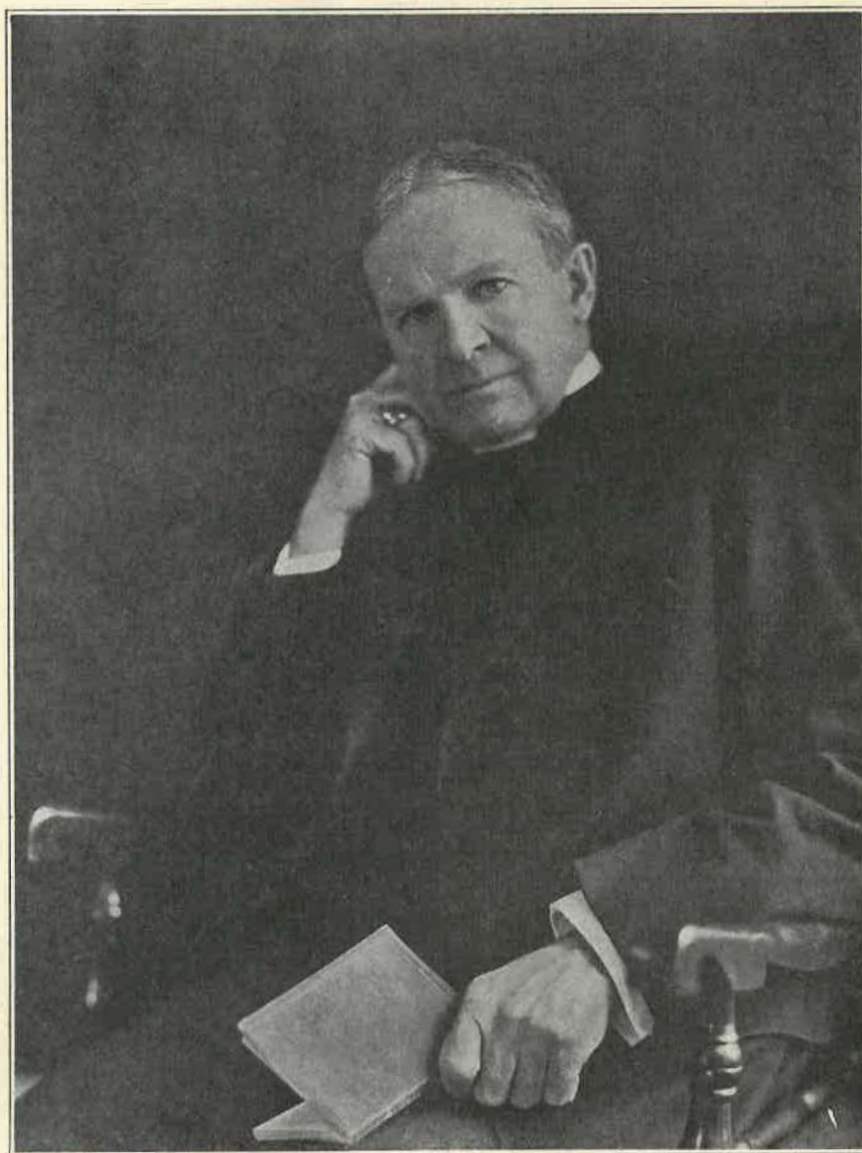


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The Living Church



THE PRESIDING BISHOP

Bishop Perry of Rhode Island, Presiding Bishop of the Episcopal Church, has recently recovered from a month's illness. Next January he will celebrate the 26th anniversary of his consecration.

Hymnals and Prayer Books for CHRISTMAS

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or contribution to the work of the Church.

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52 PRESENTS A YEAR!

The Living Church

Established 1878

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

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Published by MOREHOUSE PUBLISHING CO., 1801 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis. Printed in U. S. A.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
LATIN - AMERICAN COUNTRIES,
AND SPAIN.....\$4.00 per year
CANADA AND NEWFOUNDLAND..... 4.50 per year
OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Kalendar



DECEMBER

13. Third Sunday in Advent.
20. Fourth Sunday in Advent.
21. S. Thomas. (Monday.)
25. Christmas Day. (Friday.)
26. S. Stephen. (Saturday.)
27. S. John Evangelist. First Sunday after Christmas.
28. Holy Innocents. (Monday.)
31. (Thursday.)

CALENDAR OF COMING EVENTS

DECEMBER

16. Consecration of Ven. W. H. Ziegler to be Bishop of Wyoming.

AMERICAN CHURCH UNION CYCLE OF PRAYER

DECEMBER

21. St. Saviour's, Old Greenwich, Conn.
22. St. Alban's, Olney, Philadelphia.
23. St. John's Cathedral, Wilmington, Del.
24. St. James', Cleveland, Ohio.
25. St. Mary's, Northfield, Vt.
26. St. Paul's Cathedral, Fond du Lac, Wis.

CORRESPONDENCE

Spain

TO THE EDITOR: The November 7th issue of THE LIVING CHURCH with its editorial on Spain has just been called to my attention. I wish to answer certain of the points you make in this editorial as I am very much concerned that Churchmen in this country understand the real issues in the Spanish struggle. I have just written an article for the Presbyterian Tribune at the request of the editor.

