as my Father and I are one," Christian unity, which today seems so remote, will some day be an accomplished fact?

The Story of a Diocese

AS A PART of the celebration of its centenary, the diocese of Chicago has published *The Great Forty Years*, a volume of reminiscences of the diocese from 1893 to 1934, by the Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Chicago. Written in the intimate and vivid style for which the author is noted, this book presents a living picture of the activities of the Church in a grow-

ing metropolitan area that will prove absorbing not only to Chicagoans but to all Churchmen.

Dr. Hopkins is at his best in conveying to his readers the living personality of the men and women whose activities he describes. Thus, through the pages of *The Great Forty Years* stalk the vigorous figures of powerful Churchmen of an earlier generation—the apostolic Bishop McLaren, the scholarly Bishop Anderson, the kindly Bishop Toll, the beloved Bishop Griswold, and many a priest and layman whose names are recorded in the annals of Church history. Dr. Hopkins' pages are full of amusing anecdotes of all of these men and they are shown in their true light as vigorous leaders in the Church according to their several talents and abilities, but with their human side as well as their official one.

Nor has Dr. Hopkins forgotten the Church organizations that were so influential in the diocese of Chicago as elsewhere in building up the Church in a growing community. The Woman's Auxiliary, the Church Club, the Girls' Friendly Society, the Daughters of the King, and the Brotherhood of St. Andrew all have chapters devoted to their work. The Cathedral Shelter and St. Luke's Hospital come in for their proper share of attention as does the work of the diocese among girls and boys, the aged, and the underprivileged.

Dr. Hopkins has done a fine piece of work in preserving not only the record but the spirit of the Church's life and growth in the diocese of Chicago during a period of nearly half a century. *The Great Forty Years* is a valuable addition to the bibliography of the Church's history, and the diocese of Chicago is to be congratulated upon having its story enshrined in so valuable and at the same time entertaining a volume.

Education and Religion

THERE WAS A NEW NOTE, stimulating and refreshingly frank and courageous, in the inaugural address of the new president of Hobart College, Dr. William Alfred Eddy—an unexpected note, because we have become accustomed, at academic functions of this sort, to find religion passed by or only vaguely alluded to. Of course we might have known that we could expect something different from President Eddy. Born into a Presbyterian family, his parents missionaries, he and his brother, the Rev. Condit N. Eddy, were confirmed in Central New York, where the clerical brother has spent his entire ministry. But the layman has never allowed his light to hide under a bushel. At Princeton, and later at Dartmouth, he was known—and loved—as a man of faith. Quiet and unpretentious, genuine, sincere, real, he had an influence which many a clergyman might well envy—or imitate. Presbyterianism of the solid type of the past generation is indeed a happy heritage to find place in the development of a rich Churchmanship.

In his inaugural Dr. Eddy charged against the colleges a serious and sometimes tragic failure in their training of men for life. He said:

"Is it not a criminal indictment of our colleges today that thousands of seniors have no idea whither they want to turn, even if jobs were hanging on every tree? Four years of privileged education and no clue as to whether they ought to be poets or pawn-brokers! It is customary to assail the play-boy attitude of the undergraduate, but I assign the major guilt to the colleges which have failed to learn the individuality of the students committed to their charge."

Not satisfied to lay his accusation and leave it so mild or vague as to be forgotten, Dr. Eddy added:

"The discovery of purpose by the individual is essentially a religious adventure, and Hobart is therefore fortunate in her Christian tradition. If Hobart's assets had been limited to her secular and material equipment, she would have closed her doors long ago, starved by competition with more affluent rivals. Her religious faith renews her youth and spurs her on to greater effort. . . ."

"If what I say is true, then Hobart should help to scotch the superstition that the influence of religion is to make a campus stuffy, conventional, and respectably dull. On the damnable lie that religion is opium the system of Karl Marx was founded and has flourished. The truth is that Christianity when taken seriously, has proved to be a charge of dynamite, shaking smugness, complacency, hypocrisy, and social injustice to their foundations. As a Church college Hobart will never be a drowsy Sunday school nor a dull place infected with stale piety. Hobart must be not conservative, but radical—not with the pinkish radicalism of 1936 but with the spiritual radicalism of A.D. 36—her first and lasting endowment. . . ."

PRESIDENT EDDY is not one of those prophets of darkness who take a gloomy delight in proclaiming the demise of democracy. Rather he sounds a rallying cry of encouragement for those who believe in government by the free choice of a free people:

"It is our good fortune, so far, to live in a democracy, and to be so happily favored by geography, resources, and traditions that democracy can survive here if indeed it can survive at all. Perhaps it is doomed the world around. Perhaps human nature is incapable of self-government and fit only for chains, but this melancholy conclusion we will not concede. In the meantime, while it is yet day, we may build upon the common ground of liberal education and democracy. For when democracy is slain, our colleges will be dead.

"The common cause is based, in the first place, upon the faith that free men shall govern and think for themselves. The American charter is an emancipation proclamation to liberate business, the professions, education, and religion, so that initiative and native leadership may emerge without impediment. It seeks the open competition of goods and services and the free circulation of ideas and personalities to permit the best commodity to reach the consumer and to permit the best man to succeed to office. The declaration of life and liberty, which our Constitution promises to the citizen in his economic and political enterprise, it promises in his intellectual and spiritual life as well, and it can hardly be branded as foreign to the purposes of a liberal college.

"The common cause is logical, in the second place, because democracy operates through public opinion. It rejects compulsion in favor of persuasion. We Americans have no confidence that any one man is omniscient nor that any one program is perfect, for which reason we reject the authoritarian theory of government by rigid mummies in favor of government by thinking and responsible men—nine men on a bench or twelve good men and true on a jury. And if the bench or the bar at times disagrees it is a healthy sign that we hold to the Anglo-Saxon practice of approximating truth by trial and error. Dictatorship stands still. Democracy jams and stumbles but it stumbles forward. Its body of truth is organic, never complete in growth and hence never dead."

Of an enforced loyalty bound by such chains as compulsory teachers' oaths, Dr. Eddy had some plain and forthright words to say:

"The existing authorities in any year we are bound to obey but not to applaud. Liberal education is the creator, not the slave, of the democratic state. The freedom it defends existed before America was discovered and will survive long after our cities are one with Nineveh and Tyre. With the fads and phobias of the hour, even of the election hours, we shall have no traffic. It is obvious that the American guarantee of

free speech and opinion contradicts the tendency in some quarters today to subject educators to the authority of the incumbents of office. This tendency, attractively disguised as a patriotic qualification for teachers of our young, may soon develop into a vicious system of patronage whereby college faculties would be replaced whenever a different political group succeeds to power. The college is dedicated to the Eternal Spirit, not to the swastika, nor the hammer and sickle. But red-baiters should recall that red is one of the three colors of our flag, and it is my personal opinion that academic freedom should be stretched to permit the classroom use of such pronouncements as the following, taken from a certain, subversive document which has been more often praised than read:

"Whenever any form of government becomes destructive, it is the right of the people to alter or to abolish it, and to institute new government. . . . When a long train of abuses and usurpations evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security."

Christian Witness in India

WHAT A LESSON in the reality of the Faith we American Churchmen can learn from our fellow-Christians in India! The report published in our news columns recently [L. C., September 26th], telling of the Week of Witness held in the diocese of Dornakal, makes inspiring reading and should arouse us to a new concept of what the Church ought to mean to every one of us.

These Indian Churchmen take their Christianity seriously. Called upon by their Bishop to bear personal witness to their faith, about half of the communicants of the diocese of Dornakal responded by going about from village to village in bands to carry the message of Christ to nearly a quarter of a million men and women.

The results were as follows:

2,457 villages were visited by bands of people telling of Christ.

259,000 (approximately) heard about Christ.

304 new villages are asking for instruction as to how to become Christians.

4,051 have handed in their names as being desirous of becoming Christians in the Kistna Area (about half the diocese).

50,000 pamphlets, etc., were distributed. Of these 18,415 were Gospel portions.

20,000 Gospels were either sold or given to people.

Truly the lay people of the diocese of Dornakal know what Christianity really is. They do not sit back and criticize their rectors for not calling on them nor do they wonder why their Confirmation classes are so small. They go out in bands and do their own calling; they witness to Christ at street corners and in the market places; they go out and recruit men, women, and children to be trained for Baptism and Confirmation. Their methods may seem to us rather crude and naïve. But which comes closer to apostolic Christianity, the American Churchman who dreads the Every Member Canvass because he hates to part with a few dollars for the spread of Christ's Kingdom, or the Indian Christian who gladly goes into the highways and the byways to bear personal witness to his faith and to share his joy in the knowledge of Christ with his fellow men?

India is in ferment today and no man can predict the part it will play in the life of tomorrow. Meanwhile, our fellow-Churchmen of that country are writing in living letters a new edition of the Book of Acts. There is tremendous hope and encouragement for us in that fact.

"A Pilgrim who Walks God's Highway"

IN INTRODUCING Canon David E. Gibson recently, a radio announcer referred to the Cathedral Shelter as "the Episcopal Church in action in the city of Chicago." The description is an apt one, for more than a million and a half men, women, and children have received direct material and spiritual aid from that institution during the depression years.

But the Cathedral Shelter is not the only scene of the venerable Father Gibson's apostolic labors. He goes forth into the hospitals, the old people's homes, and the prisons and jails of Chicago, and his cheery smile and loving ministry are well known to the inhabitants of those institutions.

A rare compliment was paid to Canon Gibson last month on the 17th anniversary of his ordination by the inmates of the Chicago House of Correction through an editorial in their monthly newspaper, the *Corrector*. Recalling a tribute by one of the inmates, "He is good for an apple or an orange as well as an oration," the editorial observes: "We are as much concerned in Fr. Gibson's city pastorate as with his pastorate here at the House of Correction." The editorial continues:

"For years he has labored among us—those of us who were weary of the world, tired of the bread which was not bread, of the cisterns which held not the living waters; tired of the tinsel and sham of our lives; of the failures, and of the years which the locusts had eaten—labored and loved, and persistently repeated that there was a Pool of Siloam, in which to restore our vision, a Bethesda wave and the ever-flowing waters of Jordan in which we might dip, and emerge cleaner and better men.

"Fr. Gibson is of the Church, but to the inmates here he is a sort of pilgrim who walks God's highway, meeting with darkness arid despair, lifting up broken men, comforting sorrowful Marys, having as his all in all—a Great Faith."

Finally, tendering to him "the congratulations of the *Corrector* staff, the good wishes of the men and women incarcerated here," the editorial declares: "To us you represent what might have been, were there more like you along the road to waste places."

A splendid tribute and one that is richly deserved.

Through the Editor's Window

CRISP AUTUMN DAYS . . . red and brown and russet and gold mantles giving each tree its individual hue and the whole landscape a symphony of contrasting colors . . . truly

"There is a harmony
In autumn, and a lustre in its sky,
Which thro' the summer is not heard nor seen,
As if it could not be, as if it had not been!"

TWO THINGS can be seen in their completeness only from the air—a mighty winding river, and a forest. And what a picture they form at this time of year, seen from a speeding plane half a mile above the earth! The many-colored trees blend together in a patchwork vesture that covers the landscape, interspersed with fields of ripe, mellow grain, traversed by winding streams on the edges of which the hint of summer's green still lingers.

MEN CAN SAY what they like about the charm of cities, the wonders of New York, Chicago, or Los Angeles—at this time of year we pity all who do not have the open fields, the narrow roads, the woodland paths of the country along which to guide their feet in the cool, pure October air. Life begins in autumn in the country!

LIVY, the Office Cat, says there is many a church mouse that never saw a human being on a week-day.

EVERYDAY RELIGION

Common (or Garden) Variety

IF YOU WILL take me as speaking reverently and in the spirit of St. Francis, I would say this: No doubt God looks in at flower-shows and is pleased. The florists have been obeying His command to take charge of growing things and make them increase and multiply. The flowers are His and they are the product of His wisdom and power.

But we may be sure that God has great delight as He goes through the wilds and the little everyday gardens of men.

* * *

Do you rate yourself as "common"? Who told thee thou wast common? What God hath cleansed call not thou common.

What right have you and I to despise ourselves? When we do that we despise God's handiwork. The world is full of snub-nosed, freckle-faced, plain, simple-minded people. That this is so, is a glory to God. It would be exceedingly tiresome if all women were as fair as Helen of Troy, and all men like Apollo. And this applies not only to bodily feature and form, but to the mind and the spirit also. Common as you call yourself you are beautiful to God.

Of course, if you grew in a cellar, or reached out and took some nasty blight, or are supporting some parasite, that is a pity. And God has pity, and knows how to relieve you.

But we ought to stop hiding away from God. It is a disease in itself to think we are of no account. Lincoln was inspired when he said, "God must love the common people. He made so many of them." God loves you in just the make-up in which you find yourself. You are one of His infinite varieties. There is not another in the world just like you. So, why cut yourself off from God? Let Him cleanse you, let Him rid you of the pest that blights, let Him nourish you from above and below, let Him bring you to that development which is *you* in His mind.

The Church loves "common" people. Mother Church isn't out in the world just picking and choosing hot-house flowers. She opens her field wide. Her field is the world. She is like nature. In God's name she treasures the plain folks, the simple-minded, yes, the sinners. It is a joy to her to have endless numbers of children: the matter of fact, the everyday; pale-faced, coffee-colored, bronzed, black, almond-eyed and high cheek bones, as well as droop-eyed and oval faced.

O, that "common people" would crowd into the Church (and be welcomed), "that My House may be full." Come in as you are with all your blemishes, sins, and sorrow. And then let the grace of God grow you into what you can be—not, perhaps, a hot-house plant, but one of His field flowers.

To paraphrase St. Paul: One dandelion differeth from another dandelion in glory! That doesn't mean "more or less." No, it means a different glory—all your own.

Wisdom and Failure

WE LEARN wisdom from failure much more than from success. We often discover what will do by finding out what will not do, and probably he who never made a mistake never made a discovery.

—Exchange.

Frank Weston

By the Rev. Desmond Morse-Boycott

Author of *Lead, Kindly Light*, upon which this essay is based

SHORTLY BEFORE the Great War the public was made familiar with a word which many will recall by never having known how to pronounce it. I refer to "Kikuyu."

The Bishops of Mombasa and Uganda, without reference to the diocese of Zanzibar, had joined in conclave with the various Free Church denominations that were working in Africa, to seek a solution of the problem of how best to meet the spiritual needs of Africans who moved from one territory into another. The dual menace of Islam and the white man who exploited blacks, together with the tug of tribal customs, seemed to constitute a difficulty which made domestic ecclesiastical differences relatively absurd. They felt that a way must be found for the African trained by the Anglican Church in Uganda to have communion in another territory where the Free Church represented Christianity.

We are accustomed, in England and the United States, to adapt ourselves to denominational difficulties. In Africa they are highly embarrassing. Essential Christianity appears sharply outlined there against ignorance, false religion, and sin. What appear at first sight to be accidentals of Christianity tend to be regarded as immaterial. That such a view is very natural we should be the first to admit if our country, with its sundered Christian units—Anglican, Roman Catholic, Methodist, Presbyterian, Congregational, Baptist—were dumped into the heart of Africa and left to preach the Gospel. In the teeth of opposition, and in the glare of primitive passions, we should speedily become vexed over apparently artificial divisions.

Some sort of concordat was come to and submitted to the (then) Archbishop of Canterbury. But the Bishop of Zanzibar, Frank Weston, felt that unity could not be reached by a short cut; that the old garment could not be patched without a worse rending; that interior unity must precede exterior.

He was training his Africans to believe, for instance, in the Apostolic Succession. How could he send them forth to receive the ministrations of those who disbelieved in his conception of the Church? He did not believe that "a Church" with an indefinite faith, with no determined rule of life and a haphazard form of government, would be strong enough to weld Africans together, to uplift them as a race, or to defend them against being exploited by Indians and Europeans.

He wrote, accordingly, to the Archbishop of Canterbury, denouncing the Bishops of Mombasa and Uganda for the part they had played in "Kikuyu," and charging them, formally, "with propagating heresy and committing schism." If he failed to do justice to the fact that their scheme was tentative, and not in operation, they, for their part, cannot be excused for having ignored the existence of the diocese of Zanzibar. The upshot of it was that the Bishop of Zanzibar's position was upheld, but, as the War had broken out, Kikuyu meant little, by that time, to any but anxious Churchmen. The Anglican Communion once again steered clear of the rocks, although her break-up had been prophesied, but Frank Weston, who dared to turn her from danger, was in disgrace.

