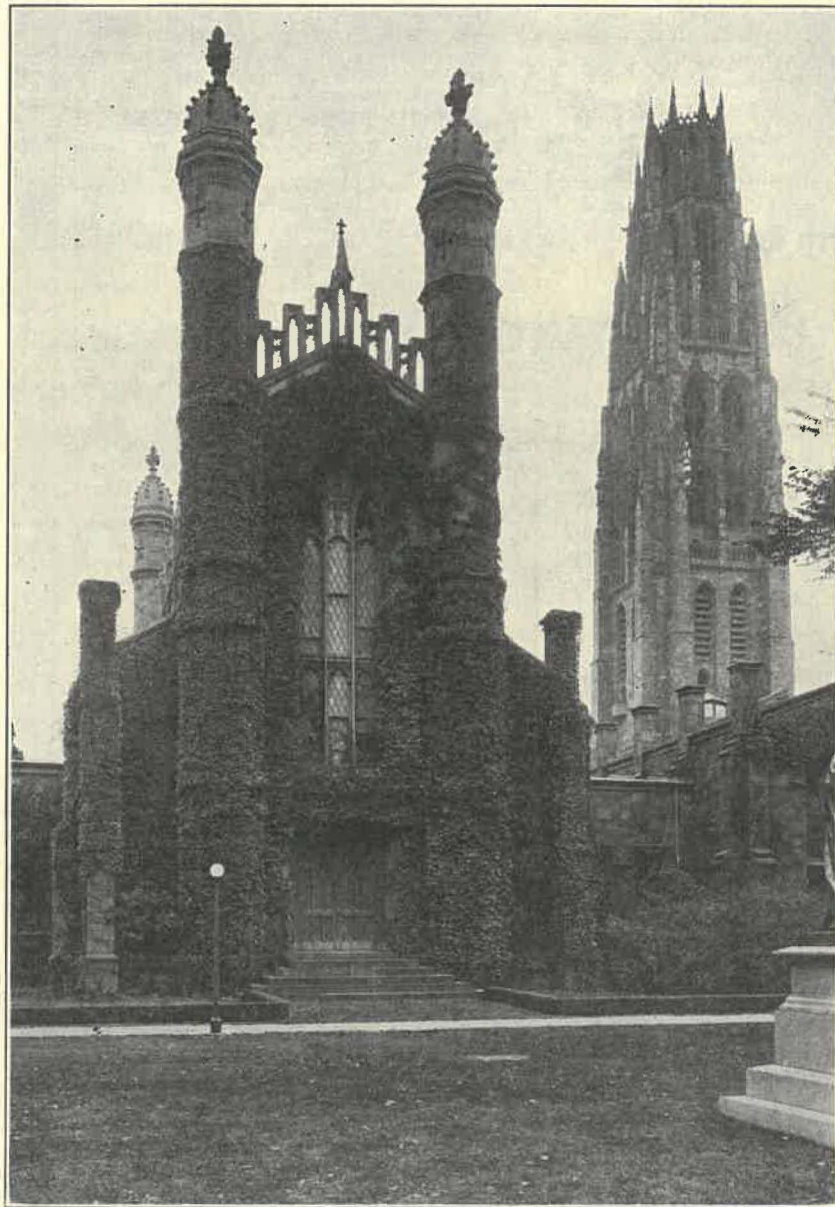


June 20, 1936

# The Living Church



**FATALISM UNDER THE ELMS?**  
The Dwight Memorial Chapel, center of the religious life of Yale University  
(See page 785)

Vol. XCIV, No. 25

Price 10 Cents

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE..... Editor  
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## Church Calendar



### JUNE

- 21. Second Sunday after Trinity.
- 24. Nativity S. John Baptist. (Wednesday.)
- 28. Third Sunday after Trinity.
- 29. S. Peter. (Monday.)
- 30. (Tuesday.)

## CALENDAR OF COMING EVENTS

### JUNE

- 6-August 1. Camp Reese Conferences.
- 8-July 18. South Florida Camps.
- 9-July 19. South Dakota Conference.
- 9-August 30. Texas Camps.
- 14-24. Minnesota Conference for Church Workers.
- 14-August 2. East Carolina Camps.
- 16-23. Nebraska Summer Conference.
- 21-26. Olympia Conference.
- 21-28. Eagle's Nest Conference.
- 22-26. New York and New Jersey Provincial Conference on Rural and Social Work. Albany Cathedral Summer School. Anglican Society Summer School. Camp Sierra Conference.
- 22-July 1. Concord Conference.
- 22-July 3. Blue Mountain Conference.
- 22-August 16. Florida Conference.
- 28-July 3. Erie-Pittsburgh Conference. Peninsula Summer School.
- 29-July 3. Wa-Li-Ro Choir School.
- 29-July 10. National Episcopal Conference on Rural Church Work.  
 Kemper Hall Conference for Church Workers.
- 22-July 2. North Texas Young People's Conference. Camp Gailor-Maxon.
- 22-July 3. Wellesley Conference.
- 26-July 3. Marquette Summer Conference.
- 28-July 4. Rochester and Western New York Interdiocesan Summer School.
- 28-August 25. Sewanee Summer Training School.
- 29-August 1. St. Margaret House Summer School.

## THE AMERICAN CHURCH UNION CYCLE OF PRAYER

### JUNE

- 29. Advent, San Francisco, Calif.
- 30. St. Matthew's, Sunbury, Pa.

### JULY

- 1. St. Edward the Martyr, New York City.
- 2. St. Luke's, Lebanon, Pa.
- 3. St. Michael's, Bridgeport, Conn.
- 4. St. John's, Auburn, N. Y.

## Clerical Changes

### SUMMER ACTIVITIES

BEAL, Rev. Dr. HARRY, dean of St. Paul's Cathedral, Los Angeles, Calif.; will be in charge of the summer chapel at Sugar Hill, N. H., during July.

GOODWIN, Rev. H. R., rector of Trinity Church, Tilton, N. H.; to supply at Christ Church, Pelham Manor, N. Y., during July and August. Address, 1118 Clay Ave.

### APPOINTMENTS ACCEPTED

FERGUSON, Rev. ALFRED F., formerly curate at St. Paul's Church, Brockton, Mass.; is in charge of Calvary Church, Danvers, Mass. Address, The Manor, 11 Sylvan St.

HOLMES, Rev. FREDERICK V., formerly vicar of St. Luke's, Mechanicsburg, Pa. (Har.); is vicar of Trinity Church, Jersey Shore, and rector of Trinity Church, Renova, Pa. (Har.). Address, 174 Mt. Pleasant Ave., Jersey Shore, Pa.

SOUTHWORTH, Rev. CONSTANT, recently ordained to the diaconate, is vicar of St. Stephen's, Detour; All Saints', Newberry; and St. Matthias', Fairview, Mich. (Mar.). Address, 506 Division St., Sault Ste. Marie, Mich.

VENABLES, Rev. F. VERNON, formerly in charge of Christ Church, Anacortes, Wash. (Ol.); is rector of St. Saviour's Church, West Victoria, British Columbia.

WITMER, Rev. FREDERIC, formerly vicar of Trinity Church, Jersey Shore, and rector of Trinity Church, Renova, Pa. (Har.); is vicar of St. Luke's, Mechanicsburg, and St. Gerald's, Harrisburg, Pa. (Har.). Address 17 Keller St. Mechanicsburg.

### SUMMER ADDRESSES

NUTTER, Rev. E. J. M., D.D., dean of Nashotah House, Nashotah, Wis., is on indefinite leave of absence, owing to health and family reasons. Address, Abbey Mead, Tavistock, Devon, England.

PUTT, Rev. J. K., D.D., vicar of St. James', Griggsville, Ill., may be addressed c/o American Express Co., 6 Haymarket S. W. 1, London, England, until September 1st.

### NEW ADDRESSES

GRIFFITH, Rev. G. TAYLOR, retired, formerly Holyoke, Mass.; 3603 N. E. Senate St., Portland, Ore.

REEDY, Rev. JAMES H., retired, formerly Albert Pike Hospital, McAlester, Okla.; Old Folks' Masonic Home, Guthrie, Okla.

TOPPING, Rev. ROBERT C., formerly Anderson, S. C.; 755 W. Third North St. Morristown, Tenn.

### RESIGNATIONS

HAIGHT, Rev. J. McVICKAR, as rector of Christ Church, Pelham Manor, N. Y.

MORGAN, Rev. SIDNEY H., for 31 years rector of St. Paul's Parish, Seattle, Wash. (Ol.), has tendered his resignation, effective October 31st.

SMITH, Rev. MART GARY, as priest in charge of Trinity Church, Norton, Kans. (Sa.); retired. Address, Box 305, Summerville, S. C.

TABOR, Rev. EDWARD S., from St. Andrew's Church, Clearfield, Pa. (Er.); doing supply work for the summer. Address, 96 12th St., Troy, N. Y.

YOUNG, Rev. CHARLES HERBERT, S.T.D., as rector of St. Mark's Church, Waterloo, Iowa; to be informally associated with St. Katharine's School and the Cathedral, Davenport, Iowa. Address, 1020 E. 6th St.

## ORDINATIONS

### PRIESTS

ALBANY—The Rev. FREDERICK HESLEY BELDEN and the Rev. JAMES EDMUND MAHAGAN were advanced to the priesthood by Bishop Oldham of Albany in the Cathedral of All Saints, Albany, N. Y., June 7th. The Rev. Mr. Belden was presented by the Rev. Yale Lyon, and is in charge of Christ Church, Duaneburgh, N. Y. The Rev. Mr. Mahagan was presented by the Ven. Guy H. Purdy, and is in charge of St. Thomas' Mission, Tupper Lake, N. Y. The Very Rev. S. C. Lewis, S.T.D., preached the sermon.

NEW YORK—In the Cathedral of St. John the Divine, New York City, on June 7th, Bishop Manning of New York ordained the following to the priesthood:

The Rev. JESSE F. ANDERSON, presented by the Rev. Shelton H. Bishop; to be assistant at St. Philip's Church, with address at 212 W. 134th St., New York City.

The Rev. EDWARD C. COLCORD, presented by the Rev. Ernest K. Banner, S.S.J.E.; to be chaplain for the summer at the Boys' Camp, Lake Delaware, N. Y.

The Rev. WILLIAM J. GOOD, presented by the Rev. Nicholas M. Feringa; to be assistant at the Chapel of the Incarnation, with address at 240 E. 31st St., New York City.

The Rev. HAROLD F. LEMOINE, presented by the Rev. Robert Gay; to be curate at St. Paul's Church, Flatbush, Brooklyn, N. Y., with address at 157 St. Pauls Place.

The Rev. ANDREW CLIFFORD LONG, presented by the Rev. Dr. William H. Owen; to be curate at Holy Trinity Church, Dykeman District, New York City, with address at 20 Cumming St.

The Rev. VICTOR A. MENARD, presented by the Rev. Dr. Edward R. Hardy, Jr.; to be missionary at Holy Apostles' Church, Ellsworth, Kans., District of Salina.

The Rev. SYDNEY C. NEWHOUSE, presented by the Rev. Thomas A. Sparks; to be on staff of Church Mission Society, New York City, with address at 38 Bleeker St.

The Rev. JAMES ALBERT PAUL, presented by the Rev. Dr. William H. Owen; to be assistant at St. James' Church, New York City, with address at Madison Ave. and 71st St.

The Rev. RAYMOND G. ROGERS, presented by the Rev. Leonel E. W. Mitchell; to be assistant at St. Clement's Church, New York City, with address at 423 W. 46th St.

The Rev. Dr. John Gass preached the sermon.

NORTH CAROLINA—The Rev. ALFRED STRATTON LAWRENCE, Jr., was advanced to the priesthood by Bishop Penick of North Carolina in St. Philip's Church, Durham, June 6th. The ordinand was presented by the Rev. David W. Yates, and is assistant at St. Philip's, Durham, with charge of adjacent missions. Address, P. O. Box 44, West Durham, N. C. The sermon was preached by his father, the Rev. Alfred S. Lawrence of Chapel Hill, N. C.

### DEACONS

CHICAGO—DONALD HARTWIG GRATIOT was ordained to the diaconate by Bishop Stewart of Chicago in the Church of Our Saviour, Chicago, Ill., June 11th. The candidate was presented by his cousin, the Rev. Frederick L. Gratiot, who also preached the sermon. The Rev. Donald Gratiot will be curate at All Saints' Church, Pontiac, Mich., with address at 68 Lorraine Court.

HARRISBURG—KENNETH MARION GEARHART and ALBERT ORMSBY JUDD were ordained deacons by Bishop Brown of Harrisburg in St. Paul's Church, Harrisburg, Pa., June 9th. The Rev. Mr. Gearhart was presented by the Rev. Harry D. Viets, who also preached the sermon. The Rev. Mr. Judd was presented by his father, the Rev. Archibald M. Judd, and has been appointed in charge of St. Paul's, Manheim, and Hope Church, Mount Hope, Pa. Address, 50 S. Hazel St., Manheim, Pa.

LONG ISLAND—CHARLES HOWARD GRAF was ordained deacon by Bishop Creighton, Suffragan of Long Island, in Trinity Church, Brooklyn, N. Y., June 4th. The candidate was presented by the Rev. George T. Gruman, and will have charge of St. James' Mission, Ozone Park, L. I., and will also assist the rector of Trinity Church. The Rev. Arthur R. Cummings preached the sermon.

MARYLAND—ELMER PERRY BAKER was ordained deacon by Bishop Helfenstein of Maryland in St. Mary's Church, Emmorton, May 23d. The

candidate was presented by the Rev. C. Randolph Mengers, and is in charge of St. Mary's Church, Emmorton, with address at Bel Air, Maryland. The Rev. Lewis O. Heck preached the sermon.

NEW YORK—Bishop Manning of New York ordained the following to the diaconate in the Cathedral of St. John the Divine, New York City, June 7th.

FRANK GRAY GARTEN, presented by the Rev. Edmund Sills; to be assistant at the Church of the Ascension, Staten Island, N. Y., with address at Richmond Terrace, West New Brighton.

CHARLES T. KNAPP, presented by the Rev. H. S. Olafson; to be missionary in the diocese of Long Island. Address, 170 Remsen St., Brooklyn, N. Y.

HARRY L. PAFF, presented by the Rev. Edmund Sills; to be assistant at City Mission Society. Address, 38 Bleecker St., New York City.

HOWARD BONNELL SPENCER, JR., presented by the Rev. Frederick Swindlehurst; to enter novitiate of the Order of the Holy Cross, West Park, N. Y.

LUTHER TUCKER, presented by the Rev. Lucius A. Edelblute; to be assistant at Christ Church, Cambridge, Mass.

RENE E. G. VAILLANT, PH.D., presented by the Rev. Dr. Edward R. Hardy, Jr.; to be assistant at Eglise S. Esprit (French), New York City, with address at 114 E. 76th St.

E. KINGSLAND VAN WINKLE, presented by the Rev. Lucius A. Edelblute; to be assistant at Grace Church, Providence, R. I.

MAURICE W. VENNO, presented by the Rev. Lucius A. Edelblute; to be assistant at the Church

of the Holy Apostles, New York City, with address at 9th Ave. and 28th St.

The Rev. Dr. John Gass preached the sermon.

SALINA—CHARLES EARL WILCOX was ordained deacon by Bishop Manning of New York, acting for Bishop Mize of Salina, in the Cathedral of St. John the Divine, New York City, June 7th. The candidate was presented by the Rev. Richard A. D. Beaty, and will be assistant to the rector of Trinity Church, Norton, Kans. The Rev. Dr. John Gass preached the sermon.

SOUTHWESTERN VIRGINIA—EDGAR T. FERRELL, JR., was ordained to the diaconate by Bishop Jett of Southwestern Virginia in St. John's Church, Lynchburg, Va., June 7th. The candidate was presented by the Rev. Robert A. Magill, and is in charge of Christ Church, Marion, Va. The Rev. Carleton Barnwell preached the sermon.

DEGREES CONFERRED

CEDARVILLE COLLEGE, OHIO—On June 5th the honorary degree of Doctor of Divinity was conferred on the Rev. J. K. PUTT, vicar of St. James' Church, Griggsville, Ill., and rural dean of Quincy.

ROANOKE COLLEGE—The honorary degree of Doctor of Laws was conferred upon Bishop JETT of Southwestern Virginia at the commencement exercises of Roanoke College, June 8th.

UNIVERSITY OF SOUTHERN CALIFORNIA—On June 6th at the commencement exercises, the degree of Doctor of Divinity was conferred upon the Very Rev. HARRY BEAL, Dean of St. Paul's Cathedral, Los Angeles.

CORRESPONDENCE

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

A Debt Refunding Commission

TO THE EDITOR: May I add my feeble voice to say that it is greatly to be hoped that the recent discussion in THE LIVING CHURCH by Bishop Spencer and the Rev. John W. Gummere, in regard to the need to refund mortgages on Church property at a lower rate of interest and so release needed cash for missions, may bear fruit. This is a wise suggestion and one that is quite possible. Why did we not think of it before? It would prove of the greatest possible benefit. With the vast store of idle funds, why is it necessary for us to pay the stupendous sum of \$1,500,000 (the figures given) in yearly interest when a part of this vast amount could be saved and used for forward work?

There is another side to this matter which I have not seen mentioned, namely, that if a Church corporation could be formed or if the Church Finance Corporation could take up the matter, there are many Church institutions and individuals who would gladly loan money or purchase bonds in large or small amounts. This would afford a much needed solution of what to do with funds.

Suppose that an institution has a few thousands as reserve, what is to be done with it except lend it to some trust company at a very low rate? Suppose a widow has a thousand to provide for declining years, how is she to know how to invest this amount?

Sound bonds could be sold for a low rate in such cases and in turn Church debts could be financed at a somewhat lower rate of interest than at present. It seems a matter of regret that our churches should be held up for high interest rates when at the same time other groups or individuals would gladly lend their spare cash at a low rate

if they could be fairly certain that they would not lose their investment.

If the same gentlemen who have done such wonders with the Church Pension Fund and with the fire insurance would consider this matter and would meet this double problem of a place to lend and a place to borrow, it would be of the greatest benefit to all concerned, as it has been so ably pointed out.

Some of us have had to do with such plans of reorganization lately and can give our evidence as to the possibilities and value of the plan. (Rev.) F. ALLEN SISCO.

Saratoga, N. Y.

The Trial Lectionary

TO THE EDITOR: Perhaps you will allow me to take this means to thank those who have written to me criticizing the Trial Lectionary and offering some valuable suggestions. I am expecting to answer each letter but as I am sailing for France June 13th it will be some time before I can reply.

(Rev.) CHARLES E. HILL.

Ballston Spa, N. Y.

TO THE EDITOR: It certainly seems ungrateful to criticize adversely the result of a task that is, at the best, unthankful, but from any standpoint at least, the so-called "new calendar," as suggested by the Rev. Charles E. Hill of Ballston Spa, N. Y., is no improvement on the old, in my humble opinion. I am taking the liberty of suggesting that a committee of at least five priests, all of whom say daily the choir offices, be appointed to formulate and compare a Lectionary to be presented, say, at the 1940 General Convention. The Lectionary for weekday lessons should, in my judgment, conform as nearly as possible to the Sunday teaching of the Mass, which is the real

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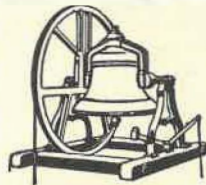
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Anglican custom, from which we have strayed far afield. Moreover, eliminate all "leap frog" lessons, by which I mean, lessons that skip verses and jump from one part of a chapter to another, or even into another chapter. We are filling the Prayer Book with discretionary rubrics, which ruin all chance of a uniform service in the Church, so make the Lectionary obligatory.

Finally, may I urge that the lessons, at least for the most part, be made shorter? As a rule, they are outrageously long, for no reason, unless it be to take up time. And why shouldn't there be a permission rubric for the Epistle and Gospel for the day or Sunday to be used when one is traveling or has no access to a Bible at any certain time or place? If our office books could be published at a price within the means of the poorest paid clergyman, he would always have the Bible with him, but the lowest price for such books is \$5.00. The trouble is, no doubt, that so few of our clergy say the choir offices daily, there is a small demand for such office books, and the publishers naturally will not publish books for which there is

such a limited sale. An office book made, not on India paper, but ordinary strong paper, with all other offices eliminated, and the Psalms omitted in the Bible, ought to sell for, say, \$1.00 which would be within the means of any priest who takes his obligations seriously. And what is more, it would be an incentive, I believe, for more of our clergy to say the choir offices daily.