(1) About the burning of the churches and the shooting of priests and nuns. I saw with my own eyes in Barcelona this summer

during the period of the putting down of the insurrection there, priests shooting from windows at the people massed in the streets and churches used as ammunition depots for the rebels. However much you may condemn certain Anarcho-syndicalists for burning those churches and killing their occupants, it is certainly understandable from any social psychological standpoint. Furthermore, it is important to note that the Socialist and Communist parties were strongly opposed to these church-burning tactics. Only the Anarcho-syndicalists condoned the acts and only their followers, acting independently, carried through the church burning.

You point out that these anti-Church acts were also perpetrated before the time of the uprising. When they were, they represented specific reactions to acts of violence on the part of the Fascists who along with reactionary forces in general were decisively defeated in the elections of February 16, 1936.

(2) About the basic issues in the Spanish struggle. If one looks at the Spanish civil war in terms merely of its frightfulness on both sides, as you tend to, the major considerations are not understood. In Spain, a democratic republican form of government allowed the left and center forces to elect a relatively left wing social democratic coalition government in February of this year. The rules of the game, governing this election, were accepted by the Right and the Left in previous elections. This means that the much larger victory in the Cortes than in the popular vote was according to rules accepted by all factions approving the republic. It was agreed, when the republic was established, that inasmuch as Spain was 45% illiterate (largely in the rural areas), the cities should have the larger proportionate representations. It was this Left Socialist-inclined democracy that the reactionary and Fascist forces feared would completely liquidate their influence if not overthrown. Their followers used terror and violence between February and July and of course there were reprisals from the masses of the people. Let us even grant that sometimes two eyes for an eye was the procedure adopted. This was correctly expressive of the hatred of the masses for Fascism and its proponents.

When the lot of the reactionaries seemed to be getting unbearable, in coöperation with Nazi and Italian Fascist agents, they decided on a violent insurrection. In this insurrection they have from the beginning had expert military aid from Germany, Italy, and Portugal. If they had not had this aid, they would have been defeated long ago. Unfortunately, the government did not receive aid (they couldn't buy ammunition for which they would have paid royally) from France, England, and the Soviet Union. This was a violation of international law. It was not until about November 1st that the Soviet Union belatedly came to their rescue. It was at this time that the tide turned for the government.

If you charge that all of the facts mean that Spain, with the government victorious, will establish Socialism, I am willing to grant that this is likely to be the case if you allow me to say that it will be Socialism with a Spanish flavor and not on the Russian pattern. The presence of the Anarcho-Syndicalists in the governing group guarantees a highly decentralized Socialism. In this connection, isn't it important for us to remember that full belief in democratic rights implies the belief in the possibility and the legitimacy of the masses voting for the "dictatorship of the proletariat," as the late Justice Holmes of the Supreme Court pointed out in a famous ruling. However, this does not suggest that the Spanish government if the loyalists win would be a Soviet govern-

ment. I am sure it would not be. It would be more like the government in France—perhaps slightly to the Left.

(3) *Why some Spanish Churchmen support the government.* As I described in my article in the *Presbyterian Tribune*, a Protestant minister in Barcelona has written me how his church is protected and how he is carrying forward his religious services. In this same letter he describes how fellow Protestants are hounded to death in rebel territory by Fascists and Roman Catholic priests in uniform. He declares that, both for the sake of the establishment of the separation of the Church and State and of the right of the people to believe according to their own conscience (American principles long held sacred), the government must win.

I could also quote from numerous statements by Spanish Catholic laymen and a few priests of the Basque country, showing their conviction that if there is a choice between Communism and Fascism (and they prefer social democracy), they consider Communism less anti-Christian and certainly a mass movement in the way that Fascism can never be. With this viewpoint, they cannot support the rebels.

... The least we ought to be able to expect of Christians is that they see that there is an enormous distinction between the two sides and that just as one stands for a return to the Dark Ages and iron rule in the interest of a very small ruling class, the other side stands for a yet-to-be-determined form of *democracy*, supported by the vast majority of the Spanish workers and peasants. Even if Churchmen do not shoulder guns, can there be any question about the faction which should receive their sympathy and support?

FRANCIS A. HENSON.

Kansas City, Mo.

"The Roman Claims"

TO THE EDITOR: On page 183 of the first of Hall's 10 volumes, *Dogmatic Theology*, we read: "Anglicans are under an obligation of loyalty to the peculiar formularies of their own communion . . . and loyalty pertains to *all* the faithful, whether clerical or lay."

One is, therefore, sometimes amazed and astonished at certain expressions of thought that find their way into print, the contribution of M. A. Gillam [L. C., December 5th] being no exception to this rule.

We do not know Mr. Gillam, but we could wish that we were sure that he had read enough history in general, and sufficient Anglican theology in particular, to be able to defend his pensive evaluation of Romanism, because, doubtless, there are a great many sound and satisfied Catholics who will not very much admire his position, much less would they be inclined to agree with him on anything he has had to say under the head of The Roman Claims except, perhaps, the very last sentence of his thesis: "History plainly records the fact that the bodies which have become or are separated from the Center of Unity simply do not possess the full ethos of Catholicity."

With that we most heartily agree, because Romanism, the mother of Protestantism, and her whole brood of of Protestant children, *did* separate themselves from the Center of Unity. Therefore, a Catholic must regard all of them non-possessed of the full ethos of Catholicity.

In the second volume of the great and scholarly and Catholic work referred to in the first paragraph above, part III, dealing with the matter of the papal see, Dr. Hall gives at least four excellent reasons for rejecting the Vatican claims, which Mr. Gillam might do well to read: "(a) those claims are non-primitive; (b) they are unscriptural; (c) they fail to work; (d) they subvert the dogmatic office of the Church corporate."

