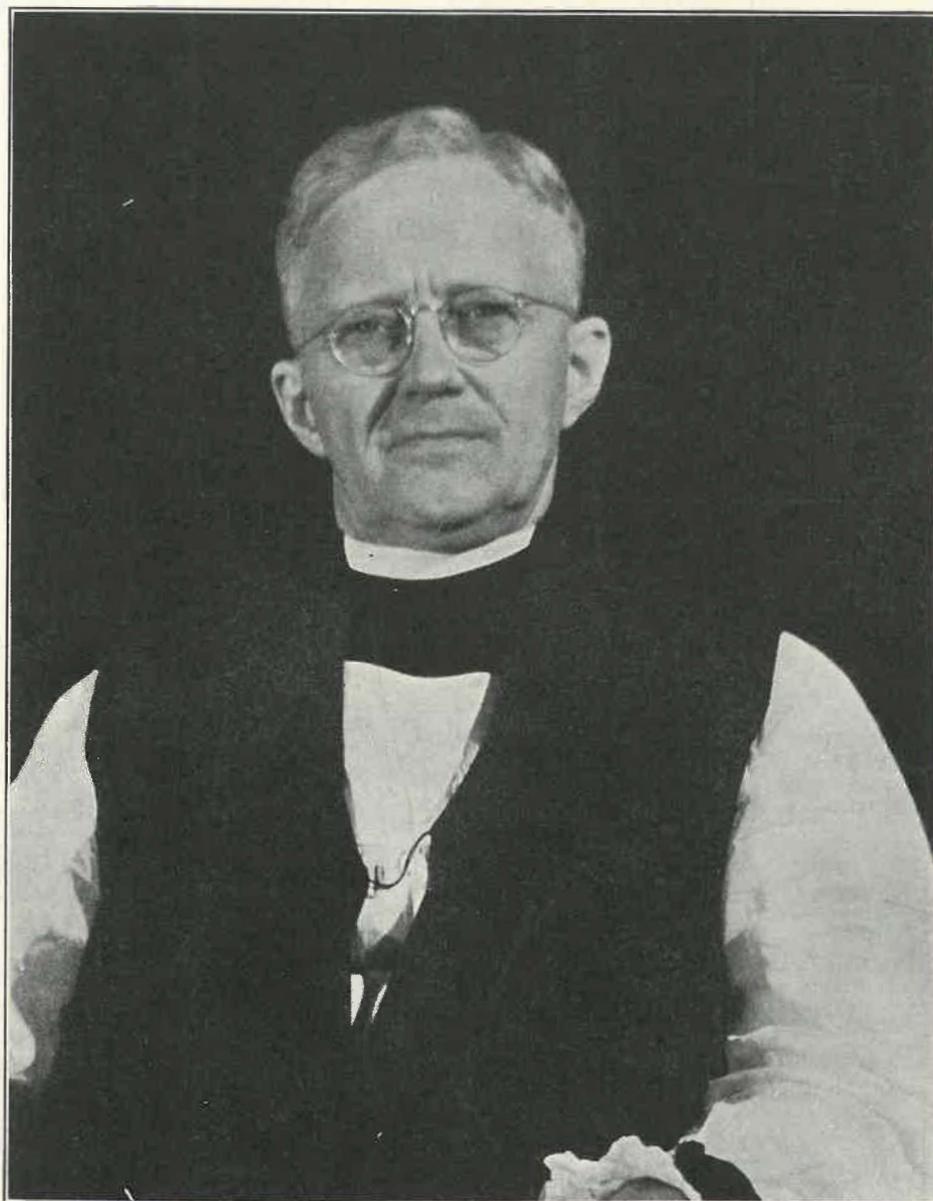
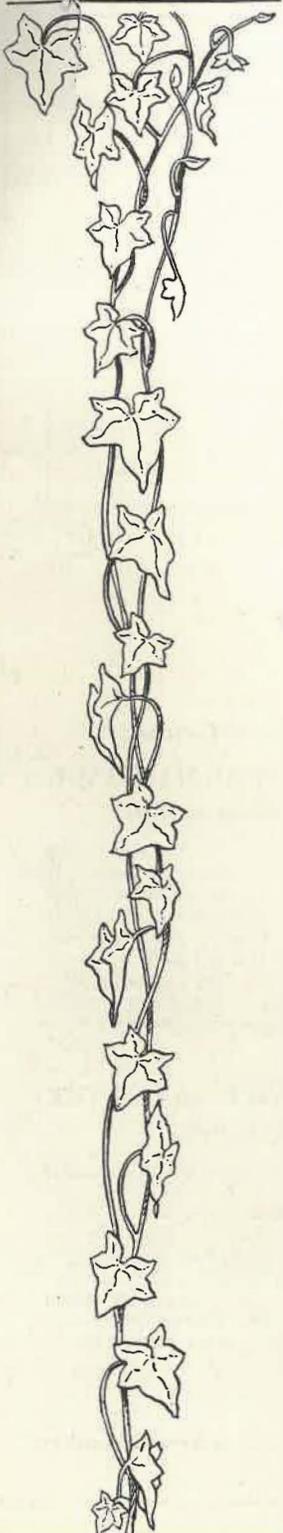


May 9, 1936



# The Living Church



*Canterbury Shop Photo, Louisville, Ky.*

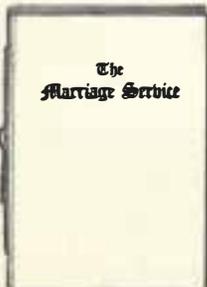
**THE RT. REV. CHARLES CLINGMAN, D.D.**  
Bishop of Kentucky

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*White Morocco, Leatherette, Moire Cloth, Moire Silk, and Paper Bindings*



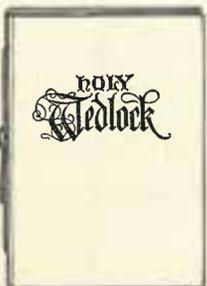
### THE MARRIAGE SERVICE

Contains the form of solemnization of matrimony according to the Standard Book of Common Prayer, and includes the Collect, Epistle, and Gospel for use at the Holy Communion. Printed in red and black antique type, with certificate and page for signatures of bridal party.

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**D**EARLY beloved, w  
gether here in the s  
the face of this company

*Sample of Antique Type used in  
The Marriage Service Booklet*



### HOLY WEDLOCK

This booklet contains the same wording as *The Marriage Service*. It is printed in black, red, and gold; Old English type, with three-color certificate, page for signatures of bridal party, and five decorated pages for Congratulations of Guests.

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**G**OD, who hast so c  
matrimony that in it  
sented the spiritual marria

*Sample of Old English Type used in  
the Holy Wedlock Booklet*

## WHITE PRAYER BOOKS

SMALL SIZE—48mo

Page size 2¾ x 4¼ inches

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- 07110—White Moroccoette (Washable), limp, round corners, gold edges, gold cross; confirmation or marriage certificate.....\$1.65

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MOREHOUSE PUBLISHING CO.

1801 W. Fond du Lac Ave., Milwaukee

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 RT. REV. CHARLES FISKE, D.D. }  
 REV. FRANK GAVIN, Th.D. } Associate Editors  
 REV. JOSEPH F. FLETCHER }  
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## Church Kalendar



### MAY

- 10. Fourth Sunday after Easter.
- 17. Fifth (Rogation) Sunday after Easter.
- 18, 19, 20. Rogation Days.
- 21. Ascension Day (Thursday.)
- 24. Sunday after Ascension.
- 31. Whitsunday. (Pentecost.)

## KALENDAR OF COMING EVENTS

### MAY

- 10. Council of West Virginia.
- 10-11. Convention of Iowa.
- 11. Convention of Rochester.
- 12. Conventions of Bethlehem, Newark, Ohio, West Missouri. Council of Fond du Lac.
- 12-13. Conventions of New York, North Carolina.
- 12-14. Convocation of New Mexico.
- 13. Council of Virginia.
- 14. Convention of Alabama.
- 14-15. Convention of Delaware, Council of Florida.
- 19. Conventions of Connecticut, Rhode Island. Council of Eau Claire.
- 19-20. Convention of Erie. Council of South-western Virginia.
- 20. Conventions of Western Massachusetts, Western New York. Synod of Springfield.
- 20-21. Convention of East Carolina.
- 24-29. Episcopal Social Work Conference.
- 26. Conventions of Long Island, New Hampshire.
- 26-27. Convention of Minnesota.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### MAY

- 18. All Saints', Fulton, N. Y.
- 19. Holy Cross, Kingston, N. Y.
- 20. St. Luke's Chapel, New York City.
- 21. Calvary, Cairo, N. Y.
- 22. St. Clement's, New York City.
- 23. Nativity, Bridgeport, Conn.

## Clerical Changes

### APPOINTMENTS ACCEPTED

ALVES, Rev. J. HODGE, formerly rector of St. Paul's Church, Spring Hill, and in charge of several missions near Mobile, Ala.; has been called to St. Paul's Church, Lubbock, Texas (N.T.). He will also serve as student pastor of Texas A. & M. College. Effective August 1st.

BAXTER, Rev. WILLIAM C., formerly in charge of St. Mary's Mission, Gowanda, N. Y. (W. N.Y.); to be rector of St. Simon's Church, Buffalo, N. Y. (W.N.Y.). Address, 202 Cazenovia St. Effective September 1st.

BENSON, Rev. RICHARD E., recently ordained deacon, has been named curate of Grace Chapel at 415 East 13th St., New York City, to assist the Rev. William B. Sperry.

GIBSON, Rev. FRANKLIN L., formerly rector of St. Athanasius' Church, Los Angeles, Calif. (L.A.); is dean of St. Mark's Cathedral, Salt Lake City, Utah. Address, 231 East First South St.

JACKSON, Rev. MARTIN A., formerly curate of Grace Church, White Plains, N. Y.; is rector of St. John's Church, Delhi, N. Y. (A.).

JONES, Rev. DAVID ACKLEY, formerly canon of Christ Church Cathedral, New Orleans, La.; to be in charge of St. Alban's Church, McCook, Nebr. (W.Neb.). Address, 519 First St., W. Effective June 8th.

WALKER, Rev. JOSEPH T., formerly rector of St. James' Church, Fremont, Nebr.; to be rector of Holy Trinity Church, Minneapolis, Minn. Effective July 1st.

WATSON, Rev. RICHARD S., formerly rector of St. Stephen's Church, Sherman, Texas (Dal.); has accepted a call to Christ Church, Tuscaloosa, Ala., as of May 1st.

### LEAVE OF ABSENCE

GUENTHER, Rev. J. JARDEN, rector of Trinity Church, Swarthmore, Pa., has been granted a five months' leave of absence. Until October 1st address at Friendship Hill Farm, Paoli, Pa.

### RESIGNATIONS

ANSON, Rev. EDMUND A., has resigned his work at St. Paul's Church, St. Croix, Fredericksted, Virgin Islands.

COATES, Rev. AZAEL, retired on his age pension May 1st from St. Paul's, Manheim; Christ Church, Leacock; and Hope Church, Mount Hope, Pa. (Har.). He was elected rector emeritus of Hope Church.

### NEW ADDRESS

CHRISTIE, Rev. ELMER B., formerly 116 E. 18th St.; 1611 Water St., Olympia, Wash.

### ORDINATIONS

#### PRIESTS

OLYMPIA—The Rev. CLIFFORD L. SAMUELSON was advanced to the priesthood by Bishop Huston of Olympia in Grace Church, Longview, Wash., April 28th. The ordinand was presented by the Rev. Oliver Dow Smith, and the Rev. Oswald W. Taylor preached the sermon. The Rev. Mr. Samuelson is in charge of Grace Church, Longview, Wash. Address, 1338 21st Ave.

TENNESSEE—The Rev. CHARLES MILNE SEYMOUR, JR., was advanced to the priesthood by Bishop Maxon of Tennessee in Calvary Church, Memphis, April 28th. The ordinand was presented by the Rev. Chas. F. Blaisdell, D.D., and will continue as assistant in Calvary Parish, Memphis, with special charge of St. Alban's Mission. Address, 19 Fernwood Ave., Memphis, Tenn. The Rev. Louis C. Melcher preached the sermon.



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In our Clerical Shops within our Fifth Avenue Store (cor. 41st St.), our Warren Street Store (at B'way) and our Boston Store (Tremont at Bromfield Sts.), you will find a complete line of gifts for the newly ordained and for anniversaries.

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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.

### "Vestries and Wardens"

TO THE EDITOR: The reply of Dr. Brydon, the learned historiographer of the diocese of Virginia [L. C. April 25th], to my letter on Vestries and Wardens [L. C. March 14th] is doubtless from a quite different point of view from my own. I assume that, as a Virginia Churchman, he may regard the 17th century as the period when Anglicanism was at its best, while I, as an Anglo-Catholic, hark back to an older and (in my opinion) a more Catholic age. The finest traditions of Virginians date from the days of the Cavaliers and it is not surprising that the Church life of the same era should color their thought today.

I am thinking, however, of the English Church before the "Submission of the Clergy" to Henry VIII in 1532, to which unhappy event may be ascribed all subsequent invasions and usurpations by the secular arm

of the rights and prerogatives of the Anglican episcopate. The first and crucial step in depriving the bishops of their apostolic powers was, of course, Henry's claim to supreme headship of the English Church. Then followed in due course the placing of the Anglican Church under the thumb of Parliament, the new powers assigned to the court of arches (to the further humbling of the Church), the appointment of bishops by the king and later by his prime minister (even though he may not be a member of the Church of England), the distribution of advowsons and benefices among the laity, the creation of wardens and vestries, which, in the case of "The Protestant Episcopal Church in the United States of America," led to the present usage of the vestry's "calling" the rector of the parish.

The most flagrant abuse brought about by the usurpation of episcopal powers by the

lay arm was witnessed in England a few years ago, when Parliament defeated the English bishops in their efforts for an improved Book of Common Prayer. This event, in the eyes of many, justifies disestablishment of the Church of England.

The historian of the Virginia Church rather argues in favor of my point of view, when he states toward the conclusion of his letter: "In the lack of a bishop, the duties performed by a bishop of a diocese in England were as far as possible assigned to the governor, who thus became in certain matters the 'ordinary.'" . . . What Dr. Brydon has to say about the London Company claiming the right to appoint the ministers to the incumbency of the four parishes in the "Four Ancient Boroughs" of James City, Elizabeth City, Charles City, and Henricopolis, tends the same way. When the Doctor goes on to say: "This was in full conformity with the English custom; the right of advowson rested with a corporation or individual," he proves (of course, unintentionally) the correctness of my contention, and for the very simple reason that the "corporation or individual" only received the advowson mentioned, as a consequence of Henry VIII's distribution of Church favors among his courtiers.

May I say in conclusion that Dr. Brydon's scholarly statement of 17th century Church customs is very much appreciated, and while we differ (perhaps radically) in our points of view, I trust that we are both aiming at the same goal—the welfare of the Church of Christ.

(Rev.) EDMUND S. MIDDLETON.

Baltimore, Md.

### Whispering the Mass

TO THE EDITOR: There is something that has disturbed me for many years in many ways, principally because it may injure the Church. It is done by priests who probably believe it is the highest honor they can pay their Lord, that it is reverence most profound. What I refer to is, saying the Mass so low that hardly one soul, if any, can assist. For it is difficult to be sure just what part of the service the celebrant is saying, and besides, when the mind wanders it is filled with various thoughts and so is not able to offer the Great Sacrifice with the priest, who is expected to lead us in the Offering. And so the Church is filled with a congregation of wondering and wandering minds.

I, personally, am blessed with a rector who leads his children, and one feels he is deeply interested in their assisting him. If all our good, holy priests could realize how helpful they could be if they would allow everybody to hear Mass and so be enabled to assist in this greatest of services, the sacrifice of the Mass, I feel the Church would grow rapidly, where now in many places the habit of virtual silence holds it back. For as St. Paul says, we cannot say "Amen" to what we do not understand. Of course he was then referring to a foreign language, but I think what he said applies to *unheard* language as well. I trust what I have written will be accepted kindly, for I am writing in love, for the Glory of God, and helpfulness of souls.

MARIAN S. PUFFER.

Orange, N. J.

### "May" Instead of "Shall"

TO THE EDITOR: Referring to the first rubric on the Prayer Book's page 90, especially as there seems to be a desire for substitution of other than the last Sunday's appointed scripture portions for ordinary week-day Epistles—and, sometimes, Gospels, too—why not at least consider substituting *may* for the arbitrary *shall*—"may serve all the week after," etc?

WILLIAM STANTON MACOMB.

Germtown, Philadelphia.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector

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

### MASSACHUSETTS

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

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

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

### NEW YORK

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

Cathedral Heights

New York City

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

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

Madison Avenue and 71st Street

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

Sunday Services

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

11:00 A.M., Morning Prayer and Sermon.  
8:00 P.M., Choral Evensong and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

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

Fifth Avenue and 53d Street

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

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

### NEW YORK—Continued

#### Trinity Church

Broadway and Wall Street

In the City of New York

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

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

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

Park Avenue and 51st Street

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

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

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

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

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

46th Street between Sixth and Seventh Avenues

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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

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Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.

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

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.

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



VOL. XCIV

NEW YORK AND MILWAUKEE, MAY 9, 1936

No. 19

## EDITORIALS & COMMENTS

### Arma Virumque

**A**DDIS ABABA has been abandoned by the Ethiopian authorities and will probably be in the hands of the Italians by the time this editorial appears in print. Meanwhile, fire, pillage, murder, and anarchy exist in the abandoned capital, with white Europeans and Americans as the objects of the mob fury. At least one citizen of this country, a woman missionary, has met her death at the hands of the rioters.

The Emperor and his entourage have fled from Ethiopia and have apparently abandoned their country to the Italian invaders. Technically, the Fascist victory is complete, though Mussolini's forces may have more trouble holding the country than they have had invading it. Moreover, many of the wild tribesmen are as yet unsubdued and the capture of the capital does not necessarily mean the cessation of hostilities. But in Rome and every other city throughout Italy bells ring and the crowds rejoice at the news.

True, there are many homes in Italy where the joy of victory is tempered by mourning over the death of a father or an older brother who has died in agony under the torrid Ethiopian sun, and who will never return to his native land and his family. Nor is our own country free of homes that mourn for their soldier dead, for the central column in the bloodiest battle of the war was led by a regiment composed largely of Italian-American volunteers, many of whom met their deaths before the primitive fortifications of Sassa Baneh.

In Ethiopia, of course, many homes are also stricken with mourning, but the Ethiopians, we are frequently told, are mere savages and there is no use wasting time in sympathizing with them in their losses, especially as they are now to be benefited by the blessings of Fascist civilization.

Meanwhile in England His Majesty's War Secretary, the Hon. Alfred Duff Cooper, is concerned about the failure of the current recruiting campaign of the British general staff. Speaking at Manchester, Mr. Cooper did not hesitate to lay the blame for this state of affairs squarely at the door of the Church, which he accused of yielding to "the insidious doctrines of pacifism." These doctrines he described as "due to

loose thinking, a lack of logic, and inability to face facts." He added: "The leaders of the Church should say boldly that it is the duty of a man to defend his country and the ideals in which he has been brought up, and that in the whole history of Christianity there were no finer Christian heroes than soldiers."