Meanwhile, he was gravely disturbed by the growth of modernism in the home Church. *Foundations* had been published, and the man-in-the-pew, convalescent from Kikuyu, was discussing Mr. Streeter's curious theory of the Resurrec-

tion. The Bishop of Hereford, Dr. Perceval, a famous headmaster, had defended the modernists, and collated Mr. Streeter to a stall in his cathedral.

Suddenly the whole of Christendom was startled by a document which Frank Weston pinned upon the door of his cathedral in Zanzibar (as Luther nailed his theses to the door of Wittenburg Cathedral), announcing that he and his diocese were no longer in communion with John, Bishop of Hereford, and all who adhered to him. Here was a first-class crisis. Dr. Perceval defended himself in the columns of the *Times*, and gravely rebuked a junior bishop for being a junior. In a headmasterly manner he went out to rap the knuckles of an irresponsible schoolboy, not realizing that to point to the youth and inexperience of his opponent was merely to trail a red herring across the track.

Then, to Frank Weston, came the crowning blow. Dr. Hensley Henson (who since his elevation to the episcopate has moved steadily toward Catholicism from the advanced trenches of modernism, and is the most fervent of all advocates of disestablishment) was made a bishop, after a stormy protest by many Churchmen. Modernism had seemingly triumphed. Frank Weston replied by his *Christ and His Critics*, and began to think of retiring from his see to live a simple Christian life among his Africans.

Most people at home, having no idea of his beautiful character, or of the conditions in Africa which moved him to act so spectacularly, assumed that he was a fire-brand, in love with excommunications and anathemas. They called him the Zanzibarbarian. But he had the heart of a little child as well as the mind of a master theologian and the courage of a Christian warrior. Here is an example of his tenderness.

He was sometimes obliged to excommunicate Africans who led scandalous lives.

"There was one very sad case of a man [writes Canon Maynard Smith, in his biography], the godson of a dead missionary, who had been one of the Bishop's boys at Kiumgani, and afterward a teacher. The awful solemnity took place in Church. The candles were dashed down and extinguished, but when the Bishop came to the terrible words: 'We do hereby cut you off,' he could not complete the sentence, but broke down sobbing. All the congregation sobbed with him, while the bell went on tolling for the doom."

There was the essential Frank Weston, never shirking an awful duty, whether in his relations with the episcopate at home or the simple African in his diocese. Vision is for the future, he would say, pain for the present.

His war work of Africans was a marvel. Experienced officers used to gape in amazement at the way in which he controlled an awkward squad of 2,000 men. Whatever he was commissioned to do, that he did. He received the O.B.E. Yet it was only through the intervention of the Archbishop of Canterbury that he received his war medals. He was a constant fighter of injustice. His pamphlet, *The Black Slaves of Prussia*, will never be forgotten in Africa, and his later one, *The Serfs of Great Britain*, has not been forgiven! He hated the color ban. He used to say that Christ was a colored man.

It was, however, at the Lambeth Conference in 1919 that

he came into his own. At the first Anglo-Catholic Congress he had played an insignificant part, but the unforgettable scenes which took place in the Albert Hall, when a vast number of men and women pledged themselves to the service of Christ, and cast jewels and riches into the alms-sacks, renewed his confidence in the Church of England. He went from the Albert Hall to dominate and sway the counsels of the bishops assembled at Lambeth. He entered the assembly a suspected and discredited prelate. He chose a seat, and sat, and listened. He rose at length to speak. One can picture the solemn prelates of every clime and country leaning forward to see and hear the tiresome *enfant terrible*, in anticipation of a storm of wordy criticism. They were given the surprise of their lives. Here was no thin-lipped, harsh, narrow-minded bigot, intent on grinding a diocesan axe in and out of season, but a bronzed and finely built man who spoke as they had never heard man speak before. There was that about him which made them listen and learn. He addressed them with learning, common-sense, humor, and a friendly tenderness which took their breath away. He spoke to them, some of them aged, and many of them steeped in the spirit of autocracy (for monarchical infallibility is by no means the prerogative of the Pope!), as a father might speak to his sons, but with such a winning gentleness that they were impelled, in the end, to see a vision and send out the famous appeal for unity. He left them under a spell.

A FEW YEARS passed by, and he was back again, worn out, but engrossed with the Anglo-Catholic Congress of 1923. Here he became the leader of the movement at long last, such a leader as it had lacked since Newman went out in the forties. His musical voice could be heard all over the Albert Hall (there were no "mikes" in those days).

Every gesture he made evoked a storm of cheering. For the first time, I venture to say, many of us who beheld him (and I sat at his feet in worship) came face to face with an Apostle. None but he could have sent the famous telegram to the Pope and survived it. Messages were being sent to kings and prelates—Christ had told us to love our enemies—why should we not revere the Supreme Pontiff? So he thought, and in a moment a message was drafted and put to the crowded house, and sent. Whether it went by way of Westminster at once, accompanied by a Cardinal's comment, or delayed until it was pointless, I know not. I have heard whisperings, which it would be good to have stilled. But here is the message:

"Sixteen thousand Anglo-Catholics in congress assembled offer respectful greetings to the Holy Father, humbly praying that the day of peace may quickly break."

The next day he was torn to pieces not only by the press, and the Protestant underworld, but also by Dr. Frere and many friends, but he never regretted his action. "I am very tired," he said, as he went back to Africa. He died not long afterward, on November 2, 1924, at the age of 53. If I say next to nothing of his early days (he was born on September 13, 1871); his evangelical upbringing; his boyhood at Dulwich College; his years at Trinity College, Oxford; and of the making of the missionary at St. Matthew's, Westminster (wherein, now, is a beautiful recumbent image of him), it is because my space, not my admiration, is limited, and his greatness was revealed in the latter days. There has been none like him for Apostolic unction in the history of the Catholic movement, and since his passing none has led as he.

But many a humble priest has been enheartened, and many

(Continued on page 429)



CHURCH MUSIC

Rev. John W. Norris, Editor



THE FAILURE of the clergy to be competent directors of the music of the Church has earned for many of them the disdain and disrespect of their musicians. In a letter which came to the attention of the editor last spring, the choirmaster of a large parish complained that he was unfamiliar with much of the Episcopal Church service and that he had gone to his rector for advice, only to find a total lack of sympathy. Many of his questions were of a liturgical nature but of course were related to music. He was trying to make his service worthy of God but the priest, who was responsible for the music in that church, was indifferent.

The commission on music of the diocese of Pennsylvania last spring completed a series of conferences for organists and choirmasters with a questionnaire, in which it was asked whether the clergy of the parishes could be interested in a similar conference for them. Many of the replies expressed utter hopelessness and disgust with the attitude of the parish priests toward the efforts of the choirmasters.

Now, this attitude was expressed not only of those clergy who showed indifference, but also for those who, without any knowledge of the subject, endeavored to obey the canon and instead of being helpful were hindering the work of the choirmaster. There are ways of being helpful. The technical side of the musical program can, and should, be left in the hands of the specialist in that field. If the rector knows what he desires the music of the Church to do for his congregation he can point out to the choirmaster what those aims are. The rector further is assumed to know what the teaching of the Church is for each Sunday as it is revealed in the Collect, Epistle, and Gospel, or through the lessons. A conference once a month with the choirmaster, in which these teachings could be discussed, would aid the musical director in selecting music which would emphasize the Church's teaching without unnecessary repetition.

Frequently the rector selects the hymns. He may select them with regard to the season or with respect to the sermons he proposes to preach. If he has no technical knowledge he should discuss with his musical director whether the tunes which are to be used are of such a character to permit of congregational participation or are properly constructed, musically.

What we are trying to emphasize is that there should be definite coöperation between the clergy and the musicians if the service of music in the church is to be to the glory of God. A fine sermon will not atone for bad music any more than a bad sermon can be overcome by the beauty of the music. It is the welding of the music and spoken word together into a compact unity that will do much toward the advancement of the worship in the services.

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.]

EMERALD-HODGSON HOSPITAL, SEWANEE, TENN.	
A Friend	\$5.00
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In Memory of W. H. N.	\$15.00
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John H. Wilson, Boston, Mass.	1.00

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Social Security

By Clinton Rogers Woodruff

THE DESIRE and the demand for security are natural and easily understood, although the articulate and insistent demand has been a development of the past decade. The growth of the Townsend movement within the past two years may be cited as striking evidence of popular interest, as also the enactment by Congress of the Social Security Act on August 14th. This measure is administered by the Social Security Board of which the Hon. John G. Winant (Republican), former Governor of New Hampshire, is chairman. This act provides for three sorts of security: unemployment compensation; old age assistance and benefits; and security for children, all of which have from time to time been demanded by a long list of religious bodies, including our own. This is not to be taken as an endorsement of the particular methods provided for in the federal act, about which there is a very considerable difference of opinion, even among those who are in the forefront of the social welfare movement.

This federal act does not establish any unemployment compensation systems. The states are encouraged to enact laws for the compensation of their unemployed, but the federal government does not require or seek to force them to enact laws of any particular type. Their freedom to pass those laws best suited to their local conditions and problems is protected, but the state law must meet with the approval of the federal board before the state can receive the federal benefits, including the cost of administration.

There are two systems of old age aid. One is designed to help the states to give immediate assistance on a basis of need; the other to provide annuities in the future to persons over the age of 65, based upon their wage experience. The two plans are complementary as follows: A state may submit to the Social Security Board for approval its plan for old age assistance, and when it is approved the state receives from the federal government an amount equal to one-half the sum expended for old age assistance by the state with respect to individuals of 65 years or older who are not inmates of public institutions.

In other words the federal government matches on a 50-50 basis every dollar spent by the state for old age assistance, but does not contribute more than \$15 per month for any individual. In addition the federal government pays for administrative expenses an amount equal to 5% of the sum granted to the state. Under a second plan, which in effect is an annuity plan, regular benefits are paid to qualified individuals as a matter of right out of an "old age reserve account" set up in the federal treasury. Aid to the blind is also granted by the act on a 50-50 basis, up to \$15 a month, plus an additional 5% to the state for administrative purposes. The states receive these grants if their plans comply with certain standards prescribed by the Social Security Act, such as provision for financial participation by the state, designation of a single state agency to administer the plan, adequate methods of administration, provided further that no aid shall be furnished a blind individual while in receipt of old age assistance. Under the head of Security for Children the act provides for (1) grants to states to assist in meeting the costs of aid to dependent children (mothers' aid); (2) grants to states to assist in meeting the costs of maternal and child-health services; (3) grants to states to assist in meeting the costs of services for

crippled children; (4) grants to states to assist in meeting the costs of child-welfare services.

In an address before the Michigan state conference of social work and the Michigan emergency relief commission, Louis Resnick, one of the directors of the federal Security Board, pointed out that the old age retirement benefits provisions are often confused, even by social workers, with public assistance to the needy aged, because in some states grants under the latter are called pensions. Public assistance to the aged, he showed, was assistance to the *needy* aged, granted by the states *after* investigation and in amounts based on the needs of the individual and on his resources, if any. These provisions of the state, and the federal matching of such state aid, dollar for dollar, are necessary to take care of the present dependent aged men and women who, in many instances for reasons entirely beyond their control, find themselves in their last years penniless or nearly so; whereas the old age retirement benefits provided by the Social Security Act are intended, not so much to aid the aged of the present or those who will soon be aged, but rather to cut down greatly the number who will need public assistance in their old age *in the future*. The act seeks to do this by insuring for the young, the middle-aged, and the not-so-old of today, now at work or who will be working for pay in the years to come, that in their old age they will have a retirement income paid to them in monthly instalments by the federal government, not as a matter of relief or charity, nor on a basis of need, but as a matter of right. The amount of the retirement benefit will be determined entirely by the wage or salary record of the individual.

THESE monthly retirement benefits for those who are eligible will begin in 1942 and will range from a minimum of \$10 per month to a maximum of \$85 per month. They will be paid to those who are eligible as long as they live, and under certain circumstances a lump sum payment will be made to their estates when they die. The person who is entitled to retirement benefits and continues to work after reaching the age of 65 sacrifices the benefits only during the months in which he is employed. The included employments are work of any sort for an employer anywhere in the United States or its territories with the exception of agricultural labor, domestic service in a private home, service on a documented vessel, casual labor not in the course of an employer's trade or business, service in the employ of federal, state, city, or county governments, or employment in religious, charitable, scientific, literary, educational, or humane institutions operated exclusively on a non-profitable basis.

These exemptions may sound numerous, Mr. Resnick said, but as a matter of fact it was his estimate that 26 to 30 million workers will be included in the system at the outset and their retirement benefits will begin to accrue on January 1st of next year, and moreover that before many decades practically the entire working population of America will be eligible for old age retirement benefits or lump sum benefits, because Americans traditionally change occupations. The farmer, the social worker, the teacher, the government employee, the domestic servant, the worker in any of the occupations not included in the provisions of the act who at any time before reaching the age of 65 does some work in the endless variety

of commercial and industrial occupations which are included and does just enough work to earn a total of \$2,000 over a period of five years will be eligible for benefits.

Some idea of how the act is working may be gathered from a news story sent out from Washington by the board itself which showed the amounts authorized within the immediately preceding days, in the following tabulation:

STATE	FOR AID TO	FEDERAL GRANT	ESTIMATED NUMBER OF RECIPIENTS
California	Aged	\$3,406,725.00	72,100
	Blind	205,065.00	4,340
	Children	400,407.00	23,212
Missouri	Aged	850,500.00	54,000
New Jersey	Aged	705,472.42	32,838
Washington	Blind	38,981.25	825
	Children	146,542.89	11,000

Up to that date 36 states, the District of Columbia, and Hawaii have had one or more of their public assistance plans approved by the Social Security Board and are consequently receiving federal funds to aid them in caring for their needy aged, needy blind, or dependent children.

THIS FEDERAL Security Act which is now in force is far-reaching; but it does not meet the wishes of the great army of supporters of the plan of old age relief proposed by Dr. Francis Everett Townsend of Long Beach, Calif., which demands that the federal government enact legislation so that all citizens over the age of 60 may retire on a pension of \$200 a month on the conditions that they engage in no further labor, business, or profession for gain; that their past life was free from habitual criminality, and that they spend within the confines of the United States the entire amount of their pension within 30 days after receiving it. Dr. Townsend claims that the \$2,000,000,000 a month necessary to pay the pension could be raised by a sales and transaction tax. Critics of the plan say there is no practical way of raising the required \$24,000,000,000 a year and consider it financially unsound. The plan was rejected in the last session of Congress in favor of the federal Social Security Act.

Nevertheless as a committee of the Twentieth Century Fund, Inc., known as the Committee on Old Age Security, declares no economic scheme which awakens such swift response (3,500,000 members in two years) on a scale of such magnitude should be unsympathetically or lightly dismissed.

"The plan merits analysis," it maintains, "first to appraise the statistical soundness of the claims made for it and then to determine the probable effects of its adoption. Even if the Townsend plan does not survive a friendly study, the movement should be recognized as an expression of faith, widely shared in this country, in the economic possibility of providing adequate security in old age. The faith does not depend on the plan, however much the plan may have stimulated it. The belief in security in old age can well be called the most widely shared social doctrine in America today."

To provide this analysis the fund some months ago selected a special research staff to examine all phases of the claims and activities of the Townsend plan organization made up of the following widely known leaders in social welfare work, industry, labor, and education: John B. Andrews (chairman), the long time director of the American Association for Labor Legislation; Evans Clark (secretary), executive director of the Twentieth Century Fund; Grace Abbott, formerly chief of the United States Children's Bureau; Frederic Dewhurst, director of the committee on social security of the Social Science Research Council; Frank P. Graham, president of the

University of North Carolina and former chairman of the advisory council of the President's committee on economic security; Helen Hall, head of Henry Street Settlement; M. Albert Linton, president of the Provident Mutual Life Insurance Company, one of the foremost actuaries in the United States; I. M. Ornburn, secretary-treasurer, Union Label Trades Department, American Federation of Labor. This committee has published a comprehensive preliminary report which in 60 pages gives what may appropriately be regarded as an authoritative review of the old age pension problem, the burden that a pension of \$200 a month would place upon all other citizens, the handicap that would be placed upon independent businesses in comparison with vertical trusts, and the huge overestimates made by Townsend plan adherents as a result of using the wrong basis for their figures on transactions taxable at 2%.

In exposing the fallacies of the Townsend plan the committee had no intention of implying that the urgent need of the aged for economic security should not be met, as far as is humanly possible within the limitations of our economic system. The committee declared: "The Townsend illusions are a sensational demonstration of the need for realistic thinking."

An increase in present government assistance for the aged, it maintains, can be obtained in only two ways: (1) an increase in the national income, which can only come from an increase in the production of goods and services, or (2) a further diversion to the aged of the income of the rest of the population.