Just what does Mr. Gillam mean when he speaks of "reunion with the Holy See?" I pray that his answer to this question will show reasonable respect for the index of history. At least, I hope that he knows that the life stream of his own Catholic Church flowed before the Reformation, before the Romish invasion of England, even before Augustine reached Canterbury, only to find the Catholic Church there established, but a Catholic Church that was a stranger to Rome's strange claims.

Also, may we ask what connection, even in the least, there was or is between the Oxford Movement and the present movement Romeward in certain small circles? "In my humble opinion," says Mr. Gillam, "reunion with the Holy See will be the



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last and final fruit of the Catholic revival in the Church of England."

Perhaps so! But before that ever comes about history will repeat itself as often as necessary, and somebody will never be wanting to upset the apple cart, and doubtless Roman "fruit" then will prove itself as unpalatable and as rotten as ever before.

(Rev.) QUINTER KEPHART.

La Salle, Ill.

The Presiding Bishopric

TO THE EDITOR: The Guild of the Blessed Sacrament of St. John's Church, Dunkirk, which is a mixed group of young people with an average age of 22, has held discussions on the Presiding Bishopric, using your recent editorials on that subject [L. C., October 24th, November 7th, 21st, and 28th] as a basis.

At the last meeting of the guild the following resolution was proposed and unanimously adopted:

"Resolved, that the Guild of the Blessed

Sacrament heartily endorses the suggestions of THE LIVING CHURCH regarding the Presiding Bishopric of the Episcopal Church, especially the recommendations that the Presiding Bishop be created an Archbishop, that his tenure of office be permanent, and that his see city be Washington, D. C.

"And be it further resolved that copies of this resolution be forwarded to the editor of THE LIVING CHURCH, to the secretary of the House of Bishops, and to the Bishop of Western New York."

VIRGINIA GODFREY,
Secretary.

Dunkirk, N. Y.

TO THE EDITOR: With almost everything you have been saying editorially about "the problem of the Presiding Bishopric," I find myself in agreement; but I cannot endorse your proposition to elect the Presiding Bishop in open meeting of General Convention. Surely most of us who have had to participate, to our grief, in the election of a diocesan bishop by the present method

of choice, and have seen the actual working of that method, can hardly wish to see the choice of a Primate made also the occasion of "electioneering."

It is all very pretty to talk, as you do in the issue of November 28th, of nominations made openly in a joint session of bishops and deputies, after a Mass with intention to ask the guidance of the Holy Ghost for proper choice; but most of us know only too well that the said Mass will be preceded by every conceivable sort of wire-pulling and campaigning, partisan and sectional and personal, the sort of thing that now makes episcopal elections a source of shame to all who honor their Church. Above all things else, the Presiding Bishop must be assured a place above faction. If "democracy" means the sort of thing we have now in diocesan elections, let us not have any more of it in the Church of God. Better far even a choice by casting lots.

The bishops know what sort of man is needed for a Primate—know it a great deal better than the ultra-conservative vestrymen who mostly go as lay deputies to General Convention; know it better even than the clerical deputies, who have little acquaintance with episcopal problems. The bishops are the only people in the Church whose jobs are secure enough for them to be above party. Some of them are not that, always; but they can be if they wish, and most of them are. Trust them, I advise. And if the deputies must have some say, let it be by confirming or rejecting the man whom the bishops select.

At any rate, and above all things, keep the Primate free from politics.

(Rev.) BERNARD IDDIGS BELL.

Providence, R. I.

"Proselytizing"

TO THE EDITOR: In regard to the statement recently published in your paper [L. C., October 24th] that the House of Bishops had adopted a resolution to "discontinuance schemes of proselytizing" and expressing disapproval "of attempts to invade the congregation of an already established Christian work"—surely such a decision must tend seriously to limit any forward movement to establish the full Catholic Faith as it is set forth by the Anglican communion.

Are we to accept all the numerous Protestant sects (which seem to abound in the U. S. A.) as suitable equivalents to the Catholic Church, and is this resolution to be interpreted in an even wider sense as hindering work among Jews or Mohammedans? Christianity would never have suffered had it been content to become one of many religions. It is precisely because the Catholic Church has stood out as unique that opposition has arisen.

Either we must regard our Lord's command "Go, teach . . ." as a bidding to teach nothing less than the whole Catholic Faith, and to teach it fearlessly to all, or else we must regard such faith to be a matter of mere personal taste, much as the man in the street already tends to regard it.

Which is it to be?

(Rev.) BASIL C. ULLYETT.

St. Kitts, B. W. I.

It Was Just a Kepenik

TO THE EDITOR: The mystery of the "cloak left at Troas" of which you wrote in a recent editorial [L. C., November 14th], is solved by Morton's *In the Steps of S. Paul*, page 56. He declares the cloak to be a Cilician "*kepenik*."

(Rev.) H. C. WHEDON.

Oxford, N. Y.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John, the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

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

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In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

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

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Mass, 7, 8 and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCV

NEW YORK AND MILWAUKEE, DECEMBER 12, 1936

No. 24

EDITORIALS AND COMMENTS

The State of the Church—II*

BEFORE WE TURN to the actual statistics of the Church let us consider for a moment the way in which those statistics are gathered. The various figures reported in this 1937 *Living Church Annual* are described as "statistics for 1936" because they are gathered in the year 1936, but they actually reflect the state of the Church in the year 1935. The reason for this will be apparent upon a moment's reflection. The basis for all statistical reports in the Church is the annual parochial report required in all dioceses and missionary districts. These parochial reports are generally made out at the end of a calendar year and are sent to diocesan headquarters. There they are tabulated and published in the diocesan journals which are issued at various times in the following year. Thus, the 1935 statistics appear in the 1936 journals.