**W**E WONDER if the honorable War Secretary has not overlooked the fact that not a few of the soldier-saints of Christendom are honored not for their military virtues but for their courage in performing actions that would be regarded as highly treasonable by any court martial. In his own country for example, St. Alban, the first British martyr, who was according to legend a Roman soldier, met his death because he obstructed the course of Roman justice by harboring a Christian priest who was escaping from the duly constituted authorities of the Roman state. Across the channel St. Martin of Tours, one of the greatest of the soldier-saints, was guilty of an even greater breach of military discipline. While awaiting an enemy attack, the Emperor Constant lined up his troops in order to distribute to them the *donativum* or bonus, the customary means of encouraging the troops on the eve of a combat. (It is worth noting in passing that the Roman practice of distributing the bonus before the battle has a certain advantage over our present system of making the bonus the subject of a battle of its own for years after the war is concluded.) When Martin's turn came he stepped forward, but instead of receiving the royal gift he said: "Until now I have served you as a soldier; suffer me now to serve God. Those who must do battle can accept your largesses, but I am not permitted to fight, for I am a soldier of Christ." The wrath of the emperor can well be pictured as he thundered out his answer: "It is not so much your religion as your fear of having to fight the enemy tomorrow that makes you renounce military service." But even under this taunt Martin remained firm, answering the charge of cowardice with the reply: "If my request be attributed to a feeling of cowardice rather than

to the ardor of my faith, then tomorrow I shall stand unarmed in front of the army and in the name of Lord Jesus, protected by the sign of the cross, instead of helmet and buckler, I shall boldly penetrate the enemy battalions."

But perhaps Mr. Cooper had in mind rather the Crusaders of the Middle Ages, who waged war against the infidels in the name of Christ. He may have had in mind the Normans who conquered England with the blessing of the Pope. He can scarcely have meant to pay honor to the Spaniards who launched their Armada against England, again with the blessing of the Pope and in the name of the Catholic faith.

Or perhaps the British Secretary was thinking of that modern crusader, General Allenby, who, when he captured Jerusalem, entered the city on foot and bareheaded because he was walking upon holy ground. Here was evidence that at least some remnant of the chivalry of the Middle Ages remained even during the bloody and inhuman days of the World War.

**B**UT in modern warfare such instances are rare and not looked upon with favor by the general staffs. By contrast read the following story of an Italian air raid in Ethiopia, written by Edward J. Neil of the Associated Press, and see what you can find in it of chivalry:

"I flew for four and a half hours with an Italian bombing squadron . . . and saw what the Italians do when they find from the air columns of Ethiopians and animals huddled despairingly along the caravan trails.

"We had been flying half an hour from Gura with Captain Giovanni Dauria and Major Piero Ferretti at the dual control of an eight-ton Savoit low-winged bomber, holding two tons of explosives and a ton and a half of gasoline. . . . 'Bomb a column of Ethiopian quadrupeds in the river bed of Addi Waffett, near Aio' . . . came the command.

"We saw strung out groups of perhaps 500 Ethiopians in dirty shammas and about 2,000 mules, horses, and camels. . . . Our plane wheeled, dove, and thundered at them less than, 600 feet from the ground, so close we could see the black men sawing desperately at the reins of their mules, while dun-colored camels stuck their long necks skyward, looking for the noise. . . .

"We dropped twenty-four fifty-pound bombs, several pairs of fifty-one-pounders in clusters, and I saw at least ten strike squarely in the middle of frantic groups.

"The explosions were so terrific and we were so near that the plane rocked, and through the clouds of smoke shattered bodies were easily visible flying through the air."

Well does the editor of the *Catholic World* (incidentally that same Fr. Gillis who has lately been claiming that King Edward VII died in the Roman faith) comment on this story:

"This hideous slaughter of a naked people 'huddled despairingly' with no means of defense, not to say of retaliation, is the most shameful episode that I have ever read in the history of war, ancient, medieval, or modern. And this cruel carnage, this cold-blooded butchery was done in the name of civilization; even in the name of religion. If I were an Italian I should flush for my country, my *Duce*, and my army. As a white man, it shames me to think what members of my race have done to the blacks. As for European 'statesmen' who diddle-dawdled over sanctions when Mussolini defied them all and went ahead first with ruthless preparations and then with wholesale slaughter of human beings, there is no epithet in my vocabulary, or in any man's, to characterize their cowardice. The ignominy extends likewise to our own government, too supine even to say 'Stop in the name of humanity!'"

That is modern warfare, whether it be waged by Italians, British, or Americans, and warfare such as that is a threat not only to Christianity, but to civilization—yes, even to humanity itself.

**F**ACED with such an appalling threat the thinking Christian cannot but be stunned. If in revulsion against it he resolves that never under any circumstances will he participate in the worse-than-pagan debacle that is modern warfare, can he rightly be accused of "loose thinking, a lack of logic, and inability to face facts"?

Or is it the militarists who cry for more and yet more deadly and brutal weapons, while civilization itself hangs in the balance, against whom such a charge can rightly be leveled?

Yet there are many Christians, the editor of *THE LIVING CHURCH* among them, who do not believe that either militarism or blind pacifism is the way out. Nationalism in itself is not evil but good, if the nations be built upon the basis of common race, culture, and traditions and if (and this is the vital thing) they be regarded as constituent units in a family of nations. But the ideals of the family can be no higher than those of its constituent members, and when some of these are drunk with power and ambition the others must perforce be prepared within reason to protect themselves. The insidious thing about it all is that "preparedness" itself encourages militarism and breeds war.

What then? Shall we throw away our weapons of defense and leave our country a prey to any nation that chooses to "expand" in our direction? Shall we say that the liberties for which our forefathers fought are not worth fighting to defend? These questions are not so simple that they can be answered by a simple yea or nay. The man who says "My country, right or wrong" and the one who says "I will never under any circumstances fight for my country" are both wrong, in that they give too simple an answer to an exceedingly complex question.

What, then, is the Christian answer to the complicated and tremendously important problem of "arms and the man"?

The British war secretary is partly right at any rate in recognizing that the leaders of the Church ought to speak out boldly on the question of the Christian attitude toward war. Our own bishops have recognized that duty, but they have not been content—be it said to their glory—to say, as Mr. Cooper would have Church leaders say, simply that "it is the duty of a man to defend his country and the ideals in which he has been brought up." Rather they have said with Edith Cavell that "patriotism is not enough," and have boldly declared that "the Cross is above the flag." They are not willing to be an agency for the recruiting offices, as the British war secretary apparently believes that the Church should be.

God grant that if the time of testing comes to this country the Church and its members may be found faithful. It is one thing to enunciate high principles in a time of peace and liberty, and quite another to follow those principles in the time of trial and testing.

#### Will the Religious Census Be Omitted?

**T**HIS year is the one in which the decennial census of religious bodies is supposed to be taken. Under the Department of Commerce such a census was made in 1890, and again in 1916 and 1926. The plan adopted in 1916 contemplated a census every ten years thereafter in order

that comparable statistics might be available on the religious state of the nation, as well as on its other aspects.

It now appears that the State, Justice, Commerce, and Labor Appropriation Bill for 1937 has passed both the House of Representatives and the Senate, with no provision being made for this religious census. This situation was brought out at a meeting of the National Association of Religious Statisticians last month, and it was pointed out by Dr. G. L. Kieffer, secretary of that body, that the omission of the census this year would destroy the cumulative value of the censuses at regular intervals under the 1916 plan.

An inquiry to Senator Duffy of Wisconsin as to why the provision for the religious census was omitted from the appropriation bill, brings the following explanation:

"The reason the House Appropriations Committee made no provision in the bill, as reported by it, I understand, is that the Census Bureau was behind in its work on other census work. Thus the committee was of the opinion that provision for other census work should not be made until the Bureau was able to catch up.

"Whether or not the House of Representatives, where appropriation legislation must originate, will initiate action that would permit the regular religious census to be taken the forepart of 1937 as is the custom cannot be anticipated with any degree of accuracy at this time."

This matter was brought to the attention of our National Council last week and the Council adopted a resolution requesting the Secretary of Commerce to ask for an additional appropriation in order that the religious census may be taken this year as heretofore. Certainly an administration that is appropriating millions of dollars for every other conceivable purpose ought to be able to find the modest sum that would be necessary to enable the Census Bureau to catch up on its work and take the religious census as heretofore. If it does not do so the Roosevelt administration will have to take upon itself the responsibility for being the first one in twenty years to discriminate against organized religion in this way.

### The National Council

THE APRIL meeting of the National Council was in some ways the most satisfactory that has been held in many months. For once the threat of an actual or impending deficit did not cast its shadow over the sessions, and indeed the Council had the pleasant duty of restoring work that had been tentatively scheduled to be cut and appointing missionaries to fill vacancies.

However, one thing that causes us concern about the recent meeting of the National Council is the fact that most of the three days were devoted to executive sessions. We suspect that the policy of THE LIVING CHURCH during the past two years is partly responsible for this action. Formerly we followed the practice that is still followed by the other Church papers; that is, simply reporting the result of National Council meetings in accordance with releases handed out by the Publicity Department at its conclusion. During the past two years, however, we have sent our own staff correspondent to National Council meetings and have reported the more important debates, as well as the final action.

We feel that the Church is legitimately interested in the debates that take place at National Council meetings. If the Council acts wisely, confidence in it is increased when Church members know how the Council arrived at its ulti-

mate decisions. The missionary work of the Church is of interest to the entire Church, and that interest can be constructively and sympathetically expressed only if Church members know what their elected representatives are concerned about and how they arrive at a solution of the manifold problems with which they are faced. We should think that the Council itself would welcome the interest of the Church in its deliberations.

The National Council—like the federal Congress and the state legislatures—is a representative body. The bishops, priests, laymen, and women who make up that body are there because they have been elected by General Convention and the provincial synods to represent the whole Church. Consequently the whole Church has an interest in their deliberations, and resort should not be had to executive sessions, except when the National Council is dealing with delicate personal matters or situations in which premature publicity would be harmful to its plans. We cannot see any reason why two-thirds or more of a three-day routine session of the National Council should be spent in secret conclave.

An apt illustration of the danger of secret sessions is just at hand. We have only this week received a letter from a missionary bishop confiding his fear that the National Council is about to discontinue entirely the missionary district of which he is the head. He adds that this fear is general throughout the missionary district and that it results in an uneasiness and feeling of insecurity on the part of Church workers, both clerical and lay. Secret sessions of the National Council add to such a feeling of uneasiness and insecurity.

We hope that future sessions of the National Council will be open except under most unusual circumstances, and that the Church will thereby be enabled to know, as it has a right to know, what its duly elected representatives are doing.

### Schism in Brazil

THE news item in this issue reporting the schism of a congregation in Brazil makes sad reading. The Rev. Salomão Ferraz, pastor of the Church of the Saviour in São Paulo, together with the two wardens of the congregation, has announced that they have been unable to reach an agreement with Bishop Thomas in various matters at issue and that therefore they are withdrawing from the Brazilian Episcopal Church, which is the same as our missionary district of Southern Brazil.

This action comes as the result of a long and unhappy controversy. THE LIVING CHURCH has received a number of letters from Fr. Ferraz in which he claimed that Bishop Thomas discriminated against him because of the Catholic faith and practices of himself and his congregation. Bishop Thomas, on the other hand, has stated that he has made every effort to avoid the spirit of controversy and to devote himself to the teaching of the positive truths of Christianity and that the issue at stake was neither a personal nor a theological one but rather one of administration. That the other clergy of Brazil and the lay members of the district council are wholly convinced that Bishop Thomas has acted wisely in the matter is shown by the unanimous declaration of confidence adopted at the meeting of the council last February.

In his letters to this editor and others Fr. Ferraz has posed as a champion of the Catholic faith, fighting for his principles under the persecution of episcopal authority. It is of course difficult to investigate such a claim at this distance but we are

bound to say that the evidence in the case, so far as it has come to our attention, seems overwhelmingly to point to the fact that there has been no such persecution, and that Fr. Ferraz has rather shown a spirit of extreme individualism and insubordination to his Bishop that is not in accordance with Catholic principles or with the canons of this Church. The schismatic action that he has now taken bears out this conclusion.

We share the confidence of the members of the Brazilian council in the good faith of Bishop Thomas. We have no way of knowing at this distance what the facts may be in detail, but from what we have been able to gather of the matter we do not believe that the case is a matter of anti-Catholic persecution. We know that Bishop Thomas has made sincere efforts over a long period of time to win the congregation back to loyalty and we hope that he will yet succeed in so doing despite the present schismatic action of the pastor, wardens, and such percentage of the congregation as they may represent.

### The Rust Experiment

ONE Washington observer has expressed the opinion that the Rust brothers, John and Mack, are the most interesting men in the country. The public's awareness in recent years of machine production as a cause of unemployment naturally gave these men prominence when they announced the invention of a mechanical cotton-picker. They have already received orders for twelve machines and have begun production. It is still subject to certain minor imperfections, but as it stands it will make more than half the workers in the cotton belt superfluous. If their claims are justified, and they sell their device to enterprising planters, they become the mortal enemies of a million or more poor men already poverty-stricken.

But in this case the "if" is put in for more than rhetorical reasons, because the Rust brothers are not the usual sort. They have themselves lived in poverty while they worked on their machine, and having had a socialist upbringing they have dreaded the possible anti-social results of their genius. They have wanted to socialize their discovery and alleviate rather than increase human misery. Now that they have combined with Sherwood Eddy, Bishop Scarlett of Missouri, and a few others to form the Rust Foundation, we should watch developments with a keen sense of their possible importance. As a gesture of faith, the Foundation group have purchased a large tract of land in the Mississippi Delta for a coöperative plantation, on which first to put the evicted share-croppers of the Tenant Farmers' Union in Arkansas, and later to provide a haven for those who lose their jobs because of the cotton-picking machine. A priest of the Episcopal Church has been made the technical overseer of the coöperative plantation.

Last week the Rust brothers were in Washington, petitioning the Department of Agriculture to set up an experimental tract of land in Mississippi on which to work out a thorough coöperative method of re-employing the workers displaced by the machine. The profits from the picker are to be turned over to the coöperative. So far they have received no official answer to their proposal. But their action in the matter is a rare example of social conscience and as Christians we should be not only interested but concerned to see them get all the "breaks."

ARE YOU a sponge soaking up benefits of Christianity and giving nothing back?  
—*St. Andrew's Weekly News.*

## Churchwomen Today

Ada Loaring-Clark  
Editor

### College Work

CHURCHWOMEN, especially those living in or near college centers, realize the importance of the Church among the students. We hope it will not be long before every diocesan department of religious education covers this field of activity either through a college pastor, a college secretary, or through volunteer workers. Dr. Theodore O. Wedel commenting on this work in the *Bulletin for Leaders in Religious Education*, which is edited by Deaconess Frances R. Edwards, mentions one specific need which should be included in every diocesan budget.

"Almost every one of our college pastors needs an entertainment fund. While the altar is, of course, the center of his activities, the rectory comes next—long before the social hall. Student calling, in our whirling academic life, is increasingly discouraging business. But students will respond to an invitation to the rector's home. Yet most of our college workers are financially not in a position to entertain endlessly. I know of several pastors' wives who have suffered physical breakdowns from too strenuous an attempt at fulfilling this function. An 'entertainment fund' is of inestimable help. It should be included in our diocesan budgets."

### City—River Welfare

CHRISTIAN WORK that is probably unique in this country is being carried on under the leadership of the Rev. Edward W. Mellichampe, rector of Helena, Ark. It is the City—River Welfare which has for its objective "God's work for God's people along the river front from Memphis to New Orleans." This work began in an old rusty truck which was put in good shape by interested workers. On this truck a nurse, a teacher, and a traveling library set out to carry the message of the Church along the river front, later on a boat was bought and equipped and it is hoped that, through the gifts of interested friends, the work will grow throughout the 1,600 miles of shore line from Memphis to New Orleans. This is the first time since the discovery of the Mississippi river that a boat has plied its waters regularly, carrying the Church to some 6,000 men, women, and children who are none of them within ten miles from a physician, school, or church.

### Distributing the Forward Movement Manual

THE CHURCH LEAGUE for the Isolated of the diocese of Pennsylvania, through Mrs. Charles Biddle, its director, expects to send out 650 copies of the Forward Movement Manual to persons in institutions, as well as in private homes. The isolated and the blind in many dioceses are most grateful that it has been made possible for them to receive the Manual.

### Liberia

MISS OLIVE MEACHAM who is the head of the Julia C. Emery Hall at Bromley, Liberia, tells us that "there was a Liberian National Fair in January and the schools had an exhibit. There were prizes given in seven divisions and our Church's schools took six firsts."

# A Man Be Found Faithful

By the Rev. John W. Gummere

SOME TIME AGO the nation's press carried the news of two great benefactions to Harvard University. The first of these was Lucius Nathan Littauer's gift of two millions, which was followed almost immediately by Thomas W. Lamont's half million. Since the announcement of the latter, the news has also been published that a third gentleman has written a bequest of three quarters of a million to that institution in his will. During the past such announcements have usually prompted someone prominent in the life of the Church to deplore the fact that such gifts rarely if ever come its way. Of course there have been notable exceptions to such expressions of opinion, but in general it may be said that they are true. And the reason for this is not hard to find.

The large donors to our great universities have made their gifts for two reasons. In the first place they have believed in the educational policies of their chosen institutions, and secondly, they have had reasonable assurance that the recipients were capable of wisely administering that which they would entrust to them. This second consideration has ranked in importance with the first. In evidence of the truth of this may be cited the fact that there are many institutions in the country, whether hospitals or colleges, which are doing an excellent work but are starved for funds because only too often it has been shown that they could not handle properly the relatively small sums which have come their way.

Here, we may believe, lies the explanation of the failure of the Church to receive what might be considered its fair share of such gifts. It is not because the Church is not performing as well in the religious realm as the great schools are in that of education. It is not because our laymen of substantial means do not believe in the Church's ways and work, but rather it is because any large donor of sound judgment will, before he makes his gift, examine the record of the receiver's handling of previous gifts. When he does so with the Church he will find food for thought.

Such an examination I have undertaken to make through the journals of twenty dioceses which are scattered from the Atlantic to the Pacific and from the Canadian border to the Gulf. I make no pretense to be possessed of wisdom in financial matters, but if, with such experience as I have, I can see what I see, what must not those men see who have an intimate knowledge of large matters of finance? What any man with any sense at all can see is quite sufficient to convince him that there are few regions in the Church where even a gift of comparatively moderate size could be given with reasonable assurance that over a period of fifty years it would continue to function, even though no catastrophic social upheaval were to take place in that period.

What the record does not show, as well as what it does show, is enough to cause the greatest concern. What it does not show is what has become of certain trust funds which are known to have been created and of which not the slightest mention is made in the journals. This does not necessarily mean that they have been dissipated. It simply means that diocesan trustees have failed to appreciate the fact that if they ever expect to be made rulers over many things they must show to their

*WHY DO wealthy persons more often leave large bequests to educational institutions than to the Church? ¶ Fr. Gummere suggests an answer and a possible solution to the problem of adequate administration of Church endowments.*

people that they have been found faithful over a few things. This carelessness alone might well be the cause of the diversion of untold amounts of bequests into other channels.

What the record does show will produce mingled feelings.

When mention of these facts is made, it is done with the full knowledge that there are few portfolios in which cats and dogs do not appear. That bad investments will be made from time to time is inevitable. No one is infallible. It is not so much that they are bad investments as it is the fact that from the very beginning they must have been of questionable character as investments for Church funds.