(Rev.) HARRY HOWE BOGERT.

Huntington, N. Y.

#### The Editor is Always Wrong

**T**O THE EDITOR: And I had bragged to you at our clericus meeting last Monday, for correcting that old error that the Pentecostal season ends with Trinity Sunday! [See letter, The Shortest Season, L. C. June 6th.] Stick to it! The Sundays after Trinity are part of a "long Whitsuntide," and *some day* we'll correct the designations of those Sundays to show it. (N. B.—The other members of the clericus concurred.)

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

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

### MASSACHUSETTS

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

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

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

Evening Prayer: 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

Amsterdam Avenue and 112th St.

New York City

Sundays: 8 and 9, Holy Communion. 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. Saturdays: Organ Recital at 4:30.

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

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion.

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

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

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

Thursdays and Holy Days

12:00 M., Holy Communion.

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

Fifth Avenue and 53d Street

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

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

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

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

#### Trinity Church

Broadway and Wall Street

In the City of New York

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

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

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

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

Park Avenue and 51st Street

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

8 A.M. Holy Communion.

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

11 A.M. Morning Service and Sermon.

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

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10 and 11 A.M.

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

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

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

Sunday Masses, 7, 9, and 11 (Sung Mass).

Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

### PENNSYLVANIA

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

Locust Street between 16th and 17th Streets

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

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

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

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

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

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

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

Mass and Sermon).

Week-day Mass, 7 A.M.

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

#### The Presiding Bishop's See

**T**O THE EDITOR: Canon Bell [L. C. June 13th, page 747] asks some pertinent questions regarding the proposal to make the Bishop of Washington, whoever he may be, Presiding Bishop of the Church.

It is unthinkable that anyone other than Dr. Freeman should be the first Presiding Bishop to be so chosen; but, as Canon Bell says, it is equally unthinkable that the choice of his successors should be left to the diocese of Washington. The whole Church must choose its Presiding Bishop, to be known as Bishop of Washington ("Archbishop," if it be thought worthwhile), with his throne in Washington Cathedral. This ought not to seem unreasonable in view of the fact that the sponsors of that cathedral have called it the National Cathedral and have asked—as the builders of other cathedrals have not—contributions from all over the country. In any case, the diocese could be reimbursed to the extent of its special and disproportionate outlay in the cathedral precincts.

No one would wish to disenfranchise Washingtonians in Church as well as in State! It should be a simple matter to empower them to elect a bishop to act as administrator of the diocese.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

#### Church Dedications

**T**O THE EDITOR: May I add a note to the discussion regarding the names of churches? Is there any other church with the dedication of our local cathedral: to St. Mary and St. John? We know of none. From time to time we have considered an appropriate name for a chapel in such a cathedral. We have one where daily celebrations of the Holy Communion are held. It is alongside the high Altar. We should appreciate suggestions. (Rev.) BENSON HEALE HARVEY.

Manila, P. I.

#### The Good Friday Offering

**R**ECEIPTS to May 27th for the Good Friday Offering came to \$14,444.42, an increase of more than \$2,000 over receipts for the same period in 1935, according to reports from parishes and individuals for Lent of this year. Total receipts in 1935 amounted to \$20,329.93 of which \$17,492.16 was the actual amount of the Good Friday Offering. The record thus far shows not only a considerable increase in the total for the period named but also an increase in the number of participating parishes.

The Jerusalem and East Mission, to which the offering is dedicated, supports a wide range of work under the Anglican bishopric of Jerusalem in Palestine, Transjordan, Syria, and Cyprus, and the Bishop also has care of Iraq (Mesopotamia). The whole Anglican communion unites in this support, the Church in the United States by action of General Convention being responsible for a direct contribution of \$15,000 a year. Any excess of this sum is to be expended in Near-East effort under the direction of the Presiding Bishop and the National Council.

Assistance is given through the Good Friday Offering by teaching, by aid to certain Orthodox schools, and by cooperation in the realm of education generally. Missionary work is addressed to Moslems and Jews, and the mission ministers to the whole English-American community centered about Jerusalem.



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NEW YORK AND MILWAUKEE, JUNE 20, 1936

No. 25

## EDITORIALS & COMMENTS

### The Church and the Campus

**T**HE LEADING ARTICLE in this issue, Fatalism in College, in which the Rev. Addison Grant Noble, chaplain at Yale University, comments on an article in the current issue of *Fortune* on Youth in College, directs attention to one of the most important problems and opportunities with which the Church is faced today. To a larger extent than ever before in history the college campus is the key to future leadership in the nation and in the world. It thus becomes by its very nature one of the most important missionary fields of the Church.

In previous generations higher education was the privilege of the few. The leaders in religion, the arts, and the professions, who were college or university graduates, moved in a world in which the self-made man, whose education consisted primarily of long evenings spent in studying the Bible and Shakespeare alone by the light of a flickering candle, was the rule rather than the exception. In the world of business and of politics this was even more universally the case. The early American tradition of a Washington or an Adams, nourished in the rich cultural soil of Virginia or the academic atmosphere of New England, had given way to that of a Lincoln, learning to write with charcoal on the back of a shovel, and working out his political philosophy the while he split rails for a meager living. And the commonly accepted business philosophy, with its sole end the making of the fortune of an Astor, a Rockefeller, or a Harriman, gave scant consideration to cultural values.

Today all of this is changed. Higher education is not the privilege of the few but the heritage of the many. State universities, with their accessible locations and free tuition, have brought a college education within the reach not only of the middle class but of the masses. The result of this broadening of the base of higher education is apparent in the leadership of the nation. The pages of each biennial edition of *Who's Who in America* contain a larger proportion of college and university graduates, and the self-made man is gradually fading out of the picture entirely.

The key to future leadership in the nation and therefore also in the Church is thus clearly to be found in the colleges

and universities. It is for that reason that we characterize the work of the Church on the campus as one of the most important missionary ventures of the Church—perhaps indeed we might say it is the Church's most important missionary field. What are we doing to cultivate it?

**A**T MOST of the leading universities, and at many of the smaller colleges and technical schools, the Episcopal Church has a chaplain. In some cases his is a full time job, as at Yale, Princeton, Columbia, and some of the larger state universities. In others the college chaplain is also rector of a parish, as in the case of Harvard, the Naval Academy, Wellesley, Smith, and so on. In a few instances, notably at Harvard, religious orders also devote special care to work among university students.

Some of the college chaplaincies receive aid from the national Department of Religious Education, where the college work is under the able direction of Dr. Theodore O. Wedel. A few receive provincial or inter-diocesan aid. A larger number are maintained or assisted through diocesan funds. But most of them are dependent on parochial connections and local self-support. This is in many instances inadequate, and the college work suffers accordingly.

The Church ought to recognize more fully that religious work in colleges and universities requires special training and ability, and a broad base of support. The qualifications of a city rector are not those of a student pastor and only in rare instances can the work of a rector and a chaplain be effectively combined. The maintenance of college chaplaincies is a function that might well be taken over by the provinces, for it is essentially inter-diocesan in nature.

The student pastor should be a man of scholarly learning, so that he can meet members of the faculty on an equal standing and can command the respect of students on academic grounds. He should be a man of broad human understanding, so that he can effectively deal with the problems of young manhood and womanhood. He should be a zealous missionary, convinced of the reality and overwhelming urgency of the Church's divine commission. Above all, he should be a priest

and pastor, his life and ministry centered in the Altar and the sacramental life of the Church. His work is not primarily social but religious. It will avail him nothing if he fills his student center to capacity for dances or lectures on secular subjects and his chapel is empty. He will not make his greatest progress on the campus but in the confessional. His influence for good will be the greatest when he succeeds, as devoted chaplains are succeeding in many places, in having a substantial number of students kneeling to receive the Bread of Life at the beginning of each day—not the same students every day, but many students learning the strength that comes from beginning the day with the Holy Communion.

The Church is urgently in need of more college pastors of this kind—men who, while able to meet and converse with all manner of people on the plane on which he finds them, will yet be able to lead them to the deeper things of life; men whose own lives draw their spiritual vigor from the Blessed Sacrament; men who know and can impart to others the divine character of the Church and her mission to the individual and to society.

**T**WO OTHER THINGS in this connection the Church sadly needs. One is proper religious training for young people before they go to college, definitely designed to prepare them for the shock that their spiritual life is virtually certain to meet. A group of experienced chaplains and leaders in religious education, working in collaboration with the Forward Movement, is now engaged in the preparation of material to help the rector meet this important problem which heretofore has received little attention in the Church. We commend this venture to the prayers of the Church and look forward eagerly to its results.

The other matter, which cannot be stressed too often, is that of coöperation between the rector of the home parish and the college chaplain. This is the time of year when high school graduates and their parents are choosing a college and making their plans for the fall. The wise parent will consult the rector in making these plans, and the wise rector will help to guide the youth either to a Church college or to a college or university in which the Church has a capable and understanding chaplain. And when the choice is made the rector will not consider his work finished, but will make it his duty and privilege to keep in touch with the young man or young woman throughout his college life, both by correspondence and by personal contact during vacations. He will also commend his young parishioner to the college chaplain and write him frankly to give him the background of any personal problems or difficulties in which the chaplain may be able to give assistance. When the rector of the home parish and the college chaplain supplement each other's efforts, the result is a powerful force for the cause of religion that will be of tremendous help to the student in overcoming the worldliness and skepticism that he is bound to meet in the class room and on the campus, and in the important work of building his own Christian character.

**W**E FEAR that in our conviction of the importance of its subject we have allowed this editorial to become too long and rambling. It ought perhaps to have been a series of editorials rather than a single one. But this is the train of thought that has been started in our mind by the article in *Fortune* and Fr. Noble's comments on it. To the latter we call the attention of those readers who have followed us thus far, and we commend it to their earnest and prayerful attention.

## Sewanee Goes Forward

**T**HE REORGANIZATION of the University of the South is joyous news to the entire Church. Sewanee is one of the greatest educational achievements of the Church. It is the only Church institution of its kind in which an entire province takes an active and enthusiastic interest and which so completely symbolizes the united activity of Churchmen of many dioceses.

Indeed, the weakness as well as the strength of Sewanee has been the extent of its interdiocesan support. Bishops and clerical and lay members from 22 dioceses make up the board of trustees, and it is manifestly impossible for such a diverse group, meeting only one or two days a year, to handle the affairs of a growing university. Many of its powers will hereafter be delegated to a smaller board of regents who will assume direct supervision and oversight of the university, thus placing Sewanee in the line of progress and development in accordance with sound modern principles of education.

In addition the creation of a department of public relations will make it possible to keep the name of Sewanee more constantly before the Church and the educational world and thus to furnish an agency through which the university may be interpreted to her friends and supporters throughout the land.

The appointment of Bishop Bratton to succeed the late Bishop Gailor as chancellor of the university assures the continued direction of Sewanee by an interested and enthusiastic Churchman who, by reason of his virtual retirement from active work as Bishop of Mississippi, will be able to give it his undivided attention. The adoption of a ten-year plan for increased endowment and physical equipment, totaling three million dollars, will also materially strengthen the University of the South.

All who know him will of course regret the approaching retirement of the vice-chancellor, Dr. Benjamin Finney, though they will agree that through long and meritorious service he has amply earned his retirement and they will rejoice that his active leadership on the mountain will continue for another academic year before his resignation becomes effective.

A year or so ago a leading educator made a careful survey to identify the ten leading universities in America on the basis of academic standing. It was noteworthy that in this list of the highest ranking universities here was no Southern institution. This is partly due to the fact that the Southern colleges and universities do not generally lay as much stress upon graduate schools as do the Northern and Eastern ones, nor do they, for the most part, have the endowments that enable them to attract the most famous professors. By these technical criteria the University of the South, with its new program, may not be able to qualify among the ten greatest American universities, but on the basis of sound learning and character building it already stands high and the new program bids fair to place it even closer to the top among American institutions of higher learning.

## Bishop Knight

**O**F BISHOP KNIGHT, whose ministry of 54 years was terminated by death last week, one may truly say that he was a good and faithful servant of Our Lord. He was a true missionary at heart, loyal to the Faith and zealous in spreading the Good News. Though it fell to his lot to be rector and dean in city churches, to serve for ten years as president of a university, and to exercise the latter days of

his episcopate in an Eastern diocese, he never lost the missionary vision that sent him first into the rural areas of Florida and later to Cuba as bishop, with jurisdiction at various times over Haiti, Puerto Rico, and the Canal Zone. His broad experience, his many contacts, and his diverse accomplishments, coupled with his spirit of devotion and self-sacrifice, won him many friends and enabled him to exercise a wide and constructive influence in the affairs of the Church. He has entered into the larger life. May he rest in peace.

### A Provincial Program

**L**AST WEEK we editorially urged the cause of missionary education in general terms. This week we should like to cite the specific example of one province in the Church that has a specific provincial program of missionary education that is beginning to show effective results.

A year ago, by direction of the synod of the province of the Midwest, Dr. Edwin J. Randall, chairman of the provincial field and missions department, urged the clergy of the province to preach ten definitely missionary sermons during the year. Some 75 clergymen returned cards promising to undertake this program. These priests have now sent in their reports, and here are some of their comments as to the effectiveness of the plan:

"We carried out the suggestions that were made, and together with plans of our own, we found it gave us a live, wide-awake winter season. We found ourselves alive to interests outside of ourselves, and while ours is a workingman's Church, and money scarce, yet we sought means of earning the monies to meet missionary obligations. All in all, we had a fine year, and we like your suggestions."

"I do not find preaching missions as difficult as it used to be during the greater part of my ministry. My interest is a more human, practical, and particularized interest. The more one knows, the more effectively interested one becomes."

"I really have never been able to understand how any minister can call himself Christian unless he is a missionary; and for the most of us who are in parish work at home, the *least* that we can do is to preach missions."

"I have been able to comply with the request that at least ten missionary sermons be preached during the year. In fact, the parish treasurer is becoming startled."

As to the effect of these missionary sermons, it is noteworthy that not one of the 75 clergymen following the plan reported any decrease in receipts for parochial purposes. This ought to set at rest once and for all the old bugaboo that the arousing of interest in missions or in the Church press takes money away from the parish. Here are some of the specific results in regard to offerings:

"One improvement is evident over last year: the pledges for missions are about one-third higher."

"I preached the missionary sermons as specified. Giving for the Church's program increased from \$42.26 for 1934 to \$326.13 in 1935, and pledges for 1936 are \$425.00. We secured forty new pledges for the Church's program for 1936—a gain of nearly 50%. I would say that the provincial plan had increased local interest in missions."

"As we are pledging more for missions than we were last year and our Church school Lenten offering was larger, I believe that there is being built up in this parish a more definite consciousness of, and an interest in the missionary work of the Church."

But where is the clergyman to find the material for ten missionary sermons a year? The answer is obvious—in the *Spirit of Missions*, *THE LIVING CHURCH*, and the other general publications of the Church.

The plan of the fifth province is an excellent one as far as it goes, as Dr. Randall's survey amply indicates. Nevertheless, it is only a beginning. The objective will not be

obtained until not only every priest but every lay member of the Church is a missionary in his own right, informed and enthusiastic about the missionary program of the Church. That is the aim of missionary education, and when it is achieved this Church of ours will be transformed and its truly apostolic character will be apparent to everybody.

### The "Churchman" Loses

**W**E ARE distressed to learn that the *Churchman* has lost its appeal in the libel judgment against it and will have to pay heavy damages on account of an untrue statement, made in good faith in the course of its campaign for clean movies and corrected in the first possible issue. For one thing, it is a terrific blow to any religious periodical to have to pay out a sum in excess of \$10,000, when such periodicals are invariably published at an annual loss. But beyond that, the judgment against the *Churchman* is a bitter blow to independent journalism, and will inevitably set back the cause of freedom of the press.

An encouraging factor in the whole situation is the way the religious press generally has rallied to the support of the *Churchman*. It was perhaps to be expected that the other independent periodicals of the Episcopal Church, sinking their differences of viewpoint, should defend the cause of their brother in the same household of faith. But it is a noteworthy fact that the leading Protestant papers, many Roman Catholic journals, and even representative Jewish publications supported the *Churchman*, not only by editorial expressions of sympathy but by actually appealing to their readers for contributions to the defense fund. For the issue at stake was one common to all of them, the issue of freedom to hit hard and squarely in a cause that is opposed to the powerful interests that largely control the daily press through advertising.

The *Churchman* made a mistake in its campaign. It made a statement that was untrue. But it made that statement on the authority of a source generally regarded as reliable, and when it discovered its error it voluntarily made full editorial correction and apology in its next issue. Such a mistake might occur in any publication, and one would certainly suppose that the *Churchman* had made the *amende honorable*. But the gentleman who considered himself unjustly libelled was not satisfied and turned to the courts for a judgment that he must have known would have crippled the paper that was so unfortunate as to cross his path. He has had his day in court and has won his case, but he has not succeeded in silencing the *Churchman*. And he has been the unwitting means of revealing an underlying solidarity in the ranks of the religious press that will be a source of strength in future, when in some other worthy cause the foolish Church press, unhampered by the stifling bonds imposed by selfish interests through their advertising, rushes in where the angelic secular press fears to tread.

### Quietness and Confidence

**W**HEN a baby gets into tantrums and stiffens himself and fights and does all the things that a baby does under those conditions, the mother simply cannot do anything for him; she can't bathe him, or dress him or feed him or anything else. But when he relaxes, lets go and lies quietly in his mother's arms, she can do anything and everything for him that should be done. We are just children. We get into "tantrums" of one kind or another and then wonder why the Almighty does nothing for us. But when we relax, have a little faith, and give the Almighty a chance, we find that things begin to happen for our good.

"In quietness and confidence shall be your strength."

—*St. Luke's (Minneapolis) Herald.*

## Coöperative Farming

By the Rev. Charles G. Hamilton

Rector of St. John's Church, Aberdeen, Miss.

I RECENTLY had the opportunity of visiting the coöperative farm near Hillhouse, Miss. It has attracted nationwide interest; a group interested in social Christianity bought 2,100 acres for \$17,500 and are establishing a coöperative there. There are about a hundred people on it now. Books are carefully kept, and each one receives credit according to the number of hours he has worked. Young children are not allowed to work in the field.

About one third of the place is cleared. The land is good rich delta soil, producing on nearby land almost a bale to the acre. Cotton and alfalfa are the crops, and there is a large garden.

Technically, it is run as a producer's coöperative and a consumers coöperative. The producer's part, directed by the Rev. Sam Franklin, a graduate of McCormick Seminary and for five years a Presbyterian missionary to Japan, deals with raising the crops and is of course at present the main part of the work. The consumer's part consists in keeping books as a coöperative, with dividends later in proportion to previous purchases, and in selling goods at cost out of the garden, also with purchase dividends. Under the leadership of Blaine Treadway, formerly of the *Memphis Press Scimitar*, it seems to be in excellent financial condition. Originally one man said he preferred to sharecrop rather than enter the coöperative, but now he has changed his mind and after this crop he will be as the others. The farm has its own sawmill, blacksmith shop, and various other implements and equipment, and hopes to become reasonably self-sufficient after a while.

The majority of the tenants are from Arkansas and members of the Southern Tenant Farmers Union; however, these are not conditions of membership. The contract allows the tenants to belong to any labor organization they choose.

The whole movement is run by Southerners. The Rev. William Kirk, rector of St. Peter's Church, St. Louis, was lending assistance and humor to it while I was there. Reinhold Niebuhr, noted Protestant preacher, and Sherwood Eddy, YMCA leader and world traveler, are on the board of trustees, but the other three are Tennesseans. It was started on the initiative of a Memphis group consisting of Prof. Amber-son, the Rev. Howard Kester, a classmate of mine at three places, and H. L. Mitchell.