The figures in *The Living Church Annual* are compiled from the latest diocesan journals. The figures in this 1937 *Annual*, therefore, are compiled from the 1936 journals which contain the statistics for 1935. These figures, however, are carefully checked by the various diocesan bishops and executive secretaries in order to eliminate any errors that may have crept into the diocesan journals.

This lag of two years between the date at which the statistics are compiled and the date of *The Living Church Annual* in which they are contained is unavoidable. Any attempt to compile the figures more rapidly would threaten their accuracy and reliability. The statistics as now given are as accurate as

the parochial and diocesan reports. It is impossible to make them more accurate than these and therefore the importance of accurately compiling parochial reports and diocesan journals cannot be stressed too strongly.

ANALYSIS OF STATISTICS

The first thing that strikes us in these statistics is the large number of decreases indicated. This applies particularly to the working staff of the Church, for there are very substantial decreases in the number of clergy, the number of candidates and postulants for Holy Orders, and the number of lay readers. The total number of parishes and missions, moreover, has decreased by 29. As we observed last year, the decreases in the number of clergy, candidates, and postulants may indicate merely a consolidation

of the work of the Church and a stiffening of the requirements governing the admission of men to the theological seminaries. Similarly the decrease in the number of parishes and missions and the number of lay readers may indicate healthy consolidation of work. On the other hand, following as they do similar decreases last year, these figures do seem rather definitely to indicate that men are not giving themselves to the work of the Church as they have in the past, and that the expansion of the Church is hampered for that reason.

We are not among those who feel that there ought to be a moratorium on ordinations until all of the present clergy have employment. It is true that there are a great many unemployed clergy, and that in many cases through no fault of their own. It is probably also true that the Church does not at the present time need more married priests with families. It does, however,

SUMMARY OF STATISTICS FOR 1936
AS COMPARED WITH THOSE OF 1935
INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	Reported in 1935	Reported in 1936	Increase or Decrease
Clergy	6,410	6,385	—25
Ordinations—Deacons	193	193	—
Ordinations—Priests	162	198	36
Candidates for Orders	426	339	—87
Postulants	396	388	—8
Lay Readers	3,942	3,814	—128
Parishes and Missions	8,098	8,069	—29
Baptisms—Infant	50,499	49,634	—865
Baptisms—Adult	12,200	11,243	—957
Baptisms—Not Specified	357	2,425	2,068
Baptisms—Total	63,056	63,302	246
Confirmations	67,096	68,751	1,655
Baptized Persons	2,038,477	2,067,740	29,263
Communicants	1,389,592	1,408,332	18,740
Marriages	25,639	27,046	1,407
Burials	52,611	51,581	—1,030
Church Schools—Teachers	60,952	60,355	—597
Church Schools—Scholars	506,400	492,491	—13,909
Contributions	\$30,425,500.75	\$30,487,667.02	\$62,166.27

*This is the second and concluding part of the editorial from the 1937 *Living Church Annual* (Morehouse Publishing Co., ready December 15th. Paper, \$1.50; cloth, \$1.85).

continue to need devoted young men in the ministry who will sacrifice themselves in the service of Christ and His Church without thought of personal comforts and advantages. The Church can use any number of men who have vocations to the celibate life, both in her religious orders and in the ordinary priesthood of the Church. It can also use those whose love for the Church is such that they are willing to put off all thought of marriage and family for a period of five or ten years after graduating from the seminary. There is undoubtedly a shortage in the Church of parishes that can afford to pay their rectors salaries sufficient to raise a family. There is not, and never has been, a shortage of work for priests who are not bound by family ties and who can take literally the precept, "Take no thought for the morrow." In making this statement we have no intention of casting any sort of reflection upon the married clergy. It is one of the great sources of strength in our Church that we do have a married priesthood which sets for us the example of the best type of family life. We would in no way detract from that glory, but the fact remains that the need of the Church at the present time is for priests without family ties who can build up the work of the Church in areas that cannot afford to pay adequate salaries and who can extend her missionary frontiers both at home and abroad.

More alarming than the decrease in the number of clergy and parishes is the very substantial decrease in the number of church school teachers and scholars. This year for the first time since 1930 we have less than half a million boys and girls in our church schools—a decrease of nearly 14,000 from the figures given last year. An hour or two once a week is little enough to give to religious education, yet it is all that most of our Church boys and girls receive, and each year for three years now fewer and fewer have been receiving even this much instruction.

Nevertheless, the Church is growing. This is indicated by a substantial increase in the number of baptisms and confirmations during the year, partially but not entirely offsetting the decrease in these figures last year. Since the statistics reported in this issue of the *Annual* are those for the year in which the Forward Movement first began to take effect it seems not unreasonable to attribute to the Forward Movement this beginning of an upturn that we hope may be continued in the number of baptisms and confirmations. It should be said parenthetically here that the reports this year have been exceptionally lax in dividing baptisms between infants and adults, the increase coming in the classification "baptisms—not specified." There is no excuse for this, as if rectors would keep their records properly it would be possible to classify all baptisms as either infant or adult. The increase in baptisms and confirmations is reflected also in the total number of baptized members and of communicants in the Church. Both of these are at a new high level, showing that the Church is slowly increasing in its membership and communicant strength.

