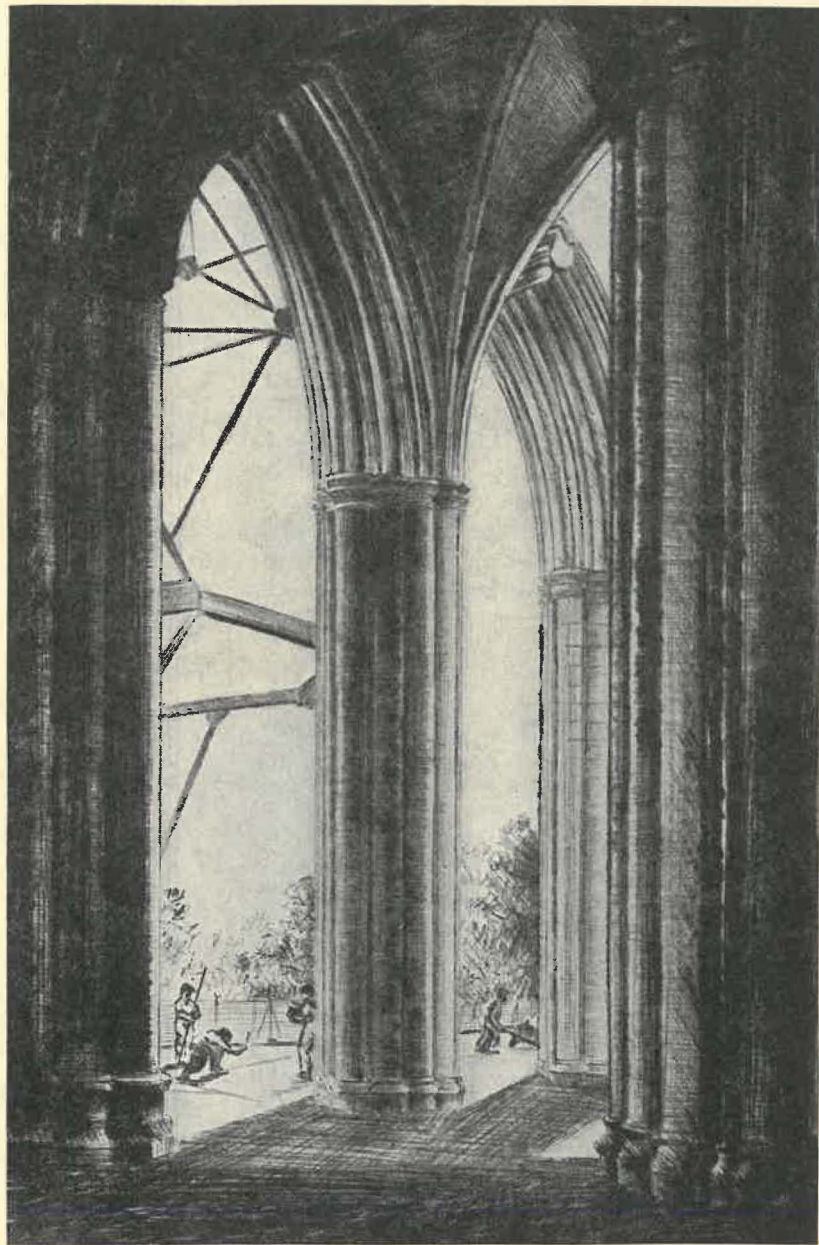
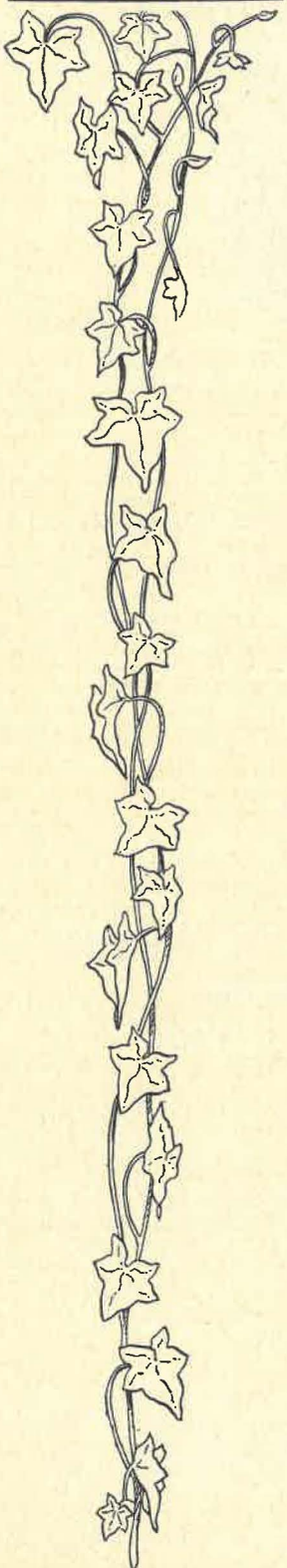


March 7, 1936



The Living Church



CONSTRUCTION ON THE WASHINGTON CATHEDRAL

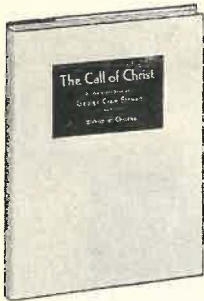
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(See page 298)

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GEORGE CRAIG STEWART, D.D.

Bishop of Chicago

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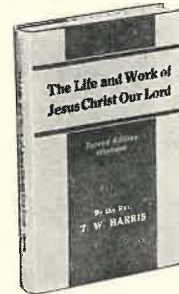


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The Living Church

Established 1878

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

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Church Calendar



MARCH

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

CALENDAR OF COMING EVENTS

MARCH

- 10. Special Convention of New Jersey to elect a Bishop Coadjutor.

APRIL

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

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

- 16. St. John's, Kewanee, Ill.
- 17. Holy Cross, West Park, N. Y.
- 18. St. Paul's, Harrisburg, Pa.
- 19. St. Paul's, Hartford, Conn.
- 20. St. Matthew's, Sunbury, Pa.
- 21. St. Timothy's, Roxborough, Pa.

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Clerical Changes

APPOINTMENTS ACCEPTED

COSBEY, Rev. EDWARD, formerly rector of St. Luke's Church, Paterson, N. J. (N'k); to be in charge of Grace Chapel, East Rutherford, N. J. Address, 144 Boiling Springs Ave. Effective April 16th.

FRIER, Rev. ALEXANDER A., formerly curate of St. Michael's Church, New York City; is rector of St. Andrew's Church, Walden, N. Y.

HORTON, Rev. JAMES M., rector of Trinity Church, Marshall, Mich. (W.M.), has resigned to take effect March 15th. Mr. Horton has accepted a call to Christ Church, Adrian, Mich.

VINNEDGE, Rev. H. B., Ph.D., of St. Alban's Church, McCook, Nebr. (W. Neb.), has accepted a call to become dean of Christ Church Cathedral, Salina, Kans. (Sa.). Effective March 15th.

CORRECTION

REDENBAUGH, Rev. ROBERT M., formerly rector of St. John's Church, Mason City, Iowa; to be associate rector of the Church of St. Mary of the Angels, Hollywood, Calif., and not rector of this church as was printed in the February 22d issue of THE LIVING CHURCH. The Rev. Neal Dodd is rector of the Church of St. Mary of the Angels.

NEW ADDRESS

DALAND, Rev. GEORGE, formerly 144 Linn St.; 218 Utica St., Ithaca, N. Y.

RESIGNATION

TAYLOR, Rev. WILLIAM F., as rector of St. Peter's Church, Ripon, Wis., because of ill health. Address, 1010 Hinman Ave., Evanston, Ill.

ORDINATIONS

PRIESTS

LONG ISLAND—The Rev. WILBURN C. CAMPBELL was advanced to the priesthood by Bishop Creighton, Suffragan of Long Island, in St. Stephen's Church, Port Washington, L. I., N. Y., February 24th. The ordinand was presented by the Rev. Wm. J. Woon, and will continue to work in St. Stephen's Parish, where he has charge of work among the young people. The Rev. Frederick M. Adams preached the sermon.

NEWARK—The Rev. RICHARD KENT NALE was advanced to the priesthood by Bishop Mize of Salina, acting for Bishop Washburn of Newark, in St. John's Church, Great Bend, Kans., February 24th. The ordinand was presented by the Rev. R. H. Mize, Jr., and is the newest recruit to the General Theological Seminary's Associate Mission at Hays, Kans. Bishop Mize preached the sermon.

PENNSYLVANIA—The Rev. MELVILLE BROOKS GURLEY was advanced to the priesthood by Bishop Remington of Eastern Oregon, acting for Bishop Taitt of Pennsylvania, in the Church of the Saviour, Philadelphia, February 23d. The ordinand was presented by the Rev. D. Wilmot Gateson, and is curate at the Church of the Saviour, with address at 301 W. School Lane, Germantown, Philadelphia, Pa. Bishop Remington preached the sermon.

DEACON

NORTH TOKYO—JOHN NAOHICO OKUBO was ordained deacon by Bishop Reifsnider of North Tokyo in St. Alban's Church, Tochigi, Japan, February 2d. The candidate was presented by the Rev. Dr. R. W. Andrews, and is deacon at St. Alban's Church. The Rev. Dr. Takaharu Takamatsu preached the sermon.

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CORRESPONDENCE

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

A Crisis in the Church

TO THE EDITOR: This is Ash Wednesday and I have just been reading about the predicament in which the missionary work of the Church is placed and the catastrophe which it seems to be facing. For the sake of the Church I feel as if I should sit in sackcloth and ashes and repent. The whole Church should turn to penitence, confession, and prayer for allowing such a condition to exist.

It is useless at the present moment to examine in detail the causes which have brought about this deplorable situation. An emergency exists. There is just one thing to do and that is to meet it and so save the cause for this year at least. After this has been done then steps can be taken to see that such an emergency never occurs again.

Can it be possible that Christian people will

allow their work to be curtailed and destroyed at such a time as this for lack of a little vision, a little love, a little generosity, a little sacrifice? Is cutting the work the only solution the Church has to offer at this critical time in the world's history? Are bishops, priests, and lay people willing to do nothing and accept defeat at a time when the enemies of Christ would exultantly crucify Him again and all this for the sake of \$127,000? Shame on us, bishops, priests, and laymen! To say that it is impossible to secure \$127,000 from the whole Church at this time is to state a falsehood and we all know it.

If the gospel of Christ truly means anything to us, we would walk across hot burning coals if necessary to proclaim it. The Master carried a cross with joy and sacrificed Himself to proclaim it. We seem willing to sit still and do nothing rather than to call upon a

million people to get \$127,000 more to stave off a catastrophe for the Church.

We need no new machinery. We have perfect machinery to secure this sum on any Sunday of the Church year we wish. If every parish and mission in the Church at the request of the bishops of the Church will seriously determine that this catastrophe shall not take place, it will not take place.

We either believe in Christ or we do not. If the Church has ceased to believe in Christ, in the name of God let us say so and let the world know where we stand. Let us not say we believe in Christ and then by our deeds do more to hurt Him in the face of the world than all His worldly opponents put together can do by all the means at their command.

I hereby challenge 127,000 people out of more than a million communicants through the leadership of their bishops and priests to send one dollar each to the National Council, 281 Fourth Avenue, New York City, before March 31, 1936.

I have no confidence in high pressure worldly methods for securing gifts for missions, but I have every confidence in generosity, sacrifice, love, and devotion. I am today sending my dollar to the National Council to save the work for the year 1936, in the hope that 126,999 other people will do the same thing. If we do not do this or its equivalent, this Ash Wednesday will be a day of ashes indeed. I prefer to think that it looks toward Easter and is the dawn of a new day for our missionary work and the propagation of the Gospel of our Lord and Saviour, Jesus Christ.

(Rt. Rev.) ROBERT B. GOODEN,
Suffragan Bishop of Los Angeles.

Los Angeles.

To Save a Historic Church

TO THE EDITOR: The Church of St. Saviour, Leeds, originally built by Dr. Pusey and known as a spearhead in the battle for Catholicism, has suffered considerable damage from the recent gales. The tower needs a new roof, the chapel of St. Edward (Pusey Memorial) must be rebuilt, and the chimney must be replaced.

Unfortunately our insurance does not cover storm damage, and over £1,200 is necessary to repair it. Ours is a very poor parish—we cannot raise the money alone, so we are asking for the sympathy and help of others.

We venture to hope that if you would publish our appeal in your periodical many Church people in America would be willing to help us. Will you kindly grant this favor? We shall be most grateful if you will. Contributions may be sent to me at 78 Victoria avenue, Leeds, 9, England.

Leeds, Eng. (Miss) T. BRIDE,
Secretary to the Church Council.

Names of Churches

TO THE EDITOR: After reading the list of names given to the parishes and missions of the Church in Continental United States as recorded by your correspondent, Philip L. Shutt, in your issue of February 8th, and not finding the name of St. Peter's among the high ten, I used the edition of 1934 of the *Living Church Annual* and found this name listed 191 times. I counted hurriedly and might have missed some, but I did not count any twice. If my count is correct, then the name St. Peter's should take the precedence over St. Mary's and be put in the 10th place.

Perhaps our genial statistician, Alexander B. Andrews of Raleigh, N. C., would give us a complete list some day. I remember reading some time ago a complete list but I failed to save it.

(Rev.) STEPHEN GARDNER.

St. Peter's Church,
Washington, N. C.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

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

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

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

St. James' Church, New York

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

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

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

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

Trinity Church

Broadway and Wall Street

In the City of New York

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

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

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

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

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

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

Church of St. Mary the Virgin, New York

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Vespers, with Address and Benediction, 8.

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

Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

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

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

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

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

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

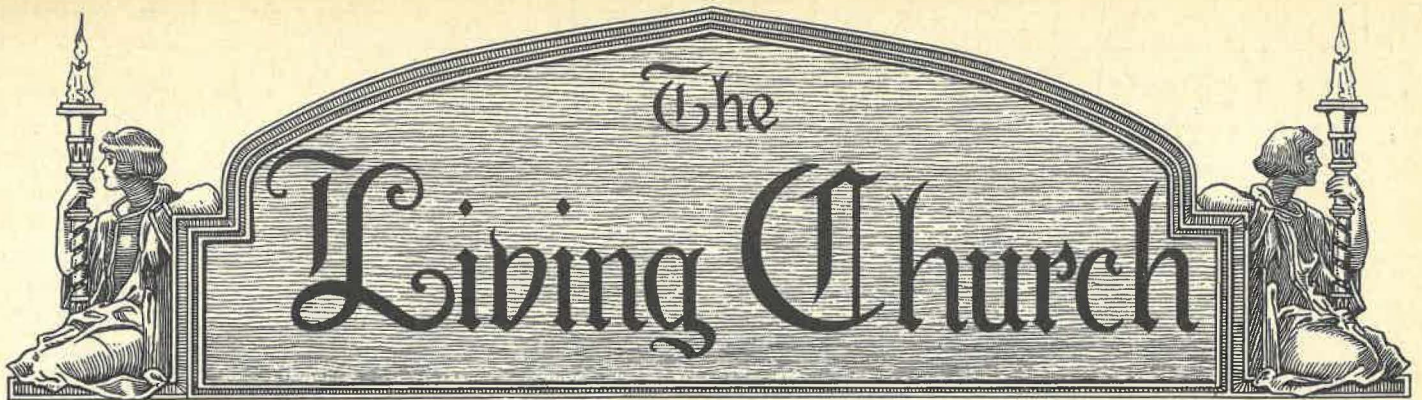
VERY REV. HENRY W. ROTH, Dean

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

Mass and Sermon).

Week-day Mass, 7 A.M.

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



VOL. XCIV

NEW YORK AND MILWAUKEE, MARCH 7, 1936

No. 10

EDITORIALS & COMMENTS

Churchmen on the United Front

FATHER TRIBE, the physician-priest of Kelham in England, says that "without a sociology Christianity is intellectually deformed and presents a one-sided working faith to the world." (*The Christian Social Tradition*, p. 285). About a year ago we published an editorial entitled *The Divine Revolution* in which we dealt at some length with this important phase of the Christian Gospel, in connection with the activities of the Church League for Industrial Democracy. The title, by the way, was borrowed from a book by the Rev. W. G. Peck, a British Christian sociologist whose delightful essays on men and manners occasionally grace our pages.

In the earlier editorial we reviewed the significance of speeches and papers delivered at the annual CLID meeting in New York on Washington's Birthday. This year the League met in Baltimore, and once more its transactions have been of so much significance that we feel called upon to comment upon them. Having said that "as a force and institution in the Church the League is no longer on trial" we now go on to say that the numbers at its meetings and the eminence of its leaders (see last week's news columns) put it in the front rank of Church organizations demanding close interest and careful discussion.

The League exists, according to its president, Bishop Parsons, to remind people that a Christian sociology requires the substitution of "coöperation and social planning for competitive individualism." But unlike the Church Social Union in pre-war days, and the League of the Kingdom of God in the English Church, the CLID engages in social action as well as in social teaching. We remember when Fr. Peck came to this country how much he was interested in the "practical" action of the League program. Likewise the Rev. V. A. Demant, whose *God, Man, and Society*¹ is an important treatise on Christian sociology, remarked on the pragmatic character of the League's work. Fr. Demant came here as a guest of the League in 1930, and reported to the English Church that "the League is undoubtedly the business end of the Christian Social Movement in America, so far as the Episcopal Church is concerned."

As far as the work of the Church goes, study groups within it may be as dynamic—or as innocuous—as they please. Few

people outside their own circle will be affected. But when any Church movement as vital as the current development of Christian sociology finds expression in a spear-head like the CLID we need to sit up and be awake. The recent League meetings in Baltimore prove this. It is not because of the space given the League's meeting in the *Baltimore Sun* and other secular papers that we feel this, so much as because of the Church's leaders who were there and the extreme relevance of their discussions to the vital forces affecting us all. (THE LIVING CHURCH thanks the League for its denunciation of the pending Tydings-McCormack bill, a Fascistic measure which if passed would take all freedom from us and every other journal that seeks an honest discussion of things.)