"It is obvious," the committee declared, "that anything like \$200 a month is utterly impossible with our present economic machinery. On the other hand, it is equally obvious that pensions which will be paid under existing legislation are not adequate and that it should be possible to pay larger amounts. To this problem the committee is giving its earnest attention." A highly important conclusion of the committee is that forced expenditure would not increase the speed with which the income of the aged would be spent. It points out that the income of the great majority of people now is spent almost immediately, under the compulsion of economic necessity. Old people could not spend it any faster. Only a small proportion of income now earned is withheld from immediate circulation. Even in the boom year of 1929 families representing 80% of the non-farm population saved less than 7% of what they earned. Even that which is saved goes quickly into commercial operations, unless hoarded or destroyed. Nor would the forced expenditure increase or decrease purchasing power. It would take a substantial part of the income now earned by people under 60 and hand it to those over 60. Nor would retirement of old workers from jobs create "new" jobs. It would fill jobs with younger workers, from whose pay a \$200 a month pension must be provided.

There is one aspect of the Townsend plan which, in my judgment, has not been sufficiently pondered and that is the futility and unwisdom of providing a uniform pension of \$200 a month. The great mass of people who would be eligible for such a pension have been living on a much lower scale. It is only fair, however, to point out that the plan as embodied in the bill presented in Congress fixes \$200 a month as the maximum and provides definitely that "no fixed amount" shall be paid, only a *pro rata* division of the proceeds of special taxes, which would seem to indicate that the proponents of the plan have doubts as to the sufficiency of the proposed taxes. On this point the committee report dwells at length, backing up its arguments and conclusions with abundant figures.

Turning to an accumulation of figures to determine what

amounts, year by year, would be available for a 2% transaction tax, the fund's research staff discovered that the nation's actual business transactions in 1934 would yield but one-sixth of the amount necessary to pay the pension bill. To maintain the \$200 a month figure on which the hopes of many elderly persons are based would reduce a worker's salary by one-eighth while the accumulated taxes would advance the price of common articles one-third. At this point, analyzing figures that the Townsend plan advocates had put before the country, the fund's staff and committee found that the original and larger estimates of Townsendites took bank debits as a base for taxation. These, however, include government transactions, transfers of funds from one bank to another, payment of debts such as bond issues, wage payments in general, the activities of welfare and religious organizations, and taxes. It is production on which such taxes must be levied, not the payment of debts and taxes and the transfer of funds among banks. The definite conclusion of the committee is that "an attempt to put the plan into operation would gravely aggravate the very ills which it seeks to cure."

On the other hand the committee, whose work is not concluded, believes there is a healthy median between "inadequate" present arrangements for old age security and the original aims of the Townsend plan.

Copies of this report at 25 cts. each can be had of the committee at 320 West 42d street (Room 2118), New York City. The address of the Social Security Board is 1712 G. street, N. W., Washington, D. C.

Frank Weston

(Continued from page 426)

a layman awakened by the man and his message, and his last charge to Anglo-Catholics, which follows, should both effectually make squabbles seem futile, and give the lie to ignorant critics who suppose that Anglo-Catholics care only for chasubles and candles:

"... I say to you, and I say it with all the earnestness that I have, if you are prepared to fight for the right of adoring Jesus in His Blessed Sacrament, then, when you come out from before your tabernacles, you must walk with Christ, mystically present in you, through the streets of this country, and find the same Christ in the peoples of your cities and villages. You cannot claim to worship Jesus in the tabernacle if you do not pity Jesus in the slum. . . . It is folly, it is madness, to suppose that you can worship Jesus in the Sacrament and Jesus on the throne of Glory, when you are sweating Him in the bodies and souls of His children. . . . You have your Mass, you have your Altars, you have begun to get your tabernacles. Now go out into the highways and hedges, and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them, and, when you have found Him, gird yourself with His towel of fellowship and wash His feet in the person of His brethren."

His official biographer, Canon Maynard Smith, records the effect of the charge thus:

"His splendid voice rang out through the great hall. There was a note of yearning in its tones, you could not escape from his insistent passion, his passionate love of God, his consuming pity for the sons of men. A great wave of emotion flooded the assembly . . . respectable dignitaries, afraid of compromising themselves, were swept away by the common enthusiasm. It was not only what he said, it was his character and its reality which dominated the crowd. . . . Professor C. H. Turner,

THE SANCTUARY

Rt. Rev. Philip M. Rhinelander, D.D., Editor

Our Lord as Preacher: His Aim (Continued)

III

ONCE ONLY in our Gospels are the words "Come unto Me" put on our Lord's lips as the theme of His discourse. But to an attentive ear those three words will sound out as the dominating note, the recurring and sustained *motif*, of His every utterance, private as well as public. To draw men and women to Himself, to make them understand that what mattered was He Himself and not His words apart from Him; to make it clear that His concern was, not that they should learn His words by heart, but that they should have and keep Him in their hearts: that was His aim. In brief, "Come unto Me" was the sum and substance of His preaching.

So bold and bald a proposition may strike some as quite arbitrary if not absurd. Others may see in it a hasty generalization, which disregards conflicting evidence in order to make good a preconceived idea. Take it then, first, as mere assumption, a tentative suggestion to be tested by the facts. Obviously the truth of such a proposition, if it be true at all, will be spiritually helpful only to those who have verified it for themselves. In any case its value for us in this discussion is not as a critical analysis, leading to an intellectual and scholarly conclusion, but as a suggested practical and personal approach, through the words spoken, to Him who spoke them.

One distinction, however, must be noted before we go on with our inquiry. Much use has been made in controversy of our Lord's so-called "self-assertion," that is, the tremendous claims He made for Himself; claims which are proper to Deity alone. The dilemma is probably familiar to us all: *aut Deus aut non bonus*; either He is God, or else, as man, He is not good. This line of thought has its place in controversial argument. It may be of real use in setting forth the Church's faith. But it is alien to our purpose here. Our Lord's consciousness of unique status and prerogative plays but a small part in the Gospel narrative. Certainly nothing would seem so foreign to His nature as self-aggrandizement. Not in self-exaltation but out of pure love, does He make His promises of blessing and relief. What colors and gives point to the whole story is His unflinching conviction and emphatic declaration that He holds the key to every human problem and has the cure for every human trouble and distress. His love for men is shown not as the love of a mere sympathizer who has only good advice to offer. It is the love of a Saviour in the full meaning of that word. He had gifts to give: health of soul and body; strength, patience, triumph over all adversities, peace, hope, security here and hereafter. He longs to have men come and take these blessings at His hands. "They will not come to Me that they might have life": that is His chief sorrow. That is the picture of Him painted for us in the Gospels. It is this eager, victorious appeal of love that gives the clue to the purpose of his preaching. By preaching He could at least begin the process of men's coming to Him; and so He preached. That, then, is to be our thesis.

looking back upon that evening, said, after Frank's death . . . 'I think the Bishop of Zanzibar was the greatest man I ever met: I know he was the greatest orator I ever heard.'

The Chicago Quadrilateral

Text of the Report of the Committee on Christian Unity Adopted and Set Forth by the House of Bishops as an Official Declaration on October 20, 1886, at Chicago

Reprinted from "The Living Church" of October 30, 1886

THE COMMITTEE to whom were referred sundry memorials addressed to the bishops in council, and to the House of Bishops, praying that some plan may be devised which, in a practical way, will promote the restoration of Christian unity (all which memorials emanated from certain of the clergy and of the laity of the Church, the former numbering about one thousand and the latter nearly two thousand) beg to report that they have given to the same the full and earnest consideration which the gravity of the subject and the fervent prayers of the petitioners demanded. The conclusions of your committee are set forth in the preamble and declarations.

WHEREAS, In the year 1853 in response to a memorial signed by many presbyters of this Church, praying that steps might be taken to heal the unhappy divisions of Christendom, and to more fully develop the Catholic idea of the Church of Christ, the Bishops of this Church in Council assembled did appoint a Commission of Bishops empowered to confer with the several Christian bodies in our land who were desirous of promoting godly union and concord among all who love the Lord Jesus Christ in sincerity and truth; and

WHEREAS, This commission, in conformity with the terms of its appointment, did formally set forth and advocate sundry suggestions and recommendations intended to accomplish the great end in view; and

WHEREAS, In the year 1880, the Bishops of the American Church assembled in council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that in virtue of the solidarity of the Catholic Episcopate in which we have part, it was the right and duty of the episcopates of all national churches holding the primitive faith and order, and of the several bishops of the same, to protect in the holding of that faith and the recovering of that order those who have been wrongfully deprived of both, and this without demanding a rigid uniformity or the sacrifice of their national traditions of worship and discipline or of their rightful autonomy, and

WHEREAS, Many of the faithful in Christ Jesus among us are praying with renewed and increasing earnestness that some measures may be adopted at this time for the reunion of the sundered parts of Christendom:

Now, THEREFORE, in pursuance of the action taken in 1853 for the healing of the divisions among Christians in our own land, and in 1880 for the protection and encouragement of those who had withdrawn from the Roman obedience; we, Bishops of the Protestant Episcopal Church in the United States of America in Council assembled as Bishops of the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow Christians of the different communions in this land, who, in their several spheres, have contended for the religion of Christ.

(1) Our earnest desire that the Saviour's prayer, "that we all may be one" may, in its deepest and truest sense, be speedily fulfilled.

(2) That we believe that all who have been duly baptized

with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.

(3) That in all things of human ordering or human choice relating to mode of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own.

(4) That this Church does not seek to absorb other communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

But, furthermore, we do hereby affirm that the Christian duty now so earnestly desired by the memorialists can be restored only by the return of all Christian Communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

AS INHERENT PARTS of this sacred deposit, and, therefore, as essential to the restoration of unity among the divided branches of Christendom, we account the following, to-wit:

I. The Holy Scriptures of the Old and New Testament as the Revealed Word of God.

II. The Nicene Creed as the sufficient statement of the Christian Faith.

III. The two Sacraments—Baptism and the Supper of the Lord, ministered with unailing use of Christ's words of institution, and of the elements ordained by Him.

IV. The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

Furthermore; Deeply grieved by the sad divisions which afflict the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the condition under which so priceless a blessing might happily be brought to pass.

A. N. LITTLEJOHN,
G. T. BEDELL,
M. A. DEWOLFE HOWE,
SAMUEL S. HARRIS,
J. N. GALLEHER.

IN THE LONG RUN we get just about what we pay for. What price are you paying for the right to call yourself a Christian?

—Rev. H. G. Wrinch.

“Sobornost”

The Orthodox Church in a Period of Transition—Part II

By Paul B. Anderson

Director, Russian Service, International YMCA

ONE MAY NOTE the peculiar significance of a changed outlook in the Orthodox Church in the Balkans and Russia. The traditional theological and practical position of Orthodoxy is one of a people unified in religion as well as in nationality. Not only did the Russian peasant call himself “Pravoslavny” (Orthodox) rather than Russian, but current Rumanian documents maintain that “to be Rumanian is to be Orthodox.” The same is to a considerable extent true in Bulgaria and in Serbia, the heart of Jugoslavia. A renascent Orthodoxy has therefore far greater potentiality for the life of these entire nations than a “revival” in any of the Protestant Churches.

We may also take this fact into consideration, that throughout the 19th century and the beginning of the 20th, it was the weakness and backwardness of the Balkan peoples that led to the rivalries and consequent wars in Western Europe, including the Great War. If Orthodoxy can revive the character of the people as political independence has revived their national feeling and the spirit of collaboration which is seen in the Little Entente, we may expect such growth in maturity among them as will remove the temptation they have hitherto been to the great powers.

Through such religious and cultural development, contemporary with political self-consciousness in these homogeneous nations, there may come about a new type of nationalism, in which the basis for relations with other nations will not be mere political alliance but spiritual ecumenism, for the latter is after all the true character of Orthodoxy—respect and friendliness for other people so long as it is based on a common faith and is mutually maintained. This will go much farther than any outlawry of war or pacts of mutual defense toward the achievement of peace. Already the Churches of Rumania, Bulgaria, and Jugoslavia are playing an important rôle in improving the relations between these countries, as the exchange of delegations among them testifies; and this can be further strengthened as these Churches impregnate the people with the same irenic spirit, as they have begun to do, on the grounds of common faith.

It is in this rising spirit of common faith that the best hope for a recovery of religion in Russia can be found. As the time comes for freedom for religious expression and development in Russia, its people will be faced with the problem of choice. Will there be the race, dissension, and envy of rival sects, denying the unity of Christ, or the spread of an open, liberty-giving and creative faith, such as the renascent Orthodoxy which has been rediscovered, taught, and practised by the followers of Khomiakov, Soloviev, Berdyaev, and Bulgakov?

If this same movement can penetrate into the Balkan and Baltic Orthodox Churches, there will rise up missionaries for Russia who will be effective because they are brothers, and not preachers of strange language and doctrine. The religious destiny of Russia is thus intimately bound up with the penetration of the renaissance movement into these other sister nations.

One must not make the mistake of viewing this renaissance

movement in terms of organization or promotion. It is a product of clear thinking, and of deep mystical experience, both nurtured in the worship, sacramental life, and doctrines of the Church; and it spreads in the same way. Its leaders are philosophers and educators of the first rank, yet sacraments and worship are for them not something parallel with their thought processes, but aspects of the one integrated experience of living under the inspiration of the Holy Spirit and as co-workers with God. It is a case of expectation from and dependence upon sacramental life, as much as upon intellectual processes, for the discovery and advance of truth, and for motivation in creative work. Allowing for the weaknesses of human nature and the peculiarities of men of genius, those who lead in this spiritual-intellectual movement are marked by singular breadth and tolerance, with eagerness to learn of the working of the Spirit wherever it may be. Here is to be seen the mystical tradition of Orthodoxy come to its own.

No longer shunted off into other-worldly asceticism as an ideal, or into a sacerdotal class as guardians, the mystic life is integrated with the intellectual and social capacities of all men for the living of the normal life of the Christian. Brought back to its rightful place, it opens the door for rich and satisfying experiences, hidden from those who have practically lost the sense of the spiritual, even while clinging to the belief in the spiritual world.

This type of world view or philosophy of life cannot be called peculiar to Orthodoxy, but is rather characteristic of the full expression of the Christian religion in any Church which believes and practises the Apostolic and Catholic tradition. It is around this type of Christian philosophy that the ecumenical movements for Church unity are building their work. As some such spiritual renaissance grows in all Churches and peoples, the foundations for unity not only among the Churches but among the nations will be laid.

THE LONG CENTURIES of oppression and of proselytizing in Orthodox areas, together with warranted pride in their unbroken faithfulness and defense of the teachings of Christ and His Apostles, have made the Orthodox wary of “assistance” or “influence” from the West. Too often such assistance has been only the opening wedge or prelude to disintegrating and faith-dissolving currents among the people. The appearance of the Orthodox renaissance movement is both a proof of the living quality of Orthodoxy, and a most favorable ground for its general rejuvenation. Friends in the West will therefore do well to refrain from too much “direct action,” and chiefly lend support in the measure in which they are invited, to assist in undertakings which are ontologically and in personnel Orthodox. Opportunities for such assistance are varied in the several Orthodox Churches, and in some of them the way seems scarcely yet open.

Quite naturally and properly, local resources are preferred, and in the leading national Orthodox Churches both individuals and synods are contributing to local endeavors. The situation is otherwise in the Russian Church. The Church in the U. S. S. R. is by law prohibited from any activity other

than service of the cult, nor can individuals organize privately for any form of religious study, publication, or promotion. This puts a peculiar obligation on those in exile abroad, who must and do carry the burden of building up the Orthodox renaissance movement for Russia. They have drawn sacrificially upon their meager resources, and more than one has given his all, even to physical breakdown and death, that the cause of Christ's Church might move forward. Fortunately, the "Friends of the Russian Church" in America and the Russian Clergy and Church Aid Fund in England have shared with their gifts, prayers, and efforts. The continuation of their collaboration will help meet the opportunities provided in a whole series of indigenous undertakings, already under way in the progress of the Orthodox renaissance movement:

(1) The Russian Orthodox Theological Seminary in Paris, for the preparation of priests, teachers, and workers in the Church. Scholarships of \$200 a year must be provided to carefully selected students from the emigration and from Eastern European Orthodox countries.

(2) The Orthodox movement among Russian youth abroad. Effectiveness in this, as in any youth movement, can only be ensured by provision for a full-time trained leader to direct the work of volunteers working with boys, girls, and students.

(3) The *Action Orthodoxe*, or Home Mission to the Exiles. Aid to parishes established in new centers of emigration, to relief for the sick and in hospitals, and especially to the spread of church schools for smaller children.