Two other figures show substantial increases. There were 1,407 more marriages in this year than in the year preceding. Contributions for all Church purposes showed an increase of \$62,000, bringing them to a total of nearly thirty and a half million dollars for the year. This, however, is still far short of the high point of \$46,000,000 reported in 1929. Nevertheless, it is an encouraging sign that general improvement in financial conditions is beginning to be reflected in Church contributions. This is the first year since the depression that the figure for contributions has not shown a considerable decrease and it bears out our prophecy a year ago that last year's report would mark the lowest figure for contributions.

Turning again to the figures for communicants and analyzing them by dioceses and missionary districts, it is encouraging to note, as we have observed before, that only three missionary districts—two foreign and one domestic—have shown decreases in communicant strength, and that in each of these there was a special reason for the decrease. The story in the dioceses is not so encouraging, for decreases are shown in 16 of these, ranging from one communicant in Springfield to 10.9% of the total communicant strength in Western Michigan. This last is particularly alarming for it comes on top of a 2% decrease last year and would seem to indicate that something is radically wrong in that diocese. One other diocese, that of Pittsburgh, has a decrease in excess of 10%, while the diocese of Lexington has a decrease of 9.8%. Other dioceses showing lesser decreases are Maine, New Hampshire, Western Massachusetts, Western New York, Southern Virginia, Georgia, Louisiana, Marquette, Southern Ohio, Springfield, Duluth, Iowa, and Arkansas. Doubtless some of the decreases are due to pruning of parish lists or (as reported from Southern Ohio) "adjustment being made by the congregations to conform to the definition more closely." Nevertheless, Churchmen in those dioceses ought to take careful stock to see that they are not losing ground.

RATIO OF COMMUNICANTS TO POPULATION

SEVERAL people have called our attention to the fact that the table of Ratio of Communicants, given in previous editions of the *Annual*, was inaccurate and misleading. The figures used were sometimes those for communicants, sometimes for members, and were not uniformly those of the census years. This table has accordingly been refigured this year and we believe that it is as accurate as the sources of information permit. The method of figuring these statistics is given at the bottom of the table on page 401.

It will be seen from this table that the ratio of communicants has been increasing regularly in each decennial census period. In 1830 one American in every 415.851 was a member of the Episcopal Church; in 1930 one American in every 97.35 was a member of this Church. Nevertheless, it is noteworthy that the increase in the ratio of communicants, which was very rapid throughout the 19th century, has been very slow in the 20th century and particularly since 1910—this despite the fact that the influx of foreign population was virtually stopped after the World War.

LOOKING FORWARD

WHAT of the future? Is the Church really going forward or is it standing still or slipping backward? Statistics cannot possibly tell the whole story but they can give an indication. It seems to us that the statistics given in this *Annual* indicate that a beginning is being made in going forward. But the progress thus far made has been slight and could easily be offset by one or two bad years. In the 19th century the Church was growing more rapidly than the population; today it seems only to be holding its own with the increase in population.

Are we really a missionary Church? We ought to be and we have been in the past. Perhaps we are today. Certainly we must be in the future if the Church is to go forward. And a missionary Church does not mean a Church in which there is a certain number of paid missionaries, but rather a Church in which every communicant and baptized member has a sense of responsibility for spreading the Gospel, both by his personal example and by his prayers and contributions for the spread of Christ's Kingdom.

Golden Rule Week

AS IN PREVIOUS years the week of December 13th is to be observed this year as Golden Rule Week. Originally developed to provide food for the destitute orphans of the Near East, Golden Rule Week is now observed in the interest of all orphans and underprivileged persons, particularly children, in our own or other lands, regardless of race, religion, or nationality. It is the season of the year at which the Golden Rule Foundation particularly presents its appeal for funds to carry on its widespread charitable work.

The Golden Rule Foundation bears, in a sense, the same relationship to worthy causes throughout the nation that the local community chest does to local charities. Although it is not a Church organization its chairman is a distinguished layman of the Episcopal Church, the Hon. Charles H. Tuttle. Other prominent Churchmen among its directors and trustees include Bishops Benjamin Brewster, Parsons, Rogers, and Sherrill, and Messrs. John B. Glenn, Walter J. Kohler, Francis B. Sayre, and Charles P. Taft. The Foundation has a trained staff entirely devoted to the rendering of services to the public through investigation of needs, appraisal of administrative methods, advice as to gifts, and transmission of funds. Its purpose is not to administer relief indiscriminately but to establish economic self-support and independence on the part of recipients of its aid. Some 137 carefully selected institutions and agencies have shared in the administration of its funds.

One way in which many people observe Golden Rule Week or a single Golden Rule Day is the serving of less elaborate meals during that period and the donation of the money saved to the Golden Rule Foundation. Special menus and recipes are available from the headquarters of the Foundation, 60 East 42d street, New York, for those who wish to follow this procedure. This method, however, is not a necessary part of the Golden Rule plan. On request the Foundation will send to anyone interested a little booklet entitled *Golden Opportunities* that tells what the Golden Rule Foundation is doing and ways in which men and women of good will can help its work.

We heartily commend to our readers the observance of Golden Rule Week and the support of the Golden Rule Foundation.