WHEN it appears that a certain diocese has through its trustees invested in what seems to be a Jewish country club, one wonders what prompted that investment. When one reads that another diocese holds a bond of the Zion, Illinois, Development Company there dances before the eye a picture of the bearded baseball team of the House of David playing for the support of the episcopate, and he renders thanks that this bond like those of the country club is in default. But what a tragic advertisement for the dioceses concerned!

There is also to be found a surprisingly large investment in hotels, the bonds of which if they are paid at all must be paid largely from the proceeds of their barrooms. It is not a question of the rightness or wrongness of liquor. It is simply a question of whether diocesan or parochial trustees are justified in putting the Church's money to work in places where not for one moment would they permit their sons and daughters to gain their livelihood.

Then it may be noted that a great many of the Church's trust funds have been placed in the form of mortgages on such things as parish houses or Masonic temples. These may be excellent things in their way, but just let the trustees try to collect their principal or sell their mortgages at the bank and they will find out something of a banker's opinion as to their value. It would be only at a heavy discount that a market could be found at all for many of them, and it is therefore probably not an unwarranted assumption that many endowments could not now be liquidated for more than thirty or forty cents on the dollar.

Side by side with such investments are those of the distinctly blue chip variety. That many of these are where they are because they represent the direct gift of donors would seem to be self-evident. That they are of such character today does not mean that such will be their condition tomorrow. Few things are certain in life, but among these is the knowledge that, overnight, forces may be set at work which in a short time can completely alter the value of an investment. Is then the financial structure of the Church of such a nature that we may reasonably suppose that it will be able to preserve its principal that is so well invested? If it is, then things are better than they appear, but if it is not then it can only be anticipated that a hospital will have to pass out of our hands here and another college there, while a home for the aged shuts its doors in another place, as one by one good investments lose value.

The calling of attention to the nature of the Church's

investments both bad and good can only be worth while insofar as it throws light on its methods of administering its trusts. The point is not so much the character of its investments as it is the system through which these were secured. If it is one that has grown up like Topsy, it is not to be wondered at, but there can be no excuse for a failure on our part to modernize its attire. To neglect to do so is to invite that judgment which came to the unjust steward.

Last night I talked with a vestry. They are a group of men who in devotion to the Church are surpassed by none, but not for one moment would they permit themselves to be described as a group that was capable of determining policies of investment or of handling the larger endowment which is so badly needed and which is offered to us when we can be sure that it will be wisely administered. This is no reflection on them. It is a description of a general condition. Small wonder is it that in the past such groups have been entrusted with substantial bequests only to see them disappear with the passing of an all too brief period.

**B**YOND the vestries are the diocesan boards of trustees. Like the vestrymen they are unremunerated servants of the Church, but they are more apt to be familiar with investment problems than the former. They have not sought the responsibility which has been thrust upon them and because of the demands of their own private business they cannot give it the attention it should have. Only too often these trustees find themselves associated by a diocesan election with others who live a hundred or more miles away, with the result that it is utterly impossible for them to meet as a board more than three or four times a year. But in a period of three months much can happen to an investment. Even though conditions within an organization may be absolutely sound, it is entirely possible that circumstances outside its house may arise which will spell its doom and by the time that the next meeting of the trustees occurs its fate is sure. That unavoidable delay on the part of the Church's stewards is terribly costly, but the blame must not be put only on the trustees.

The trustees are in an impossible situation and they have been put there by an unthinking Church. Small wonder is it that when an emergency arrives in which action should be taken for the preservation of the Church's funds, the trustees find themselves in the same predicament in regard to their own interests. They must act quickly to save their own skins as well as those of their employes who are dependent upon their judgment for the providing of their daily bread. These men cannot be expected to leave their offices where instant decisions must be made and travel off for a day or two to a distant city to meet with others on problems of Church finance. To do so might mean their own ruin. The result is that if any action at all is taken in behalf of the Church it will be taken as a result of a hasty telephone call or an equally hasty conversation in a busy office between a couple of the members of the board, and the problem will not have had the undivided attention of the whole group that it deserves. It is no wonder that freak investments are made and that on a fine day the Church awakes to the fact that what it has supposed to be a gilt edge investment suddenly proves to be a has-been on the broker's board.

It was such observations as these which prompted the writing of a letter published in *THE LIVING CHURCH* [January 4th] in which attention was called to the superb record of the Church Pension Fund and the thought was expressed that a subsidiary of it might be set up for the administration of the endowments of those parishes, dioceses, and institutions of

the Church which might elect to place them in its hands.

A visit to the offices of that Fund followed. Men were found there in executive positions and women in clerical positions who were dedicating their lives to the preservation of that which had been entrusted to them and who were determined that it should go to those to whom it properly belonged, not only undiminished, but increased from year to year. These persons were not volunteer workers. They were being paid by the Church to do their job and they were doing it. The Church was getting results. It was spending money to safeguard money and to increase it. It had been found faithful and it was becoming a ruler over many things.

On this occasion it proved possible to hold a conversation with the executive vice president of the Pension Fund and its treasurer during which it was made clear that if the Pension Fund, which is an insurance company, were to add to its already great responsibilities those which pertain to a trust company, sooner or later one or the other of those responsibilities would suffer. Any step which might imperil the future of the Pension Fund was certainly to be avoided.

As a counter proposal it was suggested by the treasurer that a group of dioceses or parishes might employ one of the greater trust companies to care for their endowments, but it was felt that such action would fall short of the desired goal because of its lack of dramatic value.

The Pension Fund has just that value. During the brief period of years since its inception, it has entered into the consciousness of every intelligent family in the Church. It has done so not only because of the grandeur of its record, but because it bears the Church's name and stamp of authority. It is, therefore, unique. When we think of pensions for the clergy and their families, we think of that Fund. When we think of endowments for the Church's works of every nature we ought to be able to think of them in terms of just such a corporation, and until we can see such an agency created we may just as well reconcile ourselves to the utterly unsatisfactory conditions which prevail today. We must be willing to see investments of sacred trusts made carelessly and tragically neglected. We must be willing to stand the accusation of the generations of the past that we have failed in our stewardship, and we must be willing to admit that we ourselves are standing in the way of insuring the efficacy of the work of the Church in every kind of field in the future. Until this Church, which has developed a system of manifold receptacles for the collection of small change, awakens to the seriousness of its unbusinesslike ways, it may just as well reconcile itself to being overlooked by those who cannot do for it what they would because of its incompetence.

When the Church endowment corporation is set up, it will differ from all trust companies now in existence in that its purpose will be exclusively to serve the Church. It will be paid for its labor and it will have a resulting sense of responsibility. It will grow as it produces results. It will relieve one vestry after another and one diocesan board of trustees after another of obligations to posterity which through no fault of their own they are unable to perform. It will become a household word in Church families and, through the confidence which it will gradually inspire, it will prove to be the means of saving the life and strengthening for the future our valued institutions of every kind. To it bequests will be made to be administered by it for the benefit of the Church in many a neglected corner, but—what is of far greater importance—it will blaze the trail to the spot where the Church may at last be looked upon as a man who has been found faithful in the transaction of the Father's business.

# The Catholic Church and Her Environment

## *Part II—The Church's Authority in Secular Affairs*

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

**I**N PART ONE of this article<sup>1</sup> I elaborated an analogy between the Catholic Church as a supernatural social organism, rooted in and growing out of the natural social world, and natural living physical organisms, as, for example, rose bushes, rooted in and growing out of the soil and air of their natural physical environments. The conclusion was deduced that the Church is concerned, as we may suppose is any living physical organism, primarily with the perfection of her own harmonious organic integrity. Yet precisely because of this primary interest, she is also concerned with the natural materials of her environment, as, we may further suppose, a rose bush is with its surrounding garden soil. On the basis of this analogy, we can proceed to investigate an answer to the question of what shall be the practical attitude of the Church toward that natural environmental world within which she grows and seeks to form her own divine perfection.

First of all, we are now in a position to exclude outright from our present consideration one attitude which is often suggested. It is said that the ordinary secular relationships of the world are matters of indifference to true religion. "Let the Churches keep to their spiritual work" is the slogan of this attitude. A man's religion is a matter only between his own soul and God and the Churches are quiet, separated places where (if one wishes) these relationships may be cultivated. The strident workaday world is something apart from such religion and should be left to practical people. Above all, the preachers of the Gospel should not interfere in politics or business. They should be careful, indeed, not to say anything which could imply a connection of pure religion with these secular things. We can condemn this view without qualification for the straightforward reason that, from a Catholic standpoint, it is absurd. As I have previously written, the Catholic Church draws upon the world for her materials as does a plant from the soil in which it grows. As long as this world exists with the Church within it, the Church cannot be thought of as anything but rooted and active within it, often with very practical implications. However, this attitude of insulation is one toward which individualistic Protestant Christianity has tended, because Protestantism has lost sight of the organic creative work of the divine social and visible Body. An increasing number of unbiased historians point out that this separate compartment theory of the relationship of an individualistic Christian piety to activity in the actual economic and political world, emerged at the historical period of the beginnings of industrial capitalism when large numbers of men were preparing to base their practical lives upon profit making. It is now clear that this is a principle difficult to reconcile with the Christian orientation toward self-giving and sacrifice. To separate the practical world from personal religion and piety may seem, in some cases, to be the easiest resolution of a difficult conflict. But to call it a correct or complete solution is an obvious rationalization in which the wish is father to the thought.

There remain two possible attitudes of the Church toward her environment consonant with that theory of her being which we have been developing. I hope that we shall presently

see that these two attitudes do not differ qualitatively from each other, but that they result only from a difference in emphasis upon an identical activity. They may thus be assumed by various individuals and groups of individuals within the Church, according to their endowments of capacity for coöperation in the Church's creative life.

First of all, in every age a relatively small number of able and sincere Catholics have felt that the environmental materials of human relationships which they have found at hand in the world, are, as far as their own share of creative power goes, unsuitable or, at the least, superfluous and without possibility of use in that organic religious synthesis upon which they find that they can be creatively engaged. This attitude leads these individuals to reject most of the ordinary materials of the world as it is found, since these are too difficult to appropriate for their own highly specialized use. Such people often separate themselves with groups of like-minded individuals and there results what is technically called the contemplative religious life. In order that this attitude may result in a truly creative and fruitful activity, it can be assumed only by those who find that they have a very special vocation for the positive side of that, humanly speaking, isolated work which they are embracing. A mere rejection of the ordinary materials of life as hopeless is defeatism pure and simple. The taking up of the religious life is under such circumstances an attempt to escape from realities with which we are intended to deal. But to leave the working with the bulk of materials provided by the natural world to others, for the good reason that one finds a highly specialized vocation for an important creative work in the organization of the materials of the life of prayer and intercession and sacrifice—this results in an heroic adventure in contributing to the organic life of the Church. And this specialized work ought to command nothing but admiration from the rest of us who are, as far as vocation goes, not similarly endowed.

The second attitude which the Church may take toward her worldly environment is also based upon the theory of creative activity which we have just been developing. I think this ought to be the normal attitude of the great majority of Catholics, whether faithful lay people or members of the so-called *active* religious orders. It is profoundly in accord with the Catholic emphasis upon the principle of the Incarnation. God the Son, the eternal Logos by whom all things were made, became incarnate and, through His Church, still continues His eternally renewed and extended Incarnation within the historical process. As during His earthly life, His Divine creative power seeks to express itself in an organic pattern and thus seizes upon the materials of the natural world as it *is*, in order creatively to reorganize them in supernatural patterns conformable to the Divine will and character. Catholics as individuals, within the Church as a potentially perfect supernatural organic structure, working with a special Divine creative endowment under the guidance of the Holy Spirit, grow organically in the world as plants grow in the inorganic environments of soil and water and air from which they draw their nourishment. There emerges in this process the visible organic structure of the Catholic Church, the sacramental and mystical Body of Christ. We may now go on to see that precisely within this dynamic rela-

<sup>1</sup> THE LIVING CHURCH, April 25th, page 527.

tionship of the organic Divine life-process to the unorganized environment, there arise practical problems of vital and often of controversial interest.

The environmental materials with which we have to work, from which we have to select our materials, vary both from age to age and in different parts of the world at the same historical period. At certain times and places, the materials of everyday natural relationships can be described as relatively tractable. Some historians contend that this may be predicated of the thirteenth century. For our present purpose we do not have to insist on this point. Let us rather assume it in order to illustrate the argument. The normal life of the world, influenced profoundly in that century by universal regard for Christianity and the Church, furnished a body of human relationships which, for incorporation into the divine pattern of the Church's life, needed a comparatively simple selective activity. There was much that needed to be rejected by the conscientious Catholic, but at least it was still possible to make the necessary selections and rejections and to remain alive, living within the world. The Christian life did not necessarily imply profound dislocations of the worldly environment.

In such relatively suitable environments the Church's attention is directed chiefly toward the strengthening and developing of her own spiritual life; with the broadening and deepening of her own relationships with God. I return to the analogy of the rose bush. The world, in this case, is like good soil, well watered and well sunned. The raw materials of the environment have still to be appropriated and organized into the new and living organic structure, but the materials are abundant and of excellent quality. They can be accepted almost as a matter of course. The environment does not have to be touched. Even fertilization may be unnecessary. The whole attention can be directed toward pruning and trimming and training and supporting the rose bush, and toward the development of symmetry and the assuring of a good quality in flower and in fruit.

But these ideal environmental conditions do not always exist. There come periods in world history when the materials of the natural world are so intractable that it is almost impossible to draw anything from them upon which the Christian creative activity can successfully impinge. To develop an individual or social organism out of these is like planting a rose bush in a mixture of dry sand and salt and expecting it to continue its own organic activity. I submit that under such conditions the Church's attention immediately becomes focused upon her environment, rather than upon the perfection of her own life within it. As an example of what I mean, let us suppose that a man finds himself in an environment such that if he, as a shoemaker, makes shoes, he may trade them in for potatoes with some neighboring peasant. This is an excellent activity and one productive of all sorts of human relationships which may be brought within the organized ambit of the Catholic life. This environment, in certain respects at least, needs no change in order that it may be appropriated. It needs only to be brought to the Altar of the Christian Sacrifice and lifted up to God. But let us suppose, on the other hand, that a man finds himself faced with the following dilemma: he may profit at someone else's expense, that is, if he makes a good living, someone else must go without needed things even in a world of plenty; or he may refuse all such profit, however indirect, and quite certainly and literally starve to death. Or let us suppose that if he takes a deeply realistic view of things, he discovers that whatever his chosen activity, he must necessarily cooperate in economic processes which, in spite of all

the individual good will in the world, lead inexorably to imperialistic wars. Or again, shall the Church counsel growth in individual holiness and cooperation in the divine life process to one who in his own daily life is faced with unemployment, undernourishment, and a feeling that he is unwanted in the world?

Granted that God, once more unlike the human husbandman with his rose bush, is able to accomplish miracles and is able to bring forth lovely flowers of the divine life as offerings to Himself, out of the most unlikely and arid environments, nevertheless, it seems clear that this kind of demand must not normally be made by the Church. She cannot acquiesce in such conditions with any confidence that her own corporate development will be vigorously maintained. Under such circumstances the Church, through which as we have said God chooses to work in such matters of the environment as directly concern her, must say in no uncertain voice: "This environment must be altered, no matter what the secular consequences. Because I must see to it that I am supplied with materials for the use of Christians who are endeavoring to follow my creative precepts, who are trying to build up lives which can be incorporated into my own supernatural social life." It is precisely at this point that the Church impinges upon a still unredeemed and unconverted secular society. At certain times, the implications of this impact may be less shattering than at others. Sometimes it may be necessary to call for relatively superficial changes in a limited number of social or economic arrangements. It would therefore be a great mistake to make the unqualified generalization that Catholicism, in respect to the purely secular and natural world, is always a revolutionary religion.<sup>2</sup> That all depends on the state of the world and its availability, as it were, for the creative emergence of the Incarnate Life within existing arrangements. But as I have already intimated, there may arise circumstances in which there does not appear in the natural world the tiniest crumb of nutriment for creating a supernatural organic life, which is untainted with the poison of intractable adverse elements. The Church in the world today is therefore quite within her province, if she examines the present posture of the social and economic structure to see whether changes so profound that they will require a true revolution to bring them about are not required if she is to find the requisite environmental materials for her divinely commissioned creative work.

After making such an investigation, the Church may well come to the conclusion that present secular relationships can be corrected by nothing short of revolution. The part which she must play in such revolutionary change will be considered in a final section of this article.

<sup>2</sup> The transition from the natural to the supernatural might always be described as revolutionary in the same sense that it is a revolutionary change when natural physical materials are appropriated out of the soil by a rose bush and organized into the living structure. In the present connection we are not speaking of this kind of change.

## ACKNOWLEDGMENTS

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

### CHURCH FLOOD RELIEF FUND

From Easter Offering, St. Mark's Church, Mendham, N. J.	\$10.00
Mrs. J. S. Littell, Germantown, Philadelphia, Pa.	5.00
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# Prepare Your Ballots

By the Rev. Lorin Bradford Young

Curate, Holy Trinity Church, Brooklyn

IT IS convention time in many dioceses and the annual struggle to elect three clergymen and three laymen to the diocesan council is on. There are ten clergymen nominated and five laymen. A hurried consultation of the lay delegates with their rector or anyone else who knows something about the candidates, and then each stands in line to deposit his vote. The first ballot is for favorite sons; only Layman A receives a majority of the votes cast in each order. The rest received from 2 to 40 votes. Three quarters of an hour has been consumed voting and counting. Another ballot must be taken. The laymen desert the favorite sons and vote for the leading candidates, known or unknown to them. "Let's elect 'somebody,'" they say. The clergy are more deliberate. Some of them bolt for the leaders but others stick to their friends. Clergyman A and Laymen B and C are elected on the second ballot, and another 45 minutes are consumed in voting and counting while the convention fills in the time listening to committee reports. "Gentlemen, for the third time prepare your ballots," says the Bishop. Since Clergyman B has received a majority of the lay votes but not of the clerical, most of the clergy now vote for him to speed the election, but Clergymen C and D are almost tied, with E running a poor third. Enough clerics stick by E to prevent the election of C or D, although C gets a majority of lay votes. Meanwhile the convention is thinning out. Members are catching trains or starting cars for home. C's friends stay on, however, and on the fourth ballot he receives a majority of the clerical as well as the lay vote and so after 2½ hours of voting and counting three clergymen and three laymen have been duly elected to the diocesan council. But this is an off year. When deputies to the General Convention are to be elected there are more candidates and more ballotings. It is not an inspiring spectacle.

Contrast that with a new method tried last year by the convention in Long Island. Immediately after the official ballot was voted, blank ballots were distributed again, but instead of putting an X in front of the name of three clergymen and three laymen, they put a figure 1 opposite their first choice among the clerical candidates and 2 opposite their second choice and so on for as many real preferences as they had, and the same for the lay candidates, and then deposited their ballots and the election was over. A few weeks later (it could just as well have been immediately) a special committee counted the votes in three quarters of an hour (deducting time for explanations). The same three clergymen and the same three laymen that were elected on the official election after the casting of three successive ballots were elected by one ballot on the trial vote and in the identical order except that the first and second clergymen were chosen in reverse order. The plan, approved by the committee on canons, is now to be presented to the convention for adoption in all elections by ballot except that of a bishop. Perhaps other dioceses will be interested to know how it works and what its advantages are.