There is nothing Utopian about it. It means business and it means to see if an agricultural coöperative can succeed. Bishop Scarlett of Missouri visited there not long ago to study it. The Rust brothers, inventors of the mechanical cotton picker, are going to devote nine-tenths of their profits to this and similar coöperatives. It is not a Communist organization in any sense. It is not an asylum for people who cannot get on or invalids. It is not a refuge for tenants who do not like their landlords. It is not a northern experiment in inter-racialism. There are separate schools, separate churches, separate parts of the plantation for each race, and no effort is made to cause trouble by introducing dangerous ideas. The tenant is given an opportunity to buy the land and, if he works, will make a minimum of \$200 a year—not much, but more than any of them made in Arkansas.

All Southerners will look to it with interest, to see if it can help solve the problems of our present tenantry, so injurious to landowners, tenant, and society at present. It will not remake the world, but it may give us light on a dark problem.

## Everyday Religion

### Shall We Close the Gap?

THERE IS keen regret arising that the Church today is no longer in the center but off on the fringe of human affairs. The Church is encysted and particularized, whereas once she was the very sounding-board and center of the common life.

Many reasons can be brought forward to explain this deplorable change: the specialization of the modern age; the secular spirit which pockets off the everyday from the sacred; and the feebleness of a confused and divided Christendom.

While the Church's symbols still uphold their grand inclusiveness of the life of all sorts and conditions of man, a totally opposite principle has been allowed to prevail, though unspoken and unrecorded. The notion tacitly held is that the Church is an organization for the narrow benefit of a restricted circle who remain passive under the ministration of a lone ordained minister, who himself is a peculiar person.

This is very different from the scene (once realized in fact) of a creative, thronging, passionate Body carried forward by the life energies of all its members, and receiving impulses and contributions from an intense variety of component lives.

The Church has become dainty and over-refined, detached and politely secluded. Once she was robust, gastric, elemental, and fecund. Nowadays, there is too much lavender and old lace decorum, and not enough outcry and hard breathing, from babes, artists, and strong men. Once the people brought the very loaves and wine from which the priest and deacons took a portion for the oblation. It was not thought amiss for fishermen to bring some of their fresh catch to the very chancel, where their ship-models swing, and home-made devices of thanksgiving hung for a time upon the wall. The guilds had their shields in sight. Craftsmen filled the holy place with the beauty and strength of their own handiwork.

There was no gap between religion and everyday life. On the contrary the blessing of religion was sought and bestowed upon every normal phase of living.

Can the gap be closed? It can, though we are moderns and not medieval. With all our modern handicaps—the greatest of which is a false inhibitive notion—we can restore the Church to her rightful place as the focus of the corporate life of her people. To bring this to pass we need to burst free from fettering ideas which are pagan, and empower ourselves with the glorious and generous sanctions which we find in the nature of our Lord, when He made all common things holy.

For some time, God willing, this column will be devoted to making this principle clear, and to describing simple ways in which it may be put into practice.

### ACKNOWLEDGMENTS

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

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RUTS LONG TRAVELED grow comfortable.

—*St. Andrew's Weekly News.*



# Fatalism in College

By the Rev. Addison Grant Noble

Episcopal Church Chaplain, Yale University

**F**ORTUNE does publish good articles every now and then. This year its editors have been delving into the field of education and they have pulled out three specimens. In January, there was a sketch of our highly esteemed preparatory schools for boys. In April, there was one of the same nature on our fashionable girls' boarding schools.

And now appears an article in the June issue about college life, called *Youth in College*. The first two made interesting, entertaining, and palatable reading for the faithful adherents of *Time* (the weekly that has refined the tabloids and made news interesting by making it gossip), but they were highly superficial and carried little weight with leading educators. This last article, however, is what one may call a real "strike."

No truer panoramic and impressionistic picture of college life as it is today has been written. Of course, there are one or two exceptions which one is bound to take, and the reader is disappointed if he expects to find deep insights into the causes of and the significance of the present trend of "life under the Elms." Nevertheless, there are penetrating insights and visions which go way beneath the surface, exposing the real undercurrents of campus thought and feeling, and which make the article not only worthwhile reading, but tremendously significant and invaluable for educators and Churchmen.

The most important statement which *Fortune* makes, and the background for all its other comments on student life, is that the "present day college generation is fatalistic." This generation does not graduate fired with ideas and ideals of how it can make over society and the world. History will take its course in spite of all the puny efforts of man and especially of students. It does not feel that the fate of society rests in its hands, as did the previous college generation. It holds no absolute convictions about anything and consequently it has not given itself over to any political, social, or religious platform, whether it be Socialism, Communism, Fascism, or even Capitalism and Buchmanism. If anything, it is traditional without quite knowing why, except that this brings some feeling of security. It is this inward fatalism that makes this college generation assume an outward attitude of congenial disinterestness and sophistication. Therefore, "It will not stick its neck out—it is a cautious, subdued, unadventurous generation,

unwilling to storm heaven, afraid to make a fool of itself."

It is not even set on making a lot of money, for money has proved itself insecure. "Security is the *summum bonum* of the present college generation," and such "do not set foot on Everest or discover the mountains of the moon," nor "even defy the racketeers and start new wet-wash laundries." But, they do make good "tractable material" for corporation heads, doing "what they are told without quibbling and also without any attempt to force their values on their superiors." They are fine, decent, willing boys, but such may "ultimately become a liability," for "kingdoms often fall when they are in the hands of *épigoni*."



INTERIOR OF DWIGHT MEMORIAL CHAPEL  
The exterior is shown in this week's cover illustration.

service to one's fellow man, but far more often, the motive behind such action is that this kind of work "provides a relief from economic uncertainty."

Or again, it will be said that never before has the college student been so intellectually interested and curious about what is going on in the world, and it is shown that the most popular and crowded courses on the campus are those in history, international relations, economics, and sociology. Does not this evident interest in world affairs prove that the college student of today is not fatalistic and apathetic? The answer must be that it does no such thing. The student of today is interested in world affairs, but not from the point of view of what he can do about them. The personal equation does not enter in. He is interested as a disassociated observer, watching which way the pendulum will swing, but having no idea that he has or can have anything to do with its movements. The question and answer periods after a lecture on some contemporary subject of political or social importance "reveal more of a desire for information than any willingness to battle for or

**S**OME WILL vehemently deny these statements, yet without question they are on the whole only too true. The arguments which can be given against them are seemingly quite convincing. For example: There has been a great deal of talk lately about the college student of today undergoing a complete reevaluation of his standards, and incidents to prove this statement are cited showing the numbers of students who are desirous of or actually going into positions of teaching and civil service. To some extent this does represent an idealistic desire for

against specific ideas." Thus his interest in Communism, which has created such a stir of alarm in some quarters, does not mean that he is a radical. It simply means that Communism as it is working out in Russia is rather an interesting experiment, which he enjoys understanding and watching. The idea of whether he believes in it or not hardly enters his head, for his interest is mainly of the head and not of the heart.

**S**UCH ARE, in brief, the fundamental statements that *Fortune* makes about the present day college generation, and these statements will be endorsed by everyone who lives in the thick of campus life. But this article is significant not alone for the bald, true statements of fact which it makes. It is significant because it represents itself, by its own spirit, the very fatalism about which it is talking. Like college youth, it is realistic; it is interested in this college generation because it is new, different, and represents a totally changed trend from the campus life of the twenties; it assumes the position of an impartial, abstract, aloof observer, who is somehow totally unrelated to the events it portrays; it attempts to give no causes for these events; it draws no conclusions and proposes no remedies; it is content to give a good intellectual understanding of college life and then it stops . . . suddenly—abruptly and finally stops. One feels the cigarettes are about to be passed around and the conversation will change to some other new and interesting topic of conversation. In this instance, it is the weight, size, cost, operating expense, and the luxurious new features of the R. M. S. *Queen Mary*.

Totally ignored is the fact that it presented a subject of tremendous importance; that it made statements which are nothing short of stark tragedy as far as the future is concerned and which raise a host of questions. Why are college students fatalistic and apathetic? Why are they only interested in world affairs with their head and not their heart? What should be done about the tragic fact that thousands of our youth go out into life each year, good tractable material in the hands of whomsoever they work for, with little concern as to what their employer may be like, as long as their position is secure? (And if that isn't stark tragedy, I don't know what is.) About this *Fortune* makes no comment whatsoever, proposes no remedy, nay, even ends by saying all its statements may not be true now, for "so fluid is our national scene that no generality stays put for long."

This article then, is exactly like college youth—exactly like our educated and cultured class in America—it is fatalistic and apathetic. The present situation is not significant because it is only a stage. The scene will soon change. The pendulum will soon swing the other way. Ah! but will it? In the history of man the pendulum of human events has swung only when man felt it was incumbent upon him to swing it—when he heard the Power back of the universe urging him and calling him to swing it.

But our civilization believes in no such Power. It has given itself completely to humanism, and it is just beginning to realize how absolute has been that giving. It has put all its faith in man and in his own powers. And man cannot long worship himself, for such worship only ends in disillusionment and fatalism. Nicholas Berdyaev writes, in his book called *The End of Our Time*, "Modern history . . . has not glorified man as it led him to hope; the promises of humanism have not been fulfilled. Man is tired to death—and cannot stand up against his own loneliness and his own dereliction. He is not full of creative enthusiasm, as at the beginning of the Renaissance, but exhausted, weak, without faith, empty."

This is a warning not only for civilization, but for educa-

tion and educators themselves. The philosophy which is back of our whole higher education is humanistic, to the core. It says: Train a man's intellect, teach him to think even if you have to break down all his previous convictions, and by the very logic of the thought process, he will think rightly and do right. There could be no greater fallacy, but it is this fallacy upon which our present education is based, and it is causing untold tragedy at the present time, and makes the future look black indeed.

Students are sensing this fallacy. Here is the one exception which must be taken to the article in *Fortune*. Students are turning, wistfully but surely, to institutional religion. They somehow feel, whether they express it verbally or not, that the Church has a truth that education by itself can never give. They are sensing almost unconsciously that education has cut itself off from the springs of its youth, from its spiritual moorings. No longer do they want God and the Deity of Jesus Christ proved to them before they come to Church. Their own spiritual need makes them willing to take these intellectual hurdles in the conviction that there is Truth in life which cannot be proved in the laboratory, but which for this very reason is probably the most important Truth. "How do I pray? What does Confirmation mean?" These are the questions that one is asked. And this is witnessed to by the fact that in the last few years the attendance at church, and particularly at services of worship at Yale University, has almost doubled. Two years ago, there were not 70 students out for an early (7:30) Holy Communion service on Ash Wednesday, as there were this year!

What is the significance then of fatalism in college? For the educator, it means that our whole system of education, particularly in our places of higher learning, must undergo a great change. It means that it is failing. For the finest youth of our land, upon whom we are spending so much time and money, are not going to be the leaders of the future, but faithful and willing servants of an uneducated and fantastic Huey Long or Hitler.

For the Churchman, this fatalism means that there rests upon the Church a responsibility which in its heaviness and greatness can only be equalled by that which it undertook at the fall of Rome. The Church then saved civilization and learning. It is being called on to do so again today.

#### The Adelynrood School of Sociology

**T**HE THIRD ANNUAL School of Sociology will be held under the auspices of the American Church Union at Adelynrood, Mass., August 31st to September 4th. Although referred to as an autumn school the date has been advanced so that now it falls within the vacation period. This year's theme will be From the Upper Room to the New Jerusalem—An Introduction to the Study of Sociology.

The school will seek to interpret and understand the historical Christian tradition on social matters and to discuss them topically. There will accordingly be lectures followed by small discussion groups in which the major work of the conference will be done. In the evenings there will be special speakers. Devotional opportunities will be supplied, including daily Mass and meditation.

The president of the school is Bishop Brewster of Maine, the chaplain the Rev. Canon Bernard Iddings Bell of Providence, and the secretary the Rev. C. Clark Kennedy. Applications should be sent to Fr. Kennedy at the American Church Union Office, 86 Broadway, New Haven, Conn.

IF OUR HOPES lift up our face high enough, we shall be able to look over the head of most of our troubles.

—Bishop Woodcock.

# Instruction Before Marriage

By the Rev. Russell S. Hubbard

Rector, St. Martin's Church, Providence, R. I.

## Part I

**I**N SPITE of the provision of Canon 41 that the clergy "give instruction, both publicly and privately, on the nature of holy matrimony, its responsibilities, and the mutual love and forbearance which it requires," we find that only a small percentage of the clergy give more than the most meager instruction, and not more than half give any. Of the older faithful members of the Church with whom I have talked, but very few have ever heard any instruction on the subject. Instruction is now given at some of the summer conferences for young people; but this reaches only a small minority of the people of the Church and does not relieve the parish priest of his duty. Among the reasons for this is the fact that many, especially among the older men, have not given the effort to it that is required. Other parochial duties push it to one side. Others do not know how to proceed, and feel hesitant to make fools of themselves by rushing in to give advice where angels might fear to tread. There is no training on the subject given in the seminaries. Anyone who has learned anything about it has done so as a result of voluntary application.

But there is no occasion for those who are interested in the subject to become pessimistic about the feasibility of making this provision effective. The reasons why the provision of the canon was adopted appeal to the heart of the conscientious priest. In the first place it is our duty to make faith in God apply to the daily problems of our people. Faith is not an academic term. It is an attitude to be brought into the commonplace of every day. It devolves into the petition, Thy Kingdom Come. The place where that Kingdom started was in a Holy Family. The place where it is going to reach its consummation is in a society of Holy Families. The practical problem that faces every parish priest is how to create the desire and will and knowledge that shall lead to that emprise. Thus marriage becomes the sacrament of the Advent. It is not just a mere convenience for an idolatrous and sex-perversed people. . . .

Again, every parish priest faces the difficulty of taking the children of the world whom he has baptized and helping them to grow up as children of God in a world that still hates the thorough fulfillment of the commandments of our Lord. If the child is not to find social support for his high calling in the midst of a family that has been bound together in the bonds of Holy Matrimony, where is he to find it? Every one of us has to deal with children whose lives are warped with the conflicts arising in homes where a glorified selfishness is the cause of innumerable squabbles. To talk about the peace of God to such is more often than not mere vanity, although we have seen individuals who were driven by sheer despair to find the only peace they know in His everlasting arms. But if these two reasons for heeding the injunction of the

*IF WE ARE to obey the canon of the Church, says the author of this frank study, we must take long steps toward improving the quality and increasing the amount of instruction to Church people planning marriage. ¶ Part I of this paper, which was originally presented to the Episcopal Social Work Conference held at Atlantic City May 24 to 29th, sets forth some suggestions for public instruction. Part II, which will appear in an early issue, deals with the more difficult and perhaps even more important matter of private instruction.*

canon are not compelling to a man, perhaps the third will reach his heart, as in the initial instance it reached mine. To have a young couple drive up to the rectory late in the evening, stating that they want to get married immediately, that the man has just been offered a position in a distant city and must take his bride with him; to talk with them all the while with doubt in one's heart as to the wisdom of the

step they are taking; finally to pronounce them man and wife, only to hear of them in a divorce court within a year; and then later to receive pathetic letters from the woman, who now wants to marry a faithful member of the Church in the maturity of a ripe affection, asking if there is not some loophole for annulment—such is an experience to make any priest question whether a Church that is so particular about its position regarding divorce as ours is must not take care as to how its ministers unite its men and women in the bonds of matrimony. Has the celebrating priest any responsibility toward those whose union he blesses? It is only one with a hardened conscience that can look upon the part that he had in such an office and say that he washes his hands of all responsibility.

We realize then these facts, the duty and privilege of every priest to make the Faith apply to the workaday life of his people, his desire to protect from this naughty world the children whom he has baptized as children of God, his obligation in conscience to maintain the vow he made to "minister the discipline of Christ as this Church hath received the same." Given these facts, there can be no excuse for failing to give this provision of the canon its proper place in the pastoral life. In any parish where the priest gives no instruction on marriage, a request from interested members will often bring results. The clergy are usually grateful for such interest in their preaching.

**O**F THE OTHER reason for failure to fulfill the spirit of the canon there is more to say. The methods to be used in giving instruction on the nature of Holy Matrimony differ widely because of the large number of variables that are involved. To a couple who have grown up in the parish, whom the priest has baptized, presented for confirmation, followed through their developing years in Church school, choir, and YPF, the approach will be vastly different from that to the couple who come to see him in the evening hoping to be married before dawn. And there is every degree of knowledge and contact in between. The following thoughts and experiences, then, are given with this in mind.

First of the public instruction. The pressing need for this was brought home to one clergyman when visiting a parishioner in a mental hospital. Before going to see the patient, he spoke with the physician in charge, Dr. George Albert Elliott, now

of the Connecticut State Hospital. This particular patient was in the hospital as a result of the tension caused by improper adjustment of his sex life. Dr. Elliott took the clergy of the Church to task for failure to give any instruction on the subject to our boys and girls of adolescent years, thereby supplying the ounce of prevention that would apply to such cases. Compare our silence on the subject with the frankness and common sense of the Apostle Paul and you begin to realize how far short we have fallen.

**T**HERE HAS been a great deal of talk about this matter's being one for the parents to handle. Where the parents will do it, there is no other agency in the community that can do it so well. But we might as well face the fact that most parents will not do it, chiefly because they do not know how to do it. Nor do our schools do it, hampered as they are by the laws that forbid the giving of religious instruction. It is hard to give good reason for self-discipline when there is no purpose to the discipline, and the purpose in a Christian sense is not to be found short of the will of God. There has been much passing of the buck; and meanwhile the sheep are wandering astray. As the shepherds of Christ's sheep, let us face our duty.

By way of suggesting methods of public instruction, let us take that which is actually being done in one or two parishes. In one parish the public instruction begins in the Church school. In this particular school the rector teaches the Junior Department, ranging in ages from 11 to 14. The matter of instruction is the Catechism, with the use of Dr. Chalmers' texts as a guide. To the boys and girls together instruction was given by the seventh commandment when it came in order. The text gave material on the Christian virtue of purity—a good enough subject and one that needs treatment. But such treatment glosses over the real question in the mind of young people, which is, How can I control my mind and body to make them pure? This involves a discussion of what to do when unclean thoughts arise; how to sublimate the sex instinct in the years of adolescence; how to meet the dirt that will be thrown on the subject by playmates at school; that the sex instinct itself is something God-given and therefore beautiful, and therefore not to be dreaded, but controlled. After the instruction of the rector, the boys and girls were divided into smaller classes with volunteer teachers who were themselves parents for the purpose of discussing and answering any questions. The senior department, composed entirely of high school and preparatory school pupils, were studying the life and teaching of Jesus. When it came to the matter of His teaching on marriage, there was no attempt to enter into a discussion of our Lord's answer as to whether the Rabbi Hillel or the Rabbi Shammei had been right. Rather, the instruction was based upon the fundamentally sound hypothesis that the problem is one of helping these young people to adjust themselves to a difficult problem in a Christian spirit, that when such adjustment is made the issue of divorce is far less likely to arise for them. The layman who had charge of the instruction of this department felt hesitant to go into the subject. So he found it convenient to have a conflicting engagement on that Sunday, and a doctor was invited to speak to the department, an invitation that was readily accepted. The doctor touched on the matter of instruction in such a way as to help those to whom it was a problem without suggesting it to those to whom it was no temptation, and on the subject of petting.

The confirmation class is another place where such instruction might be given, in much the same manner and

spirit as that suggested above. Why are the Ten Commandments put at the beginning of the order of Holy Communion? For the use of communicants in self-examination in preparation for coming to the service. But if they are to be useful they have to be interpreted, as our Lord interpreted three of them. And there is no one that reaches the difficulties of our young people more directly than an adequate interpretation given to the seventh. It was with direct reference to Confirmation instruction that Dr. Elliott spoke caustically and to the point.

Then there is the matter of public instruction to adults. Those who are married have need of it. There is more prostitution in marriage than without. And it would seem that there is place for good frank discussion from the pulpit, to Bible classes, and other groups. The pertinence of the fifth and seventh chapters of the First Epistle to the Corinthians is as real today as it was in the first century. Some of the clergy at least have found that sermons upon such practical problems are greatly appreciated by both the married and the unmarried in their congregations. The National Council has published three outlines of sermons on the subject by well-known authorities on the subject, including one on the holiness of family life; another on the marriage service and place of Christian marriage in the light of the history of ethics; another on the nature of love.

In one parish men and women qualified to give talks on the subjects that bear upon sex education were invited to speak to a mixed group including both adults and young people. In another parish very much the same was done, dividing those attending into age and sex groups. Various possibilities are open depending upon the doctors, psychologists, and other experts that are available.