(4) The Bureau of Religious Education in Paris. Supporting its quarterly *Bulletin of Orthodox Religious Education* (published in Russian and French editions); visitation by its director, Professor Zenkovsky, or others selected by the bureau, to Sofia, Bucharest, Chisenau, Athens, Halki, Belgrade, Nish, Warsaw, Riga, and Tallinn—for strengthening the work of those responsible for promoting religious education in these centers; holding a training conference for Orthodox workers in religious education and among youth, following up the conference in Salonika in 1930. In collaboration with the YMCAs and YWCAs in the several countries and the world's committees of the two organizations.

(5) Support of the quarterly journal, *Putj—Organ of Russian Religious Thought*, edited by Prof. Nicholas Berdyaev and published in the Russian language. This is an Orthodox journal whose particular value lies in its independence and daring, and consequent stimulation to constructive thought.

(6) Extension of the work of the Fellowship of St. Alban and St. Sergius (student and younger clergy ecumenic movement) into the several Orthodox countries, in collaboration with the national theological students' missionary unions, the British and the Russian student Christian movements, and the World's Student Christian Federation.

(7) Publication and dissemination of literature marking further advance or practical adaptation and methods for the renaissance movement in the Russian Orthodox Church.

(8) A graduate or faculty member of the Paris seminary to enter the faculty of the Orthodox theological seminary now projected for the United States.

(9) Exchange of professors for one or two month periods between the seminary in Paris and the Halki seminary, the theological faculties in Athens, Belgrade, Chisenau, and Bucharest.

(10) A graduate of the Paris seminary to spend a year with the Syrian Christian Church in Malabar, to give spiritual stimulation to Indian Orthodox youth.

(11) A gathering of leaders in the renaissance movement in all the Orthodox countries to be called to meet in Yugoslavia or Rumania, with sufficient time to allow the program to cover not only questions of relationship but opportunity for sacramental experience and the deepening of personal confidence and mutual support.

(12) Stipends for two Russians in the Far East (Harbin or Shanghai) to visit Europe for one year to become acquainted with the movement; one for theological study, the other for training in work with youth. There are about 200,000 Russian Orthodox

(Continued on page 434)

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Fukushima, Ken, Japan

A REMARKABLE piece of work is being done in a rural section of Japan by Deaconess Anna L. Ranson. This active Church worker lives with a Japanese helper in a little cottage near the sea shore—the open Pacific. The Deaconess tells us:

"This point is 25 miles south of the city of Sendai and the rector of Sendai Church comes here for services every few weeks. The farmers and fishermen and their womenfolk are very busy, and our services and other meetings have to conform more or less to the times when they are free to leave their work and come to our cottage. They have never seen a Church but we are hoping soon to build one.

"I came her to live some three years ago, but had carried on irregularly before that for eight or ten years. There have been 43 baptisms, adults and children. We have a branch of the Woman's Auxiliary which meets every Thursday evening, except during the busiest rice-planting season; there are 14 active members. The women here do just as hard work as the men, in the fields, caring for the silk-worms, peddling the fish around, and all in addition to their household duties. I find they are very gentle and lovable, patient and industrious, and that the Church has brought great joy to them in an earnest Christian life."

The year 1937 will mark the 50th anniversary of the organization of the Japanese mission as a self-governing Church.

A Japanese Letter

WHILE we are thinking of Japan I know you will enjoy the quaint English of the wife of a native Japanese missionary and educator who was staying in my home some time ago. Her letter is written on rice paper, 24 inches long and seven inches wide. This Japanese lady says in part:

"I am going to try to write you a few lines in this broken English. Are you and your family well under the Merciful Hand? All children and myself are quite well under the same mercy. Can you imagine how I was glad and interest when I heard from you. I ought to write you sooner than now but I could not because my eldest daughter was very ill indeed and she was in St. Barnabas' hospital. I am always very busy. I have no servant or helper. Did you hear about my every day's work? Please pity on me I am so unskillful housekeeper and too lazy nature to rear up and to educate so many children.

"I hope to write and tell you many. But I do not know enough words to explain all my thoughts. Please pray for my husband's pleasant work in your country and please increase in your heart-prayer that I may be good mother for children and good helper and good comforter for my husband by mercy of Almighty God. I am afraid that you could not guess what I mean. Please excuse me if there are impolite words and please give my kindest regards to you and your husband and family."

One mother talking to another! It does not matter if the sentences are a little mixed up and unusual, I knew what she meant and my heart went out to that mother of ten children in her anxiety to be a good mother and of real help to her husband in his magnificent labors to extend the Kingdom.

BOOKS OF THE DAY Edited By Elizabeth McCracken

Mr. T. S. Eliot's Essays

ESSAYS ANCIENT AND MODERN. By T. S. Eliot. Harcourt, Brace. Pp. 203. \$2.00.

THE MOST DISTINGUISHED living essayist who writes in English has done a service both to contemporary literature and to Anglo-Catholicism by the sending forth anew, under the above title, of his former volume, *For Lancelot Andrewes*, a book out of print for several years, with the omission of its own somewhat dated preface and of the papers on Machiavelli and Crashan, which no longer please their author, and with the addition of five new essays, indicative of the development in Mr. Eliot's thought since his conversion to the Catholic religion.

Of the older papers, little need be said here. They are well known wherever modern criticism, done with penetration and sound form, is esteemed. A re-reading of them goes to show again that, significant and beautiful as may be Mr. Eliot's poetry, his critical judgments and his prose style are equally to be valued. Indeed it may entirely be possible that he will be more esteemed by posterity for the latter than for the former.

The first of the new essays is on Religion and Literature. It was composed for a symposium on religion in relation to other phases of thought, held in Fr. Demant's parish at Richmond, near London, two years ago. Its thesis is that for any sound literary criticism, one must know not only what he likes but also what he ought to like. The only standard that most modern writers have about moral actions, other than what they happen to like, is whether or not they subserve the national welfare. Contemporary literature is both written and criticized by people who ignore wholly any supernatural sanctions or absolute will existing in the universe. But such lacks, either in morals or literature, are unintelligent. These people do not look at life as a whole. Catholic Christians will "certainly continue to read the best of its kind, of what our time provides; but we must tirelessly criticize it according to our own [Catholic] standards, and not merely according to the principles admitted by the writers and by the critics who discuss it in the public press." Here, as in all his writing, Mr. Eliot refuses to be stampeded by modernity, which to him, like things more ancient, may possibly be, in the light of eternal verities, both ignorant and crude, and destined to no long continuance. No critic, he is sure, can afford to surrender to the provincialisms of this, or any other, moment.

Catholicism and International Order was written for the Anglo-Catholic School of Sociology, held by the Church Union at Oxford in 1933. Again, this time in the field of social theory and practice, the appeal is to be taken from the trends of the moment to changeless facts about man, facts originating in the mind of God. "The non-Catholic," says Mr. Eliot, "certainly the non-Christian philosopher, feeling no obligation to alter himself, and therefore no cogent need to understand himself, is apt to be under the sway of his prejudices, his social background, his individual tastes. So, I dare say, are we; but we at least, I hope, admit our duty to try to subdue them." There is no use, the author insists, in trying to set the world in order until he who proposes to do it satisfactorily has answered the question; what is the good life? He warns against a humanitarianism, whether Communist or otherwise, which he says is due to "an excessive love of created beings, leading to a genuine oppression of human beings, in what is conceived by other human beings to be their interest." His criticism of the League of Nations is significant in the light of developments since the essay was written: "In matters in which powerful interests and passions are at work, it must rely like all democratic government [the italics are mine] upon a balance of interests, upon prudential ethics, not religious ethics. It is Modernism in the political field." One feels that here the antecedent of "it," in Mr. Eliot's thinking, is democracy, at least as generally understood today, the fallacy of which, as he pun- gently says elsewhere in the paper is "in assuming that a majority of natural and unregenerate men is likely to want the right things." The same fallacy lies behind dictatorships, which represent the willingness of an equally unregenerate majority to sur-

render responsibility. "The Catholic as such has no social program," he insists in the end. His must always be "a specific attitude toward a specific situation." Nothing more sane has been written on religion and society for a long time, and few things less palatable to the advocates of what is commonly called "the Social Gospel." This essay will drive the members of the CLID into spasms, if they ever read it, which is not likely.

The other three essays are less definitely concerned with matters properly reviewable in this paper, though the one on Pascal ends with these words: "I can find no Christian writer, not even Newman, more to be commended than Pascal to those who doubt but who have the mind to conceive, and the sensibility to feel, the disorder, the futility, the meaninglessness, the mystery of life and suffering."

One closes the volume grateful for good prose, for sound good sense, for penetrating observation, and for a demonstration of how truly a very modern man may embrace the ancient Faith, yet not surrender his modernity. BERNARD IDDINGS BELL.

Real Problems of Real Sunday School Children

WHICH WAY FOR OUR CHILDREN? By Alberta Munkres. Scribners. \$2.00.

THIS BOOK is an excellent presentation of the problem facing those who are charged with the religious education of children. Without any pedantic assertions and without the patter of psychological terms which usually make these books difficult reading, it uses the laboratory method of solving problems, and not only do the solutions seem adequate but the children and their answers are very realistic.

Parents ought to find the book especially helpful if they themselves feel uncertain about the teachings of the Church on fundamental matters—God, Jesus, death and immortality, and prayer. For the church school teacher whose conceptions were formed many years ago and whose thinking has not kept pace with the changes and adaptations made necessary by the world of science, the questions suggested will provide a splendid starting point for refreshing and stimulating thought. Every teacher ought to read chapter 1, Inviting to the Search, and after some soul-searching thought should choose one of the paths suggested and stick to it. Much of the purposeful work needed in our church schools could be accomplished if each teacher knew to which school of thought she belonged, and why. The paragraph beginning on page 4 is the simplest and most straightforward statement of the principles underlying religious education that I have come across.

This is not a "Church" book in the more limited sense of the word. There is no discussion of Church teaching or of the particular form of worship of any one Church. But the children are real, just as real as those who every Sunday attend our church schools, and the problems presented and discussed are those which every teacher, week after week, finds cropping up, and all too often evades, because she feels herself unequal to the task of explanation. Every parent or teacher who has avoided answering the child's question: "Mother, where is God?" will find in this book help and stimulation to meet children frankly and fairly and on certain ground.

MARION MACDONALD KELLERAN.

Fifty Years of Religion in America

THE CHURCH THROUGH HALF A CENTURY. Essays in honor of William Adams Brown. By former students. Scribners. \$3.00.

MOST SYMPOSIUMS are a group of miscellaneous essays about nothing much in particular. This series of essays is oriented to a particular subject, by men of a similar point of view, and the result is a remarkably consistent and intelligent volume. Taking their theme from the title, the brilliant former students of Dr. Brown discuss most of the important movements

in the whole field of religion throughout the last 50 (more or less) years. There are two introductory essays in honor of Dr. Brown. Samuel Cavert writes a short biography. Arthur C. McGiffert, Jr., estimates the importance of Dr. Brown's contributions to religious literature.

The remaining 16 chapters discuss the following topics: The Liberal Movement (Van Dusen), Science and Theology (Horton), Social Christianity (John Bennett), Continental European Theology (Brunner), Philosophy of Religion (Seelye Bixler), Interpretation of the Bible (Branscomb), Worship (Coffin), Preaching (Charles Gilkey), Christian Education (Adelaide Case), Theological Education (Mark May), Church's Mission at Home (Hermann Morse), Church and Community (Chaffee), Church and Society (Phillips Elliot), World Task of the Church (Daniel Fleming), Christian Unity in America (Cavert), and Ecumenical Christianity (Henry Leiper). All of these men bring fine scholarship to their subjects, and the result is a very stimulating presentation of the whole growth of religion throughout these years.

It is interesting to note that Dr. Brown had a hand in coining the famous Yale cheer: "Brek-ek-ek-ex Coax-Coax," which came out of Aristophanes' *Frogs*. His growth through his many years as teacher, preacher, and practical Christian propagandist has been a wholesome and normal one. He is truly one of the great liberals of the recent past. The reviewer heard his Bangor Lectures last winter, and knows that Dr. Brown is not yet so old as to be considered in the past. This book reflects the wholesome, truth-seeking liberalism of Dr. Brown; and it should be read by all who would seek to discover that liberalism is an attitude and not a creed.

RANDOLPH CRUMP MILLER.

A Lawyer's View of Science and Religion

THROUGH SCIENCE TO GOD. By Nathan A. Smyth. Macmillan. \$2.50.

THE AUTHOR writes neither as a professional scientist nor as a professional theologian, but rather as an active lawyer interested in science and religion. He faces frankly the fact that change in man's knowledge of the physical universe often means change in the manner of his religious thinking. Change from a three-story universe to a time-space universe inevitably altered our notions about God and man. He has, therefore, set himself the task of interpreting the findings of modern science from a religious point of view. We commend him for undertaking such a gigantic work. And while we feel that his interpretation is unsatisfactory, we hasten to add that science marshals before our eyes such an array of facts as will not be religiously digested in a single generation. Any man who makes the slightest contribution aids in the process of assimilation.

The book is an open denial of the theistic interpretation of the universe. That God is an objective reality not only more than, but also other than the created order, is discarded in favor of the idea that God is "the wholeness of all events." Any fair attack upon the book would therefore involve a complete justification of the theistic position. Obviously, that is out of place here. We can but make two comments.

(1) In discarding the picture of God the Creator the author has done less than justice to, if not totally misunderstood, the fundamental truth that the picture represents. The Christian doctrine of creation is certainly something more than the picture of a superhuman manufacturer making something out of nothing. It is rather the declaration of the fact that all existence depends for its life upon God and that in Him there is a constant creative activity which is the very essence of His nature. That the scientific thinking of any particular age will inevitably influence the terminology in which this relationship between God and the universe is expressed few will deny. But science in and by itself can neither prove nor disprove its truth. It is grounded in the tested experience of man and it will take more than the scientific speculations of a confused era to disqualify it.

(2) In the author's preoccupation with picture-thinking he runs the risk of finding himself in a world which is all pictures and no realities. That we do and must resort to picture and symbol is an evident fact. That there is something to be pictured and symbolized is the corollary of that fact. The photographer's paradise where there is nothing but photographs soon becomes his hell where there is nothing to be photographed.

God is somehow identified with the "stream of events." Personally, if our God is to be closely associated with rivers, we

should greatly prefer to go back to the old goddess of the Nile. There at least would be a god worth mentioning. But in a stream of events we could find neither an adequate object for worship nor a satisfaction for the questionings of our mind. We should still be asking, what of the source from which the stream made its mighty beginning, and what of the ocean into which it ultimately pours itself? A God who offers no answers to these persistent questions as to the nature of the source of things and the character of the end of things and who certainly can offer no accompanying presence along the way, certainly does not deserve the heritage of his name.

THEODORE P. FERRIS.

A Polish Joan of Arc

JADWIGA: QUEEN OF POLAND. By Charlotte Kellogg. Anderson House, Washington. \$2.50.

IN HIS CHARMING and appreciative preface, Ignace Jan Paderewski declares that Jadwiga, Queen of Poland, was one of the purest and noblest creatures that had ever come out of God's hand. Still a mere child, not quite 14 years of age, upon her arrival in Krakow to take possession of the vacant throne, she rapidly rose to the situation. Conscious of her enormous responsibilities, realizing that Poland, exhausted by incessant invasions, war, and domestic strife, desperately needed peace, she understood that nothing but a personal sacrifice could save the country. For her country's good, on the altar of duty, she made the supreme offering of her happiness, putting aside her personal love and making a marriage of state with the Lithuanian Grand Duke, Jagiello. Thereafter the union of Poland and Lithuania was known as the "Wedding Ring of Jadwiga."

Though dearly beloved by her own people, she has been for centuries almost entirely unknown in the West of Europe. Through darkest days she kept her faith, until she was revered throughout Europe for her holiness and admired for her wisdom. Like Joan of Arc in France, she has been in Poland a symbol of national aspiration and a source of national idealism. This book represents years of travel and research and has been accepted by the Polish Historical Congress. It is important as history and interesting also as the love story of a great woman.

CLINTON ROGERS WOODRUFF.

Difficult Children

PROBLEM CHILDREN. By John Edward Bentley. \$3.50.

FOR TEN YEARS Professor Bentley of the American University has been studying children, some 1,500 of them, from the point of view of an educator and a psychologist. Now he has given us the benefit of this intensive consideration in a book of first rate importance. It is said that out of a total of at least 10,000,000 children with physiological and psychological handicaps, more than 80% are not receiving the necessary attention, although our knowledge and experience show that these deficiencies can be prevented and a large proportion of them remedied. Many of these children, by special training, can be transferred into the happier lot of normal childhood. And this is the message which our author brings us, through an analysis of most serious and recurring disabilities of children, and suggests practical and concrete measures showing how the education of these handicapped children may be carried on to best advantage. C. R. W.