*MUST DIOCESAN ELECTIONS involve balloting and re-balloting until the weary delegates unite on "any man that can win"? Here is a plan, proposed in the diocese of Long Island, that is designed to exhaust the votes instead of the voters.*

As already stated, so far as the voters are concerned the only difference is that they number the candidates in order of their preference instead of putting an X opposite the names. And they cast only one ballot. The chief

difference is the method of counting. This is done by the so called Hare method of the single transferable vote outlined in the small type which follows. Those who do not like the word "quota" or cross word puzzles, are advised to skip to the large type.

Let us watch the tellers count the clerical and lay vote for the three clergymen to be chosen by the council. They put the clerical votes on one long table and the lay votes on another. Then on each table they distribute the ballots among the candidates according to the first choices marked on each ballot, on the assumption that the voter will vote his first choice on his first ballot. They then count the number of valid clerical votes and of valid lay votes. A valid vote is one which clearly indicates a first choice. Next, in each order they divide the total number of valid votes by the number of offices to be filled plus one, disregard fractions, and add one. The result is the quota for that order. The quota is a number small enough for all the winning candidates to be able to get it without being so small that more candidates than the required number can get it. If on this count any candidate has received a quota in both orders, he is declared elected. If any candidate in either order has received more than a quota his surplus ballots are redistributed according to the second choices marked on each, and a second count of the votes credited to each candidate is made. If any candidate has now reached a quota in both orders, he is elected. This distribution of surplus ballots for the second count is on the assumption that after a candidate has been elected his supporters will vote for someone else on the next ballot. But no one's vote counts twice, for only the surplus ballots are so redistributed.

Next the tellers determine which candidate has the lowest percentage of votes in either order, and declare him defeated, and redistribute his votes among the remaining candidates according to the second choice marked on each ballot. The "remaining candidates" are those who have not yet received a quota nor been declared defeated. This operation assumes that the supporters of the candidate lowest on the poll would switch on the succeeding balloting to their second choice. After this operation, if any candidate has reached a quota of both orders he is elected. The tellers proceed in this fashion, declaring defeated the lowest candidate in either order and redistributing his votes to their next available choice until three candidates are chosen to fill the three offices by a concurrent quota of both orders. When any ballot to be transferred has no further choices marked on it for remaining candidates, it is set aside as exhausted. That means that the voter preferred candidates who have already been elected or defeated and so he has no further interest in the election. Under the old system the voter himself instead of his ballot would be exhausted, and would be slipping away for home! It will be seen at once how closely the counting approximates the method of repeated balloting. But the tellers instead of the voters do most of the work. Acting according to simple rules they are able on the basis of the expressed preferences of the voters to eliminate progressively the less popular candidates and arrive at the three men most acceptable to the voters of both orders.

THE ADVANTAGES may now be enumerated.

(1) The method retains the traditional rule that every successful candidate must be elected by both the clerical and lay orders.

(2) It eliminates the distortion of the true choice of the convention caused by the vote-for-whoever-can-win-and-end-this-election spirit. The voter can vote his preferences regardless of their chances of winning, knowing that his vote will be automatically transferred to his later preferences if his first are defeated and knowing also that what he does will in no way prolong the election.

(3) When more than one person is to be elected to an office, it tends to select a body which is more representative of the shadings of Churchmanship in true proportion to their strength. This in a Church which has so many shadings is important. Indeed it was the principal reason for the use of the method since 1922 for the election of the House of Laity and the elected portions of the House of Clergy in the National Assembly of the Church of England. On account of these two advantages, this method will not always elect the same persons as the old. But where there is a difference, this method gives the more truly representative results. In actual practice, however, in the trial election in Long Island, these factors produced only the negligible difference of a reversal of the order of election of two clergymen.

(4) It eliminates the evil of caucuses before the election. At present a small group that agrees in advance to vote for a list of candidates may succeed in putting those candidates in the lead on the first ballot and so in a position to receive the votes of those impatient to have the election over. At the same time it achieves the good purpose of caucuses by assuring like minded voters that their ballots will inevitably gravitate during the count to their preferred candidates most likely to win.

(5) It saves convention time for more profitable purposes.

#### THE DISADVANTAGES are:

(1) It requires intelligent and informed tellers who will familiarize themselves with the printed rule book for conducting the election of the National Assembly of the Church of England as approved by the Archbishops of York and Canterbury, and as adapted to the conditions of American diocesan elections. This rule book and a copy of a model canon can be had for 35c from a limited supply held by "A 20th Century Christian Fellowship," 157 Montague St., Brooklyn.

(2) There is no time for second thoughts or electioneering between ballotings. But this may be partly met by providing a five minute recess for the same after the ballots are distributed and before they are marked.

(3) There is an element of chance in the selection of the particular surplus ballots of a candidate who has received more than a quota to be transferred to their second choice. This chance is greatly reduced by the so-called exact or proportional method of selecting these ballots. Moreover, it affects only the particular individual elected, not the type of individual. And in any case it is less than the chance under the present system of a distorted vote due to the impatience of the voters.

SOME dioceses have experimented with other methods of preferential voting. California has a ballot on which the voters express a first, second, and third choice. The first choices are first counted. If they do not give a majority in both orders to the required number of candidates, the second choices are added to the first, and then the third choices. If still an insufficient number of candidates is elected, the convention

casts a second ballot. Among the objections to this system is the fact that a voter's second choice may help elect another candidate while the candidate of his first choice is still in the running. In other words his second choice may help defeat his first choice. The wise voter may therefore refuse to vote more than once choice. Whether for this reason or from inertia, many California voters do in fact express only one choice, and additional ballots have sometimes to be cast. This objection does not apply to the proposed system which never transfers a ballot to the second choice until the first choice has been defeated or elected, and which is certain to secure an election on one ballot.

At the end of this article I want to apologize for writing at all on such a minor reform of our ponderous ecclesiastical machinery. But anyone who is interested in any of the weightier matters that might be expected to come before our church in council assembled must begrudge the time that now is lavished upon the mechanics of voting. There are modern electoral methods that can draw out the true choice of the electorate with precision and dispatch. To borrow a famous phrase, the electoral methods of our Church are still in the horse and buggy days.

#### Tithing

TITHING is the answer to the Church's chronic financial problems. What is it? Based upon the promise that all we have is a stewardship for God—it is simply this: One-tenth of all income plus one-tenth of the rental of a house wholly owned and used as one's residence is scrupulously and joyfully set aside as God's property to be administered for Him. This tenth should be the first tenth taken out before any of the income is spent. Out of this fund can be paid the regular subscription to the Church, gifts to the Community Chest, and to special appeals for benevolences. What does it accomplish?

1. It puts joy into giving. Instead of the everlasting grumble over "Many appeals," there is the joy of administering God's fund.

2. It makes an intelligent giver. One gives not reluctantly and yet not indiscriminately but wisely as the trustee of a sacred trust.

3. It provides an adequate share of one's income for enterprises which must be supported by unselfishness.

—Bishop Stewart.

#### HYMN FOR MOTHER'S DAY

Suggested Tune: *Beatitudo*

O God, we thank Thee for the gifts  
That come from thee alone,  
And chiefly for that mother love  
Which is so like Thine own;

The love that shields our infancy,  
The love that guides our youth,  
That shows the wonders of Thy law,  
The glories of Thy truth.

We pray that Thou wilt greatly bless  
Our mothers on this day  
With treasures from Thy heavenly store  
That cannot pass away.

We pray that sons and daughters all  
May ever loyal be,  
And may our mothers' prayers fulfil  
By truly serving Thee.  
Amen.

EMILY S. COIT.

# The Man of the Red Rose

By Edith M. Almedingen

**T**HAT TINY GREEK TOWN should have been called a village, yet even in that walled-in place women wanted shingling and waving and men had to get their beards shaved and their hair cut. So there stood a tumble-down apology of a barber shop, with a direly misspelled French sign hanging outside and blue-striped awnings flapping in the breeze from the remote sea. Its owner, Dimitrios, styled himself master of the hairdressing art, but he laid claim to greater knowledge as well. Once you were inside the blue awnings, you knew that business there was very much on sufferance. You might have called the place a club, an academy, a school. Certainly, it was no mere hairdressing shop. Dimitrios' red rose, stuck behind his left ear, achieved the difference.

As you came in, you found yourself in a fairly big room, screened off from the street by an untidy flap of the blue awning. Strips of red and white canvas hung on the walls. Cubicles for clients were behind these. But in the room itself stood a rickety wicker chair, where Dimitrios sat, day in, day out, his fat brown hands solemnly folded on the gray linen-clad knees. Above the linen smock rose a magnificent pair of shoulders. He had a lion's head with an untidy mane of thick black hair. His face was not as fat as his hands. Under the bushy eyebrows, lightly streaked with gray, his black eyes looked at you very intently.

Five nimble assistants shaved, shampooed, shingled, and waved. While they worked, Dimitrios sat still. His lips moved all the time. And, as you listened to him, you began to understand that life could still be beautiful, even if all was dust and unlovely gray stone round you.

If you were a newcomer, you could not help wondering at the red rose. You thought that a comb or a blunt razor would have answered just as well. And you also wondered where Dimitrios managed to get a fresh red rose every morning. There were flower-stalls in the market place, but their roses usually looked tired and wilted, as though the dust that lay all over the place from those stone quarries had got into them, too.

Then he explained, with a great profusion of gestures: "Yes, every morning I get my fresh rose. Every morning I put it there behind my ear, and I know then that I can face another day. This place is all boiling water and soap and scent from Turkey that ladies love so much, I don't quite know why. But I keep my red rose by me. And every evening I say to myself, 'Dimitrios, you have not been conquered by the dust and the dirt and the strange aromas of soap and scent, kept in glass bottles. You have once more remembered that flowers give strength and beauty to life. In old Greece it used to be so. Why shouldn't I, a modern Greek, think of this, too? I do.'"

Once someone told him that it might be better to keep his red rose in water through the day. Dimitrios shook his

untidy curls all over his forehead in his contempt at the suggestion. "I want my flowers to serve me, to be near me. Put them in water? Yes, and, perhaps, I should keep them at home when I get back in the evenings, too tired to take any notice of anything, even of a flower that God made? No, I want my rose to be near me. Flowers help me. I know they would help anyone to go through anything in life. There is so much understanding about the life of a flower," his fat brown fingers touched the rich red petals lovingly. "Each of those is so much alive, you see, and all the rest around here is dust and gray stone chips."

Some casual visitors judged Dimitrios to be a shrewd man of business. For it was rather obvious that the red rose was the very best advertisement he could have made. It provoked people's curiosity, and, naturally, brought new clients into the shop. "Everybody goes to listen to the old man, and, of course, they can't help leaving money in the till. And doesn't he just know it? That red rose and his talk are merely twin complements to the audacious French sign about the best hairdressing in the world."



**I** HEARD MANY people say all this and even more. But my opinion was of a different color.

Dimitrios doubtless enjoyed the reputation of being the kind of a person who was capable of cheering up anyone, no matter how gloomy.

Yet it was proved that his cheerfulness was not weighed on purely monetary scales. Otherwise he would hardly have shut up his shop on the day when an earthquake happened in the neighborhood. His shop was closed, his assistants were given a day off, and Dimitrios himself went to spend a few hours with those affected by the disaster. He did it with the readiest of all ready wills. The next morning his shop was opened as usual. And there he sat in his old chair, an enormous wooden box with a slot in the lid, placed on his knees. Would his generous clients remember the victims? If they were willing to do so, would they mind not paying their money at the cash desk? For the day all takings were to be put into the wooden box. And Dimitrios rattled the box as hard as he could.

But a few hours later he could no longer rattle it. It had got too heavy and a second box had to be found. Local ladies were generous and chose to have a lot done to their hair that day. Dimitrios beamed, as he watched his busy assistants.

This was but one incident out of many similar ones. And, moreover, the old man was far too genuine to be a mere opportunist. Each time you left the flapping blue-striped awnings behind you, you forgot to think of the dusty gray unloveliness all round you, and you could not but remember that the world, which held dark red roses in it, could on occasions be very beautiful. "God made it," Dimitrios used to say with his fine sense of logic, "and God could never create ugliness. Therefore, dare anyone say the world is ugly?"

## In the World's News

**R**EPORTS from Addis Ababa indicated that Ethiopian resistance was nearly at an end, as Italian troops swept on without appreciable resistance toward the Ethiopian capital. Emperor Haile Selassie, together with his wife and family, fled on the solitary Ethiopian Railway to French Somaliland, en route to England, his position having been made hopeless not only by the Italian success but by the rebellion of a large part of his own army. Ethiopia under a system of feudal chieftainships is undoubtedly governed by a system peculiarly conducive to such rebellions, as were the countries of Europe in their feudal days.

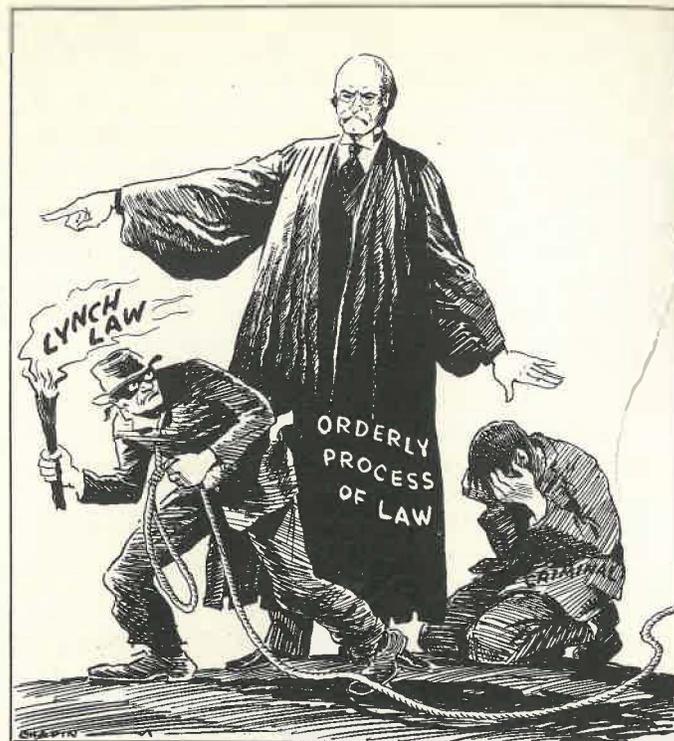
In the dark hour of the League of Nations, and of collective security, perhaps there are two faint signs of a very far distant dawn. The first sign is the fact that in some quarters the crumbling of Ethiopian resistance was claimed to be due to the soldiers' despair of resisting bombings and gas attacks, and to their determination to take whatever steps were necessary to bring them to an end. These Ethiopians are by no means cowards—in fact their heroism has been praised even by their enemies—and perhaps their attitude toward the ghastliness of modern warfare will find an echo in the feelings of European soldiers when the next war arrives. The second indication is the fact that, although the League of Nations may fall, the world is beginning to develop an adequate idea of what collective security entails, and to realize that a League of Nations must be supplanted by a federation exercising genuine governing powers in a manner resembling the Federal system in America, as opposed to the system with which this country started out, based upon articles of Confederation which left too much power to the individual states.

In the meantime, however, the temper of Europe's two expansionist countries is not at all conducive to any sort of system of security. Reports from travellers in these countries occasionally give a very different picture of the temper of the people from that approved by the censors, but since repressive measures are so relentless against all opposition to the government genuine popular feeling seems to count for very little in Italy and Germany. The League of Nations meets on May 11th to discuss the Italian-Ethiopian War. It appears, however, that the League can do little more than pronounce an obituary, perhaps not only for Ethiopia but for itself, although English fear of Germany may succeed in saving it.

### NAZIISM IN CENTRAL EUROPE

**L**AST WEEK Austria moved up to the German border large numbers of troops, ostensibly to counteract the propagandist effect of similar German activities on the other side of the border. Fear of a Nazi invasion has become acute, in part because of the growing disunity of the Heimwehr (Prince Stahremberg's private army) and the Roman Catholics, who disapprove particularly the Heimwehr's cavalier attitude toward labor. When the rulers fall out it is feared that the Nazis will have a chance to seize power for themselves and for Chancellor Hitler. The existence of unusually large German troop concentrations was denied in dispatches from reliable German sources, and the French referred to the rumor as British propaganda, while the British referred to it as French propaganda.

A large number of Nazis were arrested in Hungary last week, accused of planning a march on the capital on May Day. Nothing of the sort happened, however, whether because prompt governmental action nipped the plot in the bud, or



THE MORE EXCELLENT WAY

because it was an unfounded scare.

There is probably no great significance in these two incidents in themselves. However, one thing that they very strongly indicate is that Germany is believed in Central Europe to have met with complete success in defying the Locarno Treaty, and is now in a position to advance more of its Pan-German program. Of course, one reason why Germany's action was successful was the fact that it was immediately followed by Austrian and Turkish treaty-breaking.

The Hitler blood purge of 1934 was among other things a very definite betrayal of the socialist half of National Socialism; but that the underprivileged Nazis are regaining power is shown in the increasing unpopularity in the German government of Dr. Hjalmar Schacht, Minister of Economics, and government supporter of big business. Only Dr. Schacht's financial wizardry has kept the German government from complete financial collapse, and Chancellor Hitler, realizing this, has strongly supported his policies. However, last week left-wing pressure led to the appointment of General Göring as economic dictator. The idea was that General Göring's high standing in party, army, and government circles would serve as a bulwark against criticism of the government policies. It was evident, however, that General Göring did not plan to be a dummy leader and that a more radically nationalistic economic policy is to be expected.

### OTHER FOREIGN NEWS

**E**UROPE waits on France for the time being, and particularly upon the victorious *Front Populaire*, the united front of Left forces. The election of the French Chamber of Deputies is most peculiar. There are many parties and candidates. In the first or preliminary elections only about one-third of the candidates were elected, and there was a swing to the Left group, which was accentuated by an overwhelming Leftist victory last Sunday.

What is the *Front Populaire*, or People's Front? It consists of ten large organizations and about ninety small groups. It includes the Communists, the various Socialists, and some of the ultra-liberal Democrats, who have agreed to sink their differences for the sake of working together for certain minimum essentials and of standing shoulder to shoulder against Fascism. The program upon which all the Leftists agree is one of civil liberties, of peace through collaboration for social security (with considerable dependence on the League of Nations), transformation of the Bank of France into a national bank and control of the bank by the government, and other important matters.

The League of Nations has published figures which show that Italy's total foreign trade has been greatly reduced as a result of the League sanctions, but Italy continues to draw important supplies from the non-sanctionist countries of central Europe and oil from the United States.

King Fuad of Egypt died last week, and his son who is being educated in England succeeded him, although the actual government will be in the hands of a regency until the sixteen-year old king Farouk comes of age. It is believed that Farouk will, like his father, support a pro-British rather than a pro-Italian policy in Egypt.

#### MORE LYNCHINGS

**T**HE LYNCHING season has begun. Last Sunday a colored farm laborer was shot to death by a mob of 200 for killing a white man. This was the third lynching in less than a week. One of the others, a colored man accused of attacking two white girls, had been narrowly saved not long before by an aged judge who heroically urged upon the mob a better way of dealing with those accused of crimes than the hate-ridden, lawless, and irresponsible method of "mob justice."