#### "Bird Bishops"

**A**RCHDEACON PARTRIDGE'S elevation to the Bishopric of Portsmouth has inspired an industrious correspondent of the *London Church Times* to compile a list of "bird bishops." The first Bishop of Chester at the Reformation was John Bird, who was expelled from his nest in the reign of Queen Mary. One of the Caroline Bishops of Exeter was Anthony Sparrow, who found nests for three Miss Sparrows by marrying them to well-endowed dignitaries of his cathedral, from one of whom, Edward Drewe, Archdeacon of Cornwall, the present Bishop of Exeter is descended in the female line. Reginald Peacock, Bishop of Chichester, a man of blameless life, was, in 1457, deprived of his episcopal plumes for alleged heresy, and died in confinement. Matthew Wren, Bishop of Ely, and nephew of the famous Sir Christopher, suffered badly at the hands of the Puritans and spent several years in the Tower of London, but outlived the Commonwealth, and again held his see for seven years after the Reformation. There has been no Eagle among the bishops, but in the early 14th century, John of Eaglescliffe was Bishop successively of Glasgow, Connor, and Llandaff, dying in 1347. Thomas Dove became Bishop of Peterborough towards the end of the reign of Queen Elizabeth, who styled him, "the Dove with the shining wings." A Hen (n) was recently Bishop Suffragan of Burnley. We know of only two "bird bishops" in our American line, Ravens (croft) of North Carolina (1823-1830), and Partridge of Kyoto and West Missouri (1900-1930).

—*The St. John's "Advocate."*

#### Radicals, Conservatives, and Christians

**T**HE conservative cries, "The old ways are best; let us change nothing." The radical cries, "The new ways are best; let us change everything." But the Christian cries, "Prove all things. Hold fast to that which is good." —*Bishop Parsons.*

# Changing Manchuria

## and the Manchurian Chaplaincy

By the Rev. H. W. Overs

IF IT CAN be said that the Orient is changing, how much more truly can it be said of that part of it which has been the scene of so much political activity during the past decade. Manchuria is not only changing—it has changed.

During the time that the writer has lived there, since 1926, a new regime has arisen, which is so far different from the old as to warrant a change of name for the country.

*Manchukuo* does not seem to our western eyes so euphonic as *Manchuria*. There is difficulty with the pronunciation. Radio broadcasters call it "Manchu-kewoh" or "Manchu-quo." And they have every reason for so doing. Who would guess that *kuo* in Chinese—the name means simply country—is pronounced *gwah*? The name rhymes with *heretofore*, not *status quo*.

This difficulty over pronunciation is not trivial. It is symbolic—for us westerners. *Manchuria* has a nice welcome sound; *Manchugwar* is anything but nice. The change in the name sums up in a word the effects of the change in the country.

Before 1931—that date is now alluded to as the year of the "Incident"—there was a welcome to "foreigners," as all non-Chinese are called in China. Now it is not so.

The "Open Door" policy is a joke: or it would be if it were not so serious for foreigners who formerly tried to make a living there and have now given up trying. It may be an open door. It is, in fact, an open exit. There comes to my mind a riddle which my old headmaster boasted that he had invented—the only alternative answer to the old riddle, "When is a door not a door." His startlingly novel answer was "When it's an egress."

But enough of joking. The opinion of the present writer—formed after ten years of living in the country—is that foreigners are no longer welcome in Manchukuo. And it is not to be wondered at. Look at it from the point of view of the nation that has expended much money and energy in creating the new state. Do they welcome those who desire to do business and to take money out of the country? I trow not.

In 1926 there were a dozen firms, British, American, and German, working in Manchuria. Now there is only one of any importance, the British-American Tobacco Company. The oil monopoly of 1935 caused the closure of the two last big firms there, the Standard Oil Company and the Asiatic Petroleum Company.

But what has all this to do with the work of the Church in Manchuria? The answer is, A great deal. The work of the Church may be divided into two parts: evangelistic and pastoral, *i. e.*, missionary and "chaplaincy" work.

Evangelistic or missionary work in Manchuria is mainly in the hands of the Church of Scotland mission and the Irish Presbyterian mission with their joint headquarters at Mukden. The Anglican Church—for obvious and good reasons—does not overlap with missionary work, but confines its activities

*THE REV. MR. OVERS has retired from the Manchurian chaplaincy after a service of 10 years, and has been visiting in the United States preparatory to sailing for England, his native country. ¶ In this article he gives his mature impressions of the present paralysis which affects the Church's work in Manchukuo.*

to the care of its own people who are residents in Manchuria.

As regards missionary work, the new regime has recently adopted a "positive policy" towards native Christians, somewhat similar to the experience of Korea twenty years ago. Native Christians have been arrested and

"examined" for alleged complicity with Communist plots to overthrow the new state. The new regime is most suspicious of this Communism, whatever is meant by the term. Proximity to Russia is the excuse for this suspicion. If the Christians happen to be working for foreign firms they are especially liable to arrest. If they belong to any society—however innocent—they are asking for trouble. Some Christian students of the Manchuria Christian College in Mukden belonged to a society for assisting a poor student to pass through college. They called it the One Cent Society because they contributed one cent per day. They were all arrested and imprisoned for weeks or months.

This persecution, however inconvenient for the persecuted, may have its benefits in the long run. Church history bears this out. It is a time of discipline and testing for the Church in Manchuria. Up to the present only those who are connected with British firms or missions have been subject to persecution. The reason for this is that they are associated with the nation which was mainly responsible for the Lytton Commission whose findings are unpopular with the present regime. In fact, some of those arrested were questioned as to what they told the commission which visited Mukden four years ago. The Oriental has a long memory.

It is hoped that only good will come out of the present distress. Good in the way of a better quality of Christianity. From now on, those who are influenced to join the Church will know that their decision may entail suffering for their Faith. This has ever been so in the history of the development of the Faith.

AS REGARDS the chaplaincy—that side of the Church's work which is concerned with the spiritual oversight of the non-native or foreigners in Manchukuo—the effect of the new regime has been disastrous. Whereas when the present writer took over the chaplaincy in 1926, there were upwards of 500 persons in the four congregations scattered in Manchuria, now there are less than a hundred. The Society for the Propagation of the Gospel which has partly maintained a chaplain in Manchukuo for nearly 30 years has now decided at least temporarily to stop the grant. It is a sorry tale, and sympathy is felt for the few remaining Christian folk in Manchuria who are at present without a resident chaplain.

The Church of Scotland Mission in Mukden, with whom the most cordial relations exist, will continue to help in maintaining a weekly service in Mukden. This arrangement, which has the sanction and blessing of the Bishop of North China in whose diocese Manchukuo is, has gone on happily for the past ten years. The absence of the chaplain in other places on

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# Albion Williamson Knight

## *A Noted Son of Sewanee*

By the Rt. Rev. Philip Cook, D.D.

President of the National Council

THE DEATH of Bishop Knight removes another of that conspicuous group of men whose lives and ministries have made such a rich spiritual contribution to the Church and country, more especially in the South. Though his last work was in connection with the diocese of New Jersey, Bishop Knight was distinctly a son of the South. He belonged to the Sewanee group—educated there, trained in its traditions, brought up in its atmosphere—and so followed in that path. It was foreordained that he should have some place in aggressive missionary work among those sons of the University of the South whose vision includes far horizons of the Kingdom of Christ. That he was put in charge of Cuba as its Bishop was almost incidental. Had it not been Cuba it might have been China, Liberia, or Alaska, or some other place where the Church needed an intrepid leader for pioneer work. Then Sewanee called him back to continue the tradition and pass it on to another generation of students, enriched and beautified by his own experience. This he did for nine years. New Jersey called him toward the end of his ministry because that diocese had discovered in him the kind of leadership that never loses its faith and courage, and brings to the Church the rich resources of a long and varied experience. His name will ever have a place of honor among those who have shared in the Sewanee spirit of loyalty to Christ and His Church, and followed it faithfully to the end.

## *A Beloved Pastor*

By the Rt. Rev. Paul Matthews, D.D.

Bishop of New Jersey

FOR ABOUT two years before Bishop Knight was elected Bishop Coadjutor of the diocese of New Jersey he helped me in the arduous duty of visiting the parishes and missions, which had become too heavy a task for one man. In 1923, when a coadjutor was asked for, he was elected.

Our relations during these years have been most happy. He was always ready to help in any way desired, and the help he gave was efficient as well as cheerful. He was wise in counsel, and his long experience gave him a poise and balance which was most valuable.

It has always seemed a remarkable thing to me that a man considerably older in years, and even more so in his episcopal office, could have adapted himself so easily and gracefully to the position of a coadjutor, which, with all its dignity, is nevertheless one of subordination to the diocesan.

There was never any rift in our relations and it was something to humble me to see how loyally and uncomplainingly he bore with me.

Several years ago his heart began to give him trouble and

his physician forbade him his beloved golf, a game which he played very well, and it was a sacrifice for him to forego this exercise and enjoyment, as he was of a naturally vigorous temperament. His friends hoped that after his retirement, the rest would so benefit him as to give him many years of life.

He was a hard worker, and happy in his work. He was much beloved both by the clergy and the people of the diocese, who mourn his passing as that of a dear friend and faithful pastor of the Flock.

## *A Missionary Builder*

By the Rt. Rev. Hiram R. Hulse, D.D.

Missionary Bishop of Cuba



BISHOP KNIGHT

THE NEWS of the death of Bishop Knight comes to me as a great blow. He was a close personal friend, whose counsel I welcomed as wise and helpful.

As the first Bishop of Cuba he laid foundations wide and deep on which the Church has been able to build. The lines according to which the work of the Church was started were such that all our growth since has followed them. His knowledge of men and ability to work with others enabled him to reach men of widely different antecedents and to gain their help in starting the Church on its way.

Few of these men are left in Cuba, but their influence is still alive and helpful.

We mourn the loss of our friend and former leader, but we rejoice that his work lives on after him as a lasting memorial.

## Changing Manchuria

(Continued from page 789)

certain Sundays in the month has been an occasion for this happy experiment in Church union. A weekly service has been held in St. Barnabas' Church, Mukden, since its consecration in 1933, either by the chaplain or a member of the local Scottish or Irish mission. It has resulted in nothing but good on all sides.

There are two beautiful little churches which have been built and maintained by the foreign congregations, at Newchang—once a flourishing port and now reduced to a handful of foreigners—and Mukden. Here, it is hoped, the Bishop of North China will be able to arrange for occasional celebrations of Holy Communion. The Church in Dairen is used mainly by the Japanese Congregation of the Sei Kokwai—the Episcopal Japanese Church. The future outlook for the Church in Manchuria is unsettled, but "God sitteth above the water-floods."

WHEN TALKING about other people we never shall be sorry for what we refrained from saying. —Bishop Woodcock.

# The Stormy Bishop

*Dr. Barnes of Birmingham*

By the Rev. Desmond Morse-Boycott

**D**R. BARNES is, in social intercourse, both charming and courteous, and well beloved by his intimate friends.

Yet, after ten years as a diocesan Bishop, he has become the most criticized, the most disliked and the most harassed Bishop in the Anglican communion. But he possesses one characteristic to commend him to his opposers. While many of the bishops have in recent years pursued rather tortuous courses, in which it was often difficult to find out what they really believed, there was some satisfaction in having to face one who was perfectly open in opposition.

All his episcopal cards are on the table. He is, too, a lucid thinker, making points with considerable power and using hackneyed illustrations which strike the attention forcibly.

A good example is his statement that you can no more reserve a Sacrament than an explosive bomb. That says something, whether you agree or no, and the utterer was, and still is, a man with a mission—to be the Erasmus of his day. "Dr. Barnes," said the Rev. F. A. Iremonger, "sees what others see and lament, that a large number of intelligent and learned men are taking no active part in organized religion; and he is determined—as was Erasmus before him, when he watched the new learning in Europe steering a course away from the main stream of religious thought—that, in the triumphant progress of the renaissance which he sees breaking through the test tube and the ether, religion shall not be left behind."

But, if one may say so, he has been hampered by his unusual erudition. He is a mathematician first; then a scientist; lastly a rather inadequate theologian; and he has sought to talk in terms of science and mathematics to clergy who were theologians, but not scientists and mathematicians.

Ernest William Barnes, to give him his full name, became a striking preacher when Master of the Temple from 1915 to 1919. He was a Fellow of Trinity College, Cambridge, and a Canon of Westminster. When Mr. Ramsay Macdonald, then Prime Minister, appointed him to the diocese of Birmingham he chose, naturally, if unfortunately, the most distinguished clerical supporter of the Labor Movement. He did not and probably could not foresee that a diocese which had been happily governed first by Dr. Gore and then by Bishop Russell Wakefield, would soon become the storm-center of the Church of England.

Dr. Barnes' conscientiousness made him determine to banish and drive away all "erroneous and strange doctrines," and he regarded Anglo-Catholicism in the worst possible light. He did not try, as other bishops, either gladly or perforce, to be all things to all men, and retain High, Low, and Middle in the same household, contentedly. He demanded instant obedience, with deplorable results. A large section of the Birmingham diocese now stands outside the diocesan pale. Dr. Barnes will not visit their churches, license their clergy, or sanction their grants. They, in turn, have withdrawn from participation in the life of the diocese. It is a question of who shall die first. The recalcitrant clergy cannot leave their posts, for, if they were to do so, the Bishop would appoint men to change the parochial tradition.

Dr. Barnes is deeply interested in such things as astrophysics. Perhaps (I say it kindly) the stars mean more to

him than the Gospel. He is a very modern modernist, and has offended both Low and High Churchmen by his utterances. He is inclined to think that the only people who matter are intellectuals. Of poor people he has had little or no experience.

**B**UT NONE can decry his courage, even though they may see his limitations. When Canon Bullock-Webster made his protest in St. Paul's Cathedral Dr. Barnes was in the pulpit. He turned pale, but kept himself under rigid control. He did not fear a fracas with the late Archbishop of Canterbury, nor flinch when publicly rebuked. He quietly went on his way in episcopal places when the attitude of his fellow bishops was one of barely-veiled irritation.

Dr. Barnes does not readily show his "human side" to those with whom he is at variance, who therefore think, mistakenly, that he is an ascetic dwelling in a sort of monastic mental austerity. He lives in a beautiful house, surrounded by choice works of art and fine old furniture. He and his wife are very fond of flowers, of which there is always a lavish display. He keeps a parrot, and it is said that it can swear.

He dines well, keeps a good cellar and enjoys a glass of good wine in company with those who dine with him. He is fond of inviting to his table all who are interested in art and letters, and does not resent criticism in post-prandial speeches. I know of one guest who ventured to criticize him intimately on a theological matter. He annoyed the other guests, but the Bishop enjoyed it.

Of recent years he has journeyed away from theological controversy, to some extent, into the world of sociology, to appear as the champion of birth-control. "I would have," he has said, "the Church understand the necessity of eugenic reform. We shall not establish the Kingdom of God in England by breeding, as at present, more largely from the unfit than from the fit. The increase of inferior stocks and, in particular, of the feeble-minded is a grave social menace."

There can be none who do not agree with his attitude on war, and be grateful for its consistency and clarity. "The Church of England," he has said, "ought to be the foremost advocate of peace. . . . I wish the clergy would learn how utterly horrible the next war, with its airplanes and poison gases, will be. I wish that they would spread a knowledge of the uselessness and brutality of war. It is a monstrous anachronism."

Of his horror, almost unreasoning horror, of Rome and any Sacramental doctrines and customs which Anglicans share in common or in part with it, enough has perhaps been said. He looks upon priestcraft as magic, and that is all there is to it.

It reminds me of the one comic story available about him, he being not the kind of genial character around whom legends grow. One foggy day he bumped into a clergyman at the corner of a street and, after apologizing, said: "I am afraid I do not remember you. Are you one of my clergy?"

"No," replied the cleric, who was the Roman Catholic priest of Harborne, where the Bishop lives, "I happen to be your local magician."

We are not told whether the Bishop laughed, but it is certain that he enjoyed the thrust, as he likes plain speaking.

## In the World's News

**I**T WAS ALL LANDON at Cleveland. The Republican nomination for President of the United States went to the Kansas Governor on the first ballot, the only contrary votes being 18 for Borah from the Wisconsin delegates and one from West Virginia. Subsequently the spokesman for the Wisconsin delegation moved to make the vote unanimous and this was done by acclamation.

As his running mate Governor Alfred M. Landon will have Col. Frank Knox, who was unanimously nominated for Vice-President on the first ballot.

The Republican platform, as was to be expected, stressed the alleged shortcomings of the New Deal, referring particularly to the usurpation of the powers of Congress by the President, the flouting of the authority of the Supreme Court, and public extravagance. However, Republican planks call for old age pensions, unemployment insurance, collective bargaining, abolition of child labor, regulation of working hours and conditions, a national land use program, and other legislation in the direction of national planning and social security. Most of these the Republicans believe should be regulated by the several states, thus taking the traditional Democratic point of view rather than their own historic viewpoint. Other planks oppose membership of this country in the League of Nations and the World Court, advocate a sound currency, and favor an army, navy, and air force "adequate for our national defense."

The new presidential nominee showed immediately that he would not be a mere rubber stamp for the convention by expressing his difference with the platform on three important planks. In regard to labor legislation the convention had said: "We believe that this can be done within the Constitution as it now stands." Mr. Landon expressed the hope that this opinion is correct but stated that if it proved to be erroneous he would favor a constitutional amendment permitting the states to adopt such legislation. In regard to sound currency he expressed himself in favor of a return to the gold standard—a plank that had been eliminated in the platform because of the opposition of Senator Borah. In regard to the merit system, of which the convention had pledged the restoration and extension, he went a step further and stated that he believed that within the merit system every position in the administrative service below the rank of assistant secretary to major departments and agencies should be included. Mr. Landon specified particularly the entire Post Office Department.

The direction pointed by the Republican candidate and leaders seems to be almost parallel to that of the Democrats and it is likely therefore that the campaign will be fought on personalities. The issue is joined—it is Landon versus Roosevelt. The presidential campaign has begun in real earnest.

### THE AMERICAN SCENE

**C**ONGRESS took a recess for a week on account of the Republican Convention and reassembled this week in the hope of finishing up legislation that has already passed one house or the other and beyond that dealing only with the important questions of taxes and relief. . . . The mortgage on the war fell due again, and Finland, alone among the nations, met its obligations. . . . The Home Owners' Loan Corporation wound up its business, having paid out more than three billion dollars to home owners in loans in its three years of operation.



AMUSING TO DICTATORS  
*The Detroit News (Copyright).*

### INTERNATIONAL AFFAIRS

**"I**N THE PARLIAMENT there are no Catholics, Jews, or Protestants. There are only Frenchmen." Thus spoke Edouard Herriott, newly elected presiding officer of the French Chamber of Deputies, when a member had the bad taste to arise and say that for the first time France would be governed by a Jew. It was a stormy session during which Leon Blum, the first Socialist Prime Minister of France, won his vote of confidence. He went into power in the midst of a great strike by the workers. At least a million workers went out. It was strictly a strike of the people. It was recognized by the Confederation of Labor only after it had spread to such proportions that it precipitated a national crisis.

The settlement of the strike looks like a victory for democratic methods. The workers apparently chose an opportune time to go out—as the Sarraut cabinet relinquished its posts, and as the Blum cabinet was preparing its program. The industrial workers made a show of power in an orderly way in order to tell the Blum cabinet that it must bring in a real program. The new Premier met the challenge of the workers in two ways: he negotiated the general outlines of a settlement resulting in considerable wage increases; and he staked the life of his cabinet on a far-reaching legislative program. Bills are being introduced for the following: the forty-hour week in industry; political amnesty; vacations for industrial workers with pay; a public works program; nationalization of the armaments industry; strengthening of labor's right to bargain collectively; longer compulsory education; boards to regulate farm prices; revision of the regulations of the Bank of France so as to give the government greater power than the private interests in its management. This series is to be followed by a second calling for a national system of unemployment relief; insurance of farm crops against losses from disasters; relief of farm debtors; a system of old age assistance. It would appear that the Popular Front has both a program and the necessary parliamentary majority to carry it out.