"Sobornost"

(Continued from page 432)

in Manchukuo and China, and their influence on Russia from that side will doubtless be significant.

(13) In case of the establishing of a theological school for the training of Arabic-speaking Orthodox, enabling one or two of the French Orthodox priests in Paris to go there as professors.

This is a long and rather forbidding list of projects, but all of them are important steps in the renascence of Orthodoxy, and as such they commend themselves to the sympathy, the prayers, and the generosity of all Christians, but especially of those who realize the mutual advantages of being united in increasingly close bonds of fellowship with the Eastern Churches.

NEWS OF THE CHURCH

Dr. Franklin Aids Chicago Canvass

Council Treasurer Tells Meetings of Laymen to Stress Conversion in Fall Campaign

CHICAGO—The Church needs converted men and women who will go out in the Every Member Canvass to convert others, not to rattle the tin cup for small coins, Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, declared before laymen of the diocese of Chicago, gathered in five sectional meetings.

Dr. Franklin also addressed a group of more than 70 clergy and laymen gathered for two days in conference under auspices of the Field Department of the Midwest province. All dioceses in the province except two were represented at the meetings, held at the Allerton Hotel. Plans for the fall Canvass and methods were discussed at length.

Dr. Franklin warned the various groups which he addressed of the dangers besetting the Christian religion at the present time, saying, "We must fight to preserve the Church and religion in these days."

"If we can convert our people, we will have no trouble getting the necessary funds to carry forward the work of the Church," asserted the National Council vice-president. "The great difficulty is that so many of our people are not really converted. Until they are, we will continue to have trouble in extracting from them even a few nickels each week."

Plans for the fall Canvass were presented at each of the sectional conferences by the Rev. Gowan C. Williams, chairman of the department of ways and means, and Bishop Stewart spoke on the work of the diocese as a whole.

Rhode Island Clergy in Drive Against Gambling

PROVIDENCE, R. I. (NCJC)—Legislation against legalized betting in this state will be urged by an organized group of clergymen, according to an announcement made October 3d by several ministerial associations. Charging that legalized gambling is a menace to Rhode Island and its institutions, the various organizations will crusade for closing of all dog and horse racing tracks.

Among the organizations represented in the move are the convention of the diocese of Rhode Island, Union Ministers Association of Rhode Island, Blackstone Valley Ministers Union, and Rhode Island Interdenominational Commission on Social Action.

Fall Planning

At this time leaders in parish, diocese, and general Church are making plans for fall activity and the annual Every Member Canvass. The situation reflected by the October 1st statement of payments on Expectations offers encouragement and calls attention to objectives yet to be reached.

One of the objectives yet to be reached is the accomplishment of regular monthly payments.

Because payments are now haphazard culminating in an extra-strenuous effort in December, the last month of the year, it becomes necessary, in order to meet regular monthly commitments promptly, to draw upon bank credit. One hundred thousand dollars was added to our loans during the month.

Encouragement is found in the fact that *borrowings are less* than in previous years; that *collections are 85.7%* of amounts due as against 83.2% last year; that 40 dioceses and districts, as compared with 30 in 1935 *have paid 100%* or more of their due amounts; that *collections* during the usually slow month of September were *\$17,044.99 greater* in 1936 than in the same month last year.

May the deeper spiritual interest of individual, parish, diocese, and general Church find expression in increased money support regularly given.

Faithfully yours,
JAMES E. WHITNEY,
Assistant Treasurer.

Southern Religious Groups Campaign for Seminar of Members of Three Faiths

BIRMINGHAM, ALA. (NCJC)—Southern Church and social leaders are campaigning in favor of holding a meeting which will be the South's counterpart to the recent conference held at Lawrence College, Appleton, Wis., by Protestants, Jews, and Catholics.

While the movement is not yet organized as such, the leaders interested are seeking a sponsor for their proposed meeting such as the Chicago Round Table of Jews and Christians, which fostered the Wisconsin gathering.

Interested persons include Dr. Henry M. Edmonds, minister of the widely known Independent Presbyterian Church, Birmingham; Dr. W. P. King, editor of the Nashville *Christian Advocate*; Bishop Paul B. Kern of the Southern Methodist Church; Rabbi Morris Newfield of Temple Emmanu-El, Birmingham; and Fr. Eugene B. Sands of Alabama.

Though widely differing as to doctrine, these key men in Southern Church circles are in unanimous accord that the need for their meeting is even greater than that which caused the meeting at Lawrence College in August.

Over 200 Clergy at Mahopac Conference

Ninth Annual Meeting of New York Clergy Hears Addresses by Many Distinguished Speakers

NEW YORK—More than 200 of the clergy of the diocese of New York came together at Lake Mahopac for the ninth annual conference held by invitation of Bishop Manning of New York, October 7th and 8th. The opening address was made by Bishop Manning, on Questions for Us to Ask Ourselves.

Other speakers on the first day were the Rev. Dr. Theodore O. Wedel of the Department of Religious Education of the National Council, who spoke on Christian Apologetics Today; the Very Rev. Dr. W. E. Rollins, Dean of the Virginia Theological Seminary, whose subject was An Approach to the Study of the Life of Christ for Preaching Today; the Rev. Dr. Clement F. Rogers, professor of pastoral theology, King's College, London, England, who spoke on Out-of-Doors Evangelism; and the Rt. Rev. Dr. Philip Carrington, Bishop of Quebec, whose subject was The Present Challenge to the Clergy.

On Wednesday, Prof. Frederick A. Pottle of Yale University spoke on Literature and Dogma; and Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, gave an address on The Call of the Forward Movement. Bishop Manning led the closing prayers.

The Lake Mahopac Conference is one of the most important gatherings of the year in the diocese of New York. The clergy are Bishop Manning's guests throughout the period, and all the arrangements help toward genuine mental and spiritual fellowship. Every year, the clergy declare that the conference was the best ever held, and this year is no exception.

Headquarters of Diocese of Chicago Burglarized

CHICAGO—Three safes at diocesan headquarters were smashed, and approximately \$350 in cash taken by thugs who entered headquarters early Tuesday morning, October 6th. Walter Payne, caretaker, was aroused by the robbers, bound, and marched through the building while the safes were cracked open with a pickax. The contents, chiefly diocesan documents, were strewn over the floors in the search for cash.

Damage centered chiefly in the office of Wirt Wright, diocesan treasurer, and Mrs. Ruth Keller, assistant treasurer. The safe in the office of Dr. Edwin J. Randall, diocesan secretary, was broken into but no money taken.

Plan Southwestern Virginia Canvass

Movies of Church Activities and Miniature Edition of Diocesan Paper to Aid Campaign

ROANOKE, VA.—C. Edwin Michael of Roanoke, chairman of the field department of the diocese of Southwestern Virginia, and the Rev. Dr. Carleton Barnwell of Lynchburg, chairman of the diocesan department of publicity, with their associates, are making extensive preparations for the work of the fall months, and the prosecution of the Every Member Canvass.

The diocese has been divided into six districts, for each of which there will be a supervisor and a chairman, and each district chairman will select assistants in his own territory. The publicity department is issuing a special miniature edition of the *Southwestern Episcopalian* devoted entirely to a letter from the Bishop and missionary information of various kinds, and distributed to all the communicants in the diocese.

Where desired, motion pictures of the mission work in the diocese are being shown, and also the publicity department is advising the rectors of the availability of motion pictures and stereopticon slides of other work of the general Church.

At its meeting on September 10th, the executive board of the diocese adopted a missionary program for 1937 to the amount of \$36,875, which will be the goal in the Every Member Canvass. It is hoped, however, that pledges will exceed this sum by at least \$1,500, which is urgently needed for the department of religious education.

Sunday, November 22d, was selected by the executive board as the official date of the Every Member Canvass in this diocese, and it is the hope of the executive board that wherever possible the Canvass will be completed on that date, and that plans will be perfected so that if in certain instances a longer time is required the work will be finished just as promptly as possible.

Confraternity of Christian

Doctrine Revises Catechism

NEW YORK (NCJC)—Lauded by Cardinal Hayes as "one of the most remarkable gatherings we have ever had in New York," the National Catechetical Congress of the Confraternity of Christian Doctrine closed a three-day convention at the Waldorf Astoria Hotel by outlining far-reaching plans to give religious instruction to 2,000,000 Roman Catholic children attending public elementary and high schools, to reformulate the Baltimore "penny catechism," and to retranslate into modern English the New Testament.

Thirty-five theologians have been at work on a restatement of the catechism for the past eight months. Early in November, a meeting of 120 Catholic bishops and archbishops will be called in Washington, and the body will pass upon the document.



MR. KANEKO AND BISHOP DALLAS

Kaneko Visits New Hampshire Schools, Addresses Auxiliary

CONCORD, N. H.—Tadao Kaneko, Japanese Brotherhood of St. Andrew secretary, was conducted on a tour of the Church's educational centers in New Hampshire, by Bishop Dallas, the diocesan, the last week in September.

St. Mary's in the Mountains, Dartmouth College, Holderness School, the diocesan school for boys, and St. Paul's School, Concord, were visited by the Bishop and his guest.

On September 29th, Mr. Kaneko addressed the annual meeting of the New Hampshire Woman's Auxiliary in Bethlehem, wearing traditional Japanese clothes. He described the growth of the Brotherhood in Japan. Miss Margaret Marston, national W. A. executive secretary, spoke on her recent tour of the Orient. The Rev. Allan J. Holley, new chaplain of St. Mary's in the Mountains, Bethlehem, which opened this fall with an increased enrolment, conducted a service for the W. A. members.

Harrisburg Clergy Retreat

YORK, PA.—The annual clergy retreat of the diocese of Harrisburg, conducted by the Rt. Rev. Dr. Robert E. Campbell, OHC, former Bishop of Liberia, was held at Camp Betty Washington, Girls Friendly Society camp, near York, with 33 clergymen of the diocese, including the Bishop, in attendance, September 21st to 23d.

Dr. Joshi, Mr. Kaneko to Speak in Chicago Diocese

CHICAGO—Two prominent Churchmen from the Orient will be guests and speakers at a dinner meeting of the Chicago assemblies of the Brotherhood of St. Andrew in St. Chrysostom's parish house, October 27th. They are Dr. Samuel L. Joshi of India and Tadao Kaneko, secretary of the Brotherhood in Japan.

Bishop Stewart will welcome Dr. Joshi and Mr. Kaneko. It will be Mr. Kaneko's main appearance in Chicago during his American tour. Dr. Joshi is doing special work at the University of Chicago. He formerly was head of the department of comparative religion at Dartmouth College.

Three Retreats in Pennsylvania

Meetings for Laymen, Women, and Priests Have Total Attendance of 43; Women's Is Largest

SELLERSVILLE, PA.—The last of three consecutive retreats held here closed on Thursday, September 24th, bringing to a close another step in the work being done by the Retreat Association in the diocese of Pennsylvania. The total attendance at the three retreats was 43. The retreat for women was the best attended. The priests' retreat followed closely upon the previous one, held in June at the Valley Forge Military Academy, Wayne, Pa.

These retreats were all held at the Holiday House of Holy Trinity Church of Philadelphia, a commodious and picturesque location on a hilltop outside of the town, overlooking an extensive and beautiful valley. The appointments were simple but comfortable, and decidedly quiet and peaceful. In the grove slightly removed from the main buildings is an attractive rustic chapel.

The guest hostess of the women's retreat was Mrs. Charles Hunsicker, the devotional secretary for the Woman's Auxiliary of the diocese of Pennsylvania. The director of the laymen's retreat was George H. Randall, formerly national executive secretary of the Brotherhood of St. Andrew. The diocesan secretary of the Retreat Association, the Rev. Thomas Burgess, was director of the priests' retreat.

There was a different conductor for each of the retreats; for the women's, the Rev. S. Thorne Sparkman of Christ Church, Baltimore, a member of the advisory committee of the national Retreat Association; for the laymen's, the Rev. Theodore N. Barth of St. Bartholomew's, Baltimore, and secretary of the Maryland Retreat Association; and the priests', the Rev. Henry B. Thomas of St. John's, Kingsville, Md.

Colorado Church Consecrated

at Conference in Montrose

DENVER—The consecration of St. Paul's Church, Montrose, by Bishop Ingley, coadjutor of Colorado, and the celebration of the 15th anniversary of the Rev. John S. Foster as vicar of the church, were the highlights of the meeting of the western Colorado conference held in Montrose October 4th.

The consecration service, which was attended by delegates from nine towns in western Colorado, was followed by a luncheon at which Bishop Ingley presided, and the Rev. John Foster gave a history of St. Paul's Church and its development. The Rev. Charles H. Brady, chairman of the diocesan field department, made an address on Going Forward. J. B. Morgan of Montrose followed with a short talk on the subject, One-Third of a Century in St. Paul's Church.

Church Publicity Problems Viewed

Detroit "News" Editors Explain Needs of Dailies in Reports of Church Affairs

DETROIT—An innovation in Church publicity appeared in Detroit on Wednesday afternoon, October 7th, when W. S. Gilmore, editor of the *Detroit News*, and several members of the editorial staff met with clergy and laymen of a number of denominations at a conference on the subject of Church publicity in the studio of radio station WWJ.

The conference was designed to present the needs and problems of a large newspaper to persons entrusted with the task of obtaining publicity for Churches and affiliated organizations, and to discuss the proper ways of preparing and presenting material for publication. Through the conference, the *Detroit News* hoped that Church leaders responsible for publicity might gain a more thorough and exact understanding of the problems of the press, and that a better and more thorough handling of the news of the churches of Detroit might be achieved.

About 70 attended the meeting. It was opened by Mr. Gilmore, who stated that for almost 25 years the *Detroit News* had carried a Church page. Ralph Peters, rotogravure editor, explained the organization of a large metropolitan newspaper, and referred to the paper as "a social institution, whose freedom is guaranteed by the Constitution of the United States." George W. Stark, feature writer, stated that the newspaper editor is more interested in people than in anything else, because people make news.

Specific problems of Church publicity were discussed by Henry George Hoch, Church editor of the *News*. Mr. Hoch feels that it is not the province of the secular press to preach or to teach religion, but to record what the churches are doing, and who are the personalities behind the religious life of the community.

"I have attended many of your meetings," said Mr. Hoch, "and I have often heard you urge each other to be less parochial. This is exactly the plea that I am making to you. Don't ask us to be sectarian or parochial, but do let us be interesting, informative, and readable."

Ballet Russe Benefit for CMH

NEW YORK—The Church Mission of Help, diocese of New York, has selected the Ballet Russe, opening night, October 29th, at the Metropolitan Opera House, for a benefit performance to raise funds. The directors of the society feel it is imperative that the work be carried on at full strength at a time when world conditions place so much strain on the individual.

The benefit committee is as follows: Mrs. T. F. Davies Haines, chairman, Mrs. Frederic A. Cammann, Mrs. M. Wheeler Stewart, Mrs. James Madison Blackwell, Mrs. A. Thayer Jaccaci, Mrs. Ernest Frederick Eidlitz, Mrs. Osgood Field Hoving, and Miss Kitty Wickes.



BRUGLER REST HOUSE

Dedicate New Rest House for Paid Church Workers

NEW YORK—Brugler Rest House at White Plains was formally dedicated with a service held on October 5th by the Rev. Franklin J. Clark, secretary of the National Council.

The service, which was followed by a luncheon, was attended by friends from New York, Long Island, and Newark; officers of the National Council, Woman's Auxiliary, Girls' Friendly Society, Church Mission of Help, and Church Army; and many personal friends of Mrs. Brugler. The house looked particularly attractive in its setting of autumn colors.

Together with a fund for its maintenance, the house is a gift to the National Council from Mrs. Charles Edward Brugler in memory of her husband. It is to be used as a rest house for clergy and other paid workers of the Episcopal Church. Richard P. Kent of the National Council staff, 281 Fourth avenue, New York, is secretary of the Brugler House committee.

Speculate on Purpose of Visit of Papal Secretary of State

WASHINGTON (NCJC)—The visit to the United States of Cardinal Pacelli, Secretary of State of the Vatican, has given rise to many rumors, none of which has a definitely official basis, according to announcements of authorities of the National Catholic Welfare Conference. In an unofficial statement, one of the NCWC executives said:

"All that is definitely known is that Cardinal Pacelli intends to visit the American cardinals and the Apostolic delegation. He is traveling with one companion. We have made no announcement regarding any other purpose of the visit. Rumors concerning any other objects of the journey may or may not be true."

It has been thought that Cardinal Pacelli's trip to this country might have been occasioned by a desire to prepare for United States recognition of the papal state and the establishment there of a diplomatic mission. Other intimations have concerned the Rev. Charles E. Coughlin and his activities.