But there is a "rub" in this matter of being "doers of the Word." Sooner or later, if Christian influence is to be taken out of the realm of principle into the realm of action, it will mean that Churchmen find themselves consciously ranged side by side with purely secular—and sometimes anti-Christian!—forces on first one front and then another. This fundamental issue, giving concrete clarification to the accepted truth that "the Church is in the world but not entirely of it," was raised at the League's meeting in connection with the proposal to join as a constituent member of the American League against War and Fascism. For in addition to certain religious and merely non-religious organizations, the League against War and Fascism also includes the Communist Party. The Communist Party and the Church are pitted against each other over an issue beside which all others are insignificant to the Church—God's love and his Redemption of man. Can we agree with the Communists to "bury the hatchet" theologically, at least for the time being, in order to form a United Front against War and Fascism, the twin devils that are flouting the Prince of Peace and persecuting His Church and the Third International alike?

We remember the words with which Fr. Spofford, secretary of the CLID, once defended his participation in a United Front demonstration for peace. He said, very truly, that "there is nothing secular but sin." And we readily grant the truth of that ancient Catholic rule. Indeed, with the invasion of repressive techniques into America, techniques smacking strongly of

¹ Morehouse Publishing Co., New York and Milwaukee, 1934. \$1.00.

Hitler's methods, usually under the cloak of "crisis conditions," we are inclined to agree that the League as a purely unofficial Church society is right in standing forth with others against evils like the Tydings-McCormack bill.

However, there is still the broader issue of coöperation between the Church and the enemies of religion, even in other matters and under a flag of truce. It may well be true that the alternative in an age of rapid social and cultural change, as the present one, is to retreat into the Ivory Tower. We don't want that, of course. Nor are we disposed to turn away from any opportunity to join hands with others, where our *indirect* influence might be missionary service. But if we go into united fronts with the faithless, we insist they should be clearly what they are, with no violations of the pact. The first unfair action will be enough for us to risk the charge of "reaction" and "bourgeois morality." Our first loyalty is to Christ the King.

Delinquency and the "Old Adam"

IT IS sometimes claimed that two fundamentally opposite views of human nature are competing for dominance over the official attitude toward individuals in relation to society, and particularly to the State. One view is the Catholic one, that men are born in Original Sin, with a "natural" weakness for immoral behavior. The other is Rousseau's, that men are born in what we may be pardoned for calling "Original Virtue," and only become wicked after the corruptions of society have had their influence. As between the two, realism compels the former view. It is no proof of anti-human feeling to recognize man's capacity for evil as well as for good. But in specific issues there is probably a middle ground. Hence we recommend our readers to give serious consideration to the claim that "no child is born delinquent," made the other day by Prof. Lowell J. Carr of the University of Michigan, director of the Michigan juvenile delinquency information service. He advocates state planning for the reduction of crime by aiming at the spot where crime breeds, the juvenile delinquency areas. Courts, churches, and schools would combine to rescue children from "high risk situations." The Catholic doctrine of man may see in the child himself sometimes a little devil; the Humanists may regard the "high risk situations" as the real devil. The truth is that the social devil, undeniably real, acts to create adult devils out of the little devils. Crime feeds on the sinfulness in unredeemed human nature, and vicious "situations" speed the feast, increasing adult crime and its enormous social costs. Hence it is that both the Papacy and the Kremlin have offered to let "the world" have its way with men—if only they might have their care during the juvenile years.

Home Preachers

IT IS interesting to note that in the Lenten Kalendars of the present year there are fewer visiting preachers than formerly. This is due partly to the fact that not many parishes can afford to pay even the traveling expenses of visiting clergy in these hard times. But there have always been two opinions about Lenten preachers "from outside." Many Church people look forward to Lent just because of the opportunities to hear celebrated preachers from out of town. Certainly it is a privilege. On the other hand, many Church people like to hear their own rectors during Lent. Without doubt, the rector can speak to them more intimately. There is, we think, much to be said on both sides: as much, indeed, on the one side as the other. In fact, Church people are fortunate and equally fortunate, either way—a rare situation when there is a choice between two good things.

An Unexpected Response

WHEN the Presiding Bishop issued a call to a day of intercession in behalf of the Russian Orthodox Church, that day, where possible, to be Sexagesima Sunday, it was expected that there would be a widespread response from members of the Episcopal Church throughout the land and from even farther away. But the unexpected response from the Metropolitan Archbishop of the Russian Orthodox Church in Europe will cause the day of intercession to be remembered as one of the historic occasions of the Church in America. His Grace not only wished to observe the day but desired to do it simultaneously with the Episcopal Church in America. The occasion was so unusual that the secular papers in Paris had accounts of it the next day.

It was all the more interesting to Parisians for the reason that the Archbishop was a famous statesman in the days of Imperial Russia, having been three times a member of the Douna. His expression of friendship for and of desire to cooperate with the Church in America is impressive.

Religion in the World's News

THE MOST startling development of the week was the assassination by a group of Japanese army officers and enlisted men of three of the elder statesmen—statesmen, according to an Associated Press report, who counseled moderation and who felt that huge expenditures for armies and navies were at the expense of the farmer. The assassinations and seizure of strategic points in Tokyo, quickly suppressed by loyal troops and Imperial command, followed very closely upon a general election in which the Minseito party, which supports the present coalition government, won 205 seats in the diet (Japanese parliament), a gain of 78; while the Seiyukai party, which formerly had the largest representation in the diet of any single party, dropped to 174, and the Social Masses party, which previously held an insignificant total of three seats, now holds eighteen. Of these three parties the Seiyukai is the only one to support publicly an aggressive foreign policy, and a large army and navy. The action of the young officers, entirely unsupported by their superiors, or by Seiyukai party leaders (none of the officers was of higher rank than that of captain) has been attributed to several causes. Definitely linked up to the election results, it was interpreted in many countries, particularly in Russia and China, as heralding a more virulent Asiatic campaign.

The Rev. Dr. H. H. Gowen of the University of Washington, who has spent many years in Japan, and is noted for his understanding of Japanese affairs, denies this, asserting that the bloody action was taken to combat rumored elements of corruption in the Liberal Government.

"The incident is one which has no connection with foreign policy," Dr. Gowen observes. "It is not a demand for fuller freedom on the part of the army to undertake a forward policy in China or Mongolia. The men at the back of the movement are not those responsible for what is described as an aggressive movement on the continent of Asia. It is not even certain that any considerable part of those in high command in the army have any sympathy whatever with the young officers who were the chief actors in this tragedy. The desire to bring about the more direct rule of the Emperor by clearing his path of the old men who have for so long dominated the civilian government is due mainly to a certain disillusionment over the results of popular government and a certain disgust with elements of corruption, financial and administrative, of which rumors have been for a long time rife. Possibly the results of the election gave a final impetus to the austere determination to get rid of this by a drastic 'purge.'

"On the general policy of Japan the assassinations of February 26th will probably have little effect. This, of course, depends upon how the recalcitrant officers are dealt with and how readily civil government will be able to reassert itself. At the time of writing this is not quite apparent, though the chances are that the new Cabinet (including the resurrected Premier Okada and several members of his former Cabinet) will speedily be in command of the situation. In this case, the extreme militarists will undoubtedly suffer a setback, though the ministers will doubtless have to walk warily in order to regain the confidence of the nation, including the agriculturists and the proletariat as well as the army. . . . The loss of men like Watanabe, Takahashi, and Saito will be deeply felt in Japan, but probably their lives will not have been sacrificed in vain if the Empire awakens in time to the danger of military revolution and if, at the same time, responsible statesmen awaken to the need of an instructed and patriotic democracy such as shall not be open to the charge of corruption and license. The military men in high places will probably be a little more careful as to tendencies which in recent years have grown unrestrainedly and without rebuke. Moreover, Ministers will recognize that democracy is not so secure a thing as to guarantee national prosperity without a certain austerity of virtue."

PATRIOTISM AND ASSASSINATION

IT WOULD appear that only in the three great democracies that still remain today, England, France, and the United States, is political assassination looked upon in its true revolting light. Although none of these three countries, particularly France and America, has a clean slate in the matter of blood purges, none of them has a political party of any importance which would believe such purges justified.

It is undoubtedly true, however, that these countries are to be considered rather unusual in this respect among the countries of the world, and that the idea of referring political differences to the ballot box, one of Christianity's major contributions to political life, is fast losing support, faced by the rise of the bloody totalitarian state.

In Japan, however, the situation is somewhat different. Political murders and perhaps even more frequent political suicides (such as those of the leaders of last week's revolt) have for centuries been not merely condoned but actually praised by the national religion of Emperor worship. Professor Gowen's comments on this subject are of interest.

"In the action of the young officers concerned and the men under their command there was intended no disrespect to the Imperial House. On the contrary the avowed purpose of the conspirators was to free the person of the Emperor from corrupting influences. This is, unfortunately, in line with much that belongs to the history of both ancient and modern Japan. To illustrate only from the latter, it will be remembered that the years between 1854 and 1867 are far from free from incidents of this sort. One of the most notorious is the so-called "Sakurada Affair" of 1860 when the Shogun's Prime Minister was assassinated in the streets of Yedo. The overthrow of the Shogunate form of government in 1867 was at bottom a movement of the like character. Even the Satsuma Rebellion of 1877 belongs to the same category and its leader Saigo has been universally respected (and paid national honors) because of the 'patriotic' motives which actuated his revolt against the then Emperor's advisers. And, of course, one of the latest manifestations of this dangerous form of chauvinism was in the murder of Premier Inukai and other leaders four or five years ago. That honor can be paid to the murderers for their *motives* to the obscuration of their *deed* is one of those curious facts of psychology which may be illustrated in the praise given to Charlotte Corday for her murder of Marat or even to the assassin of Huey Long."

DEVELOPMENTS IN GERMANY

ROMAN CATHOLIC indignation at the arrest of 150 Roman Catholic clerical and lay leaders of Youth Movement has led the German Cardinals to request the bishops who had been negotiating with Hans Kerrl, Reichsminister for Church Affairs, to withdraw. The Vatican, according to a New York *Times* account, has protested to the German Government through the Papal Nuncio against the arrests and against repeated violations of the concordat. All negotiations between the Roman Church and the German Government must now take place between that government and the Vatican as a sovereign State.

Perhaps even more momentous is the news about the independent stand of the Protestant Confessional Senate which has just met for eight days at Bad Oeynhausen. The Synod has apparently made a real declaration of independence from the Reichsminister for Church Affairs, asserting, "The governors of the Church can be summoned and installed only by the Church." The leadership of the Synod seems to have come into the hands of uncompromising opponents of the recent Nazi plan for a sort of a compromise government of the Protestant Church, in which the Reichsministry and the elected representatives of the Church would share. The Synod has now flatly said "No" to any such plan, and appears to be willing to stake its life on a fight for independence.

At the closing session the Synod stood shoulder to shoulder with the Roman Catholic Church in opposing the repressive methods of the Nazis. A resolution was passed urging resistance to the Nazi idea of controlling the Church's educational system. The Synod upheld parochial schools and Protestant Youth organizations. It rejected the system of Church administration set up by Mr. Kerrl, and decided to set up its own administration. The Synod has replaced the government-appointed provisional ruling body, and has elected its own commission of three to carry on administration temporarily. It is reported that Hans Kerrl, and the Hitler government, have not yet decided what to do about this deliberate and courageous defiance.

METHODISTS OPPRESSED IN POLAND

POLAND, a Roman Catholic country uncomfortably set down in a Slav area, has never had a great public issue entirely separate from religion. Pogroms and government discrimination against Jews have lately reached a height almost comparable to the Nazi policy. And now the Methodist Episcopal Church, South, in America, has asked the State Department to investigate the Polish government's action in suspending their mission activities and, according to their Board of Missions, confiscating their properties. It begins to look as if religious minorities in Central Europe might be completely destroyed, leaving the field entirely to Roman Catholicism and some form of Aryanism. The Nazi "kultur" is rapidly invading Poland as well as Austria, having been strengthened by a recent "hunting trip" of General Goering's, in which, although the general met with little sporting success, the time between outings was pleasantly (and profitably) spent in conversations with Polish government leaders.

BRITAIN WILL PLAY ITS PART

MR. ANTHONY EDEN, the new British Foreign Secretary, has made his first speech in Parliament since assuming office. Mr. Eden is only 38 years of age, and is known as a most able man. The speech was made in debate, in response to criticisms of Great Britain's foreign policy. Mr. Eden said our times were "dreadfully similar" to those of the years preceding 1914. But when it came to saying what his government would

do to preserve the peace, the Foreign Secretary was not very decisive. He wants Britain to be strong and rearm, and thus play its part to the full—something that is being heard in every nation. He said his government wants a system of collective security "so powerful as to deter any would-be aggressor."

The Foreign Secretary expressed the opinion that the present sanctions (penalties, we would say) invoked by the League of Nations against Italy are slowly proving to be effective, of which a great many informed people in the world are not convinced. As to the possibility of "oil sanctions," or embargoing sales of oil to Italy, Mr. Eden said that matter would have to be decided soon at Geneva. He made no definite promises as to England's position in response to the Laborites' clamors for immediate application of oil sanctions. Mr. Eden went on to say that England would have no part in plans for "encirclement." He did not say which nation he referred to, but his remark obviously meant the efforts of France to repeat the "encirclement" of Germany, in somewhat the same fashion as was done prior to 1914. Mr. Eden's speech did not arouse great enthusiasm. The conservative die-hards thought he was too friendly to the League, and the Laborites thought he should have gone further.

EUROPE PREPARES FOR SUICIDE

ALONG WITH ratification of the Franco-Russian mutual assistance pact come reports of a secret alliance in process of formation between Italy, Germany, Poland, Austria, and Hungary.

For some time it has been obvious that Germany was anxious to ally itself with England if possible, and if impossible, with Italy, to counteract the system of hostile states which France has been attempting to draw around her. France, of course, is merely trying to prevent the possibility of an attack by Germany. Germany, on the other hand, is trying to prevent the possibility of an attack by France. There is a good possibility that both nations will eventually decide to attack the other in order to prevent an attack by the other—if, that is, alliances can be completed giving the two nations approximately equal power.

The London *Church Times* publishes an excellent comment on the present negotiations in which European circles are so busily engaged.

"The regrouping of nations, now being discussed in all the capitals, is, the French profess, an attempt to create collective security 'within the League.' In fact, sectional agreements are opposed to the spirit of the League and to its intention. They are a return to the pre-war international relations which, sooner or later, make war almost inevitable. After years of hesitation, Great Britain was compelled by circumstance into the Franco-Russian alliance. Berlin is charging this country with responsibility for the proposed new agreement. That is, of course, quite untrue; but the history of our own times certainly suggests the possibility of Great Britain becoming entangled in another anti-German league."

Arnoldo Cortesi, writing in the New York *Times*, asserts that the German-Italian negotiation, which he interprets as being an Italian attempt to gain concessions from France has had its effect, as shown by a visit to Mussolini by the French ambassador, in which Mussolini was informed that the French Government would do everything in its power to avert a further application of sanctions at this week's meeting at Geneva. According to the report the ambassador warned Mussolini, that if Anthony Eden, British Foreign Secretary, insisted on giving the screw another turn France must willy-nilly

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Everyday Religion

A Change in the Vestry

FORWARD MOVEMENT has done something to our vestry. It used to be that we met once a quarter, and at that with reluctance on all hands. A perverse spirit seemed to settle down on us eleven men, who in almost any other situation were kindly fellows. Perhaps it was because we met only for business; that is, the dreary business of debt, interest payments, the coal bill, and roof repairs. We left some of the payment of all this to the Woman's Auxiliary, and even sometimes to the Church school. Our rector writhed through vestry meetings like a man on the rack—and I fear we took a grim pleasure in tormenting him. He was afraid of us as a vestry.

That was the old rector. Our new rector came quite guiltless of any vestry complex. He looked upon us as his natural friends and helpers. At our first meeting he made a prayer that was anything but perfunctory. The financial business was done with in fifteen minutes, and then the rector launched out and asked us what were our plans for the parish Forward Movement.

Well, we had not so much as heard of the Forward Movement, so he gave us the gist of it then and there. That took a half hour which passed quickly, and then the rector came back with the question: what did we think our part could be? In short, he politely showed up our ignorance, got us to confess it and to agree to meet often and spend most of the vestry time learning what we ought to know.

We meet monthly now and look forward to it. Each time one of us gives a prepared talk upon some assigned subject. We are covering the missions of the Church. My talk last week was on Puerto Rico. I feel I know Bishop Colmore personally. I certainly am ashamed that those native nurses had to be let go.

Next Saturday we are going to do an unheard of thing. We are to meet in the church at 12 and begin a vestry retreat. The rector is calling in a mission priest, and promises that we shall have all the time we want to talk things out and think things out and pray things out.

We are still plain fellows and not priggish about our new attitude. We've been reading Bishop Anderson's *Letters to Laymen*, and have come to the conviction that being on the vestry of the church can give more joy and offer more solid satisfaction than any trusteeship or lodge office in the everyday world.

High and Low

IF I WERE a high Churchman, there are certain definite things I would be compelled to do because of the things I claimed to stand for. I would worship in the church at least once each Sunday. I would pray regularly daily. I would serve society to make it more Christ-like. I would support my Church. I would read the Bible daily. I would be a Disciple and turn—follow—learn—pray—serve—worship—share.

If I were a low Churchman, there are certain definite things I would be compelled to do because of the things I claimed to stand for. I would worship in the church at least once each Sunday. I would pray regularly daily. I would read the Bible daily. I would serve society to make it more Christ-like. I would support my Church. I would be a Disciple and turn—follow—learn—pray—serve—worship—share.

—Rev. Taylor Willis.

Christian Certainty

By W. Norman Pittenger

Tutor at General Theological Seminary

WHEN WE CONSIDER the question of Christian certainty, we cannot do better than begin by turning to a great saying of St. Paul: "We walk by faith, not by sight." In this passage, the apostle is saying for himself what appears over and over again in the New Testament and in other Christian literature; that is, that religion is a matter of practical trust and courageous confidence, and that it is not a matter of strict mathematical or scientific proof. He is telling us that God is one whom we cannot know in the way in which we know that two plus two equals four. We can know Him only as we know that our friend is loyal, that goodness is better than evil, and that honesty is nobler than falsehood. We know God by faith, not by sight, and our relationship with Him, our walking, is likewise by faith, not by sight.

This principle has a very direct application to our present question. What sort of certainty can we properly look for in Christianity? Have we a right to seek an absolute, a total certainty? Is there a Christian infallibility?