The consistent efforts of Japan to control China have met with strenuous opposition from the government in South China located at Canton. Canton does not agree with Nanking. Canton says that the encroachments of Japan must be contested with force, if necessary. The Southern government has put its policy into practice by dispatching an army northward, while Japan has landed marines at Amoy, and American



and European warships stand by to protect foreign lives and property. One school of thought thinks Canton is playing for a popular uprising that will help force the hand of the compromising Nanking government. There Chiang Kai-Shek continues to play a silent role. The general's critics say that, by doing nothing, he simply helps the determined Japanese conquerors. It looks as though the Far East would be the center of much woe and turmoil in the immediate future.

Italy issued official warning that sanctions must end, or it would leave the League of Nations and form an alliance with Germany. Austria and Hungary would probably also join the Fascist bloc, this reviving the old Triple Alliance. But Britain and even France are apparently about ready to yield to Italy's demands in order to save the League of Nations.

#### PROTEST AGAINST NAZI TRIALS

**F**ORTY-EIGHT Protestant, Episcopalian, and Jewish leaders in this country have stepped forward to defend the good name of the German Roman Catholic priesthood and to protest the mass trials planned by the German Government on charges of immorality. The statement includes the following: "The reputation of the German Catholic clergy for uprightness of living and loyalty to moral principle is so well established and unequivocal that the greatest caution should be exercised before trusting even one of the reports. On this subject there is a great wealth of testimony by the German Protestant clergy over a long period of years.

"Nazism is apparently seeking the destruction of all spiritual freedom and the uprooting of all religious tradition. For our part, being as we are men dedicated to the principle of liberty of conscience, the present protest against Hitlerite tyranny in this area seems therefore an inescapable and necessary action."

Churchmen who signed the protest were Bishops Hobson, Parsons, and Scarlett, Dr. Guy Emery Sipler of the *Churchman*, and Clifford P. Morehouse of THE LIVING CHURCH.

#### CHESTERTON DIES

**T**HE GREATEST literary protagonist of the Catholic Faith in our day, Gilbert Keith Chesterton, died this week. A genius with a unique talent for paradox, Chesterton never wrote without point or for the mere display of literary ability. His was a consecrated talent, consecrated to revealing anew the beauty, the strength, and the everlasting truth of the Catholic religion to a generation in which these eternal verities were no longer held in high regard.

As his friend Fr. Peck wrote, in THE LIVING CHURCH of December 28, 1935: "Chesterton's essays are sometimes like earthquakes and sometimes like pantomimes, in their manner; but they always mean something. The merely literary people stand aghast at literature which is full of the thunder of a crusade. The merely academic are puzzled by a profundity which can speak with the rushing mighty wind of laughter. He has outwritten the scribes and out-argued the pundits. They cannot understand that one who can do these things can also enjoy a glass of beer, chat on equal terms with a bus-driver, and confess his sins to an obscure priest."

Chesterton died in the Roman Catholic obedience, which he embraced some years ago. He was a loyal son of his adopted Church, but unlike most converts he never said a spiteful word about the Anglican Church, which nurtured his budding genius. And many feel that his greatest achievements for the Faith were wrought during his Anglo-Catholic days. Be that as it may, a great champion of militant Catholicism has passed from the Church Militant, and his loss is ours as

well as that of our Roman brethren. May he rest in peace, and may light perpetual shine upon him.

#### RELIGION IN THE UNITED STATES

**W**HEN A MAN says he belongs to the Presbyterian Church he has told only half of the story. If you really want to know his religious affiliation you must ask him whether he belongs to the Presbyterian Church in the U. S., the Presbyterian Church in the U. S. A., or the Presbyterian Church of America. The first of these is the denomination commonly known as the Southern Presbyterians, and the second the Northern Presbyterians. The third is a brand new denomination that was born last week in Philadelphia with Dr. J. Gresham Machen, Fundamentalist leader recently suspended by the Northern Presbyterians, as the first moderator of its General Assembly. The new Protestant group, which started out with 250 delegates, of which 33 were ministers, adopted a three-point doctrinal declaration in which they stated the infallibility of the Old and New Testaments, affirmed faith in the Westminster confession as containing the system of doctrine taught in the Holy Scriptures, and subscribed to the principles of Presbyterian Church government as being founded upon and agreeable to the word of God. Thus in a day when Christian unity is being stressed on every hand Protestantism has again shown its divisive nature in this latest schism.

The General Synod of the Reformed Church in America has endorsed a pledge supporting the Kellogg-Briand Peace Pact, and condemning the increase in naval and military appropriations. . . . Bucknell University honored Newton D. Baker and Roger Williams Straus, co-chairman of the National Conference of Jews and Christians, for their outstanding work in promoting religious liberty by granting of degrees.

Three motion picture theaters on wheels, which will show anti-war talking films, will start a summer tour of the country during which they will visit at least forty counties in thirty states under the auspices of the Emergency Peace Campaign. . . . The Sowers' lottery bill in Pennsylvania, bitterly opposed by Churchmen at a public hearing and disapproved by Governor George H. Earle, was killed in committee after numerous religious leaders had spoken against it. Among the Churchmen active against the bill were Canon Paul S. Atkins, chairman of the Central Committee on Social Service of the five Pennsylvania dioceses, Dr. Percy Stockman, superintendent of the Seaman's Church Institute, and Messrs. Clinton Rogers Woodruff, and George R. Bedinger. . . . Dr. Toyohiko Kagawa completed his West coast lecture tour with two talks in San Francisco in which he advocated international coöperatives as "the keys to world peace and economic prosperity."

#### The Very Fine Day

**O**NCE there was a VERY FINE DAY, bright, sunny, and glorious. He walked down the street smiling and happy, thinking that everybody would be glad to see him. But they weren't glad a bit. A farmer said, "Do go away, I want a rainy day"; and a typist at her desk said, "I don't want you now, while I'm working here. If only you would come and see me on my holiday; but it's sure to rain then. It always does." A very fat man said, "I don't like you at all; you make me feel much too hot." And someone else complained that these sudden changes of weather were most upsetting. The Very Fine Day was so upset that nobody loved him that he began to cry, and by so doing changed himself into a VERY RAINY DAY. And then everybody said: "I told you the fine weather wouldn't last."

—The Fiery Cross.

## The Black Legion: a Curious Paradox

By Rabbi Edward L. Israel

**I**NTERMINGLED with the various news items concerning the infamous Black Legion was one which interested me enormously. It told of a group of adolescent boys who organized a junior Black Legion. They proceeded, in emulation of their elders, to hand out rough treatment to those who had the ill-fortune to incur their wrath. The chief object of their persecution was a youngster who was tortured almost to death "because he made too good marks in school."

Here, in the actions of the junior Black Legion we have a clear exemplification of the real viciousness of this type of mob violence. Perhaps it is but another instance of truth becoming apparent through fools and children. At any rate it brings the secret psychological explanation into the open. Ku Klux Klans and Black Legions represent the resentment of mediocrity against anything or anyone who dares to stand out above the level of the mob. If the junior Black Legion vents its wrath upon the boy who makes a good scholastic record, it is only perpetrating a counterpart of the elders' opposition to individuals or minorities who have the courage to be different.

The curious paradox of mob reactions is the greatest menace to the success of democracy. The crowd is subject to the conflicting emotions of admiration and envy. It loves to extol the leader and then to tear him down. Something in it glories in the admiration of exceptional qualities, but, unable to maintain the high standard required by spontaneous appreciation of excellence, it must show its resentment by destroying the very person or thing it has elected to appreciate. Witness how in New York City no reform administration has ever been re-elected to public office. And the same thing is true in smaller communities.

The Black Legion represents this destructive protection by the mob of its own low mediocrity.

The mob hates minorities like Jews and Roman Catholics in America, not because of whatever faults characterize Jews and Roman Catholics, but because their individuality represents a certain strength of character which the mob can tolerate no more than the junior Black Legion could tolerate the boy who made good marks in school. The later arguments which grow up concerning the faults of minorities are in reality only rationalizations by which the mob tries to build a moral defense for its immoral conduct. It is the finer side of mob psychology rising to plague the Black Legion side.

And yet, that very attempt to rationalize in justification of its viciousness is the mob's one redeeming quality. It is the one hope on which democracy can build. If Ku Klux Klans and their kind merely attacked Jews and Roman Catholics with no effort at justification for their viciousness, we could begin to sound the death knell of what little civilization men have toiled to build. But when these mobs try to defend their barbarism by accusations of "Jewish mercenariness" or "Catholic plots at domination," their very ridiculous allegations show that somewhere a conscience is at work, urging viciousness to set up a seeming moral defense.

When a conscience is present at all, even in a distorted form, there is hope that sooner or later it will triumph over the hypocrisy which it curiously reveals. There is enough evidence in the record of man's long and tedious story to warrant some faith in this assumption. Let's hope it's true for America—and that this truth will become evident before Fascism makes the mob's contrition impossible.

(By *NCJC News Service*)

## Churchwomen Today

Ada Loaring-Clark

Editor

### Regularity

**L**AST WEEK I wrote of the importance of Punctuality and this week I want to say something on the equally important subject of Regularity. If you join a society you are one of its members, and one of your obligations as a good member is to be regular in attendance whether it be weekly, monthly, or quarterly. Long in advance of the stated time for a meeting you should make an entry in your diary as to time and place. It is an excellent plan to keep a diary and on Monday morning go over your engagements for the ensuing week so that you can have them in mind and thus be prepared for both punctual and regular attendance, knowing what is ahead of you day by day. What a relief to officers of organizations to have members that may be relied upon for regularity and punctuality and so become well-informed as to all matters that concern the organization to which they belong.

### Nevada

**D**EACONESS LILLIAN W. CROW of St. Francis' Mission, Lovelock, Nevada, writes enthusiastically on the work done by a group of women under her charge at St. Francis' Mission. Many of her suggestions could well be incorporated into the programs for rural communities. Deaconess Crow tells us:

"The women were organized by Miss Charlotte Brown, who did an outstanding piece of work. The courage manifested today by the small group of women carrying on our Church's work at Lovelock is the sturdy courage of the desert—unswayed by adverse circumstances, always progressive.

"Last fall when the Church Service League was hampered by a series of removals and only a handful of communicants were left, they did not stop. Rather they mobilized on a new line. Among other things they portioned out the chapters of *That Other America* and so excellent were the reviews that many new people were drawn in to hear them. A night program on Mexico, preceded by a dinner—with a financial profit—closed the series, and all the details were arranged by the women themselves.

"Every effort is being made by the president, Mrs. Ernest Clawson, to make the meetings interesting and worth while. There is quiet handwork, making visitors comfortable by being included, as well as intelligent planning for box work, part of which is always handmade.

"A vital contribution to the community is wholesome recreation and there was found to be a real desire for dances without the unpleasant features of Saturday all-night affairs staged on saloon row. This need was met by a Friday night social gathering, so successful that it will become a regular event next winter.

"When the new experiment of a Preaching Mission by Captain Hodgkinson of The Church Army was announced, this versatile group took almost entire charge of arrangements, a splendid Easter preparation. These women had already given generous attention to a course of weekly talks on *Personal Religion*.

"Our motto for this and other Nevada women's groups is, 'We have been given much. We shall try to become leaders in women's work, worshipping, studying, working, giving together, for His sake, in His Name.'"

# Books of the Day

Edited by Elizabeth McCracken

## A Wholly Unique Book on Religion

ASKING THEM QUESTIONS. Oxford University Press. \$1.50.

**M**R. RONALD SELBY WRIGHT has charge of the Boys' Club attached to St. Giles' Cathedral, Edinburgh. These boys asked questions, questions with real problems behind them, problems on which the boys had been genuinely thinking. Mr. Wright "saw at once the mistake of presenting to our boys a vague and sentimental watered-down religion," and set himself to find the best answers to the questions that could possibly be found. This meant consulting all sorts of specialists, who usually proved most willing to be of service, and gradually the number grew until about 50 typical problems were provided with the most satisfactory solutions obtainable. These are printed in the present volume.

The contributors represent many types of ecclesiastical outlook. Two are Jesuits, Fr. Martindale, who writes on the origin of evil, and Fr. D'Arcy, who discusses redemption. There are many Anglicans: the Bishop of London (Theodicy), Bishop Gore (prayer), Bishop Rawlinson (the Trinity), Canon Williams (omnipresence), Canon Sheppard (the Kingdom of God), Canon Hodgson (Christ's sinlessness), the late Canon Dearmer (Hell), Father Kelly (the angels), Father Bull (sin), Professor Kirk (the Holy Spirit), Professor Webb (likeness to Christ), Professor Taylor (several themes), and so on. Otherwise we find such distinguished names as H. R. Mackintosh (God), A. C. Welch ("visions" of God), James Moffatt (the Gospels), John Baillie (Christ), P. Carnegie Simpson (the Church), and many others. Perhaps the most unusual question is: "What sort of a boy must Christ have been? He can't have been 'much fun'; and if He were 'an ordinary boy' He must have sinned, mustn't He?" This question was confided to Professor Taylor, who treats it with the deep seriousness with which it was asked.

This partial analysis probably makes laudatory comment otiose. Every clergyman, of whatever denomination, should buy two copies, one for himself and one to lend. And the more widely this wholly unique volume is circulated, the better. None of it is beyond the comprehension of a boy of 16 but none of it is beneath the consideration of the most serious students.

BURTON SCOTT EASTON.

## The Heritage of the Hebrews

THE HEBREW HERITAGE. By Charles W. Harris. Abingdon Press. Pp. 370. \$2.50.

**P**ROFESSOR HARRIS in his introduction states the aim of his book: "To show the extraneous influences which have affected the culture and religious history of the Hebrew people."

After a section on the genesis and development of early cultures—nomad, Babylonian, and Egyptian—he passes to a description of the rise and growth of the Hebrew nation, noting those elements in its religion and civilization derived from Canaan and the neighboring states. There follows a discussion of the religious and moral values of Hebrew prophecy; a brief treatment, of Zoroastrianism and its influence upon exilic Israel; an account of the development of Greek religion and philosophy, together with some attempt to estimate its effect upon Judaism as reflected in the Wisdom Literature; and finally a chapter on the conflict between Hellenism and Jewish legalism.

Despite the fact that there has, at some points, been a failure to differentiate between early and late traditions, this mass of material is presented in such a way that the reader's interest is sustained throughout. Nevertheless, at the end one is left not entirely satisfied, for the book lacks unity. The author has underestimated that factor in their religion which enabled the Israelites to weld into an organic and living whole with their own racial heritage the contributions from diverse foreign cultures. He has stressed the assimilative tendencies of the Hebrews, but has failed rightly to appreciate the significance of the constantly recurring resistance to these tendencies. The process of assimilation was not a painless or a peaceful one; what was ultimately assimilated had first to be purged, often with violence, of elements which had shown themselves to be incompatible with

the heart of the nation's life. The nation fell before Babylonia, yet its religion not only maintained itself in the face of that of its conquerors backed by all the force of a mighty empire, but emerged from the conflict purified, strengthened, and enriched, while other cultures disappeared from the earth.

That which gave Israel this power came from the desert. The author has indeed glimpsed this. In the retrospect he notes that the nomadic experience of the people was "formative and lasting," due to "something rich and precious," which he describes in part as "the awareness from the beginning of the supernatural, redeeming life from its dullness and adding to its dignity." Now this is true as far as it goes, but it does not go far enough. What the Hebrews had from the beginning was not just an awareness of the supernatural in general; this they had, in common with other nations, as Professor Harris has shown. But they also had specifically an awareness of Jahveh, a diety who had revealed himself in the destructive power of the volcano and the storm, and to whose demand for allegiance, however apprehended, they had made response. This was the experience which was formative and lasting. Jahveh was their God, and he was their God not because they had chosen him, but because he had chosen them. He had acted first; of this they were convinced, and the conviction finds constant though varied expression in their literature. They had therefore a given standard to which every now cultural element had ultimately to be referred. It is this which gave rise to the note of tension, discernible especially in the utterances of the great prophets, whose function it was to protest against and to denounce those foreign elements which were radically incompatible with Jahvism. It is significant that this atmosphere of storm and stress nowhere finds adequate expression in Professor Harris' present work.

It would, however, be ungracious and unfair to close this review on a note of criticism. As has been stated, the author has given us an interesting study, and if this major defect in his treatment of his subject is borne in mind, a reading of his book cannot fail to be profitable.

CUTHBERT A. SIMPSON.

## Light on Current Events

THE NEW IMPERATIVE. By Walter Lippmann. Macmillan. \$1.25.  
INTERPRETATIONS: 1933-1935. By Walter Lippmann. Edited by Allen Nevins. Macmillan. \$2.50.

**W**ALTER LIPPMANN is unquestionably one of the leading interpreters of current events. There are some who regard him as *the* leading one. He is certainly widely read and respected and it is most helpful and timely that a group of his contributions have been gathered and published. In *The New Imperative* he considers the new principles and functions of government common to both Mr. Hoover and Mr. Roosevelt, and concludes that we may assume that we are in the presence of a change due to historical forces that transcend individuals and parties and their articulate programs. Mr. Lippmann contends that the break with the past occurred not in March 1933, when Mr. Roosevelt was inaugurated, but in the autumn of 1929 when, with the collapse of the post-war prosperity, President Hoover assumed the responsibility for recovery, and a radically new conception of the functions of government was established.

*Interpretations: 1933-1935*, edited by Allan Nevins, is a larger volume. It supplements another book of Mr. Lippmann's essays which cover 1931-1932. The articles are all to the point and characterized by insight, wide and as a rule careful reading, and excellent English. Dealing as they do with the events of this critical period and prepared by a man who is animated by a real desire to be as fair and impartial as possible, they form a book of real value.

CLINTON ROGERS WOODRUFF.

## A Personal Witness to Christ

AS FAR AS I CAN SEE. By Winifred Kirkland. Scribners. \$2.00.

**T**HE TITLE might be amplified to read: "As Far as I Can See Regarding Faith in Christ, Prayer, Christian Patriotism, Death, and Immortality." The author is a successful journalist, a member of St. George's Church, New York City,

who is writing of her belief to an actual individual. This Janet is a young friend who is agnostic and smilingly indifferent to Christ's challenge and way of life, and behind her Miss Kirkland sees thousands of other young people who are equally puzzled or openly scornful. The book, therefore, frankly states many of the doubts and queries commonly expressed today and gives the author's answers to them.

The most impressive sections are those which concern the author's own experience with Christ and in prayer. Like all the book these sections are beautifully and convincingly expressed. Here is a Christian in the year 1936 bearing witness to the living and invigorating presence of her Master.

The reader may wish that portions of the book dealing with Miss Kirkland's personal testimony could be collected and published separately, for the author is so anxious to explain why she is expressing an individual opinion that some of the pages are slow reading. A further caution is also necessary in regard to this professed individualism. The author presents what her faith is and why it satisfies her but it must not be thought that every Christian or seeker for knowledge would be content with her explanations or opinions. They do not always coincide with the mass experiences of Christians of all ages which the Church has preserved officially as the tested and proved doctrines about Christ, prayer, death, and immortality.

As the witnessing of a modern journalist to a vital and working faith expressed frankly and with absolute conviction it is a valuable contribution. EVERSLEY S. FERRIS.

#### German Thought for English Readers

THE WORLD AND GOD. By Herbert H. Farmer. Harpers. 1936. Pp. 315. \$3.00.

THIS is an important book, inasmuch as it presents to English readers the results of recent German thought on the relation of God to his world. Mr. Farmer, who is now head of Westminster College in Cambridge (a Nonconformist theological school), has been profoundly influenced by Karl Heim, the contemporary German theologian. The volume appears in the Library of Constructive Theology, already well-known through books in it by the present Dean of St. Paul's, Professor Grensted, Canon Barry and Professor Mackintosh.

The thesis of Mr. Farmer's work is that religion is a matter of an "I" and "Thou" relationship between man and that which is ultimate in the world; it is personal trust, and rules out all monistic conceptions of the nature of God and man. In the light of this "living awareness," Mr. Farmer develops an *apologia* for the Christian doctrine of providence and miracle, and discusses the value of prayer.

For his emphasis on the personal nature of religion and his strong insistence on God's activity through significant events, responded to by man, we may be grateful. But we must question the wisdom of pressing the notion of God as personal to the lengths to which Mr. Farmer goes. It is better to say that we have personal relations with Deity, rather than to define Deity as "personal," except by way of analogy. Providence and miracle for him are religion's safeguard of the freedom of God and His action upon men; the latter becomes rather less than has often traditionally been meant by miracle, but the religious value of the concept is preserved. (cf. the note on pages 268-269).