The papal state has received recognition from every major country the world over with two exceptions, the United States and the Soviet republics.

Negro Barred in Preaching Mission

Federal Council Effort Hits Snag in Atlanta; Better Response in Birmingham

BY SHELBY E. SOUTHARD

BIRMINGHAM, ALA. (NCJC)—Quite bitterly hurt by the inability to strike a chord of racial amity in Atlanta, leaders of the National Preaching Mission moved into Birmingham this week to write, if possible, a different story.

[Negroes did not participate in the Preaching Mission at Atlanta, NCJC News Service learned, after the local committee had refused to allow a Negro speaker on the team. A group of Negro ministers addressed a communication to the Atlanta committee in charge of arrangements for the Preaching Mission, stating they could not participate because the White leaders of the local committee were unwilling to include a Negro speaker.]

Rejection of a Negro speaker, it was further learned, was made in opposition to the wishes of the Federal Council of Churches. It was thought the reason for this move was the unwillingness of the Atlanta committee to stir up racial controversy which they believed would be inevitable if a Negro speaker were included.]

Refusing to be quoted as to what took place in Atlanta, but insisting that it was far from what had been hoped for, Dr. Jesse M. Bader, director of the Preaching Mission, told this representative:

"The story here in Birmingham has been completely and wonderfully different. I think the trouble in Atlanta was because we had no Negro speaker there as we shall have here in the person of Dr. Channing Tobias, national director of the Negro YMCA work, and as we had desired to have in Atlanta. Although Atlanta is the headquarters of the Southern Interracial Commission, we do not feel the full fruits of what might have been accomplished were realized.

"Here in Birmingham the only thing which hinders us is a city ordinance saying that at public gatherings in the auditorium and other public buildings, Negroes must occupy one section and Whites another. They may not sit together. This is not the way we would have it—but of course we shall obey the law. However, in the city's churches, where the ordinance is not invoked, Negroes shall be welcomed and seated wherever they will to sit. That was to have been our policy in Atlanta if all had gone well."

W. Michigan Auxiliary Meets

HASTINGS, MICH.—The first fall group meeting of the Woman's Auxiliary of Western Michigan was held at St. Paul's, Muskegon, following the recent clergy conference. Mrs. Roy Thompson of Muskegon presided and greetings were extended to Mrs. C. W. Finley, diocesan president, and Mrs. L. H. Whittemore, chairman of the diocesan program committee. Addresses were given by the Rev. G. P. Symons of the Forward Movement Commission and Archdeacon Ziegler of Chicago.



NEW CHURCH AT TECALCO, MEXICO

Junior Church Started by Chicago Clergyman

New Religious Education Plan Takes
Place of Church School

CHICAGO—Based on the contention that young people should play a more active part in managing the affairs of their church, a junior church having all the aspects of the adult organization, was inaugurated at St. Ansgarius' Church, Chicago, last week, by the Rev. John O. Paterson, priest in charge.

The junior church parallels the parish organization with a vestry, guilds, and similar organizations, each pupil being assigned to one of the groups. It is an outgrowth of and takes the place of the regular church school.

Each child will take a year's work in a basic course on Christian doctrine, a course fundamentally the same for all classes above primary. Following this course, the child passes on to three years of study aimed at producing a realization of the objective reality of the Christian Faith and a working theology to meet secular problems.

Canon Symons Addresses Clergy and Laity of Lexington Diocese

LEXINGTON, KY.—Personal discipleship is prerequisite to corporate fellowship and loyalty, according to the Rev. Canon Gilbert P. Symons, speaking on the Forward Movement to the clergy and lay conference of the diocese of Lexington, in Christ Church, September 29th and 30th. Canon Symons addressed the five sessions of the two day meeting, giving practical suggestions regarding the Forward Movement for individual, parish, community, and the whole Church. Each address was followed by open discussion, directed by Bishop Abbott of Lexington.

The history and present needs and opportunities of the University of the South were presented by its chancellor, Bishop Bratton of Mississippi, at the luncheon meetings on both days.

Prohibition Rejected by Protestant Leaders, But Present Rules Denounced

NEW YORK (NCJC)—Complete prohibition as a national policy is rejected by leading educational, social service, and temperance leaders in the Churches, according to a survey just completed by NCJC News Service.

One hundred and twenty-seven answers were received from leaders of 31 Protestant denominations. Every encouragement was given for the expression of individual opinion.

There was unanimous agreement that the present method of meeting the problems of the liquor traffic is unsatisfactory. The vast majority (104) declared for education for total abstinence as the wisest immediate strategy to combat the present situation.

Advocates of complete prohibition numbered 54. Some of these qualified their stand by saying that prohibition was desirable as an ultimate, if not an immediate, objective. Prohibition advocates in some cases also urged total abstinence education as an immediate aim. Stronger regulation of the liquor traffic was desired by 52. Twenty-eight leaders want state monopoly, while 21 championed education in the moderate use of liquor as a permanent policy. Five were of the opinion that such educational methods should be merely a temporary policy.

Plan Christian Home Sunday

CHICAGO—Declaring that "no man can have spiritual health on one meal a week," the Family Altar League, of which the Rev. William F. McDermott, Presbyterian minister and Chicago newspaperman, is secretary, has arranged for the observance of Christian Home Sunday throughout Chicago on November 1st.

The objective of the day, according to the Rev. Mr. McDermott, is "every family and all the family in the pew" that day. Emphasis will be placed on the Christian home and the need for daily worship in the home and grace at meals.

Mission Shoulders Expense of Church

Congregation of Mexican Farmers
Pays for New Building; Dr. Wood
Praises Mexico Work

MEXICO CITY—In the town of Tecalco at the base of Mexico's famous volcano, Popocatepetl, 250 people gathered on September 20th to share in the services of dedication of the new St. Matthew's Church and to congratulate the peasant farmers of the region upon their success in providing this place of worship.

For more than thirty years, the congregation has used a private house for its services. The people are poor. Some work on nearby farms. Others go 10 miles daily on foot in order to earn a couple of pesos a day, one peso being the Mexican equivalent of 50 cents in United States currency. They saved their centavos year by year and at last have realized their dream of building a church. Bishop Salinas y Velasco was assisted by the priest in charge, the Rev. Daniel Romero, and three visiting priests.

NEW YORK—Commenting on the achievement of a new church at Tecalco, Mexico, Dr. John W. Wood of the foreign missions department said:

"It is no wonder that such a spirit as has been manifested by the people of Tecalco and other places in Mexico, attracts people in the United States and leads them gladly to give aid for enterprises which are beyond the ability of our Mexican Church people at present. For instance, there is steadily accumulating at the Church Missions House, through the efforts of the New York diocesan branch of the Woman's Auxiliary, a fund to be used, it is hoped in the near future, in the publication of a Church Hymnal in Spanish. Bishop Salinas y Velasco and a committee have been at work on this for some time and hope within the next year to be able to send the completed manuscript to the press. The work is being done in consultation with bishops of other Spanish-speaking dioceses in Latin America with a view to having the new Hymnal serve in the worship and praise of the people of all such dioceses.

"Gifts through the advance work program from the diocese of Pennsylvania have helped greatly in meeting special building needs in Mexico. The House of Hope at Nopala continues justly to claim the sympathetic cooperation of people in this country who know of the heroic volunteer service rendered by Mrs. Samuel Salinas to the rural population surrounding the town.

"Occasionally friends of Bishop Salinas y Velasco in this country send him greatly needed and highly prized special gifts such as that which came recently from the Woman's Auxiliary in the diocese of Delaware, \$50.14. Such items mean reinforcement of the Bishop's all too small discretionary fund and enable him to give aid in the meeting of emergencies and encourage such enterprises as the building of the church at Tecalco."

Bishop Parsons at GTS

NEW YORK—Bishop Parsons of California was the special preacher at Evensong in the Chapel of the Good Shepherd of the General Theological Seminary on October 7th.

Three Faiths Join in Mass Meeting

Several Thousand Attend Interfaith Effort Sponsored by Committee on Religious Life

WASHINGTON—A religious mass meeting, featured by musical and homiletic contributions from Catholics, Jews, and Protestants, was held here on September 29th, with several thousand people from all religions in attendance. The Bishop of Washington, chairman of the Committee on Religious Life in the Nation's Capital, presided and introduced the speakers. Secretary of Commerce Daniel Roper was the principal speaker, although representatives of the three religious groups made significant statements.

"One hundred years ago such a meeting as this would have been impossible," declared the Rev. Joseph Sizoo, Presbyterian minister from New York, formerly pastor of New York Avenue Presbyterian Church in Washington. "A century ago, if a meeting like this had been planned it would have ended in disaster and the speakers would have landed in jail. Our presence here tonight bears witness to our appreciation of one another."

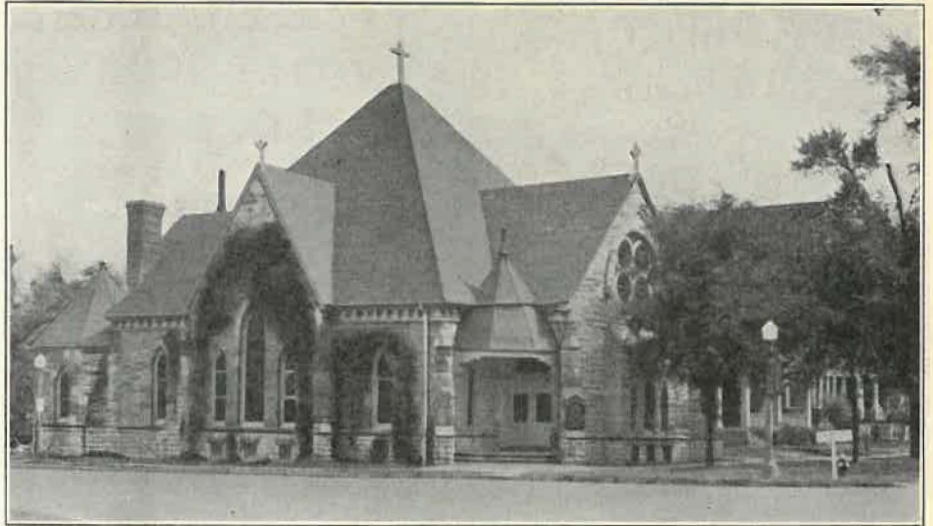
Secretary Roper pleaded for the cooperation of all spiritual interests in all churches, looking to improving conditions of living generally.

"We are face to face today with the fact that civilization is in danger of being destroyed on the rocks of fear, greed, jealousy, and uncontrolled selfishness. To safeguard civilization against these destructive forces we must revitalize religious forces in our economic and social life. . . . Fundamental belief in God is written in the very fabric of the Federal Constitution—and every one of the charters of the original 13 colonies has written across it this faith as an expression of the people."

"We must substitute the dynamic of the living God for the dynamic of chauvinistic nationalism," said Rabbi Morris S. Lazaron of the Baltimore Hebrew congregation—"the dynamic of God for the dynamic of the new Caesars, with their blood cult, hate cult, State cult, and war cult." He spoke as one whose people have suffered from the beginning from this aggressive gospel of the State. "Many Jews have lost God and many Christians have lost Jesus. We must find them again. Let us pool our resources, organize our energy, and pit the power of our living faith against the rising forces which would overwhelm all freedom and destroy that democracy without which we too are lost."

The Rev. John K. Cartwright, speaking for the Roman Catholics, said in part:

"A democracy rests on ideals that must be deeply embedded and enshrined in the hearts of millions of the people. . . . Yet ideals have no subsistence in and of themselves. They must spring from the inspiration and subsist by the blessing of Almighty God. Our three faiths differ in much that is vital and important, but on this important thing we all agree—that the tradition of a pure and spiritual faith . . . must be at the heart



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of civilization in America and in all the world."

Bishop Freeman explained briefly the purpose of the committee, namely to align all religionists who come to Washington in government and other work with a local church of their own choice and to get them actively connected with such institutions.

"We represent," he said, "the determination of the churches of every name to prosecute with fixity of purpose and definiteness of aim everything that concerns the moral and spiritual well-being of the people of Washington."

This is the second such meeting and it is the committee's intention to hold such mass gatherings annually. Canon Anson Phelps Stokes of Washington Cathedral is secretary of the committee and it is due largely to his untiring efforts and determination and to his fine organizational talents that an aggressive movement for bettering religious conditions throughout the city has been begun.

Duluth Convention Meets

ST. CLOUD, MINN.—The meaning and value of the Forward Movement were the subject of an address made by the Rev. C. H. Gesner, rector of the Church of St. John the Evangelist, St. Paul, at the opening service of the 41st annual convention of the diocese of Duluth held in St. James' Church, Hibbing, October 5th to 7th.

Bishop Kemerer was the celebrant at the Holy Communion service on Tuesday and delivered his annual address, stressing the importance of the Indian work in the diocese, and urging a keener sense of individual responsibility for the support of the Church and her mission.

The Rev. L. R. Gillmet and Hubert Alexander were added to the standing committee succeeding the Rev. E. C. Biller and C. H. Richter. The Rev. Messrs. Gillmet and J. F. Robertson, and Messrs. A. W. King and D. D. Harris were elected members of the diocesan council. Deputies to the General Convention are the Rev. Messrs. E. C. Biller, F. L. Carrington, LL.D., L. R. Gillmet, and J. F. Robertson; and Messrs. A. W. King, F. W. Paine, W. H. Parker, and C. H. Richter.

Idaho Pledge Increased by Annual Convocation

TWIN FALLS, IDA.—The annual convocation of the missionary district of Idaho voted to increase the district pledge to the Church's Program in 1937 from \$2,500 to \$2,800, at its meeting here October 4th to 6th. This sum is larger than the entire state has been able to pledge in recent years.

Many evidences of renewal and strengthening of the work of the Church throughout the district under the leadership of Bishop Bartlett were brought before the convocation, including the addition of three new workers to the staff and two UTO workers at the Fort Hall Indian Mission and the reopening of several missions which had been closed in recent years.

The Woman's Auxiliary, meeting at the same time, surpassed the men in numbers and enthusiasm.

Bishop Bartlett announced to the convocation the purchase of property for a summer school at Payette Lake, with enough money in hand to build the central building. Bishop Porter of Sacramento spoke at the opening service and the convocation dinner.

New elections are as follows: chancellor, J. L. Eberle; treasurer, A. P. Flora; member of council of advice, the Rev. Walter Ashton; examining chaplains, the Rev. Messrs. C. A. McKay, Walter Ashton, and J. F. Hogben. Delegates to provincial synod: the Rev. Messrs. H. B. Goldsmith, J. S. Butler, C. A. McKay; Messrs. S. G. Moon, W. H. Redway, George P. Bryan. Deputies to General Convention: the Very Rev. Frank A. Rhea, S. G. Moon; alternates: the Rev. Victor E. Newman and Roy Read.

New Cross for Nyack Church

NYACK, N. Y.—The beautiful stone cross which had been on Grace Church for nearly the whole 75 years of the life of the parish was struck by lightning in the summer and dashed in pieces to the ground. The cross, with its base, stood almost six feet high. A new cross will be dedicated and erected in its place later in October, when Grace Church will celebrate its 75th birthday. The rector is the Rev. Ernest W. Churchill.

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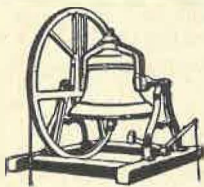
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Wisconsin Student Work's 20th Year

Milwaukee Dean Terms St. Francis'
House "Spiritual Power House"
at Anniversary Service

MADISON, WIS.—"We must think of St. Francis' House as a spiritual power station where young people may learn to know God and to bear witness to those eternal verities which have no physical limitations," declared the Very Rev. Henry Roth, Dean of Milwaukee Cathedral, in his address to Church students at the University of Wisconsin, October 4th, on the occasion of the 20th anniversary of the Church's work exclusively for people of that campus.

The Feast of St. Francis, patron saint of Episcopal Church work at Wisconsin, was chosen for the anniversary observance, and Dean Roth was guest preacher at a 10:30 choral Eucharist celebrated by the Rev. Alden Drew Kelley, student chaplain. St. Francis' hymn, *Canticle of the Sun*, set to plainsong music by Miss Norma Behrens, chapel organist, was a part of the program of special music sung by the male choir of St. Francis' chapel.

"On this anniversary of the work of St. Francis' House," Dean Roth said, in closing, "we must think of 20 years of accomplishment; of the stewardship of such men as a Stanley Cleveland and a Norman Kimball. Those names mean much to us in love and service. And we must look ahead to another 20 years which shall be an even greater era, when the chapel of St. Francis shall be filled to the doors with youthful worshippers of Christ."