Now it is very often said, by people who do not believe in our religion, that the Church makes extravagant claims that cannot be proved. Therefore, they say, there is no reason for accepting the Christian faith. The existence of God, His loving care for us, the value of prayer, the divinity of our Lord Jesus Christ, the Eucharistic Presence—all of these are asserted by Christians to be true; but yet, the critic will tell us, they are not proved. What is more—and here the critic often assumes a very confident air of superiority—they never can be proved. So, he thinks, he need not bother with them.

When one considers the overly dogmatic attitude of much of our Christian affirmation, one can hardly blame the outsider. The remarkable rightness which many of us seem to feel attaches to our views is hardly an edifying thing. And yet the really sensible attitude is a very different one from that taken by the critic. For what does he mean by proof? If the great foundation beliefs of Christianity can never be demonstrated in the same manner in which we can show to everybody's satisfaction that the sum of the angles of a triangle is two right angles, they can never be disproved in that way, either. But there is another kind of proof—a far deeper and richer kind than this business of angles and triangles, sums and subtractions. The way in which the Christian faith can be proved is by its results, by what it does for the men and women who hold it, by its cumulative evidence in history and in life. "By their fruits ye shall know them."

There is an old Latin saying, *solvitur ambulando*, to prove something by the walking or testing. That is exactly what St. Paul meant in the saying which we have cited. In the very act of walking (that is, living in the light of a faith) we slowly but surely prove for ourselves that the faith is true. It brings depths of life, growth in love and understanding, keener insight, finer appreciation. It gives them strength and power and peace; it leads them to the sure haven where they would be. And we are convinced that such a faith cannot be an illusion; we refuse to believe that a dream can produce such a living reality.

In Christianity the Church proposes to us a type of life which we admire and which we yearn to share. How can it

be obtained? The answer is simple. It is by entering into the fellowship of those who have that life, by living in that light, by making a venture, trying an experiment. Those noble folk—saints, martyrs, prophets, confessors, and the humble people on our own street—have found it to be true. It is for us to test it, to walk by faith, and so to see if it will not lead us in the end to the abundant life which they so plainly possess.

In other words, the only way in which any of us can reach the Christian certainty is by making a genuine effort to live the Christian life. And to do that, we must assume that certain great beliefs are true: that God is love, that He has sent His Son to be our Life and Saviour, that grace is available to us. We assume them, not because we happen to like that sort of thing, but because people whose lives are radiant tell us that they are the explanation and the source of the Christian life. We assume them because the long and tried experience of men and women for two thousand years gives us a guarantee of their worth and reality.

THAT INVOLVES submission. Our modern world is not very fond of submission to anything or anybody. But it is no ignoble submission which the Christian experience demands. In what other way do we learn truth of any sort? Your scientist does not sit down and work out all by himself, from scratch as it were, the truths about the way in which the material universe operates. On the contrary, he accepts from other investigators a great mass of coördinated data, on which he then works in order to make further discoveries and provide wider explanations. No scientist, and no one in any other walk of life, starts out quite independently to prove everything all over again. We do not go about proving mathematically or chemically or however you will that most people are honest, fair, and decent. We assume it. We submit to an accumulated experience, and treat people on that basis. And for the most part people turn out to be quite respectable fellow-citizens.

Furthermore, when we have an exceptionally long line of experience back of us, we very seldom quarrel with it. We assume it to be true. We do not everlastingly demand to be shown, like the mythical gentleman from Missouri. Coöperation is a much more successful method of handling most of our human situations than unregulated competition. This certainly cannot be proved in one-two-three-four fashion. Yet thousands of people over a long period of time have found that it is true, and they have given us confidence to try it for ourselves.

It is this sort of thing that is meant by the authority of the Catholic Church. In this matter we must be very careful to say exactly what we mean. So often the phrase sounds dictatorial, as if we were asserting that a large voice boomed out things to be believed and done, and all we could do was to answer "yes." Some branches of Christendom seem to hold such a view of authority. But Anglicanism, at any rate, has no such cold and external conception. The authority of the Church as we understand it is really quite different. For if in religion we cannot have the kind of proof which mathematics gives, neither can we have an oracular voice which announces with precise detail and direct from God the whole range of truth. Human

(Continued on page 300)

American Cathedrals

*The Washington Cathedral **

By Clinton Rogers Woodruff

IT IS FITTING that one of the great monumental Cathedrals not only of this country, but of the world, should be located in the capital of the nation. As a matter of fact the idea of a national Cathedral had its origin in the mind of George Washington. He planned for the city of Washington "a church for national purposes." Not in his lifetime, however, nor in the succeeding century, was anything done about founding one, for great Cathedrals are slow in building. There existed in Washington no official church for State weddings or funerals or solemn thanksgiving or prayer in time of stress. The religion of the American President was, and is, of no concern to the State: he could worship, get married, be buried with his own kind, but, as Washington and many men after him believed, for the nation itself there ought to be a church. America should have its Westminster Abbey where the distinguished dead should be entombed and citizens make pilgrimages. It assuredly should be a great Cathedral.

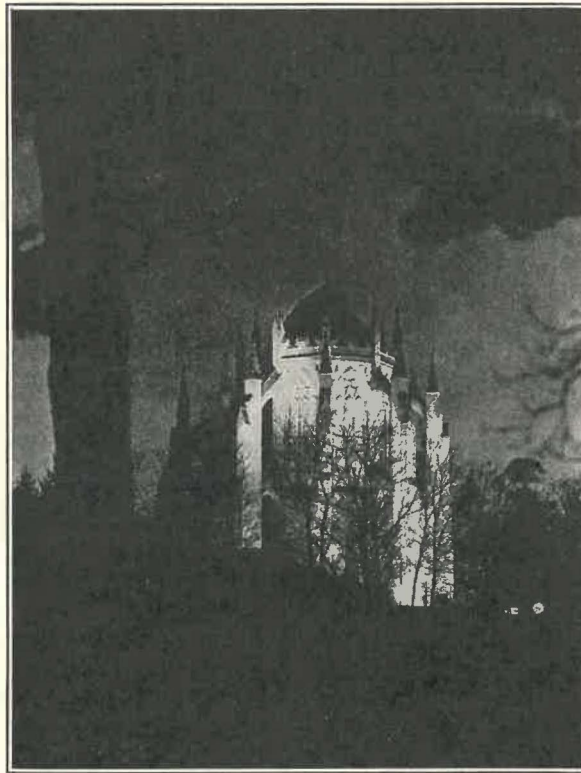
A charter was secured from Congress in 1893 to build a great Cathedral to be known as the Cathedral of SS. Peter and Paul on Mount Saint Alban, the highest spot (400 ft.) in Washington. It was this Cathedral, they decided, which should fulfil George Washington's plan, become the American Westminster Abbey.

Ascension Day, May 5, 1932, was long ago chosen as the day Church and State would meet for the first time in the Cathedral choir and sanctuary. There was Holy Communion celebrated by Dean George Bratenahl, and a sermon, broadcast by Bishop Freeman of Washington, who has done so much to forward the plans. President Hoover accepted an invitation to the services, for which he had plenty of precedent. In 1898 President McKinley dedicated the Cathedral's large Peace Cross, symbolizing the end of the Spanish-American War. President Theodore Roosevelt helped lay the foundation-stone in 1907. The service Woodrow Wilson attended on the Sunday following the Armistice in 1918 was considered the nation's religious observance of that event. After the opening of the Washington Conference on Limitation of Armaments in November, 1921, President Harding led all its thirty-four delegates to a special Cathedral service through the Bethlehem Chapel doorway over which is carved, "The Way of Peace." On Mount Saint Alban in 1928 Calvin Coolidge addressed

an open-air meeting of the 49th General Convention of the Episcopal Church.

During the episcopate of the late Rt. Rev. Henry Yates Satterlee, first Bishop of Washington, the foundations were laid (1907), but for many years the Cathedral existed only underground. Since 1912 there have been daily services in Bethlehem Chapel which is one of three in sturdy Norman architecture burrowed among piers which will some day bear the weight of the 262 foot central tower. These chapels began early to receive the honored dead. Woodrow Wilson

was a Presbyterian but his widow had him interred in the Episcopal Cathedral. George Dewey, Henry Vaughan (the Cathedral architect), Bishop Satterlee, and his successor, the late Bishop Harding, are in the chapels, in handsome sarcophagi. The last person to be buried there was Melville Stone of the Associated Press. The delicate matter of arranging interments is in the hands of the Cathedral Executive Committee, who are empowered to accept one person a year.



THE APSE OF THE WASHINGTON CATHEDRAL
Night Scene

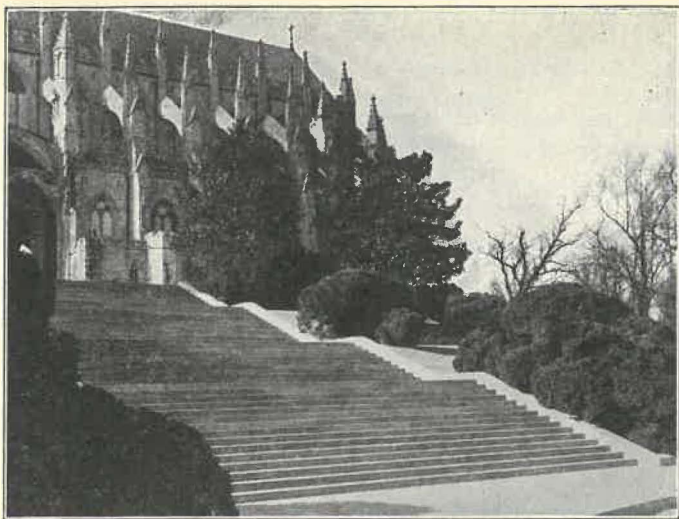
BESIDES the fourteenth century Gothic Cathedral, a close copy of Canterbury, Mount Saint Alban plans call for a chapter house, an administration building, a synod hall, a guest house, residences for canons and minor canons. There are now schools for girls and boys, a College of Preachers, the Bishop's house and garden. All of the sixty-seven and one-half acre wooded hill is to be enclosed by a wall with gates dedicated to the twelve Apostles. Ultimately it

will represent \$40,000,000 of investment—what Bishop Freeman calls a "power-house of religious energy." Of the more than \$12,000,000 the Cathedral Foundation listed as assets, \$7,000,000 has been raised since Bishop Freeman succeeded to the episcopate in the autumn of 1923.

To quote *Time*:

"Bishop Freeman does not attempt to express Washington Cathedral's glory in figures. To raise money he has resorted to dramatic speeches and to committees, such as the women's, chairmanned by Mrs. Herbert Hoover, which is giving the north porch. There are many notable campaigners like Gen. John Joseph Pershing and George Wharton Pepper; but it is the Bishop, chiefly, who gets the gifts. Largest givers include: the late Alexander Smith Cochran of Yonkers (\$1,510,000 for the College of Preachers); the late banker George F. Baker (\$750,000 for the completion of the north transept); the late Mr. and Mrs. Archibald D. Russell of New York (\$500,000 for the apse); the late Minister to Austria-

* Signed and numbered copies of the etching on the cover, entitled "Construction on the Washington Cathedral," printed in a beautiful deep brown, may be obtained from the Morehouse Publishing Company at \$7.50 each.



THE PILGRIM STEPS

Hungary John A. Kasson of Washington (\$554,300 for general maintenance); Mr. and Mrs. Frederick H. Prince of Boston (\$215,000 for a chapel in memory of their son Norman, war ace). The lovely Children's Chapel was given by Roland L. Taylor of Philadelphia and his wife. Only Coventry (England) has a similar chapel reserved for children. The late Mrs. Phoebe Hearst, mother of Publisher William Randolph Hearst, gave \$201,000 to establish the National Cathedral School for Girls. Givers of \$100,000 or more include Andrew W. Mellon, his brother Richard, the late Ambassador to France, Henry White, Cyrus H. K. Curtis, the late Percy R. Pyne. Of \$50,000 or more: Henry and Edsel Ford, the late Samuel Mather of Cleveland and his half-brother William, John Hays Hammond, Mrs. Gibson Fahnestock, the late William Amory Gardiner."

Spending this money, overseeing the whole Cathedral project is the work of Dean Bratenahl, who has been connected with it from the beginning. Like Bishop Freeman, Dean Bratenahl was in business before entering the ministry. As chairman of the building committee and administrative head of the Cathedral Foundation, he has become an expert on Cathedrals, stained glass, iconography. He lives near the Cathedral, spends most of his time there. His wife is the Cathedral's landscape architect. On the slope of Mount Saint Alban to the south of the Cathedral is the Bishop's garden, open to the public. Here are Gothic and Romanesque sculpture, collected with the aid of George Grey Barnard. Nearby are box bushes, ancient and costly, brought from Virginia. Mrs. Bratenahl plans the planting, often gets donations from ladies who are pleased with her suggestions: such as that of a \$5.00 gift to be spent for moss at the base of an old cross. A sculpture from the time of Charlemagne is surrounded by plants listed in an old herbarium of the period. Most famed plant at Washington Cathedral is the Glastonbury Thorn, grown from a cutting from the British one which is supposed to have grown from the staff of Joseph of Arimathea. The British

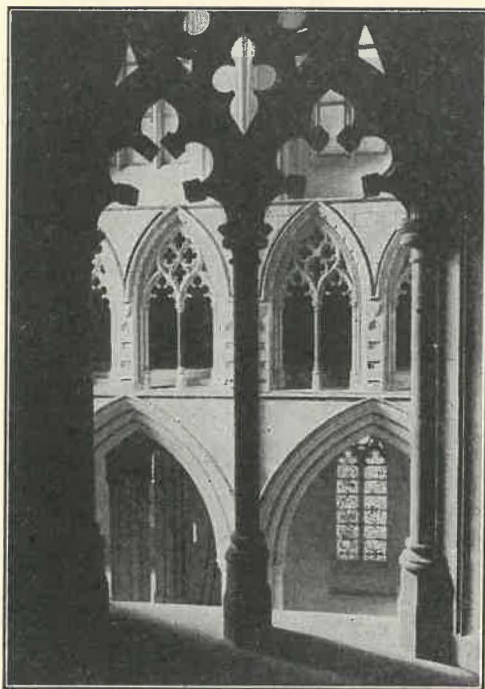
Thorn blooms occasionally at Christmas. The American Thorn, planted 30 years ago, did not bloom until 1918.

LAST CHRISTMAS in the *Cathedral Age* Bishop Freeman pointed out that for nine out of the eleven years of his episcopate he had seen construction on the Cathedral progress without interruption.

"The long-cherished designs, the many prayers of Bishops Satterlee and Harding," he said, "had their fulfilment in those massive portions of the Cathedral fabric described as the Great Choir and North Transept. Now for a period of two years all construction work has been suspended, but the embellishment of the Great Choir and the chapels contiguous thereto has gone forward through the generous gifts provided for special memorials. In this same period of suspended building operations the Cathedral has continued to have its throngs of visitors and worshippers, but, of still greater importance, it has had its notable services in the spacious great choir. We can certainly say that these advantages have been widely recognized, and,

on occasion, services of national and international importance have been held within these hallowed walls."

One of the interesting developments of the Cathedral is "The Union of States." As Senator Pepper said in an article in the *Cathedral Age*, "Just as the governmental interests of the people of each of the forty-eight states are represented under the dome of the Capitol, so their spiritual interests are remembered in Washington Cathedral." The Cathedral program for 1935 contemplates the setting apart of a week for each state, during which at all public services (both Sunday and week-days) special prayers will be said for the happiness and welfare of its people. To the Sunday afternoon services, in addition to the general invitation to the public, the senators and congressmen from the state, as well as its Governor, will be specially invited, together with such of its citizens as are in Washington, either in government service or as visitors. At this service the state flag will be carried in the procession behind the cross and the National Color, and attention



THE TRIFORIUM

cession behind the cross and the National Color, and attention



THE PROPOSED EXTERIOR

will be called from the pulpit or chancel to the state which is being commemorated.

The maintenance budget of Washington Cathedral includes among many other necessary items the stipends of the clergy, the cost of the music, and the maintenance expense of the Cathedral offices with their manifold activities. As the endowment is very small, this budget must be balanced mainly by the free-will offerings of the people. Twice the number of states is ninety-six, and by an interesting coincidence this corresponds with the number of thousands of dollars in the maintenance budget. Two thousand dollars a week for each of forty-eight weeks, explained Mr. Pepper, represents the equal share of the required total for which the people of a state may become responsible. This expense is less than that of some large city parishes and represents a reduction of more than 50 per cent over the budget of a few years ago. The program thus outlined has, therefore, the double merit of providing inspiring religious services at which the different states will be remembered in turn, and suggesting a feasible way to meet the expense involved. Individuals in each state are invited to unite in making an aggregate annual gift to this purpose averaging \$2,000, each state's share of the necessary total. If in the District of Columbia or in a state with large population more than \$2,000 is given, the excess can be used to supplement the gifts of people in a less populous state.

THERE ARE MANY OTHER interesting features of the Cathedral Foundation, not the least of which is the College of Preachers, which in reality deserves a special article. Under the guiding influence and inspiration of Bishop Rhineland and the hearty coöperation of Bishop Freeman this has been developed into one of the most important of influences.

The official name of the Cathedral organization is "The Protestant Episcopal Cathedral Foundation of the District of Columbia," and the official name of the Cathedral is "The Cathedral Church of St. Peter and St. Paul"; but by action of the chapter it is commonly called and known as the "Washington Cathedral." This is in accordance with English precedent. Most people are more familiar with the geographical names of Winchester Cathedral, Lincoln Cathedral, or Canterbury Cathedral than they are with the respective names of St. Swithin, St. Hubert, or Christ Church.

Washington Cathedral was organized under a special charter granted by Act of Congress as already stated. The relation of the Cathedral to the diocese is described in the canon adopted by the diocesan convention. This was drawn up after careful study of the organization or statutes of a majority of the English Cathedrals and in most instances was subjected to a conference with and opinions rendered by the deans or the principal canons in residence of the various English Cathedrals. Among these was Dean Kitchin who was at that time Dean of Durham. Dean Kitchin made many valuable suggestions, and when the Washington constitution was adopted, a copy was sent to him for his inspection. In his reply, he wrote: "I wish we in England could do as well"—a remark which was called forth by his comments on many of the English Cathedral statutes. His earnest hope was that with the opportunity open to the Washington authorities that they might retain all that was good and valuable in the old English statutes and avoid those elements which, in his judgment, were not so good.

MANY THINGS which we call disappointments are only interrupted selfishness.

—Bishop Woodcock.