There is much in the book with which we are out of sympathy. For instance, prayer is regarded as almost entirely petitionary in nature. This is hardly the view of the Catholic tradition. There are other points where Mr. Farmer has followed too closely (as we think) the newer German theologians. Their extravagant statements have some justification in view of the extreme liberalism from which they are in revolt, but we cannot avoid a feeling of regret that not merely Mr. Farmer but many English and American theologians copy these newer extravagances. Professor Horton, in a recent article, has urged us to be cautious of this literal following of the German theology of the post-war period, and has commended the work of the English school, including such men as Temple, Taylor, Inge, and Oman. We welcome this suggestion, but would add the names of Webb and von Hügel to Dr. Horton's list.

One would be amused to see Professor Wieman of Chicago and Mr. Farmer face to face on many of the problems discussed in *The World and God*. And we may offer the suggestion that if both of them came to see the uses of the Catholic method of analogy, their theologies would be saner and sounder. Perhaps

the translation of Przywara's *Polarity* will be of value at this point.

A final comment may be made. Mr. Farmer's book seems (excepting for two chapters) to assume what is called nowadays the "autonomy" of religion. This is popular in Germany; but we, at any rate, believe it to be extremely dangerous when carried very far. It is to be hoped that here, at least, our English theologians will refrain from aping (to misquote Shakespeare) "fashions from proud Germany." W. NORMAN PITTINGER

#### New Sermons

BORN FOR VICTORY. By Albert Buckner Coe. Harpers. \$1.00.

THUNDER OVER SINAI. By Edwin McNeill Poteat, Jr. Harpers. \$1.00.

THESE are two of the monthly books of sermons issued by Harpers in an enterprise for which we ought to be grateful. These volumes of ten sermons each ought to reveal something of the religious thought which is being presented Sunday after Sunday from the pulpits of prominent Churches.

The ten sermons by Albert Buckner Coe were preached at the First Congregational Church, Oak Park, Illinois. They represent his first volume of published sermons. Preached in one of the important churches of his denomination they indicate preaching which is vital, interesting, and unafraid. He does not beat about the bush in presenting his ideas. There is no mistaking what he believes and where he stands. He fears the influences of a spurious nationalism and tells us so. He hates racial distinctions and barriers and presents his thought logically and powerfully in the interest of our common human needs. He abominates war. He uses copious illustrations and is not afraid of speaking out of his personal experience. His candor is charming and he frequently takes us into his confidence. This is in earnest we hope, of more good books in the future from Mr. Coe.

The second book of the same series, Mr. Poteat's sermons, however, is distinctly of a different character from the series by Coe. The sermons are written by a preacher who at one time was associate professor of philosophy and ethics at the University of Shanghai and they bear all the marks of a scholar. I should think that they would be rather difficult for the average congregation to grasp. The content of the sermons is good, in line with the best thought of today. The author appears to be a wide reader and makes good use of present-day illustrations. He makes an appeal to the youth of this generation. Each sermon is headed with excerpts from the best authors. The volume begins and ends with sermons that have the same title but are different sermons, "Thunder Over Sinai."

This reviewer finds it hard to understand just why preachers use Moffatt's translation in the pulpit when apparently the Authorized Version is just as clear. Poteat uses the translations of Moffatt and Goodspeed. ALBERT E. GREANOFF.

#### Pagan and Christian Healing

HEALING: PAGAN AND CHRISTIAN. By George Gordon Dawson. Macmillan. Pp. 322. \$3.25.

LAYMEN have long needed accurate information concerning the history and philosophy of the art of healing and its bearing upon present trends in therapy. This book gives a comprehensive and easily readable account of the development from primitive times to the present of the various conceptions of disease and the methods used for their cure. Later chapters examine the subject from the physical, mental, and spiritual aspects. The recent departures in these various fields or approaches are recorded and discussed.

One important modern trend is the attempt to consider the human individual in health and in disease as a unity, to maintain that a personality is always more than the sum of the parts. With holistic medicine the author would be in sympathy, but would emphasize the specifically spiritual factors involved. Christian religious healing in the sense that our Lord practised it still has its place in the therapeutic art, and the coöperation among religious minded physicians, psychiatrists, nurses, and clergy, will result in the better treatment of the entire man.

This book will be of interest to Christians who are concerned with healing in any of its branches. Readers must be cautioned that the sections dealing with mental healing have evidently been greatly condensed, to the serious detriment of accuracy and clarity. OTIS R. RICE.

# NEWS OF THE CHURCH

## Libel Appeal Lost by "Churchman"

Religious Periodical Noted for Drive  
for Good Movies Must Pay \$10,000  
Damages to Mr. Hess

NEW YORK—The libel judgment for \$10,365, won by Gabriel L. Hess, general counsel for the Motion Pictures and Distributors of America, Inc., against the *Churchman* and its editor, the Rev. Dr. Guy Emery Shipler, has been sustained by the Appellate Division of the court in a decision handed down on June 12th. Mr. Hess sued for \$150,000. The jury which tried the case before Mr. Justice Richard J. Lydon awarded him \$10,200 and costs. Of this amount \$200 was for actual damages and \$10,000 punitive. The case was appealed and the hearing on the appeal postponed several times.

Friends of the *Churchman* have contributed to a fund to meet the possible sustainment of the verdict. Additional contributions have been received through other religious periodicals, Catholic, Protestant, and Jewish, that rallied to the defense of the *Churchman*. That fund has now reached the amount of \$7,865, leaving \$2,500 to be made up. The judgment must be paid at once. But it is thought that Mr. Hess will accept an arrangement by which the money in hand is immediately paid and the remainder promised.

It will be recalled that the libel suit was based on an editorial which was published in the *Churchman* for November 14, 1931. This editorial made an accusation on the printed authority of *Harrison's Reports*, a weekly review of the independent motion picture exhibitors, which was untrue. The *Churchman* immediately retracted the statement, with a public apology. But the suit was instituted and won. A suit was also made against *Harrison's Reports*, which resulted in a judgment for \$5,000 and costs.

Since the suit against the *Churchman* was made on the one editorial, the defense was not permitted to introduce into the

(Continued on page 804)

## Russian Service in Boston Stresses Work of Seminary

BOSTON—A Russian service, held in the Cathedral Church of St. Paul on the evening of Trinity Sunday, June 7th, revived in all minds the work of the Russian Orthodox Academy for theological students in Paris. The Rev. Dr. Arthur Lee Kinsolving, chairman of the Boston Committee on the Russian Seminary, spoke of its history during the past ten years. The music was sung by the choir of the Russian Orthodox Church of Roxbury, Mass.

## Sweeping Reorganization of University of the South Announced at Commencement

### Payments on Expectations \$41,980 More Than in 1935

"The great thing we do together in the Episcopal Church is the support of our domestic and foreign missionary work."

The above was the opening sentence of the Every Member Canvass literature issued last fall. How well we have done this thing together this year!

Out of the 99 dioceses and missionary districts cooperating to support the missionary work of the Church 63 had on June 1st paid 100% or more of the amount due. Last year but 55 had attained such a record.

Although the expectations for 1936 exceed the expectations of 1935 by less than \$3,000, payments to June 1, 1936, were \$41,980 greater than during the same period in 1935. During the month of May \$232,483 was received, bringing the total receipts of the year to \$510,146.69. This sum is 110% of the amount due.

The splendid amount received in May enabled us to pay \$100,000 on loans negotiated to maintain budget payments.

It is great to do things together.

Faithfully yours,

J. E. WHITNEY,  
Assistant Treasurer.

## Rev. A. G. Noble Accepts Rectorate in W. Mass.

WILLIAMSTOWN, MASS.—The Rev. A. Grant Noble, Episcopal Church chaplain at Yale University, New Haven, Conn., has accepted a call to the rectorship of St. John's Church, Williamstown. He will take charge early in September.

Fr. Noble is one of the most noted of the highly respected group of full-time Anglican college and university chaplains.

Born in Monroe, Mich., in 1902, he was educated at Kent School, St. Stephen's College, and the General Theological Seminary. He was graduated from General in 1929 and was ordained priest and entered upon his work at Yale in the same year. On June 22, 1929, he married Helen Rush Hannon. They have one son.

### Country Church Served by Bus

NORWOOD, N. Y.—The Rev. Leon F. Haley, through the generosity of some friends, has been able to put into effect his initiative for making Church attendance possible to a number of isolated people in the countryside. He has chartered a bus which makes its rounds on Sundays and brings to St. Philip's Church some 30 people who could not otherwise attend.

## Bishop Bratton Elected Chancellor and Public Relations Director; Board of Regents Created

BY R. BLAND MITCHELL

SEWANEE, TENN.—The 68th commencement of the University of the South, held June 3d to 9th, was marked by more far-reaching decisions by the board of trustees than have been made in many years—plans for the reorganization of the university's government; the election of Bishop Bratton of Mississippi as chancellor, to succeed the late Bishop Gailor; the announced retirement of the present vice-chancellor, Dr. Finney, in 1937, and the appointment of a committee to nominate his successor; the creation of a department of public relations with Bishop Bratton as director; and the adoption of a ten-year plan for increased endowment and physical equipment totaling \$3,000,000.

It has been felt for some years that the board of trustees, with a membership of about 100 clergy and laity representing the 22 dioceses which own the university, is too unwieldy a body to govern the institution effectively—particularly as the board meets only once a year and the university is not only an educational institution but a sort of "principality" as well, with its 10,000 acres of domain and the complex responsibilities of community government, public utilities, roads, etc. The centralization of authority in a smaller board, meeting frequently, seemed clearly indicated as a necessity.

In 1935 the trustees appointed a planning committee, under the chairmanship of Bishop Juhan of Florida, to study the problem and recommend a plan for reorganization. This committee submitted to the 1936 meeting a suggested revision of the constitution which, with minor changes, was adopted. It requires final ratification in June, 1937, before it be-

(Continued on page 800)

## Dr. Block Next Speaker on "Church of the Air"

NEW YORK—The Rev. Dr. Karl M. Block is to be the speaker in the next broadcast of the Episcopal "Church of the Air," speaking from St. Louis over KMOX at 10 A.M. eastern daylight saving time, Sunday, July 5th.

This broadcast and the next one in the series, on August 16th, are under the auspices of the Forward Movement Commission. They will be heard over a nationwide hookup of the Columbia Broadcasting System.

## Japanese Christian Educators Confer

Problems of Relationship Between Church and State in Japan Viewed in Two-Day Conference

By PAUL RUSCH

**T**OKYO—Much time was devoted to a very frank facing of the problems in the field of Christian education in Japan as related to the present mood and prevailing tendencies in the nation's life in a two-day conference at Atami April 24th and 25th, of the presidents and representatives of the various Christian schools of higher education. Dr. Shigeharu Kimura, president of St. Paul's University, and the Rev. Shigeo Kojima, headmaster of St. Paul's Middle School, represented our missionary educational enterprise at the conference.

The consensus of opinion seemed to be that in the past Christian schools, because of their close relation to the West and the interest in things Western, had too often failed to place proper emphasis on Japan's ancient culture and the values inherent in the nation's indigenous moral and spiritual life. The feeling was that here is a rich heritage which should be conserved and lifted to higher levels.

It was felt that while ultra-nationalism should be shunned Christian schools should inculcate a sound national spirit and train their students in a wholesome national morality. They should not forget that they are training Japan's future citizens, those who on the morrow must take over the nation's life and carry on. Moreover, such traditional virtues as loyalty and filial piety have not been outgrown. They should still be stressed and nourished. Anything that will effectively strengthen Japan's national life and is not contrary to the Christian teaching and spirit should be welcomed, utilized, and incorporated into the training and life of our Christian educational institutions.

"There are still," it was stated, "even among the outstanding national leaders, those who look upon Christianity as a foreign faith. Everything that can legitimately be done to orientate and indigenize the outward forms and aspects of Christianity should be encouraged in order to remove the impression and feeling that it is not native to the soil but still an importation from the West. What Japan needs is not American or British Christianity but the Christianity of Christ."

Our Christian schools must however maintain their distinctive and aggressive Christian character and influence. They have a distinctive and unique contribution to make both to the nation's youth and to the national life and nothing should be done which will weaken or nullify that contribution. Above all they must steer a middle course avoiding both Communism and Fascism.

One of the chief needs at the present time is for the Christian schools to develop a stronger sense of solidarity and a deeper appreciation of the fact that their interests



THE ARCHBISHOP OF UTRECHT

The Most Rev. Franciscus Kenninck, Primate of the Old Catholic Church, is seriously ill in Holland. His archiepiscopal brother, the Roman Catholic Archbishop in Utrecht, died a few weeks ago.

are one. Today much that they stand for is being challenged. In the face of this they lack an interrelated united front. Each institution is fighting a lone fight with all kinds of problems and opposing forces. They should recognize that their interests are absolutely one, close in their ranks and move forward with an unbroken front.

### Pay 200 Peppercorns Rent to British Crown, Marking Parish's 200th Anniversary

**FREEHOLD, N. J.**—Notables of Church and State joined in congratulating St. Peter's parish here, June 7th, on the 200th anniversary of the granting of its charter. It is believed that the church building is probably the original building of the parish, and perhaps the oldest in the diocese of New Jersey.

Payment of 200 peppercorns with interest, in accordance with a rent of one peppercorn a year specified in the charter granted by King George II, was tendered by the Rev. John H. Schwacke, rector, to the British Ambassador in Washington, and cordially accepted.

### United Protestantism Seen by President of Federal Council

**ST. LOUIS, Mo. (NCJC)**—Current religious developments are pointing the way to more Protestant unions, said Dr. Ivan Lee Holt, president of the Federal Council of Churches of Christ in America, and pastor of St. John's Methodist Church of St. Louis, in a recent interview given to Howard Barman, NCJC correspondent.

"The approval," he said, "of the plan for the unification of Methodism by the general conference of the Methodist Episcopal Church, and the meeting in June of the first assembly of the United Reformed and Evangelical Churches, are pointing the way to more Protestant unions, a closer federation of all Protestant Churches, and perhaps, to a united Protestantism.

"If Protestantism could unite its forces for the things that are permanent and essential it would make an impression and succeed in destroying some evils of our contemporary life. It may be that the way to the Kingdom of God on earth lies through the building of a really great Christian fellowship in this world as the creating nucleus of the Kingdom."

## Diocese of Chicago Floats Bond Issue

\$400,000 Issue Sold Out Within 48 Hours; Action Unique in History of Diocese

**C**HICAGO—Action unique in the 100 years of history of the Church in Illinois and probably with few precedents in the entire American Church was taken by the diocese of Chicago this week when a \$400,000 bond issue was offered the public by the well-known La-Salle street investment house of Halsey, Stuart, & Company. The issue, put out in the name of the Bishop as corporation sole, was sold out within 48 hours after being put on the market.

The action and the result are looked upon as of far-reaching significance. Only once before in the Chicago market has a similar bond issue been floated. The other was for the Roman Catholic Bishop of Chicago. The Anglican Bishop of Chicago is constituted a corporation sole by act of the state legislature in 1853.

Proceeds of the issue will be used for the refunding of certain obligations of the Bishop which fall due this year. Several of these items are upon parishes and missions. The trust indenture under which the notes are issued is initially secured by conveyances to the trustee creating first mortgage liens on properties owned by five parishes and on others belonging to the corporation sole and used in the operation of nine missions; also by assignments to the trustee of the amounts payable to the corporation sole and to certain of its parishes and missions by the Centenary Fund. The present financing has been approved by the trustees of the Centenary Fund, by the standing committee of the diocese, and by the finance committee. The notes were executed by Bishop Stewart, the diocesan.

As a special covenant until various enumerated obligations are paid for or refunded, including the present issue of notes, the corporation sole agrees not to mortgage or otherwise encumber any real estate owned by it and to apply the proceeds of all real estate sold to the liquidation of indebtedness now outstanding.

The whole program is significant to the Church primarily because it establishes the credit of the diocese of Chicago in the investment market and opens the way for future financing on a larger scale.

The investment house issuing the bonds expressed satisfaction over the way the issue was received on the market. The bonds bear 4% interest and are for a two-year term.

### 50th Year of Massachusetts Church

**BOSTON**—The 50th anniversary of the Church of the Holy Spirit, Mattapan, Mass., was observed on May 31st, with the founder, Mrs. Horatio Lamb, who is still a member of the parish, present, and the Rt. Rev. William Lawrence, retired, in the pulpit with an address of greetings and reminiscence. The Rev. Jacob Clemens Kolb is rector of the parish.

## Bishop Knight is Buried in Florida

Three Bishops, Many Clergy, and Scores of Friends Pay Tribute to Church Leader

JACKSONVILLE, FLA.—Scores of friends united to pay a last tribute to the Rt. Rev. Albion Williamson Knight, D.D., who died here June 9th, by taking part in funeral services held in St. John's Church, Jacksonville.

Bishops Juhan of Florida, Matthews of New Jersey, and Bratton of Mississippi; the Rev. Newton Middleton, rector of St. John's; and the Rev. F. B. Halsey, Canon vicar of Trinity Cathedral, Trenton, N. J., officiated at the ceremonies, which were attended by a large number of clergy, lay people, and friends of many religious bodies.

Pall bearers were Bayard B. Shields, Halcott G. Heyward, George W. Mills, Camillus S. L'Engle, W. L. Devore, and George B. Dismore. Burial was in Evergreen Cemetery, Jacksonville.

### WAS FIRST BISHOP OF CUBA

The Rt. Rev. Albion Williamson Knight, D.D., was first missionary bishop of Cuba and served for ten years in that office, 1904 to 1914, as part of his 54 years of service in the Church's ministry.

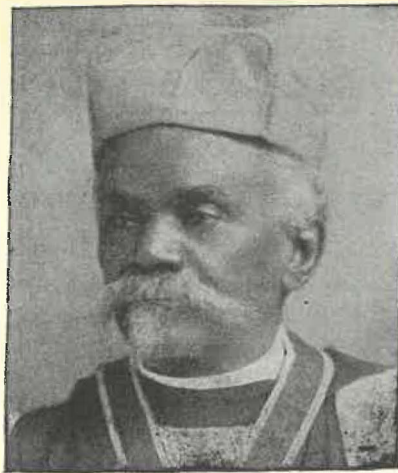
He was born at White Springs, Fla., August 24, 1859, and was graduated from the University of the South. The Rt. Rev. John Freeman Young, second bishop of Florida, ordained him deacon in 1881 and priest in 1883. He was a general missionary in South Florida during his diaconate and later was rector of St. Mark's, Palatka, 1884 to 1886, and St. Andrew's, Jacksonville, 1886 to 1893; then Dean of St. Philip's Cathedral, Atlanta, Ga., from 1893 to 1904.

Oversight of the Church's work in the West Indies had been a continuous problem for years and repeated visits by bishops, including Bishop Young, had shown the need for resident bishops in the islands. The General Convention of 1904 elected Fr. Knight for Cuba and he reached that field in January, 1905.

The Cuban mission after 30 years of effort and difficulty was at a low ebb; American missionaries had been withdrawn and only one Cuban priest and one Cuban deacon were at work. With Bishop Knight's arrival progress began and continued. At the end of ten years, congregations had increased from 10 to 37, communicants from 200 to more than 2,000, clergy from two to 24, and pupils in parochial schools from 75 to more than 800.

Bishop Knight also served at various times as Bishop in charge of Haiti, Puerto Rico, and the Panama Canal Zone.

He resigned his jurisdiction in 1913 to become vice-chancellor and president of the University of the South, serving in that capacity until 1923 when he became Bishop Coadjutor of New Jersey. This office he resigned on account of ill health, in the autumn of 1935, at the age of 76,



AWARDED POSTHUMOUS HONOR  
Rt. Rev. James T. Holly, first Bishop of the Church in Haiti.

and he has since then lived in Florida.

Surviving relatives are his wife, a stepson, Powell Yates of New York, and a daughter, Mrs. Ada Nicholl Harper of Jacksonville.

## 50th Anniversary of Bishop Mann's Ordination Observed

PITTSBURGH, PA.—The 50th anniversary of the ordination of Bishop Mann to the priesthood was fittingly observed by the clergy and various organizations of the diocesan family with a special Communion service in the cathedral, June 8th, at which the Bishop was the celebrant. This was followed by a luncheon tendered the Bishop at the Duquesne Club with nearly one hundred present.