One of the laws that cannot be passed in an election year is an anti-lynching law. As a result, this may be expected to be a "good" year for lynching, resisted only by the efforts of such organizations as the Association of Southern Women for the Prevention of Lynching, which by holding institutes and spreading information in the states where lynchings have occurred attempts to build up a strong public opinion against this organized defiance of both civil and religious principles.

#### THE AMERICAN SCENE

**W**HEN the Senate investigation of the munitions industry began 17 months ago, Senator Nye thought that nationalization of the industry was a wild idea, so far as public opinion went. Now he may not be so sure, judging by the recent nation-wide poll conducted by the enterprising American Institute of Public Opinion, whose latest survey shows 82% for government manufacture and 18% for private manufacture. It is interesting to note that Democrats voted 85% for government monopoly and Republicans 79%. The English Peace Ballot of a year ago, based on a door-to-door canvass of 11,000,000 Englishmen showed 93% for government manufacture. The American Institute's poll was of 100,000 selected representative people. It indicates also that socialization of munitions is favored more in the Pacific Coast states than elsewhere, and least of all (63%) in Delaware, home state of the Du Pont industries. It begins to look like a move to eliminate private profit from the manufacture of war's death-instruments, long favored by THE LIVING CHURCH, may be backed by public opinion.

The National League of Women Voters takes a forward

place in American social policy with the statement by its president that the League exists not only to study but to "do something" about politics. At its convention in Cincinnati this past week the League has announced a non-partisan drive against the spoils system in public administration, against all attacks on civil and intellectual liberty by teachers' oath laws or other methods, for a flexible neutrality policy with abandonment of the freedom-of-the-seas theory, and for some form of munitions control by the government. Child welfare, economic welfare, social security, collective bargaining and protection of the consumer are only a few of the subjects the League will consider as possible goals for its future program.

The National Catholic Education Association, at its recent New York meeting, decided to oppose teachers' loyalty oath laws. The League of Women Voters has adopted the same policy. Genuinely cultural and non-partisan groups everywhere seem to agree that they need to be alert to the growing tendency to suppress freedom of speech and discussion. The Church and school in Germany and Italy do not appear to have suffered from a purely national phenomenon.

#### CHURCHES IN THE UNITED STATES

**W**HAT was believed to be the first instance of Roman Catholics' joining with non-Roman and Jewish bodies in prayer for a special purpose occurred last Sunday when his Eminence, Cardinal Hayes, Archbishop of New York, authorized the use of a prayer in churches under his jurisdiction for the persecuted and refugees throughout the world, under the auspices of the American Christian Committee for German Refugees. A similar prayer was said in synagogues on Saturday, and in other Churches on Sunday.

Orthodox Jews have followed the leadership of their more modernist brethren in creating a committee for social justice, whose purpose will be among other things to fight for the five-day week, slum clearance and social security legislation for the young and old.

The assembly of the unemployed in which the Rev. Robert D. Smith, rector of Grace Church, Trenton, was a leader, was forced to withdraw from the New Jersey State house without receiving any assurance that relief would be granted them. Seventy-five churches, members of the Trenton Council of Churches, adopted a resolution condemning the legislature for its unsatisfactory action on relief.

A gloomy report on membership and attendance in religious bodies was presented last week by the Association of Statisticians of American Religious bodies at its annual meeting. A decrease in new membership of nearly 40 per cent since 1921 was reported and it was found that only 25 per cent of registered Church members were supporting their Churches, while only 30 per cent of seats in Church buildings were being filled. A resolution condemning the apparent failure of the Congressional appropriation for the decennial census to provide for a religious count was passed by the Association, and concurred in by our own National Council, whose meeting, last week, is reported in the news columns of this issue.

Here are interesting statistics about Roman Catholics in the United States, announced in connection with an exhibit at the Catholic University in Washington which is to be sent to Rome as part of the World Catholic Press Exhibition: The total Roman Catholic population in the United States is estimated at 20,523,053; the number of clergy at 30,250. There are 4,661 Roman Catholic publications in the United States. There are 18,344 missions, 10,429 schools, and 669 hospitals.

# Books of the Day

Edited by Elizabeth McCracken

## For Students of the Second Gospel

THE SOURCES OF THE SECOND GOSPEL. By Arthur Temple Cadoux. Macmillan. 1936. \$2.25.

DR. CADOUX in his book on Christ's parables has shown himself as a penetrating New Testament critic with a line of approach that is distinctly his own. In the present volume he continues on his own peculiar way with an attack on the problems that perplex students of the second Gospel. These problems are very real, and Dr. Cadoux knows them thoroughly; he has mastered all that the specialists have had to say about them. He solves them by assuming that in St. Mark three sources have been conflated, a Petrine source (c. A. D. 40), a Pauline source (c. A. D. 50) and a pro-Jewish Diaspora source of A. D. 66-70. These sources he prints in full (in English) so that the difficulties in following his argument are considerably reduced, but by no means abolished. To read this book understandingly involves considerable discipline, while evaluation of the evidence will probably be beyond the powers of all but determined students. There are so many other possibilities! To speak somewhat dogmatically, the solution offered is too simple; much more goes to the making of the second Gospel than just three sources. Dr. Cadoux does not notice, for instance, that 3:6 and 12:13 are doublets, so that 2:13-3:6 and 12:13-12:34 originally formed a continuous whole, independent of the rest of the Gospel.

BURTON SCOTT EASTON.

## Stuart Chase's Latest Book

GOVERNMENT IN BUSINESS. By Stuart Chase. Macmillan. 1936. \$2.00.

IF ONE were compelled to classify the fruitful Stuart Chase one would have to say that he was a fascinating writer on economic subjects, but one could hardly be justified in calling him an economist. He produces books too rapidly to have time to think problems through. One cannot think of a truly great economist, like Simon N. Patten, putting out books in such rapid succession. If one were disposed to be critical one could point out innumerable contradictions and lame conclusions, but all put in such graphic English as to hold one's attention.

In this newest addition to Mr. Chase's list, which is a long one for a young man, we have what is really a stimulating discussion of a subject which, important as it is, is destined to be far more so in the coming generation. "Where does the State belong in the economic picture and where does it not?" Adam Smith, the classical economist, who wrote sparingly, but for the centuries, held that the State should be referee of the game only, and never "carry the ball," as someone has put it. On the other hand radicals hold that all industry should be dominated by the State, and point to Russia. The argument which is waging fiercely is both bitter and emotional, and we have largely lost sight both of where the trend of history is actually placing the division, and of where, in the power age, it ought to fall.

One should be chary of accepting Mr. Chase's conclusions, but this is not to be taken as meaning the book should be overlooked, for it is stimulating and interesting and worth reading. One is disposed to agree with the publisher's contention that while "Mr. Chase has not said the last word, he has made a beginning which is fresh, realistic, and stimulating, and laid down certain principles which government officials, business men, students, plain citizens, cannot afford to neglect."

CLINTON ROGERS WOODRUFF.

## Every Churchman's Book

THIS OUR PILGRIMAGE. Thoughts on the Christian Life. By Peter Green. Longmans, Green. \$1.10.

HERE IS A BOOK that the people who form the backbone of most parishes will find useful. I think I can hear some of them say: "There's no nonsense about it. It's good straightforward Bible and Church religion; and I can understand it. A paragraph of it, based upon some favorite or meaty text will leave me with something to chew over during the day. This Peter Green person knows folks, and he knows how religion can be made to work. I

like the way he puts things in his commonsense talk. I like also the many human stories he uses to illustrate his points. I believe I'll get more for my own good out of the pointed paragraphs of this book than I do from most of the rector's sermons. The rector does the best he can; but—! Canon Green seems to know how to put religion in my language. My mother, who always kept some such book on the little table with her Bible and her *Treasury*, would have liked this one."

HERBERT S. HASTINGS.

## New Fiction

TUDOR GREEN. By W. B. Maxwell. Appleton-Century Co. 1936. \$2.50.

SOUTH RIDING. By Winifred Holtby. Macmillan. 1936. \$2.50.

MR. MAXWELL tells us that *Tudor Green* is the first volume of a series under the sub-title "Men and Women," in which he is using a more comprehensive method than he has yet employed.

Tudor Green is a typical London suburb, and we go up the residence street looking into each home at the key moment of supper time; seeing all sorts and conditions of men and women whose mingled lives make up the community and the story. The action centers around one group, which we first meet as Justin Halford, on his evening walk, encounters Stella Yates carrying flowers to old Miss Bentley. Justin is deep in love with Stella, but she is drawn to a brilliant writer of their circle and marries him, only to see him degenerate. And many acquaintances influence the trend of the story, some Bohemian, some otherwise, the most memorable being old Miss Bentley, a penniless gentlewoman who faces starvation rather than sell her old home. Thus Mr. Maxwell portrays in miniature the mixed and crowded life around a great city with a thoughtful and understanding outlook, but without sacrificing his ability to tell a good story.

A "riding" (originally "thirthing") is one of the three divisions of Yorkshire; but while this county is the scene of Miss Holtby's story, it is set in the (non-existent) "South Riding" to avoid identifications. The novel is a study of the workings of the English County Council scheme, now a century old; and its eight sections are each centered about some official act of the local council, with its results on the individual lives of the community. The headings of these sections are: Education, Highways and Bridges, Agriculture and Small Holdings, "Public Health, Public Assistance, Mental Deficiency, Finance," and Housing. But the treatment of these formal themes is warmly human and intensely interesting. Under Education, where the minutes merely record the appointment of one Sarah Burton as headmistress, we are introduced to one of the leading characters; we hear of her aspirations, her attack on the problems that confront her, the friends and enemies she makes, the teachers and the pupils she influences. In the whole book something like a hundred and sixty-nine individuals appear, all carefully drawn, especially pathetic Robert Carne and his undisciplined little daughter; the brilliant Lydia Holly, whose home is in a discarded railway car; Madame Hubbard the too efficient dancing teacher and, best of all, the wise Alderman Mrs. Beddows.

This book was Miss Holtby's swan song, fitly dedicated to her alderman mother. The author felt that, whatever its faults, English local government has made headway against countless problems and is the future bulwark of community welfare.

M. P. E.

## A New Testament Introduction

THE CHRISTIAN EPIC. By Mary Ely Lyman. Scribners. 1936. \$2.50.

THIS VOLUME is a New Testament introduction, written by an experienced teacher of religion for use (primarily) by college students. Dr. Lyman, consequently, avoids technicalities as far as possible and simply takes for granted the usual critical positions; she throws all her emphasis on the literary and practically religious aspects of the New Testament writers. The result is an introduction not quite like any other and one that is above all else genuinely readable.

B. S. E.

# NEWS OF THE CHURCH

## Bishop Schmuck of Wyoming Dead at 54

Missionary Leader Liquidated Debt of His Jurisdiction During Years of Depression

LARAMIE, Wyo.—The Right Rev. Dr. Elmer Nicholas Schmuck, third missionary bishop of Wyoming, died suddenly, April 28th, at his home in Laramie, at the age of 54.

Bishop Schmuck was born in Peoria, Ill. He graduated from Seabury Divinity School in 1905 and was ordained deacon in that year and priest in 1906. He married Katherine Currie of Park River, N. D., in 1905. Mrs. Schmuck and two sons and daughters survive him.

During his diaconate he had charge of two Minnesota missions; from 1906 to 1911 he was rector of St. Paul's Church, Owatonna, Minn., and from 1911 to 1923, rector of St. John's, Linden Hills, Minneapolis.

After two years as rector of St. Mark's Church, Denver, Colo., he was called by the National Council to serve as a general secretary on the Field Department staff, leaving this office when he became bishop of Wyoming December 13, 1929. Over that vast jurisdiction he has been a hard worker and successful administrator. Taking office just at the start of the depression, he was handicapped throughout his entire episcopate by the restrictions and difficulties of reduced support.

The Presiding Bishop, speaking to the National Council on April 29, said that Bishop Schmuck had not been well for several months past but had been very active, and that he had only recently relieved his jurisdiction of the last of a long-standing indebtedness and leaves the missionary district in better condition than it has known for many years.

## Ladies to Tell Chicago Men About Women's Church Work

CHICAGO—The old axiom that the women do most of the Church work has brought a retort from the laymen of Chicago. They have invited the ladies to tell them "how" at the 46th annual meeting of the Church Club, May 11th.

It is a "ladies only" program, with Mrs. Angus Hibbard acting as toastmistress; Mrs. Albert Cotsworth, president of the Woman's Auxiliary, speaking on behalf of the Auxiliary; Mrs. John N. Van der Vries, member of the State Legislature, speaking on citizenship opportunities of the men; Miss Margot Atkin, past president of the Chicago Junior League and a director of the House of Happiness, speaking on social service opportunities in the Church, and Mrs. Robert B. Gregory, national leader in the Girls' Friendly Society, speaking on peace opportunities.



BISHOP SCHMUCK

## Preparations Under Way for Bishops' Conference

CHICAGO—The Presiding Bishop has sent forward invitations to the Pan-American Conference to be held in Chicago next October 12th to 18th and acceptances already are beginning to arrive, according to word received by Bishop Stewart.

A huge mass meeting in the Auditorium Theater downtown will be one of the climaxing events of the conference under plans now being completed by Dr. Frederick C. Grant, chairman of the committee on arrangements. Some 500 vested choristers will participate in this meeting. The Rev. Irvine Goddard of LaGrange is chairman of arrangements for this function.

Angus Hibbard, prominent Chicago Churchman, has been appointed treasurer of the conference committee.

## Noted Danish Theologian at G.T.S.

NEW YORK—Dr. Eduard Geismar, professor of theology at the University of Copenhagen, lectured before the faculty and students of the General Theological Seminary, April 20th, on the Philosophy of Kirkengaard. Dr. Geismar was the guest of the seminary for a few days.

## Bishop Mann Seeks Funds to Aid Flooded Churches

PITTSBURGH, PA.—Bishop Mann is making a special appeal to the diocese of Pittsburgh for \$15,000 to be used in flood repair in three churches: St. Barnabas, Tarentum; St. George's, Pittsburgh; and St. Mark's Church, Johnstown. St. Mark's Church, Johnstown, has suffered a loss of \$19,000 of which the congregation has pledged \$5,000.

## \$140,553 Obtained by Emergency Appeal

Gifts and Pledges Over Amount Asked by Council Total \$13,453; Many Executive Sessions Held

BY ELIZABETH McCracken

NEW YORK—At the meeting of the National Council, April 28th to 30th, it was announced that the gifts and pledges sent in to avert the missionary crisis totaled \$13,453 over and above the sum of \$127,100 sought in the Council's appeal to the Church.

The Council made it clear at the outset that all important financial questions would be discussed in executive session and that only statements of finished action would be given to the general public of the Church. This procedure was followed. The Council was called to order at 9:45 A.M., on Tuesday, the 28th. Reports of officers and departments were read in open session until the hour of noon prayers. The remainder of the day was passed in executive session to consider the report of the Committee on Plans of Permanent Promotion and Missionary Education of which Bishop Stewart of Chicago is chairman, together with a proposed program for 1937 diocesan objectives not made public and to be presented by Bishop Cook of Delaware.

## WEDNESDAY SESSION SECRET

On Wednesday, the 29th, the Council went into executive session immediately upon coming to order and remained therein until 4:45 P.M., to discuss the resolutions offered the day before as the result of the consideration of the report of Bishop Stewart's committee and the proposed program read by Bishop Cook.

On Thursday, the session was open until noon prayers. After another hour in executive session the meeting of the National Council for April adjourned.

## ORGANIZATION REPORT POSTPONED

There was another report expected, that of the committee on review of Administrative Plan of Organization, of which Bishop Stewart of Chicago is chairman. But Bishop Stewart said that the committee was not ready to report at this meeting. The committee was therefore continued. To its duties were added such matters in the Committee on Plans of Permanent Promotion and Missionary Education as would require changes in the canons in order to be effective. This reorganized committee was named the Committee on Administration and Organization. It is made up of Bishop Stewart of Chicago, chairman; Bishop Stires of Long Island (taking the place of Bishop Sherrill of Massachusetts who resigned from

(Continued on page 606.)

## Bp. Darst Praises Forward Movement

Tells South Florida Convention Godless Philosophy Calls for Christian Action

ST. PETERSBURG, FLA.—Bishop Darst of East Carolina in a sermon at the opening service of the 14th annual convention of South Florida, held in St. Peter's church, St. Petersburg, April 21st to 23d, dealt especially with the Forward Movement in its relation to the Churchman's opportunity and responsibility. He issued a challenge for the forward march of Christianity in the face of "a Godless philosophy with all its 'isms' and panaceas; words must be translated into action, for upon the Church depends the future of our people."

Bishop Wing, the diocesan, commented upon the ten year period since he first met with this convention.

"We have ground for encouragement that through these ten lean years our only loss has been financial," he asserted. "We have an increase of 48 per cent in total membership; of 50 per cent in communicants and a gain of 80 per cent enrolled in Church schools."

He reported marked advance in the work for Negroes.

Bishop Darst was the principal speaker at the diocesan dinner, held the second evening and attended by 300 persons. Brief addresses were made by the Rev. Robert C. Fletcher on work for the deaf, and on student work by the Rev. Hamilton West of the University of Florida, and Miss Julia Gehan of State College for Women.

The committee on the state of the Church gave their belief that "the spiritual life of the Church in this diocese has been greatly improved through the efforts of the Forward Movement Commission and the regular use of the *Forward—day by day* pamphlets. Notice was given that the mortgage on the Church of the House of Prayer has been canceled by the heirs of the Richardson estate, Tampa, and this property presented to the church as a memorial to the late Rev. Dr. William C. Richardson, for many years its rector.

Delegates to the Provincial Synod are: the Rev. Messrs. William F. Moses, John E. Culmer, Henry I. Louttit, Edgar L. Pennington, John B. Walthour, and Randolph F. Blackford; and Messrs. M. C. Nace of Tampa, J. S. Jewett and B. K. Young of Lakeland, George E. Holt of Miami, T. P. Warlow of Orlando, and Charles M. Gray of St. Petersburg. The provincial synod was invited to meet in South Florida.

An invitation from the Cathedral parish, Orlando, for next year's convention was accepted, the dates set being April 13 to 15, 1937.

The annual diocesan assembly of the Daughters of the King was held in connection with the convention, on April 21st; and the diocesan meeting of the Woman's Auxiliary was held on April 22d and 23d.



Detroit Free Press Photo

MISS WAFFLE AND MRS. FORD

### Dedicate Organ in Honor of Miss Waffle, Former Organist

DETROIT—A new Hammond electric organ recently presented to St. Paul's Memorial Church, Detroit, by Mrs. Henry Ford, was dedicated on April 19th. The organ is to be known as the "Sara Waffle organ," as a tribute and memorial to Miss Sara Angeline Waffle, still living, who was organist in the parish for the first thirty-five years of its existence. She held this position until 1915.

Miss Waffle, now in her eightieth year, still lives in the parish and is one of the few original members still connected with the church and regularly worshipping there. During the early years of St. Paul's she was not only the organist for the parish, but also for the Church school, as well as serving as its secretary and treasurer and being active in all phases of parish work.