Hooper of Coeur d'Alene

WE SUPPOSE that Coeur d'Alene, Idaho, is still on the map. It is listed in the *Postal Guide* and upon reference to *The Living Church Annual* we note that there is still an Episcopal church there. We regret, however, that the industry through which it is known to readers of newspapers and periodicals all over the world has closed its doors and moved out of the city. For millions of persons Coeur d'Alene, Idaho, has to all intents and purposes dropped off the map.

The curious thing about Coeur d'Alene's famous industry is that it is strictly a one-man occupation. It consists of writing Letters to the Editor, and the sole writer is Charles Hooper, a modest middle-aged graduate of the College of the City of New York, Columbia University, and the Union Theological Seminary. It is estimated that in the past ten years Mr. Hooper has written more than 78,000 letters to newspaper offices in some 30 countries and that these have appeared in virtually every American and Canadian city of 25,000 population or more, as well as European and other foreign capitals. The letters dealt with a wide variety of subjects, each of them being signed simply, "Charles Hooper, Coeur d'Alene, Idaho."

Because he made his letters brief and interesting, most periodicals accepted them and gladly published them in their correspondence columns. *THE LIVING CHURCH* was no exception, having published one or two a year on topics of timely interest. The last to appear in our columns was in the issue of May 23, 1936, entitled *Cataclysms and Cranks*. In it Mr. Hooper attributed most of the evils that have afflicted this country during the 20th century to our indifference to our sins, observing: "We are killed daily, and draw funny cartoons about it."

We are happy to be able to report that though Mr. Hooper has left Coeur d'Alene, Idaho, he is still alive and well. He has moved back to the East, which he deserted 24 years ago, in favor of Idaho where he could be free from interruptions and devote his whole time to writing letters to the newspapers. We hope that we shall hear from him again, even though his signature will no longer be followed by the euphonious name, Coeur d'Alene, Idaho.

The British Tragedy

ALTHOUGH AMERICAN PAPERS generally write of it in terms of romance, the British constitutional situation is in reality a great tragedy, regardless of what its outcome may be. For the King's desire to marry Mrs. Simpson, even perhaps at the cost of his throne, is far more than a personal matter; it vitally affects one of the few stabilizing influences in a world of change, the British monarchy.

During the World War, when everywhere else crowns and thrones were perishing, the British monarchy stood strong and sure. It remained steady not solely because of tradition, for traditions were everywhere disappearing, but because of the character of the King and the royal family. The day had gone by when men would submit to power and respect authority simply because it was authority. But because George V was a man of character his throne became the symbol, and far more than a mere symbol, for the unity of the British Commonwealth of Nations. And the British Commonwealth became, in turn, the greatest stabilizing influence in the post-war world. That was justification for the survival of monarchy in a democratic Empire.

There was a time when kings could defy the moral sentiments of their people and yet retain their thrones and their authority. They can do so no longer. That is the reason that England's leaders and a great sector of her citizenry are shocked at the proposal of King Edward, whom they love and revere, to marry a woman who has been divorced from two men, both of whom are still living, and to one of whom she is still legally bound by the fact that her second divorce decree is not yet final.

The most discouraging feature of the whole affair is the failure of many people—editors, commentators, publicists, and others—to see the real point at issue. It is not any question of the King marrying a "commoner," or even an American. Very likely that might have been a popular move, hailed with joy by the two leading democratic countries. It is rather a question of the King's contracting a marriage contrary to the law of Christ and in defiance of His Church, to which Edward vowed allegiance at his baptism and confirmation and in accepting the throne. And it is more than that—it is also a question of defying the religious convictions of so vast a number of his subjects as to break down the moral strength of the monarchy and threaten the peace and unity of the Empire.

Foolish people have talked glibly of the King's right to seek happiness. Even if he were an "ordinary man" he would

have no right to seek his happiness by running after another man's wife—and if he chose to do so he would probably find in the end, as many another "ordinary man" has found, that real happiness could not be obtained in that way. One does not have to accept that belief on the authority of the Church, it is a fact of human experience that has been demonstrated again and again.

But the King is not an "ordinary man." He is the head of a great nation. He is not King at Westminster and a common citizen at Fort Belvedere. The man and the King are one. And the man Edward is in high position, where his actions are observed of all men. He came into his place of authority with the acclamations of a people and a world that expected of him a kingly character. Those who oppose his marriage are not, as some editorial writers have charged, "a crowd of politicians, ecclesiastics, aristocrats, jealous nobles." They are men who regard sworn pledges as solemn realities; men who feel that they represent millions of Christian people throughout the British Commonwealth, where the laws of Christ are regarded seriously.

The tragedy of the hour lies in the failure to face the actual problem and therefore the loss of realities in a mass of sentimental silliness. With the man David Edward Windsor, faced with a decision that is likely to cause him personal sorrow whichever way he turns, we have the utmost sympathy and compassion. We pray that Almighty God may guide him and the British nation to a right decision in this hour of darkness.

But the tragedy will be greater and deeper if it does not teach us a lesson for life in general. It is this—that men are great, and that they reach true happiness, not through self-indulgence but in self-sacrifice. Old-fashioned though it may seem, it is still a fact that we were strong not in self-pleasing but in self-restraint, in self-discipline, in self-denial.

Once the motto, *Noblesse oblige*, fired men's hearts with the determination to show that "blood will tell." It meant that the high-born felt it due to themselves that just because of their position they could never dare to appear other than great. Democracy has not abrogated that rule, rather it has extended its application to all free citizens, but especially to all in positions of public power and public responsibility. We need a new age of chivalry to drive that lesson home.