Christian Certainty

(Continued from page 297)

life is not made that way, and God, if there be a God, respects and uses human personality in making Himself and His will known to men. There always remains a large place for faith, trust, and confidence. Perhaps that is what gives Christianity its great appeal; it speaks to adventurous souls.

What the Church does is to invite us to join a vast company of men and women, saints and scholars, "holy and humble men of heart," folk just like ourselves, who have come from every race and nation and tongue; and to ask us to discover as they have discovered that this Thing is true. It offers us the light and power which come from that long experience of life with God in Christ.

When we have reached that point and are willing to walk by faith, not to stay comfortably at home like piffing little beings who must always have neat charts and who can see no farther than their noses, we will gladly and humbly (but certainly in no obscurantist and uncritical manner) accept the central beliefs which come to us on the authority of the historic Christian experience, and try to live our way into them, and prove them to be true for ourselves.

PROBABLY THIS whole approach will seem unsatisfactory to some people. They demand certainty of another sort; they will complain that we have not given them any guarantee of possessing the whole truth so that they can take it all at once. Admittedly we have not done this; for we are fairly confident that such infallibility is one thing which we mortal men can never have in this strange world. Probability must always remain our guide; but it is a probability which grows into a certainty, or more correctly a certitude, as it is confirmed in our own life and in the experience of a myriad of believers. Yet the certainty remains, in the end, one of faith, not of sight; and we only do harm by professing to have what we don't have at all—clear demonstrable evidence; like syllogisms in logic or theorems in geometry.

But have we not something which is really better and more fruitful? It is a "moral certainty," born of deep trust and firm faith, growing with the years, involving all of our being, developing with our whole personality. It springs from man's pilgrim soul, and in the end leads him home to his goal in God.

Keep thou my feet; I do not ask to see
The distant scene—one step enough for me.

Newman wrote that in his Anglican days; and one wonders what deeper surety of faith he got when he succumbed to what Paul Elmer More has called "the demon of the absolute."

If by demonstration you mean the sort of thing you used to do with parallelepipeds, the Christian faith is undemonstrated, and remains undemonstrable. But if you mean the sort of demonstration by which you know that your wife and children love you and that your closest friend can be trusted, then Christian faith is indeed abundantly demonstrated.

Yes, we walk by faith and not by sight. But the faith makes our walking adventurous, romantic, lovely, even if not pleasant and easy all the way. And in the end we shall learn, as we walk the road of faith, that what we have believed to be true is true beyond our farthest imagining. God *is* love; Christ *is* our divine-human life and lord; we *are* empowered by the Holy Spirit. So walking by faith will lead us finally to *the* Faith; and then we shall know, not by the hearing of the ear, but by personal experience, for we shall have seen for ourselves and can bear witness that these things are true.

Why Coöperatives?

Part I

By Stanley Matthews

Chairman, Cincinnati Chapter, Church League for Industrial Democracy

THERE IS a word which during the past few years, we have all heard applied with increasing frequency to the discussion of the problems of modern life; and that word is "Realistic." It is an old, respectable word which has been in our language for many years, but it seems lately to have enjoyed a certain rediscovery which has struck me very forcibly and inspired me to seek for the probable cause. And here at least is a possible explanation—there is another word in our language, shorter and less musical in sound and of much more recent and more humble origin, and that word is "Bunk." It, too, is frequently heard, particularly on the lips of our so-called younger generation—that vast unorganized group of human souls who present so many problems collectively and individually and are at once the pride and the despair of those of us who are no longer eligible to be included among their numbers. Young people today are possessed of few illusions and in the field of religion especially, are inclined either directly or by implication to characterize as "bunk" many of the things which we of an earlier generation accepted without question as truth, and to classify them with Santa Claus, Grimm's Fairy Tales, or Classic Mythology. Is it not possible then that this attitude, whether justified in all cases or not, may have suggested to at least a portion of their elders that we have ourselves become somewhat over-credulous and perhaps through our very proficiency in providing entertaining fiction for the young, have fallen into the habit of devising similar tales for our own edification and peace of mind, and then like the good people in Mr. A. A. Milne's play, *The Ivory Door*, by constant repetition have imposed them upon ourselves and others as incontestible facts; and that upon such foundations as these we and our predecessors have built and maintained governmental, educational, social, and economic systems involving the welfare, or the lack of it, of hundreds of millions of people.

Whether this be the correct explanation or not, it becomes increasingly apparent to me as I view our present economic situation that the vast majority of Christians have been living in what, if we look at the matter realistically, is nothing less than a world of make-believe. That is to say, a world whose institutions are founded on a certain set of theorems which are assumed to be axiomatic, and one which can obviously continue to exist only so long as people generally accept them as such. Hence those who are satisfied with things as they are and desirous of continuing to live in this world with an untroubled conscience must of necessity convince themselves and others that they are true, in the face of any proof or any argument to the contrary. Without attempting to produce an all-inclusive list, here are a few of those most commonly met with in casual conversation, on the speaker's platform and in the editorial pages of the conservative press:

IN TWO ARTICLES, of which this is the first, Mr. Matthews analyzes the Coöperative Movement from a Churchman's point of view and tells of some of its achievements in the United States and other countries since its inception in 1844 by a little group of English working-people, who possessed a capital of twenty-eight pounds. ¶ The articles were originally delivered as a paper to the CLID conference at Baltimore.

(1) That Property is King; and that however it has been obtained, its sanctity must be preserved at the cost of personality or of human life if need be. It is entirely justifiable to shoot a burglar, or a striker who destroys property with no obligation to inquire into the circumstances which made the burglar a burglar, or the striker a striker. At least that is the way it works out in practice.

(2) That the members of the Caucasian race are by that very qualification alone, the chosen people of God; with the implied right to demand and exact by force if necessary, a superior place in the social and economic field over those of other colors. The fact that the white races have already accomplished this to their great material advantage should be accepted as ample proof that God's blessing is upon them.

(3) That war is not murder; and that people are not responsible individually for what they may do collectively; and that therefore nations may with honor engage in war from motives which would not be tolerated in any decent civilized community.

(4) That man is even at his best acquisitive by nature and therefore cannot hope for satisfaction in life except in ceaseless warfare with his fellow men; for economic competition is only a long drawn out warfare under another name. As in war there are certain rules which he must not be caught transgressing, but again as in war, he is not held accountable if his activities, legally conducted, reduce his opponent to the starvation level.

(5) That the poor are poor either because they want to be or because they deserve to be. That poverty is *prima facie* evidence of lack of ambition and therefore any effort to discover and eradicate any other cause for it is certain to be a waste of time.

(6) That this is a land of equal opportunities regardless of our means.

(7) That the average wage earner is not educable in business affairs, and therefore the prosperity of the nation depends upon retaining business management in the hands of a few expert and highly paid executives.

(8) That the economic condition of the nation as a whole was so satisfactory in 1929 that it is un-American and therefore unpatriotic to attempt or suggest any important change in the institutions which brought the country so successfully to that point. You don't have to prove this; just mention the names of Jefferson, Jackson, and Cleveland, and the argument is over.

(9) And finally, and perhaps most widespread of all, judging from the results observed, is the strange, persistent, and age-old belief that business is business, and religion is religion, and that it is still possible to serve God and Mammon.

Now I realize that these illustrations have been crudely and incompletely presented and there might well be differences

of opinion as to how they should be worded—but the fact remains that as a nation we have been acting as though we believe them to be true. Moreover, a large and very vocal portion of this nation is engaged in defending them or the principles involved, as true today, and the intent is clearly recognizable through all the mud and murk of a typical political campaign. Nor is it my place to say what proportion of this is real belief and what proportion is just make-believe. In the case of the out-and-out materialist, I see no reason why his adherence to and defense of these principles should not be entirely sincere. What creed would serve him better? But for the professing Christian with any knowledge at all of the New Testament, an honest reconciliation of these principles with the teaching of Jesus Christ presents a far more difficult task. I must admit that I have found it an impossible one; and right there is where I believe the Church is in the greatest danger today. Not only our young people but the great unchurched half of our population who tend to remain aloof from organized religion—is it perhaps because they are confused by our double standard of economic morality, and suspicious of an organization with so obviously divided an allegiance?

WHATEVER MAY BE the causes of our present difficulties it is not my purpose to attempt to fix the blame upon any group or class of society. My function is rather to present the subject of consumers' coöperatives as a logical remedy in the present economic crisis. This will involve a brief general history of the Coöperative Movement, but let us first specify the major symptoms of economic illness as listed in Mr. Carl R. Hutchinson's authoritative textbook:

1. We find extremes of poverty and wealth.
2. We face the paradox of misery and want in the presence of abundance.
3. We are attempting to bring relief by creating scarcity when many are already undernourished, ill-clad, and poorly housed.
4. Farmers and wage-earners do not receive enough for their labor to buy back the goods they so abundantly produce.
5. Labor is treated as a commodity to be bought and sold without proper regard to the life and personality of the worker.
6. An unwarranted and unjust share of the benefits of improved machinery usually goes to the owners of the machine rather than to those who operate the machine. Thus productive power increases faster than buying power.
7. This results in surpluses which must seek a market abroad.
8. This international struggle for markets creates a militant nationalism and imperialism which are at the basis of world wars.
9. Pursuit of profits pushes liquor, organized vice, commercialized amusements, and inferior goods onto the consumer through high-pressure salesmanship and deceptive advertising.
10. Pursuit of profits induces munition manufacturers and others who profit from war to prepare for war.
11. Vested interests dominate agencies of public opinion such as the radio, cinema, newspapers, and textbooks. These agencies often distort or withhold information that would be prejudicial to their selfish interests. As a result we have a people without sufficient accurate information to form intelligent opinion.

The history of coöperation begins with Robert Owen, a man of the people, who by his own industry and ability became a successful mill owner in the north of England during the first quarter of the 19th century and was the first to offer to the world the vision of a coöperative economy, in which the

workers should share in the profits of industry. The story of his efforts both at home and in this country is well known, his spectacular success, at first attracting widespread attention, drawing visitors from all classes and many countries, the clashing of personalities and the resulting difficulties that caused the downfall of many high hopes, and the apparent wiping out of all he had worked for.

But the seed he had sown did not perish. The majority of the little group of working men who have become famous as the Rochdale Pioneers, were Owenites or Social Reformers as they called themselves and had secured from him a vision and inspiration which could not die. They were all desperately poor, most of them flannel weavers, one a hawker, another a tailor, another a wool-sorter. They were all desperately original group was a sister of the keeper of the little alehouse where the meetings were held. A year before many of them had taken part in a disastrous strike for higher wages, which had made a bad position worse. It was then they decided to do something for themselves and they began to save money, tuppence a week, so that they could have something to begin on.

In a year they had accumulated twenty-eight pounds, and with this, on December 21, 1844, they started the movement that has gone round the world. They had rented the ground floor of an old warehouse in "Toad Lane" for which they paid a rent of ten pounds per annum in advance. They had only fourteen pounds left after the necessary fixtures were procured with which to buy a stock of flour, butter, sugar, and oatmeal. At the end of the first year, their weekly receipts for goods sold amounted to over thirty pounds, they had eighty members, and possessed a capital of one hundred and eighty-one pounds. There are now over 6,000,000 families in Great Britain who belong to the coöperative system, and the yearly trade volume is about half a billion dollars.

The so-called Rochdale Principles and Methods as evolved by this first coöperative experiment have become a standard for all later enterprises. Where they have been omitted or altered in any important respect, the coöperative has invariably failed. They are as follows:

ROCHDALE PRINCIPLES

1. One vote only for each member, regardless of number of shares held. No voting by proxy. Democratic control. Business conducted to supply the members as consumers with commodities or services for their own use.
2. Capital to receive interest (if any is declared) at not more than the current legal rate in the territory where the association is located.
3. Net surplus savings ("profits") to be returned as savings returns, or patronage refunds ("dividends"), in proportion to the patronage of each member, or to remain in the society's treasury as share or loan capital credited to the members' accounts, or to be used collectively for the general social good of the members, or to remain temporarily undivided.

ROCHDALE METHODS

1. Unlimited membership.
2. Business to be done for cash.
3. Appropriation, out of net savings, of a substantial sum to be placed in the reserve fund.
4. Goods to be sold at current market price—not at cost.
5. Education in the history and methods of coöperation to be carried on.
6. Efficient bookkeeping and accounting, outside audits, and regular reports to members to be required.
7. Manager, treasurer, or anyone else handling large amounts of money to be bonded.
8. Affiliation as soon as possible with the nearest district coöperative organization and the nearest coöperative wholesale.

They Ask a Talisman

By Gertrude Robinson

Research Department, National Child Labor Committee

FOR A LONG TIME we have been trying to come to a decision. It concerns the difference between the making of a clod and the making of a man.

Back in 1924 an effort was made to crystallize this difference, and the result was the federal Child Labor Amendment. Now, early in 1936 the Amendment stands with twenty-

four of the thirty-six ratifications needed to put it into the Constitution.¹

On the lap of twelve states lies the hope of millions of children in the years ahead. Eight states only—Kentucky, New York, Louisiana, Massachusetts, Mississippi, Rhode Island, South Carolina, Virginia—have regular meetings of their legislatures during 1936. Perhaps special sessions may be called in other states, but even at that the ugly reality of child labor exploitation is in the saddle. We know

why. For two years the child labor provisions of the industrial codes of the NRA practically removed children under sixteen from labor competition with adults. Now that this protection has been wiped out we are again aware that the network of protection fabricated for the children of the United States through merely state-wide legislation is inadequate, both in extent and in quality.

That is, some of us perceive this unhappy fact. Others continue to substitute outworn prejudices for the evidence. Like that creation of Seumas MacManus, young Dinny, these might say of their opinions on child labor and the means to control it—if they were as honest with themselves as was Dinny—: “I knew, I say, it was a sin, but after long debate with myself, I convinced me otherwise, the way one will when he wants to do a thing anyhow.”

They want child labor anyhow, for other people’s children, these men and women who go about prating smugly about “the divine right of children to work,” “the danger of extending the period of infantile dependence,” “Satan and idle hands,” “the glory of being a self-made man,” “the inability of some children to accept education,” and other frankly perverted maxims.

Thanks to these misinterpreters of half-truths, and also to unthinking acceptance by many genuine friends of child welfare of the unfounded idea that child labor is now a problem that is on its way to self-solution, the children of America are

¹ The twenty-four states which have ratified the Child Labor Amendment are: Arizona, Arkansas, California, Colorado, Idaho, Illinois, Indiana, Iowa, Maine, Michigan, Minnesota, Montana, New Hampshire, New Jersey, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Utah, Washington, West Virginia, Wisconsin, and Wyoming.

today in desperate need of a talisman, a talisman to give them something we have thought they had but which now many do not possess.

That talisman is a guarantee of a child’s freedom. It means simply opportunity to spend a child’s years about a child’s one task, that of extending personality to the greatest degree of which he is capable, and acquiring meanwhile some fit coin with which to pay his board to the world when he reaches adult responsibility.

This seems a simple and practicable enough ideal, yet we have been a weary while pursuing it. Walter De La Mare puts it with appalling clarity in his book of childhood: “Legislation in behalf of children² has been chiefly due to a slow and protracted change of heart and mind. It has rooted out grave abuses but usually in the face of violent and almost incredible opposition.”

Yes, there have been grave abuses, and many of them have been rooted out. We have achieved a degree of sensitivity that gives us a kind of social nausea when we read, for instance, that back in 1817—no longer ago in Christian England than that—wee chimney sweeps were numbered to at least a thousand. Eight years old was senile at this trade, and unwanted babies of three and four brought good prices from masters of the sooty craft. We were shocked almost as much when we read the other day about the little boy of 11 down in Miami who was permitted to work at a mattress stuffing machine. We know about it only because his hand was caught between the rollers and the lad’s grit, that kept him from making an outcry while firemen were releasing his crushed fingers by dismantling the machine, became newspaper copy.

UNLESS we do something about it we are doomed to face more shocks to our tender social nerves. How can it be avoided since now, in 1936, with more than eleven million adults still waiting to be absorbed by industrial and other employment fields, in many instances only the labor of children is cheap enough? Again, in states where it is legally possible, children under 16 are holding their father’s or their older brother’s jobs.

The story of the states where this is legally impossible is quickly told. Out of the forty-eight states only seven have set 16 as the minimum age for work permits, at least for employment during school hours. We may add to this the six

² *Early One Morning in the Spring*. Walter De La Mare. Macmillan. 1935. Page 33.



A NEWSBOY



BOTTLING HAIR TONIC
Fifteen Years Old

states that have established a minimum work age of 15 years and the fact that in most of the other states there is a 14 year minimum for work papers.

Yet it is not a story we can read with satisfaction, for the companion story of the exemptions that have wormed an insidious way into many of these laws is as long as the other is short. For instance, in nine states it is now possible for children under 14 (in some cases even younger than 12) to enter industrial employment, during school hours. What is it that opens this door to a cheated life? We know what it is—poverty. Nor can we ignore the almost equally distressing fact that in eighteen states children younger than 14, in some cases with no lower age limit prescribed by law, may be sacrificed outside school hours to industrial jobs. In this connection we must bear in mind that eleven states have no legal protection for children under 16 from hazardous occupations, and that thirty-three states likewise ignore the employment risks for danger—inviting youngsters of 16 and 17.

It is true that we have come a long way from that first child labor law in the United States, the one enacted in Massachusetts in 1842 by which children of tender years were limited to ten hours of toil daily, though we should not blink the sorry truth that this standard has not yet been passed by certain states even after the passage of 94 years.

There is also another sorry truth that it hurts our social pride to acknowledge, yet we cannot avoid doing so, inasmuch as there is at hand mathematical proof. Child labor in the past has mounted as general employment increased. Child labor is not a product of hard times but of avarice in prosperity. The Children's Bureau has prepared a chart showing that at only one period during the years from 1920 to 1934 did child labor decrease when factory employment (which is taken as the index to general employment) was on the increase. We know when that was, and why. It was those years from June, 1933 to the end of May, 1935 when child labor was banned by provisions of nation-wide scope.

WHAT ARE the portents as to the future? We require no Sibylline Books to interpret them, and it needs harder heards than we possess to consider even a few of them calmly.

We know, for instance, that New York State has a new child labor law that does not go into operation until September, 1936. The old law covered children up to 14, and the new law up to 16, but in the interval children between these ages were adequately protected by the child labor provisions of the codes until May 27, 1935. When these were withdrawn there was, as might have been expected, an increase in work permits in New York City for 14 and 15 year old children over the months of September, October, November, and December, 1934. The 1,405 of the earlier period increased by 3,824, making 5,229 in 1935 for the same months. Now comes the unexpected. There was a decrease, not an increase, in the work permits requested for 16 year old workers in the city during these months of 1935, as compared with 1934. The 8,750 such permits in 1934 were less by 326 in 1935.