### 3,200 Delegates to Take Part in Sunday School Convention

NEW YORK (NCJC)—Three thousand two hundred delegates from 48 countries are expected to attend the 12th World's Sunday School Convention at Oslo, Norway, from July 6th to 12th, it was announced by Dr. Charles K. Fegley, director of the News Bureau of the National Lutheran Council, who has been placed in charge of publicity for the world convention. Of these 700 will be delegates from North America. Four hundred and fifty North American delegates, it is stated, have already registered.

The program includes a Youth Conference of 150 delegates meeting separately, ten departmental conferences covering every phase of graded religious education, and a display of Sunday School literature in Oslo Trades Exhibit Hall.

The Episcopal Church is not represented at this convention although the Church of England is.

## More Cooperatives Predicted in U. S.

Dr. Kagawa Believes Coöperative Movement Will be Well Established Here in 10 Years

ROCHESTER, N. Y. (NCJC)—Dr. Toyohiko Kagawa, famed Japanese Christian leader, is confident that Americans, having heard his plan of economic coöperation, will set up consumers' coöperatives upon a large scale inside of a few years.

"Within ten years the coöperative movement will be well established in America!" This was Dr. Kagawa's prediction as he neared the end of a lecture tour which has taken him from San Francisco to New York. He gave an NCJC News Service correspondent his impressions of some of the things he has observed in this country.

#### FARMERS TRYING COÖPERATIVES

"America is ready for my plan of coöperation," he said. "It is what the farmers of Ohio have needed. Already they are better off for having tried it. In North Carolina there are several congregations made up of poor people who have banded together in a church coöperative. Wisconsin, too, has made progress under the movement.

"The people of this country are backed by the best stock in the world. Christianity has the greatest heritage. So it is that I am looking to Christian America to sponsor my plan of economic coöperation founded on the brotherhood of man."

Those few sentences sum up the faith of a Japanese convert to Christianity in an ideal which he is certain would meet the approval of Jesus Christ and through which he hopes to bring about a new relationship between labor and capital.

#### REJECTS COMMUNISM

"But the Church must understand my movement," Dr. Kagawa asserted. "That is why I have been speaking to ministers everywhere I have gone—over 30,000 of them so far. Some brand coöperation as Communism. I do not believe in Communism. However, capitalism must be revised, must be socialized."

Dr. Kagawa believes that the economic and social problems arising out of the depression can only be solved through an adjustment in the relationship between the employer and employe. Harmony must exist between the two groups, he asserted.

### Mrs. John H. Manning Gives \$7,000 to Church in Albany

ALBANY—St. Paul's Church has received an endowment of \$2,000 for a pew in memory of Emma Austin Manning, wife of the secretary of the treasury under President Cleveland. The gift was made by Mrs. John Henderson Manning, their daughter, and the pew was dedicated by the rector, the Rev. George A. Taylor, on Easter Day.

## London Bishop Sees World Crisis on Way

Calls Easter, 1936, Gloomiest Since Days of World War; Bishop of Ely Attacks Tithe Proposals

BY GEORGE PARSONS

LONDON—The Bishop of London had little of his usual cheery optimism in his Easter Day sermon in St. Paul's Cathedral. He imagined our Lord present in the flesh in Europe of today.

"Let Him stand up in Italy and denounce the use of poison gas upon defenseless barbarians," said the Bishop, "and He would at once be imprisoned and probably shot as a traitor. Let Him stand in the Rhine country and denounce hatred and suspicion between nations, and He would probably be shot at by both sides.

"I preached from this pulpit on Easter Day, 1918, when the British Army had been forced to retire, and defeat seemed more than possible. The present Easter has the gloomiest outlook in all the eighteen years since. One Christian nation is attacking another Christian nation, the use, against all signed conventions, of the most terrible poison gas being met with the most revolting mutilations in revenge.

"Judging from the human point of view," said the bishop, "our Lord would have no hope for the world, which is working up into a cataclysm that threatens to be the end of civilization."

### THE DATE OF EASTER

Easter Day this year happened to fall on the date laid down by Act of Parliament; for the Easter Act, 1928, enjoin that Easter Day shall always be the Sunday next after the second Saturday in April. But there is a clause which obliges its benefits to wait upon the approval of the various religious bodies concerned. Only the Roman Catholics, apparently, are holding back. For them, it must be a matter of international arrangement, and is not easily separated from the larger question of a reformed Kalendar.

The initiative in Kalendar reform has now passed from the Vatican to the League of Nations. It has been one of the League's multifarious side-shows since 1923. About ten years ago all the nations of the earth were invited to favor the secretariat at Geneva with their notions of kalendar reform. Altogether, the unhappy Transit and Communications Committee, to which the problem was passed, had about three hundred schemes to consider. Seeing that it meets only once in four years, it must have done speedy and drastic work in reducing the three hundred to two only. It is due to meet again in the coming autumn, and the reformers are pressing for a decision.

### TITHE PROPOSALS ATTACKED

The Bishop of Ely is among the formidable list of critics of the government's tithe proposals. He describes them as "a measure for disendowment of the Church of England, without regard even to the 'vested interests' of present incumbents."

"The more normal and fairer plan," Dr.

## Forward Manual Used by Many Religious Bodies

RICHMOND, VA.—The City Missionary of Richmond, the Rev. R. Cary Montague, finds the Forward Movement manual, *Forward—day by day*, helpful in his work among members of all the religious bodies.

"The other day," he said, "I gave out 50 of them in our municipal tuberculosis sanatorium, and among those who asked for them I noticed one Roman Catholic, one Lutheran, one Baptist, one Presbyterian, one Methodist, besides several of our own Church people, and I have no doubt there were numerous other denominations represented among those who asked for copies.

"I think myself it is one of the best things the Church has done in Evangelism, and that the name is no exaggeration: 'Forward—day by day.'"

Heywood considers, "would have been not to rob existing clergy of their incomes, at least as long as they retain the offices which they now hold. But even this consideration for men, many of whom are poor, will be withheld if the Tithe Bill follows the lines of the government's declaration.

"Many people have felt that the appointment of the Tithe Commission was a mistake. The situation in regard to tithe has been steadily improving for some time; and it is a matter of common knowledge that each year, for the last year or two, an amount more than the total annual amount of collectible tithe has actually been collected: or, in other words, arrears have been considerably reduced. The Tithe Commission, however, having been appointed and having reported, the whole situation is altered for the worse; and it appears inevitable that some Bill must be brought forward. The best that can now be hoped is that the government will, in the interests of justice, accept the amendments which will surely be moved on behalf of the unfortunate clerical tithe owners."

### CLERICAL POVERTY

The *Times* recently had a sympathetic article calling attention to the poverty of the great bulk of the parochial clergy. "One of the reasons," said the writer, "why the real financial position of the parochial clergy remains too little known is the fine, uncomplaining courage with which they, and their wives no less, carry on a ceaseless struggle with poverty." At Easter the laity have their opportunity of easing the burden and putting new heart into their parish priests by means of the Easter offerings. The total amount of Easter offerings is usually considerably under £200,000, and is less than half the sum given for church building and restoration.

### BISHOP TO REPRESENT ANGLICAN COMMUNION

Dr. D'Arcy, Archbishop of Armagh (Primate of All Ireland), sailed from Tilbury recently on a voyage to Australia, where he will represent the whole of the Western Anglican communion at the centenary of the foundation of the Australian Episcopate. Dr. D'Arcy hopes to spend some weeks in Melbourne and Sydney and to visit New Zealand, returning through the United States. He will be accompanied by the Rev. E. H. Blackwood-Price, canon of Down Cathedral.

## Presbyterians to Seek Recognition

Report Finds Anglican Orders Valid, Seeks Reciprocal Action at 1937 World Conference

PHILADELPHIA (NCJC)—A recommendation that the Presbyterian Church in the U. S. A. declare "its recognition of the ordination of ministers by churches holding the Episcopal system of church government as equally Apostolic, Catholic, and historic, with those holding the Presbyterian system" was made here in a report which will be submitted to the General Assembly this month. Looking toward coöperation and practical unity between churches, the Presbyterians hope that the Anglican Church will recognize the validity of Presbyterian ordination at the 1937 conference in Edinburgh.

"The validity of episcopal ordination has not been questioned by our Church," the report states. "No presbytery would deem it desirable or proper to reordain a minister of the Episcopal Church.

"The committee of our Church appointed in 1887, in its negotiations with the Episcopal Commission, laid down this principle, which subsequent assemblies endorsed: mutual recognition and reciprocity between the different bodies which profess the true religion is the first and essential step toward practical Church unity.

"Some five years ago it was proposed by the Presbyterian mission and the Anglican mission in Persia, because of their proximity and common problems, that all Anglican clergymen should receive Presbyterian ordination and all Presbyterians should receive Episcopal ordination so that they might serve interchangeably. When the project was appealed to the Archbishop of Canterbury he advised with his counselors with the result that the plan was not approved, the main objection being that the function of a bishop is not only to confer valid orders but to maintain a primary organic relation, administrative and judicial with his priests, who are his beloved sons, serving as his assistants and members of his staff.

"We recommend, therefore, that the Assembly take no action, in the hope that what it contemplates will soon be secured through provisions for mutual recognition and reciprocity by the two great historic churches immediately concerned."

## Vestryman Honored for Fifty Years of Service

KANSAS CITY, Mo.—Before a large company gathered in the parish house of Grace and Holy Trinity Cathedral, on April 24th, a bronze tablet was unveiled commemorating fifty consecutive years of service of Henry D. Ashley as vestryman. Mr. Ashley, who is senior warden of the Cathedral vestry, in acknowledging the tablet, said that he did not know that he was dead. And he immediately proved that he was very much alive by proposing a further building program for the Cathedral and offering a substantial subscription. The tablet was given by the members of the Cathedral parish.

## George Lansbury Addresses CLID

Noted British Pacifist and Laborite Asserts, "I am a Socialist Because I am a Christian"

NEW YORK—The Church League for Industrial Democracy entertained George Lansbury, the distinguished English economist, who for so long was the leader of the British Labor Party and is now in the United States in the interests of the Emergency Peace Campaign, at a luncheon in the Town Hall Club on April 22. A large and notable group was present. At the high table, besides Mr. Lansbury, were Bishop Paddock, retired bishop of Eastern Oregon, who presided and introduced the speakers; the Rev. Dr. W. Russell Bowie, rector of Grace Church; Kirby Page; Roger Baldwin, of the Civil Liberties Union; the Rev. Dr. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, N. Y.; Miss Mary Van Kleeck, director of Industrial Studies at the Russell Sage Foundation; and the Rev. William B. Spofford, executive secretary of the CLID, and managing editor of the *Witness*.

Mr. Lansbury had been asked to speak on social justice at this luncheon, since he was scheduled to speak on peace at a meeting in Carnegie Hall on the same evening. In his seventy-seventh year, Mr. Lansbury appeared to be in vigorous health and his voice reached every person in the assembly, without effort on his part. He made a deep impression on everyone, young and old, radical and conservative, in the audience. Mr. Lansbury said in part:

"I am here to talk to people who will listen, about simple things. Truth is simple; it never needs to be wrapped up in theological subtleties—if I may say so in this gathering where I see the theological world is represented. I am a Socialist because I am a Christian. Religion, I believe, has to do with *all* life. Life is one. Man is spiritual and material and mental, not by turns nor separately. These three aspects of his life are joined together in the one life. We have tended in the past to belittle the body. God never meant us to do that. The body is the temple of the Holy Ghost. Bodies should not be abused by individuals nor by society. Our Lord never meant us to learn from Him how to die, but how to live.

### WORLD NOT BAD

"He went about doing good. I don't think He was miserable, but happy. I don't believe this world is a vale of woe. Not a bad place this world is, even in the East End of London where I have lived so long. There is plenty of ugliness there; plenty of dirt. You have a little here, too. Life is there, as here. Our Lord would have understood it. Everything He did had to do with life. If they told Him people were hungry, He said: 'Why don't you feed them?' If they were sick, He healed them. This life, He made so clear, is communal, cooperative.

"It is perfectly true that His Church became apostate. This happened as early as the fourth century. Today, the Church too often stands for keeping things as they are. It is terrible that there should be rich and poor, prosperous and needy. Always there have been Christian people who tried

## Religious Work Among CCC Workers Found Effective

ST. LOUIS, Mo. (NCJC)—Army chaplains have encountered substantial success in furthering the cause of religion among CCC youths who have never been in contact with religion, who have resented religion, or who have slipped away from the Church.

This assertion was made by Major Arlington A. McCallum, head of the National Association of Army Chaplains, at a two-day convention in St. Louis, April 22d to 23d with about 400 members attending.

Major McCallum in private life is the Rev. Arlington A. McCallum, rector of St. Paul's Church, Washington, D. C.

A Roman Catholic priest, recently out of a seminary and assigned to CCC work, told the association president that he got not a single response from his first announcement of a Mass, but within a relatively short period of time had 80 per cent of the boys taking some part in the religious service.

to succor those who were poor and needy. That was well. It is well. But it is the fundamental duty of the Church to abolish the conditions which make some rich and others poor. Poverty is man-made, and it is a crime. We are often blind to this.

"But there are signs of better ways. Groups of people, young and old, in England as here in America, are insisting that the Church shall take a definite position on social justice. Also there is an increasing number of young priests and ministers who never will bow the knee to war.

### CAN'T KILL WAR BY WAR

"You can't kill war by war. War can be abolished only by abolishing the spirit which *makes* war. There is a growing number of people who believe that man-made policies cannot save the world. Only Christ-made principles can do that.

"What can we do as individuals? We can insist, through legislative acts, that the good gifts of the earth shall be distributed to the people of the earth. That people should be in want in the midst of superabundance is wicked. We pray that man may be given his daily bread. We must put that prayer in action. The Christian Church has a tremendous task. Man has refused to stand up to Christ's teaching. The one and only solution to the world's problems today is to do just that. Poverty is a sin against God; war is a sin against God. All war is civil war, since all men are brothers. All need is a need of a member of one's own family, since all men are one family.

"We are trying our best in England. I know that the Church League for Industrial Democracy is trying here."

## Trinity College Chapel Used by Members of Flooded Church

HARTFORD, CONN.—The members of the Church of the Good Shepherd, the Rev. Cramer C. Cabaniss, rector, which was seriously damaged by the recent flood, have been using the chapel of Trinity College, Hartford, for religious services, through the kindness of the Rev. Dr. Remsen B. Ogilby, president of the college.

## Thousands Cared for by CMH in One Year

2,889 Girls and 1,460 Babies Under Major Care in 1935, Report at Directors' Meeting Shows

NEW YORK—A total of 2,889 girls and 1,460 babies were under major care service in 1935 by the sixteen diocesan societies of the Church Mission of Help. As a part of the case work with these girls there were 1,503 conferences by the girls or their staff workers with the chaplains of the societies or other clergy. These facts were summarized by the Rev. Almon R. Pepper, executive secretary of the National Council Church Mission of Help, in his report to the April meeting of the board of directors.

The Rev. Dr. Don Frank Fenn presented the report of the finance committee, and the work of the editorial and publicity committee was presented by Miss Ethel Van Benthuisen. The Rev. Shirley C. Hughson, O.H.C., was announced as chairman of the spiritual work committee, and Mrs. Frederick W. Brune of Baltimore, as chairman of the committee on extension and organization membership.

Dr. Fenn presided at the board meeting in the absence of Mrs. John M. Glenn, and the board members present were: Miss Ethel Van Benthuisen, Albany; Mrs. Kendall Emerson and Dr. Herbert B. Wilcox, Jr., New York; the Rev. Malcolm E. Peabody, Pennsylvania; Lewis R. Conklin, Newark; Mrs. Theodore W. Case, Central New York; Mrs. Harrington Putnam, Long Island, and Mrs. Frederick W. Brune, Maryland. The Rev. Canon H. Adye Prichard was elected to the board.

Study courses in social work are to be presented by Church Mission of Help workers at several of the summer conferences. Dr. Fenn of Maryland and Miss Gwynedd D. Owen of Southern Ohio will be at the Blue Mountain Conference, and Miss Genrose Gehri of the Chicago CMH at Kenosha. "CMH does some of its finest work in small villages and in the open country," wrote Archdeacon Foreman in requesting CMH participation in the rural work conference at Madison. Dr. Fenn pointed out to the board that this interpretation of the relationship between Church and social work was an important phase of Church Mission of Help's Program.

### L. I. Church Marks 100th Year

HEWLETT, L. I., N. Y.—The 100th anniversary of Trinity Church, Rockaway, the Rev. Allen Evans, Jr., rector, was the occasion of establishing a fund of \$25,000 to enlarge the parish house and increase the facilities of the Church school. Bishop Stires of Long Island dedicated the new Bishop Seabury memorial window in the church on May 3d, the actual date of the anniversary, and Bishop Perry of Rhode Island, the Presiding Bishop, spoke at an anniversary dinner on the 5th.

## Rev. L. Whittemore Consecrated Bishop

"May You Work Miracles," is Charge of Bishop Hobson to New Coadjutor

GRAND RAPIDS, MICH.—In Grace Church, Grand Rapids, which he had served faithfully as rector for nearly ten years, the Rev. Lewis Bliss Whittemore was consecrated Bishop Coadjutor of Western Michigan on May 1st, by the Presiding Bishop, assisted by Bishop McCormick, the diocesan, and Bishop Gray, president of the province of the Midwest, as co-consecrators.

Admission was by ticket only, owing to the limited seating capacity of Grace Church, which has 500 seats for 1200 communicants, and these admission cards had been issued to all congregations of the diocese on a pro-rata basis. Practically every parish and mission had its full quota of delegates. Another congregation in the parish house heard the service by radio, as well as hundreds throughout the diocese and elsewhere. In some places children were excused from school in order that they might tune in on the impressive ceremonies.

Long before the appointed hour the Church was filled to capacity and many stood in lines outside to witness the colorful procession from the parish house to the Church. In this procession were members of the vestry of Grace Church, lay officials of the diocese, the ministers of most of the Protestant churches, and the priest of the Greek Orthodox Church of Grand Rapids, besides the clergy of the diocese, visiting clergy, and eight bishops of the Episcopal Church.

Bishops Stewart of Chicago and Ablewhite of Marquette were the presenting bishops, and Bishop Hobson of Southern Ohio was the preacher. Attending presbyters were the Rev. Dr. Remsen B. Ogilby, president of Trinity College, under whom Bishop Whittemore had served as a missionary teacher in the Philippines a quarter of a century ago, and the Rev. W. A. Simms, rector of St. Thomas' Church, Battle Creek, and Bishop Whittemore's successor as president of the standing committee of the diocese. The Rev. Herman R. Page, rector of St. Paul's Church, Dayton, Ohio, was deputy registrar, and the Rev. Dr. James E. Wilkinson, senior priest of the diocese, and the Rev. A. Gordon Fowkes, rector of St. Luke's Church, Kalamazoo, were the masters of ceremonies.

The certificates of election and ordination were read by the Rev. Henry A. Hanson, rector of St. John's Church, Grand Haven, secretary of the diocese; the consents of the standing committees by the Rev. H. Ralph Higgins, rector of St. Mark's Church, Grand Rapids, secretary of the standing committee; the consents of the bishops by Bishop Ablewhite. The Litany was said by Bishop Stewart.