Dr. Washburn Retires

FOR THIRTY YEARS the Rev. Dr. Louis C. Washburn has been the wise and useful rector of old Christ Church, Philadelphia. He was not content only to be the rector of a historic shrine, although he was that par excellence, but he made the parish, which was in a completely changed population and surroundings, a center of real social and religious influence. The Church House, just back of the old church building, was a center and beehive of activity in a neighborhood in dire need of Christian ministrations.

Under Dr. Washburn's inspiring guidance the parish was a source of help in time of need. He was active in all forms of activity that gave promise of usefulness. He was likewise the guide and mentor of the Russians of whom there were many not only close by, but in the city at large. He was restlessly alert for all who were in trouble and invincibly cheerful in all his service. He was friendly and helpful to all his neighbors irrespective of race, creed, or color. He has been as much beloved by his brethren of other communions as by his own. As rector of the oldest parish in the city and one of the oldest in the country he was always alert to show by word and deed what the Church was and had been. On every appropriate

occasion, he sought to emphasize the Church's contribution to the community and its obligations and opportunity.

At 77, he retires after years of service still full of power and with the love and respect of his parish, the diocese, and the community at large.

Through the Editor's Window

WE LIKE QUESTIONNAIRES, at least when they aren't too complicated or too personal. It was a matter of keen regret to us, therefore, when the pre-election days or, as the *Chicago Tribune* so quaintly phrased it, the "days left to save America," grew fewer and fewer, not to be solicited by the *Literary Digest* to contribute to what proved to be its magnificent monument of misinformation.

BUT WE HAVE BEEN consoled for our omission from the *Digest's* poll by the receipt of a questionnaire from the English headquarters of the World Conference on Faith and Order, which is trying to straighten out the vexing problem of languages for its meeting in Edinburgh next year. After a few general preliminaries, this question was asked: "What is your native language?" Our first impulse was, of course, to reply "English," but bearing in mind the trouble we have had on previous visits to England with such words as "centeenery," "ordin'ry," "tuppence," and the like, we boldly wrote "American."

THE NEXT QUESTION was harder: "If none of the following is your native language, which is the one with which you are most familiar—English, French, German?" After spending our entire life (to date) in Milwaukee, we ought probably, thought we, check "German." But the fact is that our German is mostly confined to such fundamentals as "*Wie geht's*," "*Noch ein Bier*," and "*Auf wiedersehen*." So we reluctantly decided against that. As to French, we have to confess to being an "ooayer"—you know: "*Où est la gare*?" "*Où est le post office*?" So, by the process of elimination, we placed a check after the word "English."

THE THIRD QUESTION was a genuine poser: "Could you act as translator or interpreter between the two languages indicated in your replies to questions 1 and 2?" This was a tough one! We thought we'd better do a little experimenting, so we turned to the evening paper. GOPHERS DOWN BEARS IN UPSET, screamed a headline. How could we translate that into English? Turning to the financial page, we made another attempt. WHEAT FIRMER AS HOGS SLIDE, we read, and in another column, MOTORS LEAD RAILS IN CLIMB. Tsk, tsk, we sadlied. Maybe it would be easier to translate or interpret from English to American. So we picked up a *London Times* that we happened to have near at hand, and a classified advertisement caught our eye: "Wanted: Sleeping partner for kennel with world-wide connections." . . . Hastily we wrote "No" after the question.

Answers to Correspondents

To settle a dispute, kindly let us know whether there is a canon in the Church of England forbidding marriage of a person who is divorced.—C. D. G.

In the canons of A.D. 1603 as revised in A.D. 1865 and A.D. 1888, only two kinds of dissolution of marriage are admitted: separation (or divorce) *a thoro et mensa*; and annulment of pretended matrimony. Remarriage after divorce is expressly forbidden by canon 107, which reads as follows:

"In all sentences pronounced only for divorce and separation *a thoro et mensa*, there shall be a caution and restraint inserted in the act of the said sentence, that the parties so separated shall live chastely and continently; neither shall they, during each other's life, contract matrimony with any other person. And, for the better observation of this last clause, the said sentence of divorce shall not be pronounced, until the parties requiring the same have given good and sufficient caution and security into the court, that they will not in any way break or transgress the said restraint or prohibition."

Marriage after annulment of "pretended matrimony" is, of course, permitted as by definition annulment is merely an authoritative statement of the fact that no marriage has taken place, because of impediment.

This is the law of the Church on the question, as is also shown by the vow in the marriage service, and by the statements of our Lord in the Gospels. However, as the result of parliamentary control it is impossible for the Church to penalize either clergymen or laymen who disobey the law. The 1936 Year Book of the Church of England states: "In the case of a person who has been divorced for his or her adultery, the Incumbent can refuse to officiate [at the wedding], but cannot prevent another Minister officiating."

The Girls' Friendly

Building for Christian Citizenship

By Harriett Dunn

Executive Secretary, GFS

SIX YOUNG PEOPLE—college students, an industrial worker in a shoe factory, the young secretary of the Negro YWCA, and a young married woman—told a Girls' Friendly Society audience of more than 300, most of them adult leaders, just what the world today looks like to them. This occurred at the opening of the GFS national council in St. Louis this October and, in the "conversation" which these young people conducted among themselves for the benefit of their audience, they raised questions like the following which set the pace for the rest of the week's program.

"I can't see how anyone our age can be for war. We have everything to lose and nothing to gain. Most boys I know say that under no condition would they enlist. If drafted, they'd fight it."