The affair had been arranged by the clericus with the president, the Rev. J. F. Virgin, the Rev. H. Boyd Edwards, and Dean Moor as a special committee. Addresses were made by Dr. VanEtten of Calvary Church, Dr. Shero, president of the standing committee, Brother Hance, Superior of the Order of St. Barnabas, and several others.

A new vestment case and a set of golf clubs were presented to the Bishop. In his response he spoke feelingly of the 13 years of his episcopate and the fine family spirit which prevails throughout the diocese.

## Christians in Minority in Japanese Parliament

TOKYO—Recently a general religious magazine here sent circular letters to the members of the House of Representatives of the Imperial Diet requesting them to reply and explain their respective religious faiths. Only 50 out of the 466 members replied. Among the 50 replies, 30 were believers in Buddhism, two in Shintoism, four in Christianity, and one in both Shinto and Buddhism. Eleven stated they believed in no religion and one said he believed in ancestor worship. It was interesting to note that all four Christians are proletariat members of the house.

## Haiti Celebrates Mission Jubilee

President of Republic Attends High Mass on Trinity Sunday; Confers Posthumous Award

BY HARRY ROBERTS CARSON  
Bishop of Haiti

PORT AU PRINCE, HAITI—On Trinity Sunday, 1861, the Rev. James Theodore Holly, a young Negro priest of the diocese of Connecticut, held the first service of the American Episcopal Church in this city. It was fitting that as that service was held by invitation of the President in the National Palace, the commemorative services of 75 years later should be recognized by the governmental authorities of 1936. So the Church and State had part in the beautiful services that began on Saturday, June 6th, and concluded with a Choral Mass on the Festival of Corpus Christi, June 11th.

With the exception of two of the clergy who found it impossible to attend, one by reason of advanced age and the other because of absence in New York under medical treatment, all the clergy of the district were present, as well as delegates from almost 60 missions.

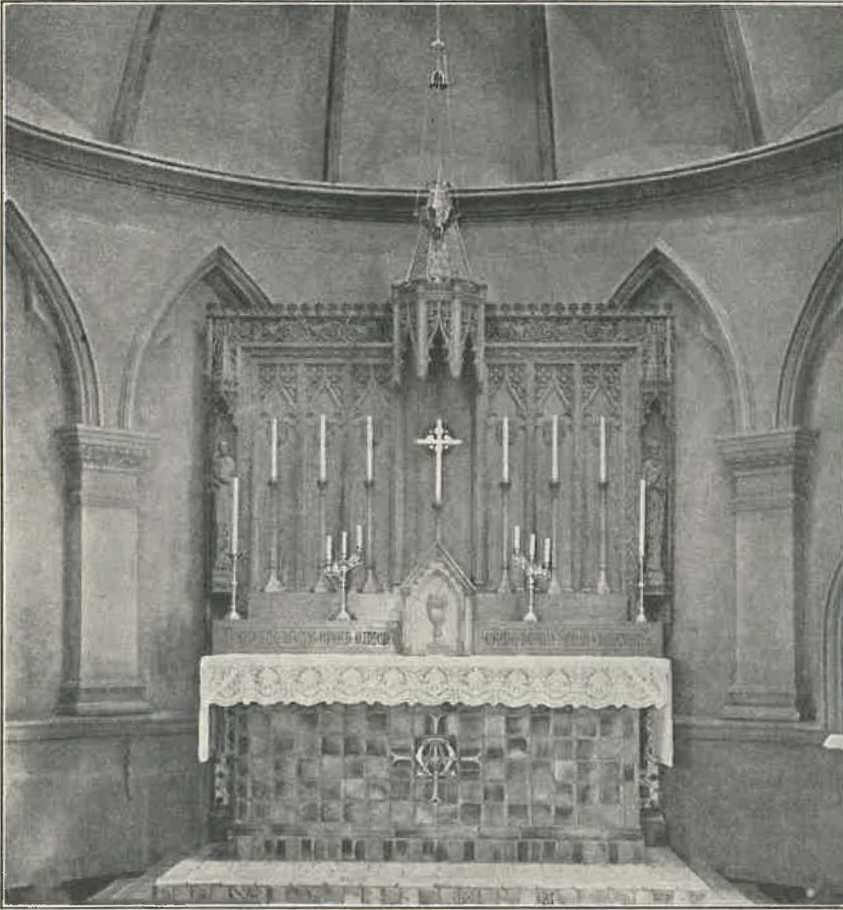
At the Requiem Mass on June 6th, the President of the Republic had directed the presence of the Minister of Foreign Affairs, the Minister of the Interior, three personal aides, and the palace band. Immediately after the Mass, preceded by the palace band, there was a solemn pilgrimage to the grave of Bishop Holly (within the grounds of the Children's Home) of the band, then the choir of the Cathedral, the clergy in vestments, the Bishop, the official representatives of the government, representatives of the Holly family, and the laity.

As the cortege passed the police station and came within sight of the National Palace, the flags on each building were reverently lowered. At the grave, a litany was said by the Bishop, at the conclusion of which many flowers were placed upon the tomb.

On Trinity Sunday, Masses were said at 4, 5, 6, 7 (in English), and High Mass at 9 o'clock. At this last service, the Hon. Sténio Vincent, President of Haiti, was present and had a seat at the right of the Bishop's throne, within the choir. There were also present, among the great throng, the Minister of Foreign Relations, the Minister of the Interior, the *Chef du Protocole*, the Mayor of Port au Prince, the Hon. George Gordon, U. S. Minister to Haiti, the Hon. F. M. Shepherd, British Minister Resident, a delegation of the Grand Lodge of the Masonic fraternity, together with representatives of the Holly family.

Immediately before this Mass, the Bishop, accompanied by torch bearers, thurifer, the Rev. Georges E. Benedict, the Rev. Dumont Morisseau, master of ceremonies, blessed a memorial tablet which had been unveiled by Major Léon

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#### UNUSUAL ALTAR MADE OF LOCAL TILE

The Altar of St. Paul's Church, Doylestown, Pa., is made of Mercer tile, a famous Doylestown product. A memorial, together with the carved oak reredos, to Winfield Scott Donaldson, it is one of a number dedicated by Bishop Taitt on a recent visitation.

## Reorganization of Sewanee Announced

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comes effective. Under this plan, the board of trustees, representing the owner-dioceses, reserves to itself the election of the chancellor, vice-chancellor, and chaplain, the amendment of the constitution and enactment of ordinances, and the election of a board of regents to which the entire government and administration of the affairs of the university will be committed. The board of trustees will become, in effect, a board of visitors; but it will keep in its hands those checks and safeguards which will insure that the university shall always remain the possession of, and under the control of, the Episcopal Church in accordance with the ideals and principles of the founders.

#### BOARD OF REGENTS

The board of regents will consist of three bishops, three presbyters, and six laymen (none of whom need be members of the board of trustees), and the chancellor and vice-chancellor *ex officio*. The board is to be divided into a number of standing committees which will have supervision and oversight of the various departments of the university.

The creation of the department of public relations is considered by many to

rank next in importance to the reorganization plan. Sewanee, isolated upon her mountain-top, has never been sufficiently staffed to keep in touch with her constituency in any continuous way. The board of trustees unanimously chose one of Sewanee's sons—Bishop Bratton of Mississippi—for the important post of director. At a later session, the board also unanimously elected Bishop Bratton as chancellor of the university to fill Bishop Gailor's unexpired term. But this fact did not alter the previous action—which is a further evidence of the dignity and importance which the board attaches to the new department of public relations. Bishop Bratton, having recently turned over jurisdiction in Mississippi to his coadjutor, is free to devote most of his time to his two-fold office. It may be that he will make his residence at Sewanee and, from there, go out to all sections of the Church to make known the cause of Christian education as exemplified in the University of the South which has produced so many men of national importance in both Church and State.

The vice-chancellor, Dr. Finney, in his annual report to the board, urged the adoption of the proposed plan for reorganization, speaking out of his 14 years of experience as head of the institution; and announced his intention to retire when reorganization has been effected in order that the new régime may start with a new vice-chancellor. The board, cog-

nizant of the devoted service of Dr. Finney, particularly in the matter of increasing the endowment and improving the physical plant and building up the student body, acceded to his desire to retire and appointed a committee of five, headed by the Bishop of Atlanta, to make nominations for a new vice-chancellor. The board is to be called in special session some time during the winter to receive these nominations and elect Dr. Finney's successor to take office July 1, 1937.

#### ENDOWMENT INADEQUATE

Dr. Finney's report also pointed out that, while the university's endowment has doubled in the past 15 years, it is still wholly inadequate for Sewanee's needs; and that, while there are more and better buildings than ever before, there are still many physical needs to be met before the present college unit of the university is completed. The ideal of the founders—Bishops Polk, Otey, Elliott, and Quintard—was the creation of a university modeled on the Oxford system of a group of small colleges. Sewanee still holds to this tradition of her founders, but as yet has not been able to complete the equipment of the first college unit. The board adopted a "ten-year completion plan" for the rounding out of the present unit and its adequate endowment. This will involve ultimately raising at least \$3,000,000.

#### SEVEN GRADUATE

June 7th was commencement Sunday, with Bishop Rogers of Ohio preaching the commencement sermon. Commencement day was Tuesday, June 9th. The commencement oration was delivered by the Honorable Edgar E. Pomeroy, Judge of the Superior Court, Atlanta, Ga., and chancellor of the diocese of Atlanta. The vice-chancellor conferred the degree of Bachelor of Divinity upon seven men from the Theological School, and degrees of Bachelor of Arts or Science were conferred on 31 men of the college.

Honorary degrees conferred by the chancellor were as follows: Doctor of Divinity, Bishop Rogers of Ohio; the Rev. C. B. K. Weed, an alumnus, of New Orleans; the Rev. C. W. Sheerin, rector of St. Paul's Church, Chattanooga, and editor of the *Southern Churchman*. Doctor of Civil Law, Admiral Cary T. Grayson, an alumnus, of Washington, D. C.; Dr. Meta Glass, president of Sweetbriar College; Hon. E. E. Pomeroy, Atlanta, Ga.; the Rev. A. H. Lucas, headmaster, St. Alban's School, Washington, D. C. Doctor of Science, Rufus E. Fort, M.D., an alumnus, of Nashville, Tenn. In addition, degrees awarded in previous years were conferred upon the Rev. John S. Bunting, Dr. Frederick Tupper, and Col. L. Kemper Williams, alumnus.

The board of trustees, after its many important actions, left "the mountain" with a feeling of optimism and encouragement and gratitude which has rarely been manifested in any previous session.

#### Dean O'Ferrall Honored

DETROIT—The Very Rev. Dr. Kirk B. O'Ferrall, Dean of St. Paul's Cathedral, was chaplain this year on the annual five-day cruise of the Detroit chamber of commerce.



## Rev. W. G. Peck to Head Clergy Schools

Noted Anglo-Catholic Sociologist Chosen by ICF to Organize New Educational Project

**M**ANCHESTER, ENGLAND—The Rev. William G. Peck, rector of the Church of St. John Baptist and noted Anglo-Catholic sociologist, has been selected by the Industrial Christian Fellowship to head a new educational enterprise for the clergy.

The project of organizing clergy schools in the various dioceses of the Church of England for the purpose of studying the Christian philosophy of society had been considered by the fellowship for some time. A large donation was given by one supporter, enabling the payment of an adequate salary for several years.

Fr. Peck was requested to undertake the work after the ICF had sifted through a large number of applications. Absolute freedom in administration and opinion has been given to Fr. Peck, by reason of the fellowship's confidence in his ability. He will move to London in July to begin his new work.

Fr. Peck is well known to American Churchmen through his books, his frequent articles in *THE LIVING CHURCH*, and several visits in that country, on which he has lectured at the College of Preachers, at the Adelynrood School of Sociology, and delivered the Hale lectures at Seabury-Western Theological Seminary on *The Social Implications of the Oxford Movement*.

### Mission in S. Ohio Parish Brings Unchurched to Church

**CINCINNATI**—A Forward Movement mission was held recently at St. Mark's Church, Oakley, by the Rev. Elwood L. Haines, rector of Christ Church, Glendale.

The theme of the mission was *Why Be a Christian?* with the sermons based on the phases of the Disciples' Way: Turn, Follow, Learn, Pray, Serve, Worship, and Share.

The average attendance at the service was: school of prayer, 16; children's mission, 43; and mission service, 67.

The Rev. Otis G. Jackson, rector, in listing the results of the mission, reported that 75 adults were present who were not listed in parish records; 30 children were present whose names were not listed; six adults were present who attended no church; and two children who attended no Church school.

Intensive preparation for the mission was made by the rector and congregation.

### Bishop Ward to Visit Alaska

**ERIE, PA.**—Bishop Ward of Erie expects to spend his vacation in Alaska with his nephews, one of whom served the Church as a lay worker at Fort Yukon during the winter of 1935. Plans for the trip include an inspection of the mission stations and some fishing.



ST. PETER'S, CROSS KEYS, ORE.

This recently dedicated rural church was originally a depot of the Union Pacific railroad. Communicants travel as far as 20 miles to St. Peter's to receive the sacraments of the Church, administered by the Rev. J. Thomas Lewis, vicar, who is also rector of Trinity Church, Bend, Ore.

## Optimism Prevails at Marquette Convention

**MARQUETTE, MICH.**—At the 41st convention of the diocese of Marquette, held at St. Paul's Cathedral June 2d, a note of optimism prevailed, resulting from universal reports that local Church finances were on the mend. The Forward Movement was given a prominent place on the program. The Rev. Bates G. Burt of All Saints' Church, Pontiac, Mich., delivered the address at the convention dinner, earnestly urging the delegates to practice the rule of life set forth in the Forward Movement.

The creating of two archdeaconries was approved by the convention, and upon nomination of Bishop Ablewhite, the diocesan, the Rev. Glen A. Blackburn, rector of St. James' Parish, Sault Ste. Marie, was appointed Archdeacon of the Sault, and the Rev. James G. Ward, rector of Holy Trinity Church, Iron Mountain, was appointed Archdeacon of the Iron Mountain area.

New members elected to the standing committee were the Very Rev. George Walton, the Rev. Thomas Foster, J. L. Walton, and A. E. Miller. New members elected to the Bishop and Council were the Rev. Fred Hicks and Charles McBean. Delegates to the provincial synod will be Canon C. G. Ziegler, Archdeacon Blackburn, Archdeacon Ward, the Rev. Thomas Foster, F. H. Haller, A. E. Miller, Charles McBean, and Dr. R. E. Spinks.

### Church Becomes Parish After 57 Years of Life as Mission

**FOXBURG, PA.**—At the recent meeting of the convention of the diocese of Erie, the Memorial Church of Our Father, Foxburg, was admitted into union with the convention. This parish began its corporate life in the taking over of a union work sustained in Foxburg for many years, in September 1880, and was not conducted as a mission of the diocese, but a self-sustaining local work. A charter was granted in 1883, amended in 1920, and in several details necessary was again in the process of amending to meet the new conditions. Thus after nearly fifty-three years of parish life, and nearly fifty-six years of independent life, it has come into union with the diocese, whose Bishop was made trustee of the church, rectory, and grounds by the will of the donor and builder, and in the fifty-seventh year of its life hopes to be represented in the convention.

## Secretary Sayre Speaks at V.T.S.

Assistant Secretary of State Urges Graduates to Accept Challenge of Christian Living

**W**ASHINGTON, D. C.—“The winsome, audacious, thrilling Jesus is the only solution of our social and other intricate problems. Christ's way of life is the most exciting challenge in the world today,” the Hon. Francis B. Sayre, assistant Secretary of State, told the graduates at the Virginia Seminary commencement across the Potomac.

“Democratic government is fighting for its life—against autocracy and crass materialism,” declared Mr. Sayre. “Capitalism is near collapse. . . . We are forced to mortgage unborn generations,” in order to care for the needy. He said that we have mastered the material world in marvelous fashion—“but at what a cost! We have become so intoxicated with power that other values are crowded out—the things of the spirit upon which the rewarding values must be built. . . . We have sought happiness through acquisition, security through material force—as though children had been given thunderbolts and lightning, with no understanding as to how to use them.”

The speaker asserted that national security is impossible, with “nought but force” to restrain men and nations. “We must achieve a new force, through the laws of spiritual cause and effect. . . . Today we stand on the brink of a war that can wreck our civilization—and the only solution is in the teachings of Jesus.”

Bishop Tucker of Virginia presided and introduced the speaker. He also conferred the honorary degree of Doctor in Divinity upon the Rev. Stanley Brown-Serman, a member of the Virginia Seminary faculty; the Rev. J. Lewis Gibbs, rector of Emmanuel Church, Staunton, Va., and the Rev. Philip J. Jensen, Owings Mills, Md.

### 18 Receive B.D. Degree

**ALEXANDRIA, VA.**—Certificates of graduation were given on June 4th to five men and the degree of Bachelor in Divinity to 18 at the 113th commencement of the Virginia Theological Seminary.

Two hundred alumni returned for the exercises. They founded the Wilbur Cosby Bell fellowship, to be awarded to alumni qualified for advanced study as a memorial to the late Prof. Bell. A missionary sermon was delivered on the evening of the 3d by the Rev. Lloyd Craighill of Nanking, China.

### Fr. Otis Observes Anniversary

**NEW YORK**—The Rev. Charles Pomerooy Otis, SSJE, on the staff of the Church of St. Mary the Virgin, celebrated the 25th anniversary of his ordination to the priesthood on Trinity Sunday, June 7th, at St. Mary's. The preacher for the occasion was Bishop Campbell, retired, formerly of Liberia.

## Texas Churchpeople Make Pilgrimage to Matagorda

MATAGORDA, TEX.—As part of the centennial celebration of the state of Texas, Churchpeople made a pilgrimage on June 16th to historic Christ Church here, "mother church" of the Episcopal Church in Texas. Bishops Quin, Seaman, and Moore took part in the celebration of the Holy Communion, which was followed by a luncheon with addresses by the Rev. DuBose Murphy, historian of the diocese of Texas, Roy Miller of the Texas state centennial, and Eugene Wilson.

According to the Rev. Paul Engle, priest in charge of Christ Church and rector at Bay City, the parish was the first effort of any official American Church administration in Texas, and, having been formed in the days when the present state was a republic, was the first foreign mission of the American Episcopal Church. The Rev. Caleb S. Ives, first missionary to Texas, arrived at Matagorda on December 13, 1838, and the first church building was consecrated by Bishop Leonidas Polk in 1844. The building was destroyed by storms and rebuilt three times.

## Blind Churchman to Sail on European Pilgrimage

CHICAGO—Defying the handicap of total blindness, Donald Morgan, young Lake Forest Churchman, will sail June 27th for a tour of the English countryside in company with Dr. Herbert W. Prince, rector, Church of the Holy Spirit, Lake Forest. The tour is under auspices of the Church Club of Chicago.

Unusual preparations are being made to enable Mr. Morgan to appreciate fully the cathedrals and other historic points which he will visit. A map of England has been prepared in braille. He is studying this together with other braille books describing such places as the Shakespeare country, Oxford University, the Dickens country, and cathedrals. Mr. Morgan is a teacher at Perkins Institute, Mass.

In the Church Club party sailing June 27th will be about 25 Churchmen and women.

## Mamaroneck, N. Y., Church Marks 50th Anniversary

MAMARONECK, N. Y.—St. Thomas' Church celebrated the 50th anniversary of the consecration of its present church building on Wednesday, June 10th. Bishop Cook of Delaware, president of the National Council, was the special preacher. Clergy from New York City and from other parishes nearby were present, and there was a large congregation.

On the preceding Wednesday, June 3d, a jubilee dinner brought together over 230 guests. The toastmaster was Donald M. Tower, vestryman and president of the laymen's league of St. Thomas'. The speakers were the Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York City, and Robert Ripley, originator of *Believe-It-or-Not*. The parish had made the attainment of a jubilee fund of \$25,000 its goal. At the end of the dinner, the rector, the Rev. Frank Dean Gifford, paid a tribute to the contributors to this fund, which, he announced, had been fully reached. This happy announcement was followed by the singing of the Doxology.