Children were cheaper than their older brothers; that is the explanation of the mysterious decrease.

If we turn to Rhode Island we learn that from June 1 to November 30, 1935 in Providence 223 regular employment certificates were granted to children of 15 years of age. In the same months of 1934 there were only 37 such certificates granted.

The story from Maryland is strikingly similar. The number of work permits granted children of 14 and 15 from

June 1 to October 31, 1935 was 154, but for the same months of the preceding year it was only six.

Other reports are gradually coming in, other stories of the exploitation of young children, in "legitimate" employment, in sweat shops, in street trades, in commercialized agriculture. The demand for the cheap hands of children is not confined to any locality or any one occupational field. With monotonous fidelity reports repeat the terms of child employment—ten cents an hour, ten hours a day on a commercial onion farm, children of 13, 14, 15, looking younger, in "family" silk mills, operating weaving machines, family units of mother and children doing home work in the jewelry industry, complaints from California by the State Assembly that "child labor exists in this State at an appalling rate," a report from the director of the Women's and Children's Division of the State Industrial Board of Indiana that "The passing of the NRA has resulted in a noticeable increase in the number of age certificates and according to the accident reports an increase in the number of minors employed."

Suppose we stop with this evidence that the hands of children are again being set to tasks a child's hands do not perform with safety. Of course some adults never reach the stage of development that can practise safety principles, but that is another question.

Is there any doubt that the portents for the future point to the making of many clods instead of men, unless a miracle is wrought by the removal of the moral calluses from our social conscience? Such a miracle has many helpers on its way. Among these is the Federal Council of Churches of Christ in America. You have doubtless all read the resolution presented by Bishop Gilbert, Suffragan of New York, before the hearing on the Child Labor Amendment in Albany, January, 1935:

"Be it resolved: That the Federal Council of the Churches of Christ in America reaffirm its previous declaration in favor of the abolition of child labor and urge the speedy ratification of the national Child Labor Amendment by the States."

Before this declaration of faith, by men whose reasons for affirming and reaffirming it are based on the highest moral and humanitarian and social grounds, all the petty clamors against the federal Child Labor Amendment are seen for what they are: paltry rationalizations of a selfish economic creed. We cannot afford to consider them in arriving at our decision to give the children of all the states this talisman for their future.

Nothing more is needed than ratification of this enabling Amendment to make it constitutional for Congress to legislate permanently, giving the children for all time, the benefits they have recently and briefly enjoyed.

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.]

STORM RELIEF IN HAITI AND SANTO DOMINGO	
M., C. B., Cheyenne, Wyo.	\$100.00
RUSSIAN THEOLOGICAL SEMINARY IN PARIS	
E. H. C.	\$ 25.00
A Friend, in memory of Edward Staples Drown	5.00
C. I. Claffin, Buffalo, N. Y.	5.00
	\$ 35.00
AMERICAN CHRISTIAN COMMITTEE FOR GERMAN REFUGEES	
C. I. Claffin, Buffalo, N. Y.	\$ 2.00
BISHOP ROWE'S ALASKAN FUND	
A Friend	\$ 5.00

Religion in the World's News

(Continued from page 296)

support him in applying more vigorous and far-reaching sanctions.

According to latest reports the Italian-German agreement has been set aside for the present, but there is a very strong probability that eventually the three powers interested in the status quo—England, France, and Russia—will be lined up against the three powers desiring expansion—Germany, Italy, and Japan.

RELIGION AND THE PRESIDENCY

PRESIDENT ROOSEVELT, speaking at Hyde Park on Brotherhood Day, sponsored by the National Conference of Christians and Jews, said, "No greater thing could come to our land today than a revival of the spirit of religion. . . . I doubt if there is any problem—social, political, or economic—which would not melt away before the fire of such a spiritual awakening." Publication of his speech coincided with news that a *Literary Digest* poll shows seven out of ten clergymen opposed to the New Deal, with only three Southern states showing a majority in its favor. It would be interesting to have another poll, now, on the question: Do you favor a return to administration based on "rugged individualism"?

The campaign launched recently by the League of Women Voters, against the spoils-system in government and for trained personal management, has received fresh support. The President in a recent press conference declared his support of the merit-system for postmasters whose offices have long been the object of the spoils-system evil. Two measures in this direction, the Ramspeck bill and the Mead-O'Mahoney bill, are now before Congress. Here is a practical and constructive field in which the women may help make a long needed improvement in public affairs.

THE KERR-COOLIDGE BILL

A THOUSAND clergymen have signed a memorial to Congress endorsing changes in our Immigration and Deportation Laws. The proposed legislation, known as the Kerr-Coolidge bill, would do two things. First, it would humanize our regulations by giving the Secretary of Labor greater discretionary power over exclusion and deportation where separations of families would result or where only technical and not criminal grounds are found. Second, the proposed legislation would permit deportation of more classes of aliens than can be done at present; it would reach gangsters and racketeers, violators of narcotic laws and aliens found smuggling other aliens into the country.

ARCHBISHOP OROZCO DIES

FROM Mexico City comes an NCWC report that the Most Rev. Francisco Orozco y Jiminez, Archbishop of Guadalajara, has died. One of the most colorful figures in the battles between the Roman Church and the Mexican government, the Archbishop was a source of peculiar annoyance to Mexican authorities in that he had a long and honorable record in charitable, civic, and educational endeavor. Several times exiled, and often going about his archdiocese in disguise to avoid arrest and probable execution, the Archbishop typified the spirit of stubborn endurance under persecution which has characterized Christianity in all the lands in which it has been persecuted in modern times. May he rest in peace!

BECAUSE the Anglican Communion has always professed to entertain liberty under the law, there is no reason whatever in assuming the laws are to be disregarded. —*Bishop Brown*

Churchwomen Today

Ada Loaring-Clark

Editor

Missionary Information

THE DEPARTMENT OF PUBLICITY of our Church tells us, "Our people will support missions when they *know* about missions. The need is for more missionary information in usable form." The department gives us eight suggestions for securing this information. Several of these all of us already use, such as the regular reading of the *Spirit of Missions* and the partly printed parish paper. The monthly News-Notes are invaluable and up-to-date and can be obtained on request from the publicity department. Among the new features that are recommended to help us is a wholly new application of the stereopticon lecture, following modern pedagogical principles. The first unit, on Latin America, is now ready and may be borrowed for one dollar for each use, plus transportation both ways. A mimeographed syllabus on *The Church's Program* containing outlines for six addresses has also been prepared with suggested questions for discussion. This may be obtained for twenty-five cents. All the above can be supplied by the Missionary Information Service, Department of Publicity, 281 Fourth Avenue, New York City.

Leadership Training Schools

IF YOUR PARISH or the various parishes of your city combined would care to hold a school of religion, school of methods or a Church normal school you will find the pamphlet prepared by Miss Annie Morton Stout to be very valuable should you not have held such schools before. Miss Stout gives in simple terms the requirements for each of the four diplomas the National Accredited Leaders' Association offers, and includes suggestions for a class schedule as well as for the management of these schools in detail. Copies may be obtained at five cents from the Rev. Gardiner L. Tucker, D.D., Executive Secretary, Houma, La.

Education for Christian Leadership

A DIOCESAN SCHOOL is to be held on eight consecutive Thursdays by the department of religious education of the diocese of Massachusetts. Miss Eva D. Corey is to be in charge of the course on *The Work of Women in the Church* and is to be assisted by Mrs. Stewart Burchard, Miss Laura Revere Little, Mrs. Eliot Moody, Miss Mary Chester Buchan, and Miss Ruth M. Gordon.

A course on *Family Relations* promises to be most interesting and comprises the consideration of *Making a Home Through Appreciations*; *The Child in the Home*; *Making a Home Through Christian Character*; *The Hygiene of Christian Marriage*; and *The Achievement of Christian Marriage*.

Other courses are directed to the consideration of: *The Christian Teaching of Eternal Life*; *The Life of Christ in Art*; *The Altar and its Ornaments*; *Missionary Education*, in four courses from kindergarten to senior high; *Christian Biography*; *The Growth and Development of the Idea of God in the Old Testament* and *Music in the Parish Church*. Each session is preceded by worship in the Cathedral, supper is served and all courses offer a credit toward a diploma of the diocese and of the N. A. L. A.

Books of the Day

Edited by Elizabeth McCracken

A Noteworthy Book on the Synoptic Gospels

THE STUDENT'S INTRODUCTION TO THE SYNOPTIC GOSPELS. By E. Basil Redlich. Longmans, Green. \$3.00.

IN THE LAST GENERATION the science of Synoptic Criticism has grown so luxuriantly that the ordinary student is dismayed; he has heard so much about "literary criticism," "form criticism" and the like that he is beginning to feel uneasy whenever he wishes to use a given Gospel passage. Yet all he wants to know is just one thing: Can he feel assured that the sayings in this passage are authentic? To gain assurance from the technical works—supposing he has access to them—demands prolonged investigation, for which he may not have the ability and certainly has not the time. And it is to the rescue of such enquirers that Canon Redlich comes with a book, which—unlike any other book—will make it possible to ascertain the essential facts about any significant text in a very few minutes.

Most important of all, this book contains the three reconstructed sources—Q, M, and L—in full English translations. Until now, while everyone has heard of these sources, very few have any real conception of what they look like; at last the non-specialist has a chance to know what the specialists are talking about. To print them at length of course consumes space, but by using smaller type they have been packed into little more than 50 pages, and plenty of room is left for Canon Redlich's discussions.

These, inevitably, follow the lines accepted by all Synoptic writers, but they are exceptional in the pains spent on making every point perfectly clear; 25 more pages are devoted to parallel arrangements of the texts of the more complex passages. And the investigation of the sources does not stop when the literary questions have been answered; in every case there is a careful explanation of the relation of each document to the life of the Church and the bearing of this relation on the document's form and content. And so extraordinary are Canon Redlich's powers of compression that he still finds room to include a chapter on The Kingdom of God, and one on Outline of the Life of Christ.

That there are matters in the book that other scholars may dispute does not need the saying; the critical premises are, in the main, those of Provost Streeter, who seems to have little following on certain questions. And, as regards Canon Redlich's own contribution, freer use of form criticism might be desired, together with more consistent efforts to remove the evangelists' editorial notes from the reconstructed sources. More important is the lack of an index of texts; in a work otherwise so admirably arranged for rapid reference it is very strange not to find one. But, whatever criticisms may be made regarding details, Canon Redlich has given us a most noteworthy book; it is as useful as any in the reliability of its contents and is usable to a degree that is wholly unique.

BURTON SCOTT EASTON.

The Future Life

THE FUTURE LIFE: A New Interpretation of the Christian Doctrine. By F. A. M. Spencer. Harper. 1935. Pp. 320. \$3.00.

THE PUTTING together of so many different interpretations is in its way "a new interpretation," but the value of the book is in the putting together, not the novelty. We have here a synoptic survey of historic eschatologies, including Anglican studies of recent years, very brief but very wide in perspective—and it is all English from beginning to end.

The different hopes classify as they are concerned with body or soul or both, and with individual or race (nation, society, Church, etc.) or both. Spiritistic phenomena are taken seriously enough, and reincarnation even more so, since reincarnation offers a chance for a pioneer in good works (or faith), in a primitive age, to have his own share in the more advanced stages of the progress of his people. Reincarnation would thus be "resurrection of the body" on earth—only not just one resurrection. (But the author does not show how, without any *memory* holding over from one life to the next, it would be any better to have personal identity through the changes than to have different persons each

time. Continuity by mere heredity would seem to be just as good, and much more probably true.)

The synthetic hope is for continuity of all souls, in moral progress, in progressive union with one another and with God, in Christ, not all souls on one level, still less on two levels, Heaven and hell, but on many different levels, and all progressively approximating God, who in the end shall be, as He was in the beginning, all in all.

There seems to be no adequate realization of the untrustworthiness of all *psychologizing* about the future life; and there is no adequate attention paid to the possibility that the "future" life may not be temporal at all, but supra-temporal. Without any consideration of German eschatological searchings of recent years, a few remarks at the close of the book cannot justify the claim of the Preface to "conclude by outlining a Christian metaphysic of time and eternity."

A preliminary essay in synthesis of eschatologies current in English discussion—as such the book is well worth while.

MARSHALL BOWYER STEWART.

A Catena of Gospel Passages

JESUS AS TEACHER. By Henry B. Sharman. Harper. \$2.00.

THE TITLE of this book hardly gives a clue to its contents; it is as a matter of fact, a catena of Gospel passages arranged to form an outline of Christ's life and teaching. To those unfamiliar with Dr. Sharman's critical works the principle of selection may be something of a mystery, but it is to those works that such inquirers must be referred. Here it must be enough to say that Dr. Sharman has had an almost unique experience in interpreting Jesus to those who do not profess and call themselves Christians, and the passages he has selected are those that have proved the most potent; consequently whether we agree with him or not is nothing to the point. As a special inducement to tempt the indifferent into reading the Gospel story he has arranged to have his book appear in an extraordinarily beautiful format, with the special luxuries of hand-set type and rubricated headings.

B. S. E.

Architectural Reports on Jerusalem Holy Places

CHURCH OF THE HOLY SEPULCHRE, JERUSALEM. STRUCTURAL SURVEY: Final Report. Oxford University Press. \$12.00.

STRUCTURAL SURVEY OF THE CHURCH OF THE NATIVITY, BETHLEHEM. Oxford University Press. \$12.00.

THESE TWO sumptuous volumes contain the structural reports made by William Harvey to the Department of Antiquities of Palestine on the condition of the two most famous churches in Christendom. Both are in an alarming state of disrepair and need renovation to such an extent that drastic rebuilding may be inevitable in the near future. The details, of course, can be appreciated only by professional architects, but any reader can appreciate and be delighted by the endless plates and views annexed to the reports; practically three-quarters of each volume is given over to pictures.

B. S. E.

A Student's Commentary on St. Luke

THE GOSPEL ACCORDING TO S. LUKE. By H. K. Luce. Cambridge University Press (Macmillan). \$2.75.

THIS COMMENTARY, now noticed somewhat belatedly, is a model of what a student's commentary should be. It is not designed for specialists. Mr. Luce has no particular theory of his own to defend; he is concerned to put before his readers only the more significant conclusions of the professional exegetes, and to add such practical notes as will assist the reader to a practical understanding of the text. The class Mr. Luce has specifically in mind are the older boys in English schools, who know enough Greek to read the Gospels in the original, but he interprets their capacity so liberally that most clergymen will scarcely need anything more than he gives them.

B. S. E.

NEWS OF THE CHURCH

\$18,000 Pledged to Save Mission Work

Council Reports Special Measures Used in Several Dioceses; Missionary Leaders Stress Urgent Need

NEW YORK—Gifts and pledges totalling \$18,000 were received by the National Council within ten days after the Council meeting, as a result of the news reports of that meeting and before the printed statement of the situation had been distributed by the Council.

These gifts represent the earliest results in the current undertaking to increase the Council's resources before March 31st and thus prevent the cuts which must otherwise become effective then.

Fearing that a misapprehension exists in some people's minds that this is an effort to secure gifts from "rich" people only, the national Council's treasurer, Dr. Lewis B. Franklin, has urged that "every gift, large and small, is not only needed but welcome."

On February 16th, two days after the Council had adjourned, one member of the Council, the Rev. Dr. George P. T. Sargent, rector of St. Bartholomew's Church, New York, distributed to his congregation the Council statement in printed form and preached on the necessity of strengthening the Church's mission work.

"If each member of St. Bartholomew's and of every parish," Dr. Sargent said, "would be a partner with Christ and systematically give as God has prospered him, then St. Bartholomew's and each parish and diocese would do its share and there would be enough and to spare. The result would be a consciousness of God's Presence and favor, of our partnership with Him which would make life a great, joyous adventure."

Bishop Gravatt of West Virginia promptly called a meeting of his clergy
(Continued on page 316)

Chicago Launches Drive for Missionary Funds

CHICAGO—In response to the call from National Council for increased missionary funds, Dr. Edwin J. Randall, superintendent of city missions and secretary of the diocesan council, is launching a drive to raise \$9,200. This amount represents the difference between the \$54,000 pledged to the National Council from the diocese for 1936 and the asking of \$63,200 from the Council.

With the approval of the Bishop, Dr. Randall hopes in the course of the year to raise the amount as a means of helping in avoiding any further cuts in the missionary work of the Church.



ST. PAUL'S CHURCH, CRESTON, IOWA

An obligation of \$3,900 was paid off last year by the members of St. Paul's with the cooperation of the Church Building Fund Commission and some aid from outside friends. The church was consecrated January 26th by Bishop Longley of Iowa, with the Rev. G. Moore Morgan, priest in charge, assisting.

Bishop Abbott Says Laity Have Part in Good Sermons

PHILADELPHIA—In a paper read before the Clerical Brotherhood February 10th Bishop Abbott of Lexington placed a part of the responsibility for effective preaching squarely upon the laity. The subject of the Bishop's paper was, The Relationship Between Clergy and Laity. Following the reading of the paper there was a lively discussion about parish calling and a move to try to have the paper published.

"Empty pews awaken a preacher's self-consciousness" Bishop Abbott said, discussing the part that indifference plays in weakening the prophetic office of the priest. That the people must prepare by prayer a receptive mind for the words of the preacher was a constructive note which he later struck. Bishop Abbott was in the diocese of Pennsylvania to assist with Confirmation appointments during February.

Public and College Libraries

Supplied With Forward Manual

CINCINNATI—All public and college libraries in the diocese of Southern Ohio are to have on their magazine stands copies of the Forward Movement manual of Bible readings and meditations, *Forward—Day by Day*.

The Department of Evangelism, headed by Canon Gilbert P. Symons, is making this possible by an appropriation for placing the name of each public library and college in the diocese on the *Forward—Day by Day* subscription list.

As each new number is issued, copies will be sent to the public libraries and to the colleges.

Bishop to Rest at San Diego

OMAHA, NEBR.—Bishop Shaylor of Nebraska, who has been seriously ill, is steadily gaining, and will spend a vacation in San Diego, Calif., before resuming his episcopal duties.