Rev. M. S. Taylor Addresses Long Island Clergy on Prayer

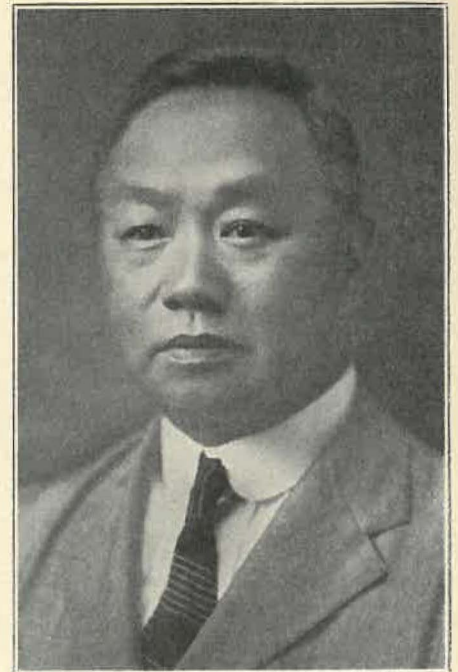
BROOKLYN, L. I., N. Y.—A series of addresses on the prayer life by the Rev. Malcolm S. Taylor, formerly of the Commission on Evangelism, featured the clergy conference of the diocese of Long Island, held at Southampton September 28th to 30th. More than 117 took part in the conference.

Besides Bishop Stires, the diocesan, and Bishops Larned and Creighton, the suffragans, Bishop Cook of Delaware, president of the National Council, and the Rev. Alexander C. Zabriskie of the General Theological Seminary delivered addresses. Services were held in St. John's Church, the Rev. S. C. Fish, rector.

Calls Science Foe of Atheism

SOUTH BEND, IND. (NCJC)—Deeper scientific knowledge is the world's best defense against atheism, Dr. Arthur E. Haas, former professor of physics at the University of Vienna, Austria, and now a member of the faculty of Notre Dame University here, declared October 2d.

The 19th century attitude of many scientists who scoffed at the idea of God, the Creator, has been dissipated by the rapid strides of science itself during the past 25 years, Dr. Haas believes.



THE REV. Y. SANG MARK
Rector of St. Peter's, Honolulu.

Honolulu Chinese Church Marks 50th Anniversary

HONOLULU, T. H.—St. Peter's Chinese Church, Honolulu, celebrated its 50th anniversary on September 20th, when Bishop Littell preached at the Choral Eucharist.

Chinese were brought to Hawaii in large numbers, beginning in 1876, to work on the sugar plantations. Our Church's first mission for them was begun in 1882 at Kohala on the island of Hawaii. In 1886, St. Peter's Mission was started in Honolulu by the Rev. Herbert H. Gowen, who is now professor of Oriental languages at the University of Washington. The first service is described by Yap See Young, one of the founders of the mission and continuing today as one of its most devoted workers, in Bishop Restarick's *Hawaii from the Viewpoint of a Bishop*:

"In September, 1886, H. H. Gowen arrived from England at the invitation of Bishop Willis. Some Chinese Christians came to Honolulu from Kohala on September 18, 1886. The Rev. H. Whalley wrote to Mr. Gowen to look after them. He went out the same day to find them and arranged a service, the following Sunday, September 19, 1886. This service was held in one of the stores on Liliha street at 9 A.M. Nineteen persons were present, the seats being boards put across flour barrels and cracker boxes. It was a tiny shanty and needless to say it was very hot. The service was interpreted by one of the Iolani students [Yap See Young himself]."

From that small beginning, the mission has grown to a communicant strength of some 300, and has a large church and vicarage adjoining the Cathedral grounds. The present vicar is the Rev. Y. Sang Mark, a graduate of Iolani School and a former missionary in Tonga. His assistant, who is also assistant to the diocesan treasurer, is the Rev. Wai On Shim, a recent graduate of Seabury-Western Seminary.

Build Chapel for Industrial School

Bishop Morris Lays Cornerstone at St. Stephen's, New Orleans; Expansion Program Begun

NEW ORLEANS—The cornerstone of the new St. Stephen's Chapel of the Gaudet Normal and Industrial School, New Orleans, was laid October 1st by Bishop Morris of Louisiana.

The New Orleans clergy and the principal of the school, as well as the members of the board of trustees, took part in the ceremony. The Rev. Dr. Robert S. Coupland, rector of Trinity Church, New Orleans, delivered the address, in which he explained that the erection of the chapel was made possible through missionary contributions of Trinity Church, totaling approximately \$6,000; Mrs. Jesse C. Remick, a communicant of that parish, making an additional donation of \$1,000.

The chapel is to be colonial in type to conform to the other buildings on the campus. Stanislaw J. Makielski of University, Va., architect of the American Church Institute for Negroes, is the designer of this chapel. R. W. Coles is principal of the Gaudet School, and the Rev. Roberts P. Johnson is chaplain.

Through the generosity of the American Church Institute for Negroes the farm buildings have recently been modernized, an additional small barracks for boys erected, and other improvements effected. Gaudet Normal and Industrial School is one of the Institute Schools, with every promise of enlarged usefulness through proximity to and affiliation with Dillard University.

Connecticut Cathedral Calls Dean Gray of Bethlehem, Pa.

HARTFORD, CONN.—The Very Rev. Walter H. Gray, Dean of the ProCathedral at Bethlehem, Pa., was elected Dean of Christ Church Cathedral, Hartford, by the cathedral chapter on October 6th, subject to Dean Gray's acceptance.

Bishop Budlong of Connecticut nominated Dean Gray for the post. The Dean in addition to many activities in the Episcopal Church is president of the Bethlehem ministerial association and has been active in various social service organizations. For a time, while assistant rector of St. John's Church, Hartford, he was president of the council of social agencies and the travelers' aid society.

Church Debt Cleared

SAVANNA, ILL.—Sunday, October 4th, will go down in the history of St. Paul's Church, Savanna, as a red letter day, for the mortgage to the parish property was burned and the entire parish joined in a celebration of thanksgiving for the clearance of the property of debt.

The clearance of the debt was made possible by a gift of \$2,000 from the Hon. Franklin J. Stranskey, former Savanna judge and prominent attorney.

Name Day Dinner Given to Honor Dean Bulgakov

NEW YORK—The Rev. Dr. Frank Gavin gave a dinner on the evening of October 7th, at the General Theological Seminary, in honor of the "name day" of the Very Rev. Dr. Sergius Bulgakov, Dean of the Russian Theological Academy in Paris, who is spending a few weeks in the United States. October 8th is St. Sergius' Day, but the celebration was held on the eve because of appointments on the 8th. It is the custom of the Russian Orthodox Church for a member to observe the festival of his "name saint" instead of his own birthday, but to observe it in a similar manner.

A birthday cake was brought in toward the end of the dinner and placed before Dean Bulgakov, who was seated between Dr. Gavin and His Grace the Metropolitan Theophilus. Complimentary speeches were made by Mme. Shenitz, head of the Slavonic Department in the New York Public Library; by the Rev. Dr. Howard Chandler Robbins of the seminary; and by His Grace the Metropolitan. Dean Bulgakov replied. Following the dinner, Professor Drozdoff of Columbia University gave a fine performance on the piano and Dean Bulgakov spoke of the life of St. Sergius. It was unanimously voted that a cable be sent to Paris, with greetings to Mme. Bulgakov, the Metropolitan Eulogius, and the members of the Russian Theological Academy. Dean Bulgakov spoke of this in moving tones, describing it as "a hand-shake over the ocean."

Those present were: Dean Bulgakov, His Grace the Metropolitan Theophilus and his chaplain, the Rev. Drs. Howard C. Robbins, M. Bowyer Stewart, and Edward R. Hardy; Prof. Vladimir Drozdoff, Lauriston L. Scaife, Rear Admiral Reginald R. Belknap, USN, retired; Mrs. John H. Cole, Mrs. Walter N. Davis, Mme. H. Shenitz, Mme. Kolkolnikoff, Mlle. Pekrovsky, Mlle. Sipprell, Miss Katharine C. Jones, and Miss Elizabeth McCracken.

Itinerary of U. S. Visit of Dean Bulgakov Made Public

NEW YORK—Following is the speaking and preaching itinerary of the Very Rev. Dr. Sergius Bulgakov during his visit to the United States. It is probable that a few more engagements may be added to it. October 4th, A.M., Church of St. Michael and All Angels, Baltimore, Md.; P.M., Emmanuel Church in the same city. October 9th, the Catholic Club, the General Theological Seminary. October 11th, A.M., Church of the Advent, Boston; P.M., Christ Church, Cambridge, Mass. October 12th, the Catholic Club, Concord, N. H. October 13th, A.M., Dover, N. H.; P.M., Men's Club, Church of the Advent, Boston. October 15th, address to the faculty of the General Theological Seminary. October 18th, Church of St. Mary the Virgin, New York City. October 20th, address to the students of the General Theological Seminary. October 23d, lecture to the laity, Church of St. Mary the Virgin. October 30th, a second lecture to the laity of the Church of St. Mary the Virgin. October 25th, Trinity Church, New York City. November 1st, Cathedral of St. John the Divine.

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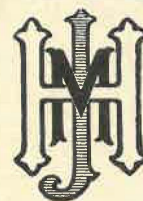
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Charges Usurpation of Church's Rights

Lord Cecil Accuses Parliament of
Intrusion on Prayer Book Issue;
Prepare for Coronation

BY GEORGE PARSONS

LONDON—Lord Hugh Cecil, at the Chester diocesan retreat house, on September 28th, lectured at the eighth school of the clergy, taking as his theme the vital principles of the relations of Church and State. He said he chose this subject because of its close connection with the business of the Church Assembly, and he argued that there could be nothing more absurd than allowing the State to decide religious issues. The refusal of Parliament to sanction the 1928 Prayer Book resulted in differences of worship in different dioceses, and certain liberty of action for each clergyman, and he held that this was very foreign to the idea of a body under divine guidance. It resulted also in intrusion of the State into the functions of the Church, and intrusion of the Church into the functions of the State. It was the duty of the Church to offer to the Holy Spirit the purest institution for its work. They were bound to try to be as like the Apostolic Church as could be, making the institution and procedure of the Church of England the best possible instrument for the use of the Holy Spirit that could be made.

CORONATION PREPARATIONS

Preparations for the coronation of King Edward VIII on May 12, 1937, are already being made, and it is announced that Westminster Abbey is to be closed on and after January 4th. Five months seems a long time to make the necessary arrangements for a ceremony that scarcely takes five hours. But, apart from this, the Abbey is not expected to resume its normal existence until the first Sunday in August. The Dean and chapter have no option in the matter, for the responsibility rests solely with the Office of Works.

In anticipation of the coming coronation, Messrs. Mowbray have just published *The Coronation Calendar*, a brochure of great interest, with pictures of the persons chiefly concerned, the Abbey prepared for the coronation, and the regalia. The notes on the last indicate what a solemn and religious rite the sacring of the King is. It is no mere show. "Swords and scepters, orb, ring, and crown are delivered to the Sovereign with solemn prayer; and when, at last, he has been crowned and has received the homage of prelates and nobles, he lays aside his crown and kneels before the Altar, and the Holy Eucharist proceeds, the King being the only lay communicant."

DOCTRINAL COMMISSION MEETS

The Doctrinal Commission met in full session at St. John's College, Cambridge, during the last week of September. There were present the Archbishop of York (in the chair); the Bishops of Chelmsford,

Seek Funds for Bishop Weller Memorial Organ

FOND DU LAC, WIS.—Plans have been completed for the raising of funds for a memorial for the late Bishop Weller of Fond du Lac in the form of a memorial organ for St. Paul's Cathedral.

The diocesan committee hopes to make contact with every baptized member of the parishes in the diocese and also hopes to get in touch with the many friends of the Bishop and the people he confirmed who now are scattered all over the country. In the cathedral church, where there are beautiful memorials to Bishops Brown and Grafton, it was though fitting that there be a worthy memorial to this leader of the Catholic movement in America.

The committee consists of the Rev. Canon A. J. Dubois, chairman; the Rev. Dr. James B. Coxe; the Rev. William Elwell; and Messrs. Ralph Smith, Isaac Witter, and Roy Rogers.

Derby, and Glasgow; the Deans of St. Paul's and Winchester; the Archdeacon of Westminster; Canon Barry, Professor Creed, Professor Grensted, Canon Knox, Canon Mozley; the Rev. Messrs. Canon Quick, C. F. Russell, C. J. Shebbeare, and L. S. Thornton, C.R.; the Master of Corpus; Sir Walter Moberly, and Professor Webb.

Agreement was reached as to the substance of the report on all matters that still awaited consideration. The draft report was considered and extensively revised. The revision itself necessitates fresh discussion of some important points, as is natural when it takes place ten or a dozen years after some of the conclusions set forth were reached. Several points were referred to a drafting committee. The commission hopes to be able to bring its work to a conclusion during the winter of 1937-1938.

ST. HILARY'S

The nomination of the Rev. C. G. Roffe-Silvester, vicar of St. Agnes', Cornwall, to the benefice of St. Hilary's, Marazion, by the Dean and chapter of Truro Cathedral, was to have been followed by his institution by the Bishop of Truro, but an injunction has been granted by a justice in the vacation court, on behalf of Miss A. King, a parishioner of St. Hilary's, to restrain the Bishop from instituting the reverend gentleman, pending compliance with the Benefices (Exercise of Rights of Presentation) Measure, 1931. This requires that notice of the appointment of a new incumbent should be given to the parochial church council; and as no such body existed at St. Hilary's, the Bishop could only give the notice to the two church wardens and the patrons.

Dr. Hunkin, the Bishop of Truro, declared that the decision of the court would affect the whole of the country, for if ever there is a vacancy in a parish where no parochial church council has been formed, the institution of the new incumbent will have to wait until one is formed.

Mobilization Bill Termed "Fascist"

New Measure of War Department
Denounced by Peace Committees
of Society of Friends

PHILADELPHIA (NCJC)—Warning against latent Fascism in the United States and urging the necessity of assuring peace by practical measures, the peace committees of the Philadelphia yearly meetings of the Society of Friends closed their fourth annual sessions here October 3d at the Coulter Street Meeting House.

Interest at the sessions centered in the new mobilization bill of the war department which Frederick J. Libby, executive secretary of the National Council for the Prevention of War, characterized as "a completely Fascist set-up." He pointed out that the bill provides for military rule six months after the President shall declare, not the war, but the "emergency" at an end. After the next war, he said, with economic conditions failing and the nation exhausted, the emergency will have a tendency to continue. Because United States entry into another war would mean the complete suppression of civil liberties, he said that it would be grotesque to go to war to save democracy a second time.

NAMES SIX PEACE MEASURES

Mr. Libby advocated six peace measures:

(1) National defense policy based on defense of our soil from invasion, not of our interests abroad; (2) easing of international tensions through reciprocal trade agreements and stabilization of currencies; (3) stronger neutrality legislation, including embargoes on basic war materials; (4) international co-operation in the settlement of disputes by peaceful means in accordance with the principles of the Kellogg pact; (5) nationalization of the munitions industry and taxing the profits out of war; (6) watchful maintenance of the Constitutional guarantees of freedom of speech, press, and assembly.

These measures, he said, have the support of the National Peace Conference, which represents 30 peace organizations, the Emergency Peace Campaign, and the National Council for the Prevention of War.

ATTACKS MILITARY PROGRAM

Stephen Raushenbush, secretary of the Senate committee investigating munitions, told the more than 150 delegates what they could expect the first day after the next war is declared.

"Any number of you," he declared, referring to the new mobilization bill of the war department, "will be gone. You will just disappear—drop out of sight. I am very confident of that."

Emphasizing that there is more danger in a big military program than the mere expense, Mr. Raushenbush was pessimistic about the possibility of the United States avoiding being involved in the next war. Neutrality measures and nationalization

of munitions, he said, will not be a great help, although they are designed to close those avenues by which this country might drift into another conflict.

RIDICULES NON-PROFIT HOPES

Mr. Raushenbush ridiculed the possibility that the profits will be taken out of war. He said that the war department vetoed the proposal to take the profits out of war, holding both that the manufacturers would delay production if they couldn't get a profit, and that the army could not operate the plants if they did take them over. The army will never conscript wealth, but it will draft labor, white collar, and professional people for the trenches giving them the alternatives of work or fight or starve, he declared.

Dr. Herbert Fraser, professor of economics at Swarthmore College and adviser to the State Department on reciprocal trade agreements, termed such agreements with a most favored nation clause, the restoration of the gold standard, and a world economic conference, as essential for peace.