## 50th Anniversary of Ordination of Dr. John W. Suter Observed

BOSTON—The Rev. Dr. John Wallace Suter, widely known for his work on the liturgics of the Church, observed on June 7th in the Church of the Epiphany, Winchester, Mass., the 50th anniversary of his ordination to the priesthood. This is the same parish in which Dr. Suter was ordained in 1886, and of which he is rector honorarius after having served as rector for 27 years, 1885 to 1912. Assisting in the service at the invitation of the rector, the Rev. Dwight W. Hadley, were the Rev. Dr. Charles Morris Addison of Cambridge, under whose care in 1882 the mission in Winchester was started, and the Rev. Dr. John Wallace Suter, Jr., rector of the Church of the Epiphany, New York, who preached the sermon in this town where he was born.

## Seed of "Forward" Falls on Good Soil

Debt Canceled, Mission Church is Consecrated Through Aid of Layman Stirred by Manual

BOGALUSA, LA.—The seed of the Forward Movement falls on good ground, it has been discovered by the Rev. Charles E. Shaw, rector of Christ Church, Covington, and priest in charge of St. Matthew's Mission here. A heavy debt under which the mission had been struggling for more than a decade has been lifted through the power of the Movement, and soon thereafter Bishop Morris consecrated the church building built 15 years ago.

A layman from one of the dioceses in Pennsylvania visited Bogalusa in the interest of his investments here. After attending services in the mission church for two or three Sundays he gave the treasurer of the mission a check covering the entire indebtedness.

He told the treasurer that he was inspired to this generous action by reading a copy of the little booklet, *Forward—day by day*, handed to him at the church door by the priest in charge.

"We sometimes wonder whether our efforts in distributing this little book are worthwhile," the Rev. Mr. Shaw observes. "No doubt some persons take it and seldom or never read it. Others read it perfunctorily and indifferently. But to others who use it as a rule of life it often sends an arrow of conviction to the soul. Some seeds fall on 'good ground.'"

## W. A. Board Members Go on Unusual Mission Tour

BOSTON—Unparalleled success met the efforts of two members of the board of the Massachusetts Woman's Auxiliary as they devoted the first week in June to an automobile trip through Cape Cod and an extra jaunt to Nantucket.

Armed with posters and an attractive exhibit, Miss Laura Revere Little, head of the Church Service League Supply Bureau, and Miss Mary Chester Buchan, directress of the diocesan Altar guild, held conferences in Wareham, Barnstable, Provincetown, Wood's Hole, and Nantucket. In all places except the last named, which is an island, adjacent parishes joined in swelling the audiences.

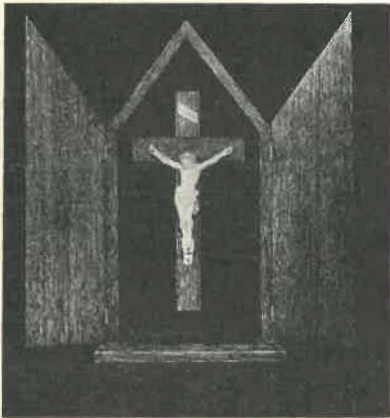
## Rogation Prayer Prize Winner

Is Son of Chicago Clergyman

CHICAGO—Frederick L. Gratiot, Jr., aged 12, son of the rector of the Church of Our Saviour, Fullerton Parkway, recently won a Church school competition for the best Rogation Day prayer with the following:

"O most merciful and mighty Lord, have mercy on Your humble and loving servants: Guide them and help them to do always the things of Your will. Also bless and preserve all lands, that they may be ripe with fruit and grain made by Your might. And these things we beg through Jesus Christ, our Lord. Amen."

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## Canterbury Views Rumanian Report

Acceptance Deferred for Detailed Study; London Diocesan Conference Held; Other English News

LONDON—The Bishop of Lincoln very ably and fully presented the report of the commission on the relations of the Anglican Church and the Church of Rumania to the house of bishops of the convocation of Canterbury on May 27th. The general opinion of the house was cordial and friendly; but it was not thought proper in a matter of such importance to approve the report without deliberate consideration.

Arising from discussion on the marriage report, a resolution was carried to the effect that:

"While affirming its adherence to our Lord's principle and standard of marriage, this House recognizes that the actual discipline of particular Christian communions in this matter has varied widely from time to time and place to place; and holds that it is a sacred responsibility laid upon the Church of England to enact such a discipline of its own in regard to marriage (as in other cases) as may from time to time appear most salutary and efficacious."

In the lower house, the Tithe Bill was considered for the greater part of the day. The principal alteration asked for was an extension of the period of redemption to 76 years, and so complete the term of 85 years originally fixed in 1925.

### LONDON DIOCESAN CONFERENCE

At the London diocesan conference, May 25th, the Bishop expressed disapproval of certain practices which some of his clergy had revived. He protested against those who were reviving processions carrying images of the Blessed Virgin Mary, and crowning her with flowers. Just when they were soothing down party prejudices to Catholic doctrine, was it not sheer madness, he said, to give color to the idea that Anglo-Catholics were only Roman Catholics in disguise? With regard to Benediction with the Monstrance, he had been very kind and considerate to Anglo-Catholics in the diocese—many people thought much too kind—and he had never seen his way to interfere with hymns and prayers said in the presence of the Blessed Sacrament. But Benediction with the Monstrance had been definitely forbidden over and over again, and those who used it must know that they were acting in clear disobedience to the direct commands of their Bishop, to whom they had promised canonical obedience, and who was, by the canons, absolutely entitled to deal with non-liturgical services.

### DIAMOND JUBILEE OF GYPSY SMITH

The Archbishop of Canterbury, the Bishop of London, and Stanley Baldwin, the Prime Minister, were among those who have sent congratulatory messages to Gypsy Smith on his diamond jubilee as an evangelist. Gypsy Smith was born in Epping Forest and began his evangelistic work at the age of 16. He has since then

## Resolution of Clerical Union, N. Y. Branch, Asks Rejection of Dr. Torok

NEW YORK—At a meeting of the New York branch of the Clerical Union for the Maintenance and Defense of Catholic Principles, held at St. Peter's Church, Westchester, it was unanimously resolved that "without in any way passing judgment on Dr. Torok's orders or upon his personal character" the members deplored the "doubtful constitutionality of the methods by which an effort is being made to give Dr. Torok status as a bishop in the Protestant Episcopal Church." The organization also expressed the "earnest hope" that the House of Bishops will at its next meeting definitely state that Dr. Torok cannot be "given status as a bishop in this Church."

The preamble to the resolution expressed the belief that when Dr. John Torok was elected suffragan of Eau Claire, an action which was later set aside, it was assumed that he had already been consecrated in the Eastern Orthodox Church. It referred to a synodical decision of the Ecumenical Patriarchate that Dr. Torok's recognition as an Orthodox bishop was "inadmissible" and asserted that in view of this action, the reception of Dr. Torok as a bishop would be "inconsistent and unfortunate" at a time when it is hoped and expected that the two communions will demonstrate both in word and deed their confidence in the validity of each others' ministries.

## Dr. Gavin Visits Europe for Meetings; Dr. McGregor Sails

NEW YORK—The Rev. Dr. Frank Gavin, professor of ecclesiastical history in General Theological Seminary and associate editor of THE LIVING CHURCH, sailed for Europe on the S. S. Bremen June 13th. He will attend various ecclesiastical meetings in the British Isles and on the continent and will also seek rest and recuperation from his recent ill health.

The Rev. Dr. D. A. McGregor, executive secretary of the national Department of Religious Education, also sailed for Europe last week.

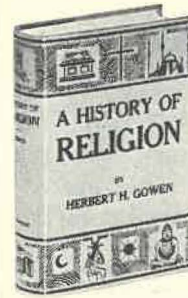
visited most parts of the world to address evangelist meetings and for the greater part of his life has been associated with the Methodist community. Later this year he is going to the United States for the thirty-third time to address meetings in Texas.

### TWO NEW BISHOPS

The Archbishop of Canterbury has appointed the Rev. L. C. Usher-Wilson, C. M. S. missionary at Jingo, in the diocese of Uganda, to the Bishopric on the Upper Nile, vacant by the resignation of the Rt. Rev. A. L. Kitching. The Bishop-designate has been in the diocese of Uganda since 1927, when he became an assistant master at King's College, Bude. He went from there to Jingo in 1933.

The Rev. C. W. Alderson, who has been appointed to the vacant Bishopric of New Guinea, has been at the U. M. C. A. station at Likoma in the diocese of Nyasaland, since 1933. For three years before that he was curate of the Church of the Ascension, Lavender Hill, South London, having previously been vice-principal of Ely Theological College for five years.

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## Unusual Honor to English Primate

Translation of Historic Speech of Cardinal Pole at Council of Trent Dedicated to Dr. Lang

LONDON—At the Council of Trent in 1546, Cardinal Pole delivered a famous speech, in which he declared that "we who have the office of fathers" were largely responsible for the spread of heresy and the break-up of the unity of Christendom. This speech has been translated into English by Fr. Vincent McNabb, the distinguished Dominican, who has dedicated the translation to Dr. Lang, Archbishop of Canterbury.

The following is Fr. McNabb's notable dedicatory letter:

"In laying before your Grace my request to place your name in the dedication of this Eirenikon of Cardinal Pole's, I touched on two points which I felt would find your Grace's instant acceptance.

"First of all, the very stones of Canterbury and Lambeth still keep the memory of the humble-souled Englishman and English Churchman who uttered a breaking heart in this noble cry for religious peace.

"Then again, I recalled that when the Lambeth Conference first met after the Great War, and made its great efforts for peace, your predecessor, Archbishop Davidson, ensured that his own heart's desire for a united Christendom should be furthered by your Grace being made chairman of the committee on reunion. From that committee, and, as we believe, mainly by your Grace's personal efforts, was issued the historic Appeal to All Christian People.

"These two reasons seemed to make it almost a necessity to see your Grace's name on these pages; as if, in these days of God-unguided nation-building, two shepherds should cry across the centuries and unite in calling mankind back to repentance and to God."

## Libel Appeal Lost by "Churchman"

Continued from page 797

evidence the fact that this editorial was but one item in a campaign for better motion pictures which had been commenced by the *Churchman* in 1929 and uninterruptedly carried on. This fact would have strengthened the defense greatly since the major argument of the defense in a libel suit is public service. Another unfavorable circumstance was the serious ill health of Don Seitz, the chief witness for the defense. His malady, a heart ailment of which he has recently died, caused him such inconvenience before the end of his testimony that he was unable to state his facts clearly and connectedly. Another handicap to the defense was the refusal of the court to admit certain material, on the ground that it was irrelevant.

This case, which has aroused great interest, has led to a keen interest in better motion pictures on the part of Church people.

## Haiti Celebrates Mission Jubilee

Continued from page 799

Holly, a grandson of Bishop Holly. An English translation of the French of the tablet is as follows:

To the Glory of God and in reverent homage of the memory of JAMES THEODORE HOLLY, Doctor in Theology and Bishop, and of his heroic associates, all of African ancestry, who sought political and social liberty in Haiti and who brought to the land of their adoption an Orthodox, Apostolic, and Catholic Faith, this tablet was erected on Trinity Sunday, 1936, the 75th anniversary of their first service, on Trinity Sunday, 1861.

The sermon was preached by the Rev. Georges E. Benedict, a son of one of the early priests. It was historical in character and its theme the justification of bringing the Anglican communion to a state nominally Christian, actually otherwise.

On the days following, until Thursday, in addition to the customary Cathedral celebration of the Holy Communion at 6 o'clock, there were special Communion services for the convocation of the district, which began its sessions on Monday, June 8th, at 7 o'clock.

At the convocation, greetings were received from the National Council, Dr. John Wilson Wood, congregations in Panama and in the Dominican Republic, the Rev. Canon Bernard Iddings Bell, and many others.

The Rev. Georges E. Benedict was elected secretary and the Rev. Dr. Robert F. Lau was appointed a member of the council of advice of the district.

On Monday night, a missionary meeting was held in the Cathedral at which addresses were made by the Rev. Edouard Charles Jones, the Rev. Abner D. Buteau, and the Rev. Felix Dorleans Juste.

On Tuesday afternoon, the clergy of the district were the guests of the Bishop and the Sisters of St. Margaret, at a garden party in the Cathedral Close. For the lay delegates, a theatrical program had been prepared under the direction of Mme. Victor Gillws, in the assembly hall of the Grace Merritt Stewart Memorial School adjoining the Cathedral.

The convocation adjourned at noon, Wednesday, June 10th, after formal notice was given by the Rev. Jos. S. Lindor that he proposed to offer next year a canonical amendment providing for a social service standing committee.

Solemn Vespers was sung in the Cathedral at 5 o'clock and High Mass was celebrated at 7 o'clock, on the festival of Corpus Christi, a festival widely observed throughout the Republic.

Among the significant evidences of the esteem in which the Episcopal Church has always been held by the Haitian governmental authorities was the conferring posthumously of the decoration *au Grade de Commandeur* in the *Ordre National HONNEUR et MERITE* upon James Theodore Holly by the President of Haiti. This decoration had been conferred upon Bishop Carson in 1933. It expresses the genuine esteem of the Republic of Haiti and is justly prized and honored by all; recipient and public. But it is rarely conferred after death, as in this case.

## † Necrology †

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

### EDWIN S. APPELYARD, PRIEST

RACINE, WIS.—The Rev. Edwin S. Appleyard died on June 8th at St. Luke's Hospital, Racine, after a short illness. He was 25 years of age, having been born July 29, 1910, at Saranac Lake, N. Y., the son of the late Stanley J. Appleyard and Mrs. Appleyard. After attending college in the East, he entered Nashotah House, graduating in 1934.

He was ordained to the priesthood at All Saints' Cathedral, Milwaukee, August 6, 1934, and was assistant priest there for a short time. He then served several months with Archdeacon Goodall in the missionary field with Lancaster as his headquarters.

On April 1, 1935, he came to Racine as vicar of Immanuel and St. Stephen's Churches. In 1935 he received the degree of Bachelor of Divinity in course from Nashotah House.

His early death was keenly felt by the members of the two congregations to which he ministered. Fr. Appleyard is survived by his mother, Mrs. Stanley J. Appleyard of Saranac Lake, N. Y., who was with him at the time of his death.

A Requiem Mass was said at Immanuel Church, June 10th, by Fr. Simpson, rector, and the absolution of the body was given by Fr. Leonard of Holy Innocents' Church, Racine. The pall bearers were brother priests, and in addition, many other priests from the dioceses of Milwaukee and Fond du Lac attended. Preceding the funeral a constant watch was maintained by the vestries of Immanuel and St. Stephen's Churches. The remains were taken to Saranac Lake, N. Y., for interment. The Burial Office was said in St. Luke's Church, Saranac Lake, N. Y., by the Rev. J. D. Hubbard, rector, on June 12th.

### ELMER T. MERRILL, PRIEST

SANTA BARBARA, CALIF.—The Rev. Dr. Elmer Truesdale Merrill, professor emeritus of Latin at the University of Chicago since 1924, died here at the age of 76. He had lived in Santa Barbara since 1925. Funeral services were held in Trinity Church, the Rev. Dr. Royal Hunt Balcom, rector, officiating.

Dr. Merrill was born January 1, 1860, in Blackstone, Mass., the son of Charles Atwood Merrill and Mary Sophia Truesdale Merrill. He received the degree of Bachelor of Arts from Wesleyan University in 1881. Later he received the degree of Master of Arts and in 1926 that of Doctor of Humane Letters from Wesleyan. He attended Yale in 1885 and 1886, and the University of Berlin in 1886 and 1887, being engaged at various times in research work in Italy, Germany, and England.

He was graduated from the Berkeley Divinity School in 1894, and was ordained

deacon in that year and priest the following year by Bishop John Williams.

He received Doctorates from other institutions, including that of Laws from St. Andrew's University, Scotland, in 1911; Divinity from Trinity College, 1926; and Letters from Kenyon College, in 1924.

In 1890 he married Edith Valentine in Glendale. From 1883 to 1886 he was tutor in Latin at Wesleyan University at Middletown, Conn., leaving to become professor of Latin at the University of Southern California. Returning to Wesleyan as professor of Latin language and literature, he remained until 1905, leaving to accept a similar post at Trinity College. In 1904 he became professor of Latin

at the University of Chicago, where he remained until he became professor emeritus in 1924.

*A Revised Text of Catullus; Catullus Edited with Introduction, Notes, and Appendices; Fragments of Roman Satire from Ennius to Apuleius; Selected Letters of the Younger Pliny; C. Plini Caecili Secundi Epistularum Libri Decem; Catulli Veronensis Liber; Essays in Early Christian History;* and many research articles and reviews in technical journals were published under the name of the Rev. Dr. Merrill.

He is survived by his widow and two sons, Robert Valentine Merrill and Cedric Valentine Merrill.

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**MRS. MARGARET B. PENNELL**

BROOKLYN, L. I.—Ruth Margaret Brown Pennell, age 33, died on June 2, at St. John's Hospital, Brooklyn, after several years of cardiac invalidism. She is survived by her husband, the Rev. Edward M. Pennell, Jr., rector of All Saints' Church; a son, Edward M. Pennell, 3d; a daughter, Cynthia Greenwood Pennell; her father, Herbert L. Brown of Bloomington, Ill.; three brothers; and two sisters.

The burial services were held at All Saints' Church on June 5th. The Burial Office was read by the Rev. Dr. John Gass, rector of the Church of the Incarnation, New York. The Requiem Eucharist was celebrated by the Rev. Gregory Mabry, rector of St. Paul's Church, Brooklyn. Interment was at North Adams, Mass., the Rev. Joseph E. Mills, Jr., vicar of Christ Chapel, Brooklyn, officiating.

**MRS. JOHN W. POTTER**

ROCK ISLAND, ILL.—Mrs. John W. Potter, Sr., prominent Churchwoman of Rock Island and president of the Rock Island *Argus*, passed away at her home here on June 6th, at the age of 70. Funeral services were at Trinity Church, June 9th, the Rev. William Essex, Bishop-elect of Quincy, officiating, assisted by the Rev. John S. Neal, present rector of Trinity Church.

Mrs. Potter had been prominent in civic and Church life in Rock Island for nearly half a century. She had managed the *Argus* since the death of her husband in 1898. She had been a member of Trinity Church guild and the Woman's Auxiliary of the parish for many years. A son, John W. Potter, has been treasurer of the diocese of Quincy since 1920, and another son, Ben H. Potter, served for a time as treasurer of Trinity parish here and has been a delegate to General Convention.

Mrs. Potter was widely known for her Christian interest in employees of the newspaper which she managed. She was largely responsible for the upbuilding of the newspaper until it became one of the leading publications in this section.

In addition to her two sons, John W. and Ben H. Potter, Mrs. Potter is survived also by a daughter, Marguerite, who assists in the management of the *Argus*.

**MRS. HARRIET A. W. SPRAGUE**

BOSTON—Mrs. Harriet Appleton Woods Sprague, widow of the late Rev. Philo W. Sprague, for many years rector of St. John's Church, Charlestown, died at her home in Cambridge on May 9th after a brief illness. Mrs. Sprague, descendant of early colonists of New England, was the daughter of Joseph W. and Caroline Fitz Woods.

The funeral services were held on May 11th with the Very Rev. Dr. Philemon F. Sturges, assisted by Fr. Eckman, SSJE, officiating. Burial was in Ipswich, Mass., where Mrs. Sprague's grandfather was for 40 years in charge of Old South Church. She is survived by two daughters, Miss Cara and Miss Maud Sprague, by one son, Professor Arthur Colby Sprague, and by two brothers, Joseph F. and Col. Arthur Woods.

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RECTOR invites correspondence from clergy interested in exchange duties during August or September or both. Small Parish located in Central Pennsylvania. Write Box C-122, THE LIVING CHURCH, Milwaukee, Wisconsin.

SUMMER SUNDAY SUPPLY. If any of the Bishops or Clergy of the Church, planning to spend Sunday in Williamsburg, Virginia, during July or August, or on the first Sunday in September, would be willing to volunteer to take the early Communion Service, and the Service and Sermon at eleven o'clock in Bruton, we would greatly appreciate hearing from them. If desired, overnight entertainment will be provided. Kindly address the RECTOR OF BRUTON PARISH CHURCH before the end of June.

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