Committee to View Torok Case Urged

Bishop Wilson Says Dr. Torok Was Not Consecrated for Orthodox; Asks for Thorough Investigation

EAU CLAIRE, WIS.—Bishop Wilson of Eau Claire has sent a letter to the members of the House of Bishops asserting that the "pronouncement" that Dr. Torok cannot be recognized as an Orthodox bishop quoted from the late Ecumenical Patriarch Photios in a letter from Bishop Manning (L. C., February 29th, page 259) does not carry weight since Dr. Torok "never intended to be an Orthodox bishop and was not consecrated for that purpose."

Bishop Wilson urges again the appointment of a committee of bishops to conduct a thoroughgoing investigation of the whole matter.

The text of the letter follows:

"My dear Bishop:

"Please accept my apologies for coming to you again at this inappropriate time of the year in regard to Bishop Torok. The letter you have recently received from the Bishop of New York really does require some comment.

"You will recall that in 1924 Bishop Torok was consecrated for a specific purpose. When that purpose was slaughtered and he retired from his active ministry, it was his desire to resign his disrupted jurisdiction in order to avoid embarrassment to all concerned. For many reasons this was difficult to accomplish. Finally in 1932 he requested Archbishop Athenagoras to forward his resignation to the Ecumenical Patriarch in Constantinople (I have the documents relating to all this). The letter you have received shows that nothing was done for two years. Not until June of 1934 did Athenagoras communicate this information to the Patriarch. He received a reply last March which he held for ten

(Continued on page 312)

Canon Hodgson Preaches at Washington Cathedral

WASHINGTON—The Rev. Dr. Leonard Hodgson, canon residentiary of Winchester Cathedral, England, who has been conducting a conference at the College of Preachers on the Christian Way of Life, was the preacher at the Cathedral on February 23d, a day celebrated throughout the diocese as Washington Cathedral Sunday. Bishop Freeman conducted a conference for the clergy on February 25th at the College of Preachers, in connection with Lenten preparation in the diocese. An extensive Lenten program is under way at the Cathedral and in the leading churches of the city.

Forward Movement Progress in Newark

Clergy Conference and Two Pastoral Letters Aid in Campaign to Carry Out Forward Aims

NEWARK, N. J.—Two important events to carry out the aims of the Forward Movement in the diocese of Newark occurred in the month of February. At a pre-Lenten meeting of the clergy held on February 10th, Bishop Washburn, both at the morning meditations and in the afternoon discussion presented the ideals and hopes of the Forward Movement.

Speaking in the morning on deepening and strengthening discipleship through a greater unity in fellowship, personal improvement, and self-cultivation, he held before the clergy definite personal goals toward which they should aim.

In the afternoon various practical methods whereby the principles of the Forward Movement could be made more real in parish life were fully discussed.

The second important item was the issuance of a pastoral letter read in the churches on the two Sundays preceding Lent. A part of this letter, which was signed by both Bishop Washburn and Bishop Ludlow, read as follows:

"In every parish of the diocese we have asked that under the wise leadership of the rector, definite objectives for the second year of the Forward Movement shall be set. These objectives will be determined, and placed before the people of each parish for their accomplishment during the convention year of the diocese beginning in May, 1936, and ending in May, 1937. We shall therefore, at our services on the First Sunday in Lent, ask God to guide the leaders of His Church in determining what these forward steps shall be, and also to give to each of us grace to assist in their attainment."

Two Anniversaries Marked by Bishop McCormick in Service

GRAND RAPIDS, MICH.—On February 23d Bishop McCormick of Western Michigan celebrated Holy Communion in Grace Church, Grand Rapids, in remembrance of the consecration of the first Bishop of the diocese, the Rt. Rev. Dr. George D. Gillespie, which occurred on February 24, 1875, and in recognition of the 30th anniversary of Bishop McCormick's own consecration, which took place on February 14, 1906. The Bishop was assisted in the service by the Rev. Lewis B. Whittemore, Bishop Coadjutor-elect, and the Rev. Lincoln R. Vercoe, for many years archdeacon of the diocese.

New Branch of Cowley Fathers

TOKYO—A new branch house of the Far Eastern Province of the Cowley Fathers has been opened in Kiriya, Gumma ken, Japan, where the Rev. Fr. John Takeshi Sakurai, S.S.J.E., is in charge as Novice Master, and the Rev. Fr. J. T. Takeda, S.S.J.E., in charge of Japanese publications for the Society.



AT THE RUSSIAN-AMERICAN SERVICE IN PARIS

Left to right, those standing in the front row are: Peter Kovalevsky, instructor in Latin at the Russian Theological Academy in Paris; Fr. Jacob Smirnoff, Dean of the Russian Orthodox Cathedral; the Metropolitan Eulogius; the Very Rev. Frederick W. Beekman, Dean of the American Pro-Cathedral of the Holy Trinity in Paris; and the Rev. Francis E. B. Anderson, Assistant to Dean Beekman.

Bishop Stewart Appoints New Chicago Department Chairmen

CHICAGO—Appointment of one new dean and two new departmental chairmen is announced by Bishop Stewart. The Rev. Howard E. Ganster, rector of Christ Church, Waukegan, is the new dean of the Chicago north deanery, succeeding the Very Rev. John Herbert Edwards who has been dean for many years.

The Rev. Gowan C. Williams, rector of St. Mark's Church, Glen Ellyn, and dean of the Fox River Valley deanery, is the new chairman of the department of ways and means, succeeding the Rev. G. Carlton Story. The Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge, becomes chairman of the department of religious education, succeeding the Rev. John Higgins, Church of the Advent.

The Rev. Dr. Harold L. Bowen, St. Mark's, Evanston, continues as chairman of the department of Church extension; the Rev. Dr. Herbert W. Prince as chairman of the department of social service, and Angus S. Hibbard of the department of publicity.

The Rev. Howard R. Brinker, St. Bartholomew's Church, was appointed dean of the Chicago South Deanery for a full term, succeeding the late Dr. George H. Thomas. He has been acting dean since Dr. Thomas' death.

"Lawrence of Arabia" Honored

LONDON—A bronze bust of Thomas Edward Lawrence (Lawrence of Arabia) was unveiled in the crypt of St. Paul's Cathedral on January 29th by Viscount Halifax, in his capacity as chancellor of Oxford University.

After the exceedingly short ceremony in the crypt, a service was held in the presence of a very large congregation, which included many well-known people. It was remarkable, incidentally, for the fact that Viscount Halifax delivered an address from the pulpit, and is believed to be the first layman to do so.

Orthodox in Paris Hold Service With Americans

Archbishop Grateful for Day of Intercession Asked by Presiding Bishop

PARIS—A special Russian-American Orthodox service was held in the Russian Cathedral in Paris on Sexagesima Sunday, February 16th. The proposal for this service emanated from His Grace, the Most Rev. Eulogius, Metropolitan Archbishop of the Russian Orthodox in Europe and rector of the Russian Theological Academy in Paris. Archbishop Eulogius stated to the Very Rev. Dr. Frederick W. Beekman, Dean of the Pro-Cathedral of the Holy Trinity, Paris, that he had learned with deep feeling of the action of the Presiding Bishop of the Episcopal Church in America in calling for a day of intercession on Sexagesima Sunday in behalf of the Russian Orthodox Church. His Grace expressed a wish that the same day might be observed in Paris by a service in which Orthodox and Anglicans worshipped together. Special prayers were offered up for the Presiding Bishop, and reference was made to the 25th anniversary of his consecration, recently celebrated in America.

Taking part in the service in the Russian Cathedral were Archbishop Eulogius; Dean Beekman; Fr. Jacob Smirnoff, Dean of the Russian Cathedral; and the Rev. Francis E. B. Anderson, assistant to Dean Beekman. Peter Kovalevsky, instructor in Latin at the Russian Theological Academy, was acolyte. There was an interested congregation, made up of Russians and of Americans who attend the Pro-Cathedral of the Holy Trinity.

Marriage Rules Tightened

FLINT, MICH. (NCJC)—Protestant clergymen of this city have agreed to refuse to marry couples unless they first submit to a pre-marital interview with a clergyman of their choice.

Bishop Van Dyck is Consecrated

Presiding Bishop, Bishop Sherrill, and Bishop Budlong Consecrators in Service at Burlington

BURLINGTON, VT.—The Rt. Rev. Veder Van Dyck, fifth Bishop of Vermont, was consecrated at an impressive service here February 24th in St. Paul's Church, where he has been rector for the past seven years.

Churchmen from all parts of Vermont and many from outside the state crowded the church to capacity to witness the consecration.

The Most Rev. James DeWolf Perry, Bishop of Rhode Island and Presiding Bishop of the Church, was the consecrator. Co-consecrators were Bishop Sherrill of Massachusetts and Bishop Budlong of Connecticut. Bishop Dallas of New Hampshire and Bishop Washburn of Newark were the presenting Bishops.

Since Bishop Oldham of Albany was unable to attend, Bishop Washburn read the litany. Attending presbyters were the Rev. Herbert M. Denslow of Hartford, Conn., and the Rev. Joseph Reynolds of Burlington. Others taking part were: the Rev. Charles L. Pardee, secretary of the House of Bishops, registrar; the Rev. Morgan Ashley, rector of Trinity Church, Rutland, master of ceremonies; and the Rev. E. Briggs Nash, rector of St. Paul's Church, White River Junction, assistant master of ceremonies.

In his sermon, the Most Rev. John C. Roper, Archbishop of Ottawa and a professor in the General Theological Seminary in New York City while Bishop Van Dyck studied there, spoke of the necessity of looking upon the Christian religion as principally supernatural in character.

When Bishop Perry called for testimonials, the following stepped forward to read: the certificate of election, the Rev. Alfred F. Miller, rector of St. Paul's Church, Vergennes, and secretary of the Vermont diocese; the canonical testimonial, Marvella Webber, Rutland, chancellor of the diocese; certificate of ordinations, the Rev. George R. Brush, rector of St. James' Church, Arlington; consents of the standing committees, the Rev. Morgan Ashley, rector of Trinity Church, Rutland, and president of the standing committee; and the consents of the bishops, Bishop Dallas.

Clergy from Vermont and out of state, officers of St. Paul's Church organizations, lay officers of the diocese, and representatives of the University of Vermont, Middlebury College, and Norwich University were included in the procession.

Among those attending the consecration service was a delegation of a score of Bishop Van Dyck's former parishioners and friends at Amityville, L. I.

The Amityville delegation presented the new Bishop with a gift in appreciation of his service while with them for about 12 years preceding his coming to Burlington. The gold pectoral cross worn by the

New Jersey Convention to Elect Bishop Coadjutor

TRENTON, N. J.—A special convention of the diocese of New Jersey will be held March 10th at Trinity Cathedral, Trenton, it is announced by Samuel Hardman, convention secretary, for the purpose of electing a bishop coadjutor for the diocese.

Bishop was the gift of the men of St. Paul's parish; his new vestments, the gift of the women of the parish; the large gold bishop's ring, the gift of the vestry; and the vestment case, the gift of clerical friends.

Following the consecration service a luncheon was held in honor of the new Bishop. This, in turn, was followed by a reception and tea.

Three St. Andrew Groups Meet in Newark Diocese

NEWARK, N. J.—Three large gatherings of men and boys of the Church were held in the diocese of Newark on Washington's Birthday, February 22d. More than 200 came together at Trinity Cathedral, Newark, for a Communion service at which Bishop Washburn was the celebrant. It was followed by a breakfast addressed by Edward L. Parker, executive secretary of the bureau of social service in Newark.

Another large gathering met at St. Paul's Church, Paterson, for a Communion service at which the Rev. D. S. Hamilton was celebrant, and then had a breakfast followed by an address by Judge Robert Carey of Jersey City.

In the Church of the Redeemer, Morristown, another large group met and, after a service of Holy Communion celebrated by Bishop Ludlow, was addressed by John Murphy, Jr., of Passaic.

George Easdale, president of the diocesan Brotherhood, assisted by George Hayward of Morristown and Charles Kinrade of Newark, arranged for all three affairs.

"Oklahoma Plan" to Aid Forward Movement

OKLAHOMA CITY—The "Oklahoma Plan" for the Forward Movement, instituted by Bishop Casady, is being adopted with strong interest in Oklahoma.

Persons enlisting in the "Oklahoma Plan" enroll in the Laymen's League, the Woman's Auxiliary, or the Young People's Association, signing an acceptance card in duplicate. One of the cards is sent to the Bishop. In signing the card, the signer promises to make an earnest effort to do four things: "live a life of discipleship, attend church service at least once a week, receive the Holy Communion (if confirmed) at least once each month, and bring at least one person to Christ through His Church each year."

Reunion of Oregon Bishoprics Viewed

Convention Asks for Committee to Study Merger With Eastern Oregon; Bishop's Salary Raised

PORTLAND, ORE.—A movement to reunite the missionary district of Eastern Oregon with the diocese of Oregon was begun by the annual convention of the diocese, meeting here February 13th in St. Stephen's Cathedral. A resolution was adopted permitting Bishop Dagwell, newly consecrated diocesan, to appoint a committee of two clergymen and two laymen to report on the consolidation at the 1937 convention. The possibility of Bishop Remington's accepting a call to the deanship of Philadelphia Divinity School suggested that the present was a good time for discussion of the merger.

An \$800 salary increase was unanimously voted for Bishop Dagwell in spite of his attempts to waive it. This, together with a record-breaking attendance at the convention, was interpreted as showing the diocese's enthusiasm for its new leader.

Bishop Huston of Olympia was the speaker at a service held in memory of Bishop Sumner.

New members of the standing committee include the Very Rev. H. M. Ramsay, dean of the Cathedral, and Messrs. Walter S. Asher, and Lowell Paget.

Delegates to provincial synod include the Rev. Messrs. George H. Swift of Salem, E. S. Bartlam of Medford, Alfred Lockwood of St. Davids', Archdeacon H. D. Chambers; Dr. F. C. Pearn of Grace Church; and Messrs. H. L. Raffety of All Saints', John Vassey of St. Michael's, F. W. Sercombe of St. Michael's.

Alternates: the Rev. Messrs. Percy Smith of Roseburg, A. J. Mockford of Oregon City, F. D. Jennings of Marshfield, and R. A. C. Simmons of St. Mark's, Portland; and Messrs. E. J. Cellars of Salem, J. C. Hume of Roseburg, O. S. Blanchard of Grants Pass, and John C. Mann of Medford.

Dr. Satcher Becomes Lecturer at Westminster Choir School

PHILADELPHIA—The Episcopal Church provides the source for learning the authentic tradition in liturgical worship said Dr. John Finley Williamson, president of the Westminster Choir School of Princeton, N. J., in announcing the appointment of the Rev. Herbert B. Satcher to a lectureship. Dr. Satcher is the rector of St. Aidan's, Cheltenham, in the diocese of Pennsylvania, where excellent work among small parishes has been done in recent years in Church music. Dr. Satcher is also a member of the Pennsylvania diocesan commission on music.

Dr. Williamson further said that the tendency among the Protestant denominations today is toward liturgical worship, and the appointment of Dr. Satcher is to prepare his students for the trends they will have to be able to meet among those with whom they will work.

Dr. Satcher has announced his acceptance of the appointment. It will not be necessary for him to resign the charge of the parish which he has so recently guided to parochial status from that of a mission.

Nearly 2,000 Attend Long Island Service

Record Turnout of Men and Boys Sponsored by Brotherhood of St. Andrew

BROOKLYN, N. Y.—The annual corporate Communion and mass meeting of men and boys in this diocese was held as usual on Washington's birthday, under the auspices of the Brotherhood of St. Andrew. Although this function has been a very important one, and attended by large numbers from year to year, nevertheless this year's attendance outnumbered anything heretofore attained. Nearly 2,000 men and boys were present.

TWO CHURCHES FILLED

In Brooklyn the Church of the Holy Trinity and St. Ann's Church were both used, and the former was crowded, the latter almost filled. Bishop Stires was celebrant at Holy Trinity, and had eight priests assisting. At St. Ann's, the rector, the Rev. Samuel L. Dorrance, celebrated, and had three assistants. The number of Communion at Holy Trinity was about 850, and at St. Ann's 420. The service was excellently planned in all details, and was carried out with marked reverence and decorum. At breakfast afterward in the

TWO VIEWS OF THE BREAKFASTERS

So large was the attendance at the breakfast of the Long Island Brotherhood of St. Andrew that it was impossible to include all the breakfasters in one picture—or in two pictures, for that matter, since many were accommodated in the gallery.

Hotel St. George, 1,747 reservations had been made by men from 83 parishes. The Hon. Frederick E. Crane, chief judge of the Court of Appeals of the State of New York, and Bishop Stires were speakers. William J. Leggo, diocesan president of the Brotherhood of St. Andrew, presided.

At St. Peter's Church, Bay Shore, 120 were present from that and neighboring parishes, though the roads were very bad. Bishop Creighton was celebrant and speaker. At St. John's, Southampton, 70 men attended, and Bishop Larned celebrated and spoke.

Telegrams were read at the Brooklyn breakfast from similar groups assembled in New York, Newark, Washington, and Chicago.

Brotherhood Secretary Speaks in Chicago

C H I C A G O—The real problem of the Church today is not finances, but the vitalizing of the religious life, declared Leon C. Palmer of Philadelphia, general secretary of the Brotherhood of St. Andrew, speaking before a joint assembly of Chicago Brotherhood men at the Church of the Redeemer Thursday night, February 13th.

"Until religion becomes a personal experience, it will not have the power to save the world," said Mr. Palmer. "The trouble today is that we have too many who are 'good'—good for nothing. They do not count for anything in the task of bringing in the Kingdom of God and building a Christian civilization."



Dinner Held to Aid German Christians

Protestants and Catholics Point Out That Refugee Problem is Not Only Jewish; Urge International Action

NEW YORK (NCJC)—The plight of non-Aryan Christians in Germany was considered anew at a dinner and conference held at the Hotel Astor February 27th under the auspices of the American Christian Committee for German Refugees of which Dr. S. Parkes Cadman is chairman. Both Protestant and Catholic clergymen and laymen were in attendance.

Speakers at the dinner included Dr. Eugene C. Carder, associate minister of the Riverside Church, New York, who presided; Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches; Dr. Frank Bohn, political economist and writer; Dr. Walter M. Kotschnig, formerly director of the High Commission for German Refugees in London, and James G. McDonald, former High Commissioner for Refugees, who spoke over long distance telephone from Florida.