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, was celebrant of the Holy Communion, with Bishop Gray



Robinson Studio Photo, Grand Rapids

### THE BISHOPS OF WESTERN MICHIGAN

Left, Bishop Whittemore, Coadjutor; Right, Bishop McCormick, Diocesan

of Northern Indiana reading the Epistle and Bishop McCormick of Western Michigan, the Gospel. The musical portions of the service were sung by the choir of Grace Church, under the direction of Verne R. Stilwell, organist and choirmaster.

Bishop Hobson's text was taken from Isaiah 40: 31 "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Beginning his sermon with a definition of miracles, he said:

"Man, of himself, never yet has worked miracles; therefore, he must depend upon a source of power outside of himself for the doing of that which he has believed difficult, if not impossible. We have come to this consecration service that we may send forth one of our Master's servants to work miracles—to ask God to make a miracle possible in his life that he may go forth to work a miracle in the world."

Addressing himself to the Bishop-elect, he said:

"Upon you, my friend and brother, I look with hope. In your life you have shown that God's spirit has given you power to lead men forward that they may run. You have girded yourself for service. You have walked day by day without faltering. May God send you forth as a bishop in the Church of God to work miracles and to walk step by step in the service of the Master."

Bishop Perry was the only formal speaker at the luncheon at the Pantlind Hotel following the service. The luncheon was arranged by a committee from St. Mark's Church, and was followed by a public reception, with Bishop Perry, Bishop and Mrs. McCormick, Bishop and Mrs. Whittemore, and Bishop and Mrs. Gray in the receiving line.

Bishop Whittemore preached his first sermon as bishop in St. John's Church, Ionia, Mich., Sunday, May 3rd.

## Bishop Huston Lays Stone For St. Luke's, Tacoma

Ceremony Marks Removal of Parish to New Location Uptown

TACOMA, WASH.—After more than fifty years, the cornerstone of old St. Luke's Church, Tacoma, was relaid on Sunday, April 26th, by the Rt. Rev. S. Arthur Huston, Bishop of Olympia, in the presence of a large congregation. The church was originally built downtown by Charles B. Wright, of Philadelphia, as a memorial to his daughter, Kate Elizabeth. It is now being rebuilt around the former St. Mark's Church in the north end of Tacoma, by the enterprise of the Rev. Arthur Bell, rector, and his parishioners, with the help of a committee of townspeople interested in preserving the old landmark. Taking part in the cornerstone relaying, besides Bishop Huston, were the rector of the parish, now known as St. Luke's Memorial, the mayor of Tacoma, and the Rev. R. A. Walmsley, a Presbyterian neighbor, who has presented for incorporation in the church a stone he recently brought from Jerusalem.

### New Lexington GFS President

LEXINGTON, KY.—Miss Olivia Mason Glenn, Covington, was elected diocesan president of the Girls' Friendly Society in the diocese of Lexington at the thirtieth annual GFS council, held in Christ Church April 25th and 26th. Miss Glenn succeeds Mrs. F. A. Rother, Covington, for many years the diocesan president.

The convention decided to continue the operation of the Patterson Friendly Farm in Lee County, in the mountains, as a summer holiday house. The Rev. Dr. Arthur M. Sherman, of the Forward Movement, was the preacher at the GFS service on the 26th.

## Bishop Perry to Sail for Europe May 28th

Presiding Bishop Will Make Annual Visitation to American Churches on the Continent

NEW YORK—The Presiding Bishop will sail from New York on May 28th for the annual visitation of the American Episcopal Churches in Europe, which are directly under his jurisdiction. First on Bishop Perry's schedule is a service in Paris on Trinity Sunday to celebrate the fiftieth anniversary of the consecration of Holy Trinity Pro-Cathedral. Convocation will follow, also in Paris, on June 8th. Bishop Perry will then visit Emmanuel Church, Geneva, St. James' Church, Florence, the Church of the Ascension, Munich, and St. John's, Dresden.

During the first week in July the Bishop will be in London for official visits with the Archbishop of Canterbury at Lambeth and with the Bishop of Gibraltar, who is in charge of congregations of the Church of England in southern Europe. Bishop Perry sails on July 15th from Southampton for New York.

Income from the Foreign Churches Fund is now used for the assistance of the American congregations in Europe formerly helped by appropriations from the National Council. This fund is a gift made by Gershom Mott Williams, late Bishop of Marquette.

## Clergyman Learns Braille as Lenten Project to Aid in Church Work with Blind

ERIE, PA.—As a Lenten exercise, the Rev. William Heilman, rector of St. John's Church here, learned to read and write Braille by sight. Now he is carrying on correspondence with five or six blind men.

He has enthusiastically approved the Forward Movement Commission's plan of making the Forward Movement manual, *Forward—day by day*, available in Braille for the blind.

The Rev. Mr. Heilman presented a blind man for confirmation, who mentioned that it would mean much if he could correspond directly with the rector.

The Rev. Mr. Heilman wrote to the director of Perkins Institute, Watertown, Massachusetts, the Rev. Dr. Gabriel Farrell, a fellow clergyman and friend, asking what was involved in learning to read Braille. Dr. Farrell sent him a Braille slate, and two charts of the alphabet. Within a week of spare time effort, the Rev. Mr. Heilman was writing Braille postal cards to people, and now carries on a regular correspondence with several.

Now the members of his Boy Scout troop have taken up Braille and are already able to write letters to the troop of blind Boy Scouts at Perkins Institute.

## Religious Editors Meet in Washington

Assistant Secretary of State Sayre Urges "Coöperating Internationalism" as Basis for Peace

WASHINGTON, D. C.—The Hon. Francis B. Sayre, Assistant Secretary of State, spoke at the recent session of the Editorial Council of the Religious Press, held at Wardman Park Hotel, April 15-16. The sessions were presided over by Dr. Daniel Brummitt, president of the council, of which the Rev. Guy Emery Shipler is secretary.

"Building peace on the balance of power between nations, without a coöperating internationalism, is like building a house on the sand," declared Mr. Sayre. ". . . Growing co-operation is the price of progress—if not of existence itself. We must discover ways of building for peace."

He spoke on the importance of economic, political, and spiritual foundations in building for enduring peace.

The council passed a resolution condemning block-booking and blind-selling of motion picture films, in support of the pending Pettingill Bill in Congress.

Dr. Shipler, of the *Churchman*, spoke on A Movie Experience in Libel Action.

## Romanists Hear Dr. Hart Urge Emphasis on Unity

WASHINGTON, D. C. (NCJC)—A stirring plea for the prayerful consideration of the problem of Christian unity was made April 26th by the Rev. Dr. Charles A. Hart in an address to the members and friends of the (Roman) Catholic Evidence Guild. Dr. Hart is a professor of philosophy at the Catholic University of America.

"Catholics," he declared, "have not been sufficiently active in this highly important field. The antagonisms which exist between various Christian denominations are a source of serious scandal to the world. The religious indifference of our time and the small number of converts to Christianity, not only in the United States but also in the foreign missions, must be attributed, in part, to this disunity."

Officers of the guild indicated that an effort would be made to sponsor interdenominational lectures and to invite various Protestant leaders in Washington to discuss the problem of unity among all Christian churches.

## Faith and Order Group Plans Meetings in Fall

NEW YORK (NCJC)—Plans for a series of gatherings in key cities throughout the United States this fall at which leading representatives of the worldwide church unity movement will present facts concerning the action taken by Churches "to meet the pressure of competing human interests, notably Communism and nationalism," were laid at the spring meeting of the American Section of the World Conference on Faith and Order held at the George Washington Hotel April 24th.

The committee on arrangements for these meetings is headed by Bishop Perry of Rhode Island, Presiding Bishop of the American Episcopal Church, and Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches of Christ in America.

Dr. William Adams Brown and Dr. H. Paul Douglass outlined the special study now under way reviewing the progress toward Church unity throughout the world made since the 1927 meeting of the World Conference at Lausanne. It was stated that a "large number" of unions between major denominations throughout the world have taken place and that the study of these is expected to facilitate further unions in the future. The reports are to be presented at the World Conference on Faith and Order to be held in Edinburgh, Scotland, August 3d to 18th, under the chairmanship of the Archbishop of York.

## CHRISTENDOM

A Journal of Christian Sociology  
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## Radio Sermon Heard in Church

MENANDS, N. Y.—St. Margaret's Church, the Rev. W. Hubert Bierck, rector, installed radio apparatus in the church and on Sunday morning, April 26th, listened to the Forward Movement address of Bishop Manning of New York. They were joined by the congregation of St. Alban's Mission, Albany, of which their rector has charge.

## Brazilian Wardens, Rector Enter Schism

Claim of Episcopal Persecution is  
Unanimously Denied by Council  
of Southern Brazil

SÃO PAULO, BRAZIL—The pastor and wardens of the Church of the Saviour here have notified the Bishop of Southern Brazil and the Department of Foreign Missions that they have renounced the jurisdiction of the Episcopal Church and hereafter consider themselves "free to enter into any other episcopal relationship consistent with the Catholic faith." The Rev. Salomão Ferraz is the priest in charge of this mission, which contains sixty communicants.

In a public declaration dated April 22d, Fr. Ferraz accuses Bishop Thomas of "a position which I consider anti-Catholic and of a disintegrating character contrary to the upbuilding of souls in the faith," and expresses lack of hope in a mutual understanding on doctrinal grounds.

In a letter to Dr. John W. Wood, executive secretary of the Department of Foreign Missions, Dr. Paulo Mesko and Prof. Eurico de Figueiredo, wardens of the church in São Paulo, write that "the vestry of the Saviour's Church in São Paulo, with the general approval of all her members has, on the 13th inst., decided to renounce Bishop Thomas' jurisdiction, having cabled him to this effect and sent him a confirming letter."

The controversy between Bishop Thomas of Southern Brazil and the Rev. Salomão Ferraz is of long standing. Fr. Ferraz has claimed that Bishop Thomas exceeded his jurisdiction in not permitting certain services not contained in the Prayer Book, such as the Litany of the Sacred Heart of Jesus. Bishop Thomas has countered by reprimanding Fr. Ferraz on several occasions for insubordination.

At the last annual council of the Brazilian Episcopal Church (missionary district of Southern Brazil) held at Pelotas, February 15th, the following statement of confidence in the action of the Bishop in this case was signed by all the members present, both clerical and lay:

"The council of the Brazilian Episcopal Church, in its 38th annual meeting, conscious of its responsibility before God and His Church and before the great public, takes pleasure in affirming its solidarity with the Rt. Rev. Bishop William M. M. Thomas in the measures adopted by him in the ecclesiastical case of the parish of the Saviour in São Paulo."

### Church Marks 50th Anniversary

CHICAGO—Started in a private home half a century ago, St. George's Church, Chicago, the Rev. Walter T. Sumner, rector, is celebrating the 50th anniversary of her founding. The festival service took place Sunday, April 26th, with corporate Communion.

## Tennessee Laymen Pledge Support to Bishop Maxon

MEMPHIS, TENN.—Two hundred and forty-five laymen, by actual count, from the parishes of Memphis and nearby towns, pledged to Bishop Maxon the support of west Tennessee in his program of development for the diocese of Tennessee, at a dinner tendered to him here April 28th.

"You cannot be loyal to Christ without being loyal to His Church, which is His agency for doing His work in the world," declared Dr. Alexander Guerry, president of the University of Chattanooga, and president of the recently organized diocesan Laymen's League. The Rev. Dr. Charles F. Blaisdell, dean of the convocation of Memphis, was toastmaster, and Bishop Bratton of Mississippi was guest.

Bishop Maxon in his address asked for coöperation in forwarding the work of the diocese along the lines laid down by the Forward Movement, and at his suggestion it was decided that a committee of twelve laymen from the various parishes be appointed to serve as a "planning committee" for unification of effort and extension of work in the Memphis area.

A desire was expressed that the Bishop make Memphis his place of residence as diocesan, but he declared that he was not yet ready to announce a decision on that point, which he was carefully considering from the viewpoint of efficiency of diocesan administration.

## Two Women's Offices Filled in Cuba Missionary District

HAVANA, CUBA—Bishop Hulse has appointed Señora Julia de la Rosa de Hernandez-Piloto as president of the Woman's Auxiliary in the island of Cuba. The Señora de Piloto is the wife of the Rev. J. H. Piloto of Cárdenas and is a public school teacher in Matanzas. She takes the place of Mrs. E. G. Harris who has left Cuba after many years' residence in Havana.

Mrs. Hulse who will shortly return to Asheville for the summer is the newly appointed United Thank Offering treasurer.

### Students Support Church Press

WASHINGTON, D. C. (NCJC)—Sixty thousand Roman Catholic students between the ages of ten and eighteen have signed a pledge, during the past few months, to boycott obscene magazines and radio broadcasts, according to reports received here. The students have also pledged themselves actively to support all Roman Catholic periodicals.

### Laymen's League Head Chosen

HARRISBURG, PA.—Charles S. Gardner, Jr., of Blue Ridge Summit, has been appointed president of the Laymen's League of the diocese of Harrisburg. Mr. Gardner is treasurer of the Church of the Transfiguration, Blue Ridge Summit. He plans an active campaign to increase the membership of the League in the diocese.

## New Forward Movement Literature

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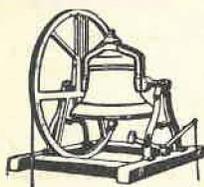
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**\$4,200 to Repair Flooded Church**

WILLIAMSPORT, PA.—Roused to a high pitch of enthusiasm which belied their anxiety over the discouraging conditions that followed the disastrous flood, members of Trinity parish quickly subscribed a total of \$4,200 for rehabilitation of their church building at a meeting held for that purpose April 13th.

**\$140,553 Obtained By Emergency Appeal**

Continued from page 599

it); the Rev. Dr. Sargent; Harper Sibley, and Miss Elizabeth Matthews.

The finished action which may be given out to the people of the Church consists of a resolution offered by the vice-president and treasurer of the National Council, Dr. Lewis B. Franklin, which reads as follows:

"RESOLVED: That the officers of the National Council tell the Church of the necessity for planning now to preserve the missionary work of the Church, at least on the basis of the Emergency Schedule, and that this will require slightly greater giving for 1937 than the total Expectations for 1936 plus the giving toward the missionary crisis, and that the record of each diocese of 1936 be sent to each bishop."

Dr. Franklin explained that the need for greater giving is due to the fact that \$36,000 taken out of the 1936 Budget had been restored; also that the return on the investments of funds would be less, it was expected, than in 1936. He said further that in order to maintain the Emergency Schedule for 1937 it would be necessary for the Church to begin work now. Special help will be given to rectors in arousing the coöperation of their parishes.

PROVINCIAL FIELD SECRETARIES

Another matter considered in executive session was the question of field secretaries in the provinces, a subject often broached in other years. The finished action on this important question is that the president of the National Council is empowered to appoint an executive secretary of the Field Department, left vacant by the election of Dr. Reinheimer as Bishop Coadjutor of Rochester, which appointment the Council must confirm. The Council then voted that it approved in principle the appointment jointly with the provinces, through the respective bishops, of a field secretary for each province, to work in the province under the National Council and responsible to the National Council, but in coöperation with the provincial organization. The expense will be divided equally between the provinces and the National Council. The sum of \$5,000 was appropriated to the Field Department for this year.

Great satisfaction was expressed that the Budget is balanced. The appeal to the Church to prevent the crippling of its missionary work by raising before the 31st of March the sum of \$127,100 was completely successful. \$13,453 over and above that amount has come in to date. Of this, \$13,000 has been appropriated

by the National Council to take care of emergency needs not included in the schedule. Every gift has been acknowledged with a personal letter and a copy of Bulletin No. 5, entitled "The Church Responds."

In connection with this announcement in open session, Bishop Cook paid tribute to the action of Bishop Stires of Long Island. The very day after the National Council adjourned in February, Bishop Stires called all his clergy together and put the situation of the missionary work of the Church before them. He requested them all to preach a missionary sermon the very next Sunday. They all did this. Bishop Cook expressed the conviction that this prompt and earnest action was the fundamental reason why the diocese of Long Island had responded with a proportionally very large pledge, every dollar of which has already been paid. Bishop Stires, in returning thanks for this appreciative speech, declared that every bishop could do exactly what he had done. The National Council hopes to win from more of the bishops such an achievement in respect to the 1937 Budget.

YOUNG PEOPLE'S WORK

In December, when the Committee on Young People and the Church, of which Miss Eva D. Corey was chairman, made its report, discussion of that report was deferred until the April meeting, in order to allow for the discussion more time than could possibly be given at the February meeting. A number of visitors, especially interested in this problem, came to the April meeting of the Council at the hour set aside for this order of business. The matter was in the hands of the Department of Religious Education, and Dr. McGregor, executive secretary, read a report of the Department of Religious Education on the report of the Committee on Young People's Work. The report made the point that young people need and desire instruction. They not only should have but also they wish to have definite teaching on the Christian faith and the Christian life. Their questions about religion reveal that the answers must necessarily be the doctrine and teaching of Christ and the history of the Church and its worship. The problem is to give them what they ask. To do this requires a plan and the means of carrying it out.

Dr. McGregor was heard with close attention. However, to the surprise of all the visitors and some of the Council itself, there was virtually no discussion. Bishop Stewart of Chicago inquired as to where college students, who are young people, came in. This question was answered by reference to the report itself. No one else said anything.

A request came from the American Secretariat of the World Conference on Faith and Order that the National Council contribute to that work, thus making the Episcopal Church an official contributor. While many Church people do give generously as individuals, the Church as a corporate body does not contribute. The Council voted that it could not grant the request, and recommended that the custom of appeals to individuals be continued.

## New Social Work Head to be Chosen

Several Appointments to Missionary Posts Made Possible by Increased Funds

NEW YORK—Bishop Cook as president of the National Council was empowered by the Council at its April meeting to appoint an executive secretary of the Social Service Department, a post left vacant by the acceptance of the rectorship of St. Paul's Church, San Diego, by the Rev. C. Rankin Barnes. This appointment is to be confirmed by the Council. Candidates were tentatively considered for this position and for that of executive secretary of the Field Department, but no action was taken.

For the last six months of 1936 one-half of the second ten per cent cut in salaries is to be restored to the members of the Church Missions House clerical staff who were affected by the second cut. This means at most a restoration of about two dollars a week.

### MISSION APPOINTMENTS MADE

One of the first results of the reestablished budget for 1936 was the appointment of several missionaries. These are only to fill a few of the existing vacancies; they are not for new positions. Some of these appointments were all but complete last December or last February but had to be held up until funds were in sight.

The Rev. Alfred Leslie Griffiths, Virginia Theological Seminary, 1931, teacher and chaplain at Brent School in the Philippines, 1931-35, chaplain at St. George's School, Newport, R. I., 1935-36, returns to his first mission field, to serve an isolated station, St. Paul's, Balbalasang.

The Rev. Claudius Parlett Shelton, Virginia Theological Seminary, 1930, and recently working in Virginia, becomes priest in charge of St. Matthew's Mission, Fairbanks, Alaska, left vacant by Mr. Kippenbrock's resignation.

Thelma Gayle Wagner, nurse, from St. John's Church, Seattle, Wash, goes to Anvik, Alaska, an isolated mission remote from all other medical aid.

The Rev. Charles Raymond Barnes, General Theological Seminary, 1922, recently working in British Honduras, goes to Santo Domingo.

Marguerite Bartberger, a nurse, fifteen years on the staff in Alaska, whose resignation was accepted last year solely because of reductions in the budget, is reappointed and goes to St. Mark's Mission, Nenana, where two women have been carrying on the work hitherto done by four.