POLITICAL KNOWLEDGE HELD NECESSARY

Representatives of peace action groups urged the necessity of a working knowledge of politics. Robert Atkinson said that peace-minded people must know their congressmen, must have a careful analysis of the force behind the dominant political party in their district, must know the real political leaders, and what the party stands for. To be effective, he said, it is necessary to be at work a year before the primary.

Rites for Many Varieties of Anglican Churchmen Are Held at Manila Cathedral


MANILA, P. I.—Rites for all sorts and conditions of men of all nations and races at the Cathedral of St. Mary and St. John necessitates the authorized use of many service books. Within a few weeks Baptisms, weddings, and funerals have taken place with the use of not only the American Prayer Book, but also the Prayer Books of the Episcopal Church of Scotland and the Church of England, and the proposed Book of 1928 of the Church of England.

One day a stranger from Melbourne visits the Cathedral; the next day a communicant from the Cathedral in San Francisco appears; presently a girl from Edinburgh wants to be married with the Scotch service; then a brother of a Padre of the Church of England in the West Indies is to be buried.

So this cathedral, founded by Bishop Brent of Canada and Boston, and now under the jurisdiction of Bishop Mosher of Albany and China, ministers in the capital of the Philippines.

Business Men Stress Religion

SAN FRANCISCO (NCJC)—Noon services are being held all of this month in San Francisco under auspices of the Christian business men's committee of the Bay region.

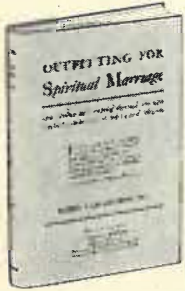


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Bishop Page Sets Deaconess Apart

Michigan Diocesan Praises Use of Women Workers in Rural Field, at Ceremony for Miss Robinson

ALPENA, MICH.—Miss Olive Robinson, for several years a woman field worker of the department of missions of the diocese of Michigan in the missionary field surrounding Alpena, was set apart by Bishop Page, the diocesan, as a deaconess at an early service in Trinity Church, Alpena, on Sunday morning, October 4th. This is the first occasion of the setting apart of a deaconess that Bishop Page has had since his coming to the diocese on January 1, 1924.

In commenting upon the whole question of women workers in the Church, Bishop Page stated that about a 20 years' vision is necessary to get such a plan in good working order.

"The Episcopal Church has rarely done well with its rural work," said Bishop Page. "The general plan has been to give a clergyman two or more mission stations, but in many cases the results have been ineffective, and after missionary money has been poured into these places for many years, one is usually appalled and dismayed at the results. When I came to Michigan, I found that more than 20 moribund churches had no Sunday schools. It is obvious that a human institution that has no incoming life dies, and it seemed increasingly clear to me that the only possible solution of the rural problem, so far as the Church was concerned, was to emphasize above all things the work among children and young people."

CHURCH SCHOOLS STARTED

Bishop Page brought out the point that when a missionary is in charge of several stations, he is rarely able to carry on a church school except in the town where he lives.

"It became evident," he said, "that hope for the solution of problem might be found in the use of women workers. The first attempt was made in the north country near Alpena, and Miss Robinson is the second woman field worker in this field. On Sunday I visited two of her missions. One is in a little cross-roads town where, 10 years ago, we seriously contemplated the destruction and removal of the church building. Although the day was rainy, I was greeted by a large congregation. The church school has gradually grown up, now having an enrolment of 72 children. Last Sunday I confirmed seven people, two of whom were boys who walk several miles to Church each Sunday and have a perfect attendance record for the past year.

WORK TAKES ROOT

"In short, the work is obviously beginning to take root out on the farms; the congregation was made up of people who are tilling the soil, and whose children will remain on the countryside. Miss Robinson's name was on everybody's lips. They love her and her work. We are now baptizing children and bringing into the Sunday school the young sons and daughters of girls who were confirmed seven or eight years ago. Indeed, I confirmed sev-

Bishop Reports No South Dakota Missions Closed in Hard Year

SIoux FALLS, S. D.—Bishop Roberts reported in his address to the 52d annual convocation of the district of South Dakota, in Rapid City, September 23d, that notwithstanding drought, grasshoppers, and reduced appropriations from the National Council, no Indian chapel or white mission had been closed during the last conciliar year. With reduced salaries, the clergy willingly accepted additional stations and larger responsibilities.

The laymen were exercised by the failure of the district to meet the National Council expectations and were authorized to form a distinctly lay group in each parish, without aid of the clergy, to insist that local expectations must be met.

Bishop Johnson of Colorado inspired large audiences at the opening service of convocation, in the Masonic temple, before a joint meeting of the local service clubs at luncheon, and at the official banquet on the final evening.

Deputies to General Convention are the Rev. D. G. L. Henning and Lloyd Mengle; alternates, Dean Woodruff and Charles Smith.

eral grandchildren of the man who was warden when I came here as Bishop in 1924."

Miss Robinson works under the excellent direction of the Rev. Rollin D. Malany, who serves as directing priest in the field; and both work in connection with policies laid down by the diocesan department of missions.

There are, in all, six women field workers in the diocese of Michigan: Miss Olive Robinson of Alpena; Mrs. C. E. Edinger of East Tawas; and Miss Lydia Greedus, Mrs. C. F. Stephens, Miss Grace Dennis, and Miss Margaret Coates, living in Detroit and working in mission stations and small parishes in the southern portion of the state. Twenty-five places are served by them.

Sacraments Emphasized by Dean Ladd at Berkeley Matriculation

NEW HAVEN, CONN.—"A theology based upon Christian tradition and revelation, with its center in the sacraments of the Holy Catholic Church, is alone able to challenge the lords many and the gods many of the modern world," declared the Very Rev. W. P. Ladd, Dean of the Berkeley Divinity School of New Haven, on matriculation day in his address to the students and faculty. "Only a sacramental Christianity can confront the half-gods of a bleeding world and bring peace again."

Twenty-four students and fellows are registered this year, and the Rev. Prof. Clement Francis Rogers, educator and lecturer, and, until recently, holder of the chair of pastoral theology and liturgics in King's College, London, has been added to the staff. Prof. Rogers' principles of teaching are based on a pastoral experience in four parishes, and upon a career as lecturer to the motley groups of Hyde Park, London, during 20 years. In these open-air lectures he succeeded in presenting convincingly the theology and practices of the Church.

NECROLOGY

† May they rest in peace. †

ERNEST N. BULLOCK, PRIEST

NEW ORLEANS—The Rev. Ernest Nelson Bullock, non-parochial priest of the diocese of Louisiana, died in Florida on September 27th, according to word received here.

Born March 20, 1873, in Slatersville, R. I., the son of James Nelson Bullock and Abby Ann Jenison Bullock, he received the degree of Bachelor of Arts from the University of Michigan in 1894 and Bachelor of Divinity from the Episcopal Theological School in 1898. He was ordained deacon that year and advanced to the priesthood in the following year by Bishop Lawrence. In 1899 he married Amy Howard Wales, who survives him. He served as missionary at St. John's Church, Sandwich, and St. Mary's Church, Barnstable, Mass., from 1898 to 1899, leaving to become missionary at St. Stephen's Church, Fall River, Mass. In 1904 he accepted the charge of St. Matthew's Church, South Boston. In 1910 he left Massachusetts to serve at St. Andrew's, Roswell, N. M., where he remained until 1915. From 1916 until 1920 he was Archdeacon of New Mexico, and from 1915 to 1919 rector of St. John's Church, Albuquerque, N. M. He was for several years an examining chaplain and a member of the council of advice of the district.

In 1920 he came to Louisiana as rector of the Church of the Good Shepherd, Lake Charles, and Archdeacon of southern Louisiana. He resigned these posts in 1929 and accepted the position of assistant rector of Trinity Church, New Orleans. In 1932, because of continued ill health, he retired from the active ministry.

The funeral was held at Clearwater Beach, Fla.

WILLIAM H. FROST, PRIEST

MILWAUKEE—The Rev. William H. Frost, rector of St. Andrew's Church, Milwaukee, from 1918 to 1933, died at his home in Milwaukee on Monday afternoon, October 5th.

The Rev. Mr. Frost was born at Courtland, Ont., Canada, March 1, 1865, the son of George Park Frost and Jeanette Ronson Frost. He was a graduate of Beloit College with the degree of Bachelor of Arts in 1893, and of the General Theological Seminary, New York, in 1896. He was ordained deacon by Bishop Nicholson in 1896 and was ordained priest in the same year by Bishop Perry. He is survived by his wife, Mary Louise Frost, one son, John, and one daughter, Alice Louise Schneider, wife of Frederick Schneider, Chicago.

Fr. Frost's first work was in Iowa at missions in Ida Grove, Carroll, and Mapleton. After two years he left to take charge of St. Andrew's, Waverly, Iowa,

where he remained for four years, leaving to accept charge of the mission at Maquoketa. After serving there for five years, he became rector of St. James' Church, Oskaloosa, where he built and paid for the church building and left enough money in the treasury to pay for a new organ in his seven years' rectorate. He later served for 11 years at St. James' Church, Fremont, Nebr.

In 1918 he accepted a call to the rectorate of St. Andrew's Church, Milwaukee, where he remained until his retirement in 1933.

On October 7th a requiem was held at St. Andrew's by the present rector, the Rev. R. W. Mason, and a private requiem was celebrated for the members of Fr.

Frost's family by Bishop Ivins of Milwaukee at All Saints' Cathedral.

The funeral service later in the day was conducted by the Very Rev. Henry Roth, Dean of the cathedral, and the Rev. Dr. Holmes Whittmore, with Bishop Ivins pronouncing the absolution of the body. The Bishop and the Ven. William Dawson, Archdeacon of Milwaukee, officiated at the committal.

ALFRED NICHOLLS, PRIEST

PRESCOTT, ARIZ.—The Rev. Alfred W. Nicholls, rector of St. Luke's Church, died here on September 12th. On October 9th he would have been 64 years old.

The burial service was conducted by Bishop Mitchell of Arizona, assisted by

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the Rev. J. L. Williams and the clergy of the district. Interment was at Mountain View cemetery.

Born in England in 1872, the son of Alfred W. and Jeanette Luff Nicholls, he was educated at St. Mary Magdalen, St. Jude's, and King's College, Windsor, coming to Canada in 1891. Ten years later he took divinity examinations at King's College, Nova Scotia, being ordained deacon in 1901 and advanced to the priesthood in 1902 by Bishop Courtney.

His first charge was Christ's Church, Guysboro, N. S., where he remained from 1892 until 1895, when he became rector at New London, Prince Edward Island. In 1910 he became diocesan missionary, later accepting the rectorate of St. John's Church, Sydney, N. S. He remained there until in 1921 he came to Arizona as rector of St. Luke's, Prescott.

In 1893 he married Bertha L. Thomas. They have one daughter.

He was an examining chaplain of the district and editor of the *Arizona Church Record*.

E. LEANDER HIGGINS

BAR HARBOR, ME.—E. Leander Higgins, Maine diocesan architect and widely known in his profession, died suddenly of a heart attack at his summer home here, October 7th, aged 57 years.

Mr. Higgins was born March 8, 1879, and was educated in the Bar Harbor schools and was graduated from the high

school of this town, followed by graduation from the Massachusetts Institute of Technology in 1906. He located in Portland and has since done a great deal of work for that city and for the state and was often called into consultation with other architects and contractors. He drew plans for improvements in the Boothby Home, Portland, and for the state reformatory for women at Skowhegan. He designed St. Thomas' Church in Camden and the Immanuel Baptist Church in Portland.

For many years he was a trustee of the Portland public library and aided greatly in the recent remodeling of the library building. In the Portland club he had been a member of the board of managers and had served as vice-president. His society connections included the Masons, the Mayflower Society, and the Sons of the American Revolution. He was a devoted member of St. Luke's Cathedral parish, Portland.

Mr. Higgins leaves his wife, Mrs. Hortense Stevens Higgins; a son, Ambrose S. Higgins, who was in business with his father; and a daughter, Miss Elizabeth B. Higgins, a student at Bardford College.

Rector Marks Double Anniversary

NORRISTOWN, PA.—The Rev. Clarence E. Ball received congratulations twofold when on September 21st the parish of St. John's tendered him a reception in celebration of the 50th anniversary of his ordination, coinciding with his 82d birthday.

Aid of Clergy Sought for German Christian Refugees

NEW YORK (NCJC)—Seventy-five Christian leaders from 15 Protestant and Catholic denominations met at luncheon at the Riverside Church, New York, on the invitation of Dr. Harry Emerson Fosdick, October 6th, to discuss the plight of Christian refugees coming out of Germany. The meeting was held under the auspices of the American Christian Committee for German Refugees.

Dr. Fosdick stressed the fact that the problem of German refugees was not merely a Jewish problem but that 14,000 of these refugees were Christians, both Protestants and Catholics, who have been compelled to leave Germany, very many of them, for conscience's sake and because of political or social views contrary to those of the ruling political régime. Of these 14,000 Christian refugees, some 2,000 are in dire and immediate need.

The conference unanimously passed a resolution calling attention to the urgent situation of Christian refugees and expressing the hope that the Christian clergy of the United States will place the facts before their congregations so that funds may be raised.

CLID in Staten Island Parish

NEW YORK—Appointment of a committee to organize a branch of the Church League for Industrial Democracy at the Church of the Ascension, Staten Island, was the outcome of a meeting of 150 young people of the parish and the community to hear the Rev. William B. Spofford, executive secretary of the CLID, explain its aims, October 4th.

Under the leadership of Miss Elizabeth Richardson, director of religious education in Ascension parish, of which the Rev. C. Avery Mason is rector, the committee has made plans for study groups in the various parishes of the vicinity. Full organization of the CLID here is hoped for.

CLERICAL CHANGES

(Continued from page 419)

LEAVES OF ABSENCE

TEMPLE, REV. SYD, JR., is on leave of absence from the diocese of Nevada in order that he may continue studies at the University of California. He is director of Religious Education at All Saints' Church, Beverly Hills, Calif. Address, 1229 Castello, Ave., Los Angeles.

VAN ETTE, REV. DR. E. J., rector of Calvary Parish, Pittsburgh, Pa., will leave for the Holy Land and the Far East for a year having been granted a year's leave of absence by the Vestry.

NEW ADDRESS

LEEMAN, REV. JUDSON S., formerly 501 S. Cincinnati Ave., Tulsa, Okla.; 325 Harvard St., S. E., Minneapolis, Minn.

RESIGNATION

BAER, REV. FRANCIS V., as rector of St. Matthew's Church, Woodhaven, L. I., N. Y.; to retire. The Rev. Mr. Baer was elected rector emeritus.

DEPOSITION

SCHNORRENBERG, RUDOLPH HUBERT, Presbyter, by the Bishop of Connecticut, September 18, 1936. Deposed. Renunciation of the Ministry.



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HUNTER—MARY HOLTON. The death of MARY HOLTON HUNTER on June 4th, 1936, after a long and trying illness, patiently borne, was a personal sorrow to many, and a loss to the entire community. She was born in Warrenton, N. C., on June 30th, 1884, the oldest child of Frank Patterson Hunter and his wife Kate Wilcox. Mary Hunter inherited from the one side a thoroughly Southern outlook, a warmly impulsive temperament and an ardent and patriotic devotion to her native State and to Virginia the home of her adoption; from the other, the intellectual culture of a line of trained educators and an unusually discriminating taste in music and literature, together with the ideals of conduct and character for which New England has always stood.

She came to Portsmouth in 1905 and made it her permanent home. Reared and trained in the ways of the Church she identified herself at once with the life and work of Trinity Church. In 1914 she became the Parish Assistant and was invaluable in that capacity to the three rectors under whom she served. Her devotion knew no schedule of hours or duties, for she was always ready for any service she might render. When the Girls Friendly Society was developed into a diocesan organization she took a leading part and became the first Diocesan President serving most devotedly and acceptably for ten years. Missions were to her a very real challenge to loyalty both to her Church and her Lord. The Woman's Auxiliary had her whole hearted and faithful allegiance. In the spiritual ideals of her mother who had been a devoted member, and loved the organization for her sake.

Among the poor and the friendless, the sick and the destitute, the aged and infirm she passed as a ministering spirit of help and cheer. She found some practical solution to every problem, however difficult and whatever arduous work might be involved. The poor of Portsmouth mourn her loss. The sweetness and optimism of her nature was also seen in the fact that young people, especially girls came to her for counsel and guidance, and many today thank God for the new direction she gave their lives. In the more immediate circle of her personal friends she was greatly beloved. Her kindly interpretations of human life and action, her love of nature and of art and letters, her deep loyalties and affections made her an always valued friend. And over and through all else ran the golden thread of a very real religion; a true devotion to a very real Lord and Saviour, an unshaken faith in a very real Heavenly Father, and a sure faith in an eternal life.

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