The speakers united to deplore the indifference of the Christian Church to the plight of the 1,000,000 non-Aryan Christians in Germany in contrast to the aid which has been furnished by Jewish communities throughout the world both for Jewish and Christian refugees.

Announcement of campaigns shortly to be launched in a number of European countries on behalf of Christian refugees, was made during the course of the dinner. Dr. Clarence E. Pickett of the American Friends Service Committee read a cable from the Bishop of Chichester who stated that an appeal for refugee aid will shortly be issued to the Churches of Great Britain by the Archbishop of Canterbury. Dr. Kotschnig said that similar appeals are in preparation in the Scandinavian countries, the Netherlands, and Switzerland.

In his address, Dr. Bohn sketched the havoc which has been wrought by the Nazi régime, especially its persecution of the Churches, both Catholic and Protestant. He said the American Church must speak out against this persecution before it was too late. Warning against the menace of pagan education in Germany, Dr. Bohn declared, "Religion and the Church are bound to be destroyed by pagan education in Germany in one generation."

Dr. Kotschnig stressed the hopelessness of the position of the Jews in Germany but emphasized that the refugee problem is not a Jewish problem. "Hitler is determined to eliminate the Jewish people from German life," he said. "On the other hand, there are comparatively few people who realize that this is a Christian problem. The Nazi régime constitutes a direct threat to Christianity."

Speaking from Florida, Mr. McDonald also emphasized that the problem is not solely or principally Jewish:

"Those who have created the problem are Christians," he declared. "The Jewish people are being used as a scapegoat. The principles involved are fundamental to our very civilization."

Bulletin of Associate Mission Reviews Tragic Situation in W. Kansas

SALINA, KANS.—Characterizing Church work as crippled and practically at a standstill in a large part of Western Kansas, the G. T. S. Associate Mission *Bulletin*, a publication in the missionary district of Salina, lays part of the blame for this state of affairs on the "tragic retrenchment program in the national missionary program of the Church."

"North, south, east, and west of the Associate Mission area," the *Bulletin* says, "the Church is crippled and temporarily at a standstill because of the withdrawal of clergy and the tragic retrenchment program in the national missionary program of the Church. All about us, congregations in strategic towns accustomed to regular services are without ministrations. In the northwestern quarter of the state of Kansas—in almost 25,000 miles of territory—there are no functioning clergy of the Church at present, other than the Hays missionaries. Goodland, Norton, Ellsworth, Kinsley, and the Cathedral at Salina have lost their clergy or have clergy indisposed. West of us on the Union Pacific railroad, there are no resident clergy until you get to Denver, 360 miles away."

Lenten Services in Theater

NORFOLK, VA.—At a supper given at St. Andrew's, Norfolk, February 21st by the Vestryman's Association of Tidewater plans were perfected for the noon-day services being held during Lent in Loew's State Theater in Norfolk. This is the first time noon-day services have been held in the downtown district. Col. James Mann presided at the meeting. Officers elected for 1936 are as follows: president, Alex H. Bell; vice-president, Lamar C. Yoomer; secretary, R. M. Hughes, Jr.; and treasurer, E. D. Kyle.

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Throngs Attend Ash Wednesday Services

Bishop Manning, Preaching at Trinity,
Emphasizes Straight Thinking,
Use of Prayer Book

NEW YORK—Lent began in New York City with unprecedented throngs at the Ash Wednesday services and unusually large congregations at the services on the following days. At Trinity Church there was such an outpouring of worshippers as had not been seen there in the memory of the oldest parishioner. St. James' Church had twice the number that it had even last year, when the attendance was considered good. All the Masses at the Church of St. Mary the Virgin were attended by crowds. St. Bartholomew's and St. Thomas' had remarkably large congregations, as did Grace Church, the Church of the Ascension, and Calvary. The Cathedral of St. John the Divine drew large numbers, as did also St. Ignatius' Church and the Church of the Incarnation. All the other churches and chapels reported unusual numbers.

Bishop Manning of New York was the preacher at Trinity Church. He said in part:

"These are days in which we need straight thinking in the realms of citizenship, of morals and of religion. We need this greatly in our religion. And it is to this that Lent calls us. Religion is not a matter only of the intellect. It is a matter also of the heart, of the life and of the will. But it is also a matter of the mind. If our religion is to mean much to us, if it is to have power in our lives, we must see its truth and grasp its meaning clearly with our minds.

"Let us put aside completely the notion that there is conflict between science and religion, or between modern knowledge and the Truth of Revelation. That notion is quite antiquated and out of date. It belongs to a day that is past. There are today no real intellectual difficulties in the way of belief in the Christian Revelation, there are only psychological and sentimental difficulties. . . .

"If you want to keep a good Lent, if you want to see more clearly the truth of your religion, be more faithful in your life in the Church and more faithful to that great book of doctrine, of worship and of daily life, which the Church gives you, which we call the Prayer Book."

Most of the parishes announce special preachers for Lent. Bishop Wilson of Eau Claire will be the preacher at the Noonday Services at Trinity during the week beginning March 8th. Bishop Stewart of Chicago will be the daily preacher at St. Bartholomew's during that same week. Bishop Rogers of Ohio will be at St. Thomas'. The Rev. Dr. Don Frank Fenn of Baltimore will be the preacher at the Church of the Transfiguration throughout the same week; the Rev. Wilbur L. Caswell of Yonkers will be at Grace Church. On Saturday afternoons during Lent, the rector of the Church of the Ascension, the Rev. Dr. Donald B. Aldrich, is conducting services of spiritual healing.

Erie Convocations Seek Means to Aid National Finances

ERIE, PA.—Meetings of the convocations of Meadville and Ridgeway, called by Bishop Ward of Erie at the urgent request of the Presiding Bishop and the National Council, were held at Ridgeway March 2d and at Meadville March 3d to consider ways and means of raising more money for the world-wide work of the Church.

Committee to View Torok Case Urged

Continued from page 307

months. Now it suddenly comes to light when the Patriarch is safely dead.

"The Bishop of New York says that Bishop Torok was notified of the Patriarch's reply 'some time ago.' This is a mistake. It was already in your hands before Bishop Torok ever saw a copy of it and at this date he has not yet received a copy from Athenagoras. I can scarcely understand how a reply to a request made by Bishop Torok four years ago should now be sent over his head to the Bishop of New York.

"In any case, it is not a reply to his request at all. He asked to have his resignation accepted and there comes back a 'pronouncement' that he cannot be recognized as an Orthodox bishop. What of it? Nobody ever expected that he would be so recognized. I have repeatedly explained that he never intended to be an Orthodox bishop and was not consecrated for that purpose. I have documentary evidence of this and I do not see why this misconstruction of facts should be reiterated. The important consideration is the validity of his consecration and the 'pronouncement' leaves this untouched. In short, the so-called 'pronouncement' has no bearing on the matter with which we are concerned.

"Bishop Manning's letter further raises a question concerning Bishop Gorazd who was Bishop Torok's consecrator. Briefly, I would refer you again to the Journal of General Convention of 1922, pages 240 to 243, and especially to the third paragraph on page 241. One of our clergy from headquarters, the Rev. Robert Keating Smith, went to Czechoslovakia, surveyed the situation, and invited Bishop Gorazd to come and address the General Convention, which he did. An agreement was made by our National Council with Bishop Gorazd as head of the Czechoslovak Church—which is a matter of record at '281.' Realizing that questions might arise about the consecrators of Bishop Torok, I asked for and received more than a year ago a letter from the late Bishop Mardary, head of the Serbian Church in this country, authenticating the standing of Bishop Gorazd. I have this letter in my files. The Bishop of New York has been misinformed.

"After reading this you are, of course, more confused than ever. The Bishop of New York has provided an excellent argument for the plain necessity of a committee of bishops who can take the time to check these things through. I am unable to comprehend why any person who is desirous of an honest solution to this question should hesitate for a moment over a thoroughgoing investigation by a competent committee.

Faithfully and regretfully yours,
✠ FRANK E. WILSON,
Bishop of Eau Claire."

**Detroit Cathedral Given
Ikon From Russian Church
Destroyed by Bolsheviks**

DETROIT—An ancient Ikon, from one of the Russian Orthodox Churches in Moscow destroyed by the Bolsheviks, has been presented to St. Paul's Cathedral, Detroit, through the generosity of John de Boer Cummings of Lennox, Mass. The Ikon will be hung in Grace Chapel. It is about 9 x 12 inches in size and 500 years old, and shows the face of Christ above the figures of three Confessors. The figures are painted on wood which apparently was cut in a solid block from a tree.

Mr. Cummings obtained it from a second-hand dealer in Moscow, who could tell nothing of its history.

Mr. Cummings, who was confirmed in St. Paul's and who has been a friend of the Very Rev. Kirk B. O'Ferrall, Dean of the Cathedral, for many years, will come to Detroit for the dedication of the gift at Easter.

**Masons Honor Memory
of Dr. Martin Aigner**

FRANKLIN, PA.—A simple and very impressive memorial service was held in honor of the Very Rev. Dr. Martin Aigner, late rector of St. John's Church, in Masonic Hall by Myrtle Lodge, No. 316, F. & A. M. February 10th. This tribute expressed the esteem and love held for him by his fellow Masons. Dr. Aigner was made a mason February 1, 1904, served as Worshipful Master during the year 1910 and for the past 22 years as Chaplain of his lodge. He held membership in Venango Royal Arch Chapter, No. 211, Keystone Council, No. 42, R. & S. M., Franklin Commandery, No. 44, Knights Templar, all of this city; Venango Lodge of Perfection, Oil City, and Pennsylvania consistory, Pittsburgh.

In 1930 he traveled all over the commonwealth untiringly, delivering addresses as Grand Prelate of the Grand Commandery of Knights Templar of Pennsylvania, inspiring men with those ideals which, it was observed, he so ardently exemplified in his own life. His greatest masonic honor was awarded at Atlantic City in September, 1928 when he was created and crowned an Honorary Sovereign Grand Inspector General of the Supreme Council, 33d degree for the Northern Masonic Jurisdiction of the United States of America.

At the time of his death on Christmas Day, Dr. Aigner was the leading mason among the clergy of all communions in Western Pennsylvania. His ceaseless efforts, courteous bearing, friendly thoughtfulness, and inspiring idealism not alone won for him highest distinction, but the confidence, esteem, and affection of men and masons.

Asserts Students Are Religious

LINCOLN, NEBR.—Addressing a civic luncheon club the Rev. L. W. McMillin, university student chaplain, vigorously denied alleged "paganism of the campus" and showed plainly from his own experiences the desire of the student body generally for real religion and the fervent response to such when it is presented.

**Round Table Group
Begins Lent Series**

**Meetings of Fellowship Sponsored by
Michigan Education Department
Will Continue Till March 30th**

DETROIT—The Lenten Round Table Fellowship, a feature for the past fifteen Lenten seasons of the work of religious education in the diocese of Michigan opened in the central Y. W. C. A. building, Detroit, on March 2d, and will continue on Monday evenings until March 30th. The Round Table Fellowship was originally sponsored by the Church Club of the diocese of Michigan for members of the Club. Its program was later taken over by the diocesan department of religious education, of which Miss Elizabeth S. Thomas is now chairman, and the Fellowship was expanded to include women as well as men. The Fellowship annually draws between two and three hundred members of parishes and missions in greater Detroit, and is also attended by Church people of other denominations.

Speakers include the following: March 2d the Rev. Dr. Walter F. Tunks of Akron, who spoke on The Forward Movement; March 9th, Prof. W. D. Henderson of the University of Michigan; March 16th, the Rev. Lewis B. Whittemore, Bishop Coadjutor-elect of the diocese of Western Michigan; March 23d, Bishop Ablewhite of Marquette; and March 30th, a Jury-Panel, led by Dr. Stuart A. Curtis of the University of Michigan.

Bishop Page of Michigan is conducting a service at 7:45 at each session of the Fellowship.

At 8:30 and continuing until 9:20, two classes are offered: International Relations, led by Dr. Paul K. Butterfield, of the history department of Wayne University, Detroit; and Family Life, led by Mrs. Helen G. Hogue, psychiatric social worker of the public schools of Highland Park, Mich.

**Honolulu Convocation Marked
by Missionary Enthusiasm**

HONOLULU, T. H.—The 34th annual convocation of the missionary district of Honolulu was held during the week of February 9th at St. Andrew's Cathedral, Honolulu. The entire convocation was an inspiring demonstration of missionary enthusiasm and larger amounts were contributed for the missionary projects of the Church than have been given for some time past.

Preceding the convocation there was a three-day retreat for the clergy of the district, the conductor being the Rev. Hollis H. Cory, vicar of Holy Apostles' Church, Hilo, Hawaii. The theme of the retreat, which was well attended by the clergy of the district, was The Practical and Spiritual Life of the Priesthood.

During the regular conference of the clergy, the Rt. Rev. L. S. Kempthorn, Bishop of Polynesia, who was passing through Honolulu, delivered an address.

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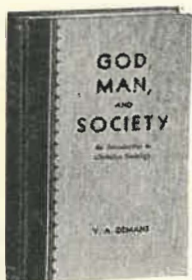
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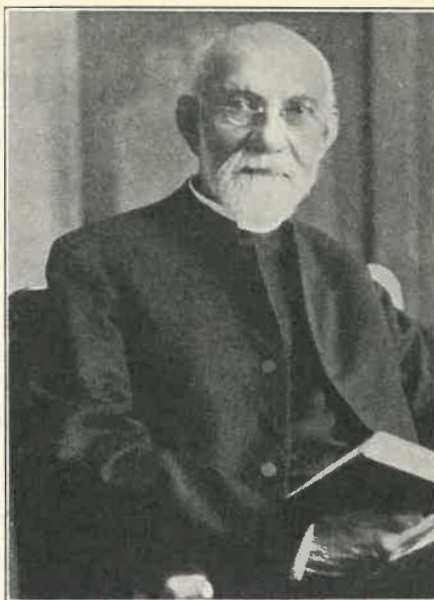
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THE REV. E. J. H. VAN DEERLIN
(See Necrology Column)

Noted Preachers Give Addresses in Boston

BOSTON—Lenten noonday services were inaugurated in Boston by Bishop Sherrill of Massachusetts preaching in the Cathedral Church of St. Paul on Ash Wednesday at 12:10 P.M. The Rev. Dr. George A. Butterick of Madison Avenue Presbyterian Church in New York, considered by many one of the greatest preachers in the country, followed on February 27th and 28th. During the week of March 2d the Rev. Dr. James Gordon Gilkey of the South Congregational Church, Springfield, Mass., preaches. Succeeding him are: March 9th to 13th, the Rev. Moultrie Guerry of the University of the South, Sewanee, Tenn.; March 16th, the Rev. Donald B. Aldrich of the Church of the Ascension, New York; March 17th to 20th, the Rev. H. W. B. Donegan of St. James' Church, New York; March 23d, the Rev. Erville B. Maynard of Grace Church, Manchester, N. H.; March 24th to 27th, the Rev. Dr. Ralph W. Sockman, of Christ Methodist Church, New York; March 30th to April 3d, the Rev. Theodore P. Ferris of Grace Church, New York.

Bishop Oldham Says Isolation Not Desirable for America

ELSMERE, N. Y.—The women of St. Stephen's parish, the Rev. Reuel L. Howe, rector, recently sponsored a meeting in the interest of world peace, at a luncheon in their parish house, at which Bishop Oldham of Albany was the speaker. There were 110 women in attendance, including representatives from four Albany parishes and the Methodist Church in Elsmere. Bishop Oldham emphasized the duty of our country to cooperate in the cause of peace. "Neither neutrality nor isolation," he said, "are desirable, or in the long run possible, for America."

Order of Galahad King is Crowned

William Lyons is New Head of Milwaukee Court; Order Conducts Ash Wednesday Broadcast

MILWAUKEE—The service of the Coronation of the Galahad King was held at All Saints' Cathedral on Washington's birthday, February 22d. Amid Richard Wagner's "Holy Grail Music" from Parsifal the thirty-five members comprising the All Saints' Cathedral Court of the Order of Sir Galahad filed into the Cathedral in their full regalia. The service was read by the Rev. E. H. Creviston, senior canon of All Saints' Cathedral, and Chaplain to the court. The investing of the king into office was done by the dean of the Cathedral, the Very Rev. William H. Roth, who is also the Archbishop to the court.

EDITOR MADE HONORARY MEMBER

As is the privilege of the king of a Gallahad Court, William Lyons, the King of the Cathedral Court, extended two honorary memberships into the court. The first to Clifford P. Morehouse, editor of THE LIVING CHURCH, for his interest and hearty cooperation with the work of the boys of the Cathedral Court of the Order of Sir Galahad. The second honorary membership was extended to Robert Knuepple, assistant musical director of the Galahad Boy Choir, for his untiring service in training the choir. Other appointments made by the King were as follows: George Stoeckman, former king, to be assistant director of the court; William Morey, Kurt Humphrey, and Andrew Zafis as the court tribunal.

ASH WEDNESDAY BROADCAST

The All Saints' Cathedral Court of the Order of Sir Galahad is one of the youngest courts in the country, being only two years old. It has, however, in this brief space of time made itself felt in both the parish and city of Milwaukee. The members of the court are enrolled from the various parishes in the city, and are actively engaged in several city-wide projects. Beginning with Ash Wednesday the boys began their busiest season, presenting a Lenten broadcast on Ash Wednesday, over Station WTMJ, consisting of Lenten music. March 4th found the court presenting another program of Lenten music from St. Andrew's Church. March 14th the court will present Don Marquis' *The Dark Hours*, the first Passion Play to be presented in Milwaukee under sponsorship of the Episcopal Church, March 18th the Galahad choir will present a Lenten recital at All Saints' Cathedral. March 25th the second of the Galahad Players' Lenten productions will be given, Charles Rann Kennedy's *The Terrible Meek*.

On March 31st the entire court will leave Milwaukee for a short tour of the south and east presenting their plays and choral work in a number of cities.

Dr. Robert L. Paul is the director of the court.

Gen. Mitchell Dies; Buried in Milwaukee

Noted Churchman and Soldier Had
Waived Right for Burial in Arlington
Cemetery

MILWAUKEE—Surrounded by a host of old family friends, and men prominent in the state and nation, the body of Brigadier Gen. William Mitchell, U.S.A., was brought back to St. Paul's, his home parish, for the last rites of the Church on Saturday, February 22d. The body was met at the door by the choir of boys and the Rev. William O. Johnson, curate, who read the opening sentences of the Burial Office. The rector of the parish, the Rev. Dr. Holmes Whitmore, read the lessons and the prayers. The General's two favorite hymns, "Lead Kindly Light" and the "Battle Hymn of the Republic," were sung by the choir. The committal was read by the Rev. Mr. Johnson.