Martha Levering Sherman, Mount Holyoke, 1932, Teachers' College, 1933-34, and recently teaching at Margaret Hall, Versailles, Ky., returns to China where she was born, and will teach at St. Hilda's School for Girls, Wuchang. Miss Sherman's father is the Rev. Dr. Arthur M. Sherman, formerly of China,

## Religious Census Urged by Council and Others

NEW YORK—The National Council was informed at its April meeting that the committee on appropriations in the United States Senate and House of Representatives expects to reduce the amount provided for the bureau of census in the United States department of commerce, and if this is done, the decennial census of religious bodies, due this year, cannot be taken. In cooperation with other religious groups, the National Council is urging the Secretary of Commerce, the Hon. Daniel C. Roper, to secure the taking of this census.

now on the staff of the Forward Movement Commission.

Hall A. Siddall, Jr., of Grace Church, Oxford, Mass., Springfield International College, Mass., 1935, is to teach at the Sagada High School in the Philippines, where the headmaster, already overburdened, is due for furlough the end of the year.

Werner Junge, M.D., has been working for three years at St. Timothy's Hospital, Cape Mount, Liberia, under a special arrangement with the Bishop. He now becomes a regularly appointed member of the staff.

Jeannette Frances Young of St. Luke's Church, Rochester, N. Y., was appointed a United Thank Offering worker for religious education in the district of Spokane.

Deaconess Lydia Ann Ramsay, of St. Thomas' Church, New York City, and New York Training School for Deaconesses, 1932, becomes a United Thank Offering worker in Nevada.

The appointments of the Rev. Dr. Robert F. Lau as acting dean of Holy Trinity Cathedral, Port au Prince, Haiti, and of Frances Jolly to the House of Bethany, Cape Mount, Liberia, have previously been announced.

The Rev. Dr. Frank Gavin was appointed consultant of the advisory committee on ecclesiastical relations, to serve without salary but with expenses provided. Dr. Gavin will give such time as his other engagements and his health permit.

The attendance was 26 members the first day, 25 the second day, and 20 the third day. The Presiding Bishop was in the chair except during two sessions, when Bishop Cook of Delaware, president of the Council, presided.

## Council Mourns Death of Wyoming Missionary Head

NEW YORK—The news of the death of Bishop Schmuck of Wyoming on April 28th came while the National Council was in session. A memorial resolution was adopted which spoke of the singular effectiveness with which he served the Council as a Field Department secretary from 1925 to 1929 and continued:

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## Nazis Increase Control Over Church in Germany

BY HENRY SMITH LEIPER

NEW YORK (NCJC)—Control of German Church institutions has been assumed by the Nazi government, according to reports received here. Speaking on The Church and Home Missions in Changing Times before the central board for home missions of the German Evangelical Church in Berlin, Dr. Zoellner, head of the Church directorate set up by Dr. Hans Kerrl, Reichsminister for Church Affairs, used as his basic argument the necessity of bringing all of the work of the Church into conformity with the ideology and technique of the new state created by Hitler. A radical change in thinking of home missions is therefore involved.

Specifically, what this means is that whereas under the former governments in Germany, as in other modern lands, the Church has been free to maintain social work—asylums, clinics, settlements, schools, summer camps, hospitals, and social training centers—all such work is now to come under the absolute dictatorship and management of the State. This is true because, as Dr. Zoellner points out, the new State professes to have at heart the welfare of the whole nation—it is totalitarian in theory and means to be totalitarian in practice.

## Rev. E. M. Tasman to Be Rector of N. J. Church

NEW YORK—The Rev. Eric Morrell Tasman, secretary on the staff of the National Council's Field Department since June, 1932, has presented his resignation, to take effect July 1. He is to be rector of the Church of the Holy Communion, South Orange, N. J., an office left vacant when the former rector, Dr. Ludlow, became suffragan bishop of Newark.

The Rev. Mr. Tasman was born in Pennsylvania, graduated from Kenyon College, took graduate work at the Boston Institute of Technology, studied at the Episcopal Theological School, and graduated from Bexley Hall. After his ordination as deacon in 1917 and priest in 1918 he had nine years of parochial work in Ohio and then became rector of St. Paul's Church, Lansing, Michigan, 1926-32, leaving that parish to join the National Council staff. In Michigan he served on religious education and social service commissions and was also an officer of Rotary. His four years in the field department have brought him into close contact with every kind of parochial and diocesan work.

## Seek Funds to Repair Rectory Destroyed in Georgia Tornado

SAVANNAH, GA.—Bishop Barnwell has sent out a letter to the clergy of the diocese asking that an offering be taken at one of their regular services for repairs to the rectory at Cordele which was rendered useless by the recent tornado. It is estimated that repairs will cost more than \$1,000.

## Strong Support of Merit System Urged

### Social Service Departments of Five Pennsylvania Dioceses Ask Adjustment of State Law

HARRISBURG, PA.—The adjustment of Pennsylvania laws with regard to the merit system and old age pensions to the federal security act was strongly recommended by a meeting of the central committee of the social service departments in the five dioceses of the state, meeting here April 2d. The meeting was held at this time because of an approaching special session of the Pennsylvania legislature. The committee also authorized a strong statement on the necessity for the establishment of the merit system and authorized cooperation with the state emergency relief board.

The Rev. Canon Paul S. Atkins, of York, presided. The officers were re-elected including Dean Ethel M. Springer, of the Deaconess Training School, Philadelphia, as secretary, and Clinton Rogers Woodruff, as adviser. Among those present were the Bishop of Harrisburg, Dr. Brown; Dean Hiestand of St. Stephen's Cathedral; the Rev. Squire B. Schofield, of Muncy; and George R. Bedinger, executive director of the Public Charities Association of Pennsylvania. An extended conference was had with Karl de Schweinitz, the administrator of the State Emergency Relief Board. He went into great detail as to the present emergency relief situation in the state.

The purpose of this committee is to coordinate the work of the five social service departments in the state and to secure unity of action on important matters. Among the measures the committee is actively supporting is the Neely Bill to abolish compulsory block booking and blind selling of motion pictures. It also is determined to continue its activity in behalf of what is known as the Homestead Bill to prevent the mortgaging of a homestead without the joinder of the wife. It will be recalled that this committee was in large part responsible for the passage of the Hasty Marriage act, which provides for a lapse of three days between the application for the license to marry and its issuance.

## Bishop Mosher Dedicates New Doorway Honoring Mrs. Osborn

MANILA, P. I.—There has recently been accepted and dedicated by Bishop Mosher a grilled iron doorway in the Y.W.C.A. headquarters in Manila, in memory of Mrs. John W. Osborn, who was, at the time of her death a few months ago, president of the Woman's Auxiliary of the Cathedral parish of St. Mary and St. John, Manila. The doorway was erected by the various organizations that met in the Cathedral room.

## W. A. to Work With Central Peace Body

Executive Board Votes to Affiliate  
With National Peace Conference,  
At April Meeting

NEW YORK—The national executive board of the Woman's Auxiliary, meeting in New York April 24th to 27th, voted to affiliate with the National Peace Conference, following the report of the Board's committee on Christian citizenship and an address on the Conference by Spencer VanBuren Nichols. The National Peace Conference has been described as "a focus and clearing-house for some thirty national agencies, religious or secular, working for peace."

Also inspired by the report of the committee on Christian citizenship was the decision of the Board to go on record as wanting to help create a desire for better motion pictures and to help secure them.

A suggested reading-list was framed which, it was hoped, might appeal to many women for summer use.

The Board had a long discussion on such questions as: Why is so little money given for the Church's work? Why do so few give? How far is the lack of support due to indifference? To ignorance? What causes the ignorance and indifference? Is it lack of clergy leadership? Lack of leadership from vestrymen? Or is it due to individual selfishness, or to confusion of thought on international and economic affairs, or failure to realize the unity of the Church's mission at home and abroad? Is there too much ignorance of the theological basis of the Church's mission? Is there failure to understand the personal implications of the Christian faith? Is there a fundamental lack of Christian conviction? The questions were said to indicate some reason for the Board's hope that the coming summer may be used for hard study and clear thinking by women everywhere.

### DISCUSS MOTION PICTURES

Miss Rose Terlin, secretary for economic interests in the student YWCA., told the Board something of the harmful influences exerted by the philosophy of life—or the lack of it—in most motion pictures, and of other problems growing out of that industry.

Scholarship aid was voted by the Board for a few students in the school year beginning next fall, and small scholarships for five students this summer. This money comes from the United Thank Offering, the sums being recommended by the Board to the National Council, or from the Emery Legacy, the use of which is determined by the Board.

It was announced that the Quiet Day for Prayer is to be observed again, on November 11th, and is to have for its theme, Missions: the extension and deepening of Christian faith and fellowship throughout the world." A new leaflet is to be prepared on this subject.

## † Necrology †

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

### WILLIAM WEIR GILLISS, PRIEST

BOSTON—The sudden death of the Rev. William Weir Gilliss on April 22d was a great shock to his many friends and parishioners. The Rev. Mr. Gilliss and Mrs. Gilliss were visiting their son, the Rev. Carter Gilliss, of Hartford, Conn., and had driven with him to Boston.

The body was brought to Washington and burial took place on April 25th, in the Rock Creek Cemetery.

Bishop Helfenstein conducted a service in the Rock Creek Cemetery Chapel.

The Rev. Mr. Gilliss is survived by his widow, Mrs. Isabel Carter Gilliss, and three sons, the Rev. Carter S. Gilliss, W. Weir Gilliss, Jr., and James Gilliss.

The Rev. Mr. Gilliss was born in Cheyenne, Wyoming, on April 5, 1880, the son of James Gilliss and Julia Jenifer Stellwagen Gilliss.

From 1903 to 1904 he was chaplain of the Tombs Prison, New York City, leaving to become vicar of Epiphany Chapel, New York, where he remained until 1906. While there he was from 1905 to 1906 canon missionary of the Cathedral of St. John the Divine. In 1906 he became rector of St. Thomas' Church, Dover, N. H., where he remained until 1913. From 1914 to 1915 he was rector of All Saints' Church, Petersboro, N. H.

He came to Maryland in 1915 as rector of St. Thomas' Church, Hancock; in 1918 he became a chaplain in the U. S. Army, and in 1919 he was acting rector of Grace and St. Peter's Church, Baltimore. From 1919 to 1927 he was rector of the Church of the Holy Trinity, Baltimore, and left that parish to become rector of St. Peter's Church, Solomons and Middleham Chapel, of which churches he had charge at the time of his death.

### SISTER EMILY FAITH

GLENDALE, O.—Sister Emily Faith of the Community of the Transfiguration died suddenly April 4th at Bethany Home, Glendale. Before entering the sisterhood, she was Deaconess Emily Ridgely. Born in Philadelphia in 1869, she was set apart as a deaconess after completing the course at the Philadelphia Training School. In 1911 she went as a missionary to Hankow, China, where her brother, the Rev. L. B. Ridgely, was already at work. For sixteen years she was stationed at Ichang on the upper Yangtse, where she did evangelistic work and assisted Deaconess Riebe in the development of the blue cross-stitch industrial work among the women. She was professed in the Community of the Transfiguration, June 11, 1928, and in September of the same year returned to St. Lioba's Compound, Wuhu, China, where she worked until December, 1934.

A sung requiem was held in the Chapel of the Transfiguration April 10th and

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burial followed in the Glendale Cemetery.

Sister Emily is survived by a brother, the Rev. L. B. Ridgely of Grace Cathedral, San Francisco; a nephew, the Rev. W. B. Sperry of New York City; and a sister, Mrs. S. V. Sperry of St. Petersburg, Florida.

#### MRS. ALFRED A. GILMAN

WUCHANG, CHINA—Gertrude Carter Gilman, wife of Bishop Gilman, Suffragan of Hankow, died here on April 23d from pneumonia. Her husband and their eldest son and his wife were with her.

Gertrude Carter Gilman was born at Babylon, Long Island, May 10, 1874. The Rev. Frederick Brewerton Carter, late archdeacon in the diocese of Newark, was her father. She attended the Montclair, N. J., High School, Wellesley College, and the Philadelphia Church Training School.

In 1898 the Woman's Auxiliary voted to use the United Thank Offering, presented that year, to send fifty women to the mission field. One of these recruits was Gertrude Carter, who arrived in China October 8, 1901. She has therefore served thirty-five years in this country. Her marriage to the Rev. Alfred A. Gilman, now Bishop, took place on February 22, 1905. With great energy and constant devotion she has assisted her husband and served the Church in China.

A son born the second year of her marriage died in infancy. Three children who survive her are Frederick Carter Gilman of Wuchang, Louise Frances Hutchins, now in Yale Medical School, and Edward H. P. Gilman, of Rockville Center, Long Island, N. Y. Mrs. Hutchins' husband is in China. A brother of Mrs. Gilman is John L. Carter of Montclair, N. J., and two sisters are Mrs. Walter Kidde, and Miss Margaret Carter, Montclair.

#### MRS. FANNIE JANE HASTINGS

MILWAUKEE—Mrs. F. J. Hastings, mother of the rector of St. John's Church here, died at the rectory on April 27th at the age of 87.

Mrs. Hastings was born in Deerfield, N. H., coming west to Minneapolis 50 years ago. She with Mr. E. X. Hastings, her husband, who was an official on the St. Paul railroad, then moved to Milwaukee. After living in Sycamore, Ill., for a number of years she joined her son at the rectory of St. John's, Milwaukee. Brought up a Congregationalist, she and her husband were converts to the Church, confirmed by Bishop Weller. This past Easter was the first Easter service she missed in 43 years. She was always present at the early Mass on Sundays and one week-day Mass.

She is survived by her son, the Rev. L. B. Hastings, rector of St. John's; a daughter, Mrs. Leona Blowe of Endicott, N. Y.; a sister, Mrs. M. L. Wilson; and a niece, Mrs. T. B. Sachs of Oak Park, Ill.

The requiem was said by Fr. Hastings assisted by Frs. Patterson, Scully, and Taylor and Dean Moore of St. Luke's Cathedral, Evanston. The pall-bearers were old St. Alban's boys. The burial was at Nashotah.

#### CHARLES D. HOAG

CHICAGO—The Church lost one of her most faithful workers in the death recently of Charles D. Hoag, father of the Very Rev. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, and the Rev. Harold B. Hoag of Burlington, Ia.

Mr. Hoag was at the time of his death senior warden of Emmanuel Church, La-Grange. He had been connected with Emmanuel Church in the capacity of vestryman or warden since 1911.

Mr. Hoag was one of the founders of Christ Church, Woodlawn, and a leader in that parish for many years. He also was a charter and life member of the Church Club.

Perhaps Mr. Hoag's most notable service to the Church in a diocesan way was as a treasurer of the Western Theological Seminary. He held this position for a number of years and devoted himself to the work. He was cautious with the investments of the seminary and aided greatly in preserving the financial structure of the institution during the depression. He retired a year ago from the office of treasurer.

Mr. Hoag had been with the firm of Hibbard, Spencer, Bartlett Co. for more than fifty years. He was treasurer of the firm at the time of his death. Last June, Mr. and Mrs. Hoag celebrated their fiftieth wedding anniversary.

In addition to the two sons who are priests, Mr. Hoag is survived by Mrs. Hoag and a third son, Charles Hoag. Funeral services were at Emmanuel Church and burial was at Oakwoods Cemetery.

#### JOSIAH HOWARD

EMPORIUM, PA.—The Hon. Josiah Howard, prominent Churchman, banker, manufacturer, philanthropist, and leading citizen of Emporium, died at his home here on March 14th.

He was born in Williamsport, January 3, 1861, the son of the late Mr. and Mrs. C. B. Howard. He came to Emporium about 40 years ago as a member of the firm of C. B. Howard and Company, which was a branch of the Howard, Perlev and Company, lumbering concern, of Williamsport. Mr. Howard became the head of this company at the time of his father's death in 1889.

Every movement for the betterment of Emporium and Cameron County received the support of Josiah Howard. He established and maintained the Emporium Public Library, the only library in Cameron County; he arranged for the construction of the Emporium and Rich Valley Railroad, and was responsible for the first paved streets in Emporium. He was a member of the board of directors of the First National Bank and the Cameron County Bank, both of Emporium, and served as Burgess of Emporium borough for many years. He was president of the Emporium Water Company at the time of his death. Mr. Howard served in the legislature from 1905 until 1914. He also had extensive business connections.

Mr. Howard was twice married. His first wife, the former Miss Laura Ann

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Bisel, to whom he was married at Williamsport on June 17th, 1887, died in September, 1914. He married Mrs. Blanche Hyde Moore in November, 1918. Mrs. Howard survives him; also two sons, Robert of Los Angeles, Calif., and Mark of Emporium, and two daughters, Mrs. J. M. Donovan of Pittsburgh and Mrs. Ralph Boone of Emporium, and a step-daughter, Mrs. K. P. Rhenberg, Shelton, Conn., and five grandchildren.

Mr. Howard was always one of the most active laymen in the diocese of Erie. On several occasions he represented the diocese in General Convention. He was vice president of the original board of trustees of the diocese elected at the erection of the diocese in 1911. At the time of the election of the first Bishop of Erie. Mr. Howard generously offered his residence in Emporium for a Bishop's House, if the Bishop would live in Emporium. In Emmanuel Church he was always active, serving as senior warden, lay reader, and Church school superintendent. He was a generous contributor to parish, diocesan, and general Church funds.

The funeral was held in Emmanuel Church, Emporium, Tuesday afternoon,

March 17th, with the rector, the Rev. J. M. Robertson, officiating. Bishop Ward started to drive to Emporium to attend the services but was unable to get farther than Corry on account of a severe snow storm. Interment was made in the family plot in Newton Cemetery.

It is interesting to note that the Rev. Mr. Robertson met Mr. Howard for the first time on the day of his ordination to the priesthood, and for the 40 years since they have enjoyed an intimate friendship. When together, they each seemed entirely happy, as many have observed at diocesan conventions and on other occasions.

**MISS JENNIE McINTOSH**

BOSTON—Miss Jennie McIntosh, known throughout the Church for her interest and activities in behalf of the Negro of the South, died on April 17th at her Roxbury home. She was born in Roxbury, June 15, 1858, daughter of Aaron and Mary J. Lovett McIntosh. Since 1882, Miss McIntosh had been a communicant of St. James' Church, Roxbury, where, until the last eight years, she was an active worker.

For over forty years she was chairman in charge of work for the colored people of the South under the Massachusetts branch of the Woman's Auxiliary. Every Church institution for the benefit of the Negro in the South today owes some of its progress to the interest and support brought to it by Miss McIntosh's efforts. In the Bishop Tuttle Training School for Colored Girls, Raleigh, N. C., the living room and its furnishings were given by the women of the diocese of Massachusetts as a thank offering for the life of Miss Jennie McIntosh.

In addition to her work for the Southern Negro, Miss McIntosh was long interested in behalf of St. Monica's Home for Sick Colored Women, Roxbury, an activity under the auspices of the Sisters of St. Margaret.

Funeral services were conducted by the Rev. James Malcolm-Smith, rector of St. James' Church, Roxbury, on April 19th in the crematory chapel of the Forest Hills cemetery. A few old friends and representatives of the Church organizations to which she had given so much were present to honor the completion of a life of Christian devotion and service.

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