Former commander of the air forces of the United States during the World War and afterward director of military aviation, General Mitchell died February 19th, in Doctors Hospital, New York, where he had been confined with a heart ailment since last January 28th. He was 56 years old.

General Mitchell was born in Nice, France, December 29, 1879, while his parents were sojourning abroad. Returning to the United States with his parents, the boy entered Racine College in Wisconsin, and later was graduated from George Washington University. He enlisted as a private in 1898 in the Spanish-American war and achieved the rank of lieutenant when his company reached Cuba. During the World War General Mitchell served as Chief of Air Service, Zone of Advance; Chief of Air Service, First Corps; Chief of Air Service, First Army, and Chief of Air Service, Group of Armies. Returning to the United States after the Armistice, General Mitchell was immediately made assistant chief of the Army Air Service and put in direct charge of the training of the aviation force of the army. His outspoken belief in the necessity of modernizing the air force, at the expense of reduction of other forces, led to serious brushes with military authorities, leading eventually to his resignation.

On October 11, 1923, General Mitchell was married to Miss Elizabeth Trumbull Miller at Detroit, Mich., who survives. There are two children.

Unlike the General's life, his funeral was strikingly simple. Burial in Arlington National Cemetery at Washington amid full military honors was his right. It was, however, General Mitchell's request that his funeral be in Milwaukee, and be devoid of all military splendor. The only change from this request was the presence of a color guard from the American Legion Milwaukee Electric Post, who sounded taps and gave three volleys as the remains were lowered into the grave. The General's two flags and his sword were displayed at the service, and were turned over to Mrs. Mitchell as her property.

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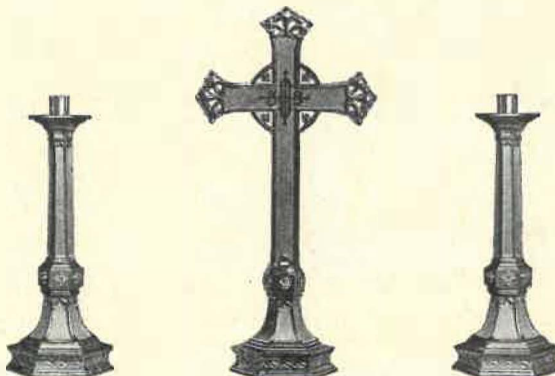
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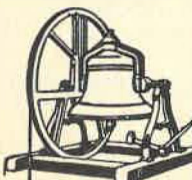
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 counsel for the B & O Railroad, threatened
 to “take a walk” out of the Episcopal
 Church because of resolutions adopted last
 Saturday at the annual meeting of the
 Church League for Industrial Democracy
 which urged equality between Negroes and
 whites in the church’s official positions and
 opposed anti-sedition bills now pending
 before Congress.

Addressing a meeting at the YMCA,
 February 26th, Mr. Cornwell said that his
 “hair stood on end” when he read of the
 resolutions the organization adopted.

“I drew the line,” he said, “when I saw
 that they advocated social equality with
 Negroes in church offices and they wanted to
 stop those who would penalize overthrow of
 our Government by force or who would stop
 disaffection in the army and navy.

“If that’s going to be the doctrine of the
 Protestant Episcopal Church, I’m going to do
 what Al Smith said he’d do—I’ll talk a walk.”

In reply to Mr. Cornwell’s speech, the
 Rev. W. Owings Stone, rector of St.
 Mary’s Church and president of the
 Church League for Industrial Democracy,
 said:

“Former Governor Cornwell will find a
 majority of people in the Protestant Episcopal
 Church unfortunately holding his views. It
 may comfort him to know the Church League
 for Industrial Democracy is not an official
 organization of his church and that only a
 minority of the members of his church belong
 to the league. However, that is a militant
 minority for social justice among men and
 nations and in accord with the pastoral letter
 adopted by our own House of Bishops at
 Davenport, Iowa, November, 1933.”

**\$18,000 Pledged to
 Save Mission Work**

Continued from page 307

for a day in February and asked for
 specific projects to present to his diocese.

Bishop Finlay of Upper South Carolina
 is emphasizing the value of personal inter-
 views in order to inform Church people
 of the situation.

Bishop Stires, also a Council member,
 met with some of his clergy the day the
 Council adjourned, and he and Bishop
 Cook, the Council’s president, and the Rev.
 Edmund L. Souder of China presented the
 problem. Bishop Stires asked his clergy to
 deal with the matter in their pulpits the fol-
 lowing Sunday and he is sending a letter to
 each parish and mission in his diocese ask-
 ing a gift in addition to what they have
 pledged. Preaching to the great congrega-
 tion in St. John’s Cathedral, New York,
 at Bishop Kroll’s consecration on February
 20th, Bishop Stires made the most of that
 opportunity to emphasize the importance

**Churchmen Move Quickly
 to Prevent Budget Cuts**

NEW YORK—Gifts from prompt con-
 tributors in the dioceses of Springfield,
 Colorado, Rochester, and New York
 were received by the National Council
 treasurer February 29th. A check for
 \$10 was sent “to help reduce the na-
 tional (impending) debt.” A check for
 \$25 is “to be used for the 1936 budget.
 This came to me unexpectedly and I
 know of no better way to use it.” A
 promise of \$30 toward Bishop Col-
 more’s threatened cut of \$3,862 came
 from a tourist just back from a West
 Indies cruise. Another giver writes:

“I spent a part of yesterday after-
 noon in reading current numbers of the
 Church papers. You know what I found.
 I am old-fashioned enough to “pay as I
 go” and do not believe in running into
 debt, but I also believe in carrying on
 and once we put a hand to the wheel not
 turning back—keep going!

“Enclosed find my check for \$100 to
 apply on the deficit for Foreign Mis-
 sions.

“P. S.—My daughter is sending a check
 also (\$50).”

of every Church member’s part in fulfilling
 the Church’s mission.

The other side of the shield, the des-
 perate hardship which the cuts will cause
 if they are not prevented by March 31st,
 is indicated by a note from Bishop Green
 of Mississippi. The amount involved, \$894,
 it was asserted, will seem small and
 negligible in its effects only to the unin-
 formed person who has not realized on
 what a narrow margin the Church’s do-
 mestic missionary work is now operating
 and how year after year of reductions have
 undermined it.

The Council appropriations to Mississippi
 are used for rural work, college work, and
 work among Negroes. The \$894 is the
 amount applied on the salary of the Rev.
 Val H. Sessions whose rural work extends
 into three counties, with seven missions. His
 communicant list, about 265, is constantly
 weakened by transfers to other parts of the
 country, but new confirmations bring the
 total up again. His people paid in full all
 their apportionments and assessments for
 1935.

Ten of Mississippi’s mission clergy are
 receiving less than \$1,200 a year, and eight
 are receiving less than \$1,000. Even these
 salaries could not be maintained without
 the aid of a special Whitsunday offering
 which for two years the diocese has used
 for this purpose.

Bishop Schmuck of Wyoming writes:

“I note that the proposed cut to Wyoming
 is \$4,144. I don’t know, if I have to take it out,
 where it can be without closing up or wreck-
 ing the Indian work.”

Japanese Bishops to Meet

TOKYO—The Primate of the Church in
 Japan, Bishop Heaslett of South Tokyo,
 has called a three-day convocation of the
 Japanese House of Bishops for March
 17th, 18th, and 19th in this city.

† **Recrology** †

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

WILLIAM B. DENT, PRIEST

MT. RAINIER, MD.—Funeral services for the Rev. William B. Dent were held in St. John's Church, Mt. Rainier, February 10th, Bishop Helfenstein of Maryland, the Rev. David C. Watson, rector of St. James' parish, Anne Arundel county, Maryland, and the Rev. Walter P. Plumley, Jr., rector of St. John's Church, Mt. Rainier, took part in the service. Burial was in Rock Creek Cemetery, Washington.

The Rev. Mr. Dent came to Maryland from the diocese of Washington and was rector of St. James' parish, Anne Arundel county, from 1922 until he retired in the fall of 1933. Since his retirement, he had been living in Mt. Rainier until his death on Friday, February 7th. He is survived by his widow, Mrs. William B. Dent.

E. J. H. VAN DEERLIN, PRIEST

LOS ANGELES, CALIF.—The Rev. Dr. Erasmus J. H. Van Deerlin, canon of St. Paul's Cathedral, Los Angeles, died at his home here February 26th, at the age of 89 years.

Canon Van Deerlin was born August 27, 1846, the son of Dr. Henry Van Deerlin and Mary Baird Van Deerlin, and attended St. Augustine's School, Canterbury, England, and Christ College, Cambridge, from which he received the degree of Bachelor of Arts in 1869 and Master of Arts in 1874. He was ordained deacon in 1869 and priest in 1871 in Worcester Cathedral by the Bishop of Worcester.

From 1869 to 1871 he was at St. Stephen's Church, Birmingham, England, becoming rector of St. Bartholomew's Church and prison chaplain at Queens-town, British Guiana, in 1871, where he remained until 1873.

From 1874 until 1880 he was senior curate at Romsey Abbey, Hants, England, and from 1882 to 1883 rector of St. John's Church, Elkhart, Ind., his first charge in the United States.

He was rector of St. Bartholomew's Church, Apponaug, R. I., from 1883 to 1884, and of Christ Church, New Haven, Conn., from 1884 to 1888. In that year he became chaplain of Kemper Hall, Kenosha, Wis., leaving in 1890 to become U. S. superintendent of Indiana schools, until 1892. He was rector and principal of Whitaker Hall, Reno, Nev., from 1892 to 1894, and rector of Grass Valley with Nevada City, Calif., from 1894 to 1898.

He was examining chaplain to the bishop of North California from 1897 to 1898, and rector of St. Augustine's Church, Kohala, T. H., from 1898 to 1901. He became chaplain to the Bishop of Honolulu, president of the standing committee of the missionary district of Honolulu, and a member of the board of missions of the district.

From 1902 to 1904 he was rector of St.

Stephen's Church, Ballard, Wash., was engaged in missionary work in Southern California from 1904 to 1911. From 1910 to 1922 he was vicar of St. James' Church, San Diego, and in 1924 he was priest in charge of Epiphany parish, Los Angeles.

The funeral services were conducted in St. Paul's Cathedral February 28th. Bishop Stevens of Los Angeles assisted by Bishop Gooden, Suffragan of Los Angeles, and Dean Beal read the burial office. The requiem was celebrated by the Rev. Irving Spencer, assisted by the Rev. M. K. P. Brannan, rector of St. Matthias' Church. Bishop Stevens read the committal in Forest Lawn Cemetery.

Canon Van Deerlin is survived by nine children, thirteen grandchildren, and four great grandchildren. Mrs. Van Deerlin, formerly Miss Marie Marshall, died three years ago.

GEORGE WASHINGTON HEBER

BROOKVILLE, PA.—The death of George Washington Heber, Churchman and musician, and senior warden and chairman of the executive committee of Holy Trinity Church of which he was organist and choirmaster for 47 years, is a real loss to the church in this district.

Born February 22, 1872, he was the second son of Jackson and Mary Young Heber. Since 1905 he had been secretary and general manager of the Brookville Cemetery Association and of the Brookville Water Company. In 1913, he undertook a like position with the Solar Electric Company. For many years he was the proprietor of the Brookville Musical Headquarters dealing in pianos, organs, and general musical merchandise. As first mandolinist, he was one of the organizers of the famous Banjo, Mandolin, and Guitar Club of



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Brookville. Not alone as a musician, Mr. Heber was likewise well known in this district as a collector of unique and interesting relics of Jefferson County. This interest led him to organize the Jefferson County Historical Society, of which he was president until his death.

Hobah Lodge No. 276, F. & A. M. honored him with life membership. He belonged to the higher Masonic bodies in both the York and Scottish Rites.

His sudden death on January 6th was a great shock to the community. He is survived by three sisters, Alice Heber, Anna Heber, and Mrs. Etta Mohney; and one brother, J. Willis Heber. Funeral services were conducted at his home, 159 Main street, by the Rev. Grover C. Fohner, rector of Holy Trinity Church, on Thursday, January 9th, with burial in the family plot in Brookville Cemetery.

HENRY L. ROOSEVELT

WASHINGTON—The funeral of the late Henry Latrobe Roosevelt, acting Secretary of the Navy, was held on February 25th in St. John's Church, Washington, conducted by the Rev. Dr. Oliver J. Hart, rector. President Roosevelt, governmental, diplomatic, and other dignitaries stood at attention while the service was performed.

At Arlington cemetery over 3,000 people assembled to witness or to participate in an impressive military funeral at the grave, conducted by Captain Sydney K. Evans, retired chief of Navy chaplains. The procession required nearly an hour to pass a given point.

Assistant Secretary Roosevelt, 19 years in active service with the Marine Corps, was acting Secretary of the Navy, during the illness of higher officials, when he was suddenly smitten with heart failure and died before many of his friends and associates knew he was ill. He was born in 1879.

MISS SARAH M. GOUGH

EL PASO, ILL.—Miss Sarah M. Gough, 71, died February 7th after an extended illness. Miss Gough was for 35 years treasurer of St. Andrew's Church and served at various periods as president of the Altar Guild, superintendent of the Church school, chairman of box-work of the Woman's Auxiliary, and secretary of the parish. Surviving is a sister, Mrs. Josephine Barnard of El Paso. Funeral services were at St. Andrew's Church with burial at El Paso cemetery.

The Gough family has been prominent in the work of St. Andrew's, El Paso, since its inception, and St. Andrew's is the chief beneficiary of Miss Gough's estate.

MISS CAROLINE F. LITTLE

NEW YORK—On February 3d, Miss Caroline Frances Little, who will be remembered by readers of THE LIVING CHURCH as a frequent contributor to its columns in past years, died. On the morning of the 5th, the burial office was said in St. Paul's Chapel, Trinity parish, New York, followed by a sung Mass of Requiem and Absolution of the Body. The committal and burial took place the same morning in

Greenwood Cemetery, Brooklyn. Miss Little was a faithful communicant of St. Martin's Church, Brooklyn, as long as that parish continued its existence. After St. Martin's was closed, she was a regular and devout attendant at the early Eucharist on Sundays in St. Anne's Church, Brooklyn, though she looked to the clergy of St. Paul's Chapel for pastoral ministrations. Miss Little was the sister of two priests, the Rev. Arthur Wilde Little, deceased, and the Rev. Edward Porter Little, of Elizabeth, N. J., who with her sister, Miss Grace Tylden Little, survives her.

For many years she was an Associate of the Confraternity of the Blessed Sacrament and of the Guild of All Souls.

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Introduction by

HENRY SMITH LEIPER, D.D.

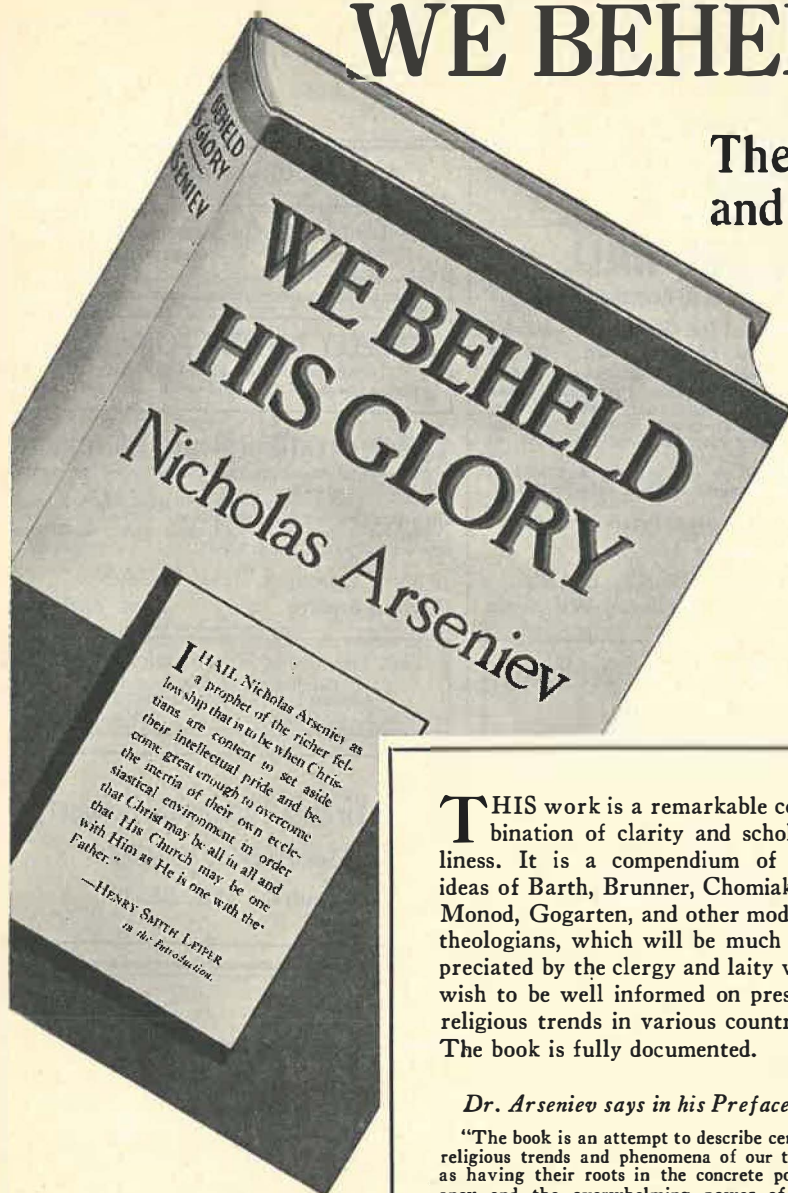
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I hail Nicholas Arseniev as a prophet of the richer fellowship that is to be when Christians are content to set aside their intellectual pride and become great enough to overcome the inertia of their own ecclesiastical environment in order that Christ may be all in all and that His Church may be one with Him as He is one with the Father."

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Dr. Henry Smith Leiper, in the Introduction, says:

"I hail Nicholas Arseniev as a prophet of the richer fellowship that is to be when Christians are content to set aside their intellectual pride and become great enough to overcome the inertia of their own ecclesiastical environment in order that Christ may be all in all and that His Church may be one with Him as He is one with the Father."



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