"The economic problem especially hits those who would like to get married. People forget what it's like to wait a long time."

"For young people in industry life is just a daily grind. You get married, go on working, stay out for a short time, have a family, and go on working."

"I hope to get a job, of course, but in spite of their saying times are better, jobs do not seem to be very plentiful. I try to figure out what it's all about."

"Many young people are becoming bitter. How can they help it?"

Questions raised at this first meeting were continued all week in the daily discussion groups on the general subject of *The World Is in Your Town* when adult leaders and member delegates discussed questions of peace, race relationships, women in the world today, and the Church and the community, asking always, "How does this come home to us in our town and in our GFS branch?" At the same time GFS leaders were getting training in the art of working with people, especially with young people, in the morning courses on *Understanding Ourselves*; and in the afternoon they learned the latest methods in recreation, dramatics, and handcrafts to take home to their branches.

For the national council of the Girls' Friendly Society, in addition to conducting the business of the organization is a great leadership training "institute." More than that, it brings young people and adult leaders together and gives each group an opportunity to learn what the other thinks.

Policies and plans are made for the following triennium, it is true. But the main job of the national council is to wake

leaders up to what is going on around them in the world right now; to make them more alert; to give them new points of view; to let them know how young people feel about things and what they think; and to give them practical help in bringing their own branch programs in line with the issues which young people are facing. The theme of this past national council, *Facing Our World and Our Task*, emphasized the need for action—for "doing something about it."

As a Church organization for young people, the Girls' Friendly Society believes that it is its responsibility to help them find their way in today's world—to help them face the need for industrial and economic justice, for international and interracial understanding. For the past year we have been offering a series of programs under the title of *Christian Citizenship*, which includes world peace, interracial understanding, social service, and the movies.

New programs are being added this year to the series. The first this fall, on the radio, was published in the November issue of the GFS magazine, the *Record*. We believe that as Christian citizens we cannot ignore this miracle of our time and its potent effect upon people. Can we do anything to help raise the standards of the average radio entertainment and to encourage an ap-

preciation of the many excellent programs that are now being offered? The GFS has attempted to start young people thinking about these and other questions through skits, check lists for judging different types of radio programs, visits to broadcasting stations, and other devices for discussions and things to do.

More than 100 branches have already reported using the *Christian Citizenship* programs; and diocesan conferences and council meetings are keeping the ball rolling through programs which the members can take back to their branches.

SERVICE TO THE CHURCH

SERVICE to the Church in the parish and in the mission field is also stressed in the GFS program. In our mission study and giving, the aim is to develop an intelligent interest in the problems and needs of the people for whom—or rather, *with* whom—we are working. In this way we hope to accomplish something toward the development of better understanding between races and nations. Since "study," as such, has



AT THE MISSOURI GFS SUMMER CAMP



ALL ABOARD!
On their way to the Massachusetts Holiday House

little appeal to young people who have been in school or at business all day, the mission study is carried on through a number of devices—dramatic skits, panel discussions, moving pictures, opinion tests as discussion starters, book reviews, stories, games, and handcrafts. We coöperate with the Woman's Auxiliary in choosing the general topic—or some part of it—selected for the year's study. At the same time we try to link the educational side of our mission work with our special gifts to missions.

We have chosen this year to study the Negro in America (rather than Africa) in order to continue our interest in interracial understanding. The first step to awaken interest in this subject was taken at the conference of social work in which the GFS coöperates with the national Social Service Department of the Church in holding a luncheon each year to discuss social questions as related to young people's work. At the conference last May in Atlantic City, Mrs. Crystal Bird Fauset, a noted young Negro woman and a former member of the committee on race relations of the American Friends Service Committee, spoke on Building Race Attitudes with Young People.

The GFS national council gave further impetus to the study through an "interrogation luncheon" at which a young Negro woman was one of three representatives of other races (the other two were a young Japanese woman and a Jewish student) who discussed their problems and experiences in an informal "conversation" before an audience of about 150.



JUNIORS' PAGEANT
Juniors have a program and activities of their own, especially fitted to their needs. This group is at St. Andrew's, Phoenix, Ariz.

The following evening the secretary of the Negro YWCA in St. Louis was included in the panel of young people who discussed How the World Looks to Youth. As she said, "Negro boys and girls face all the problems of other young people, plus the special ones that confront the Negro." Those who were especially interested followed the subject further in a daily discussion group on Neighbors of Other Races. The January issue of the *Record* will be devoted to a study of the Negro in this country and the society will make its annual mission gift to a special work among the Negroes.

Through small gifts from branches all over the country and from special diocesan money raising affairs, the society

has given a total of \$14,341.88 since 1930 to national mission objects selected annually in consultation with the missions department of the Church. In addition GFS branches have given to the Church in their parishes and dioceses and to missions in general \$42,875.64 during the same period, making a total of \$57,217.52 given to the work of the Church in the past six years.

The GFS also works closely with the other departments of the Church, and one of the most satisfactory aspects of this national convention was the interest and sympathetic support which it received from the other Church organizations. Miss Esther Brown, field secretary for the Woman's Auxiliary, Miss Dorothy Fischer, secretary for young people's work under the Department of Religious Education, Miss Alice Rex, field secretary for the Church League for Industrial Democracy, and Miss Hilda Shaul, director of religious education for the diocese of Southern Ohio, gave their entire time for the week to the GFS. Miss Grace E. Lindley attended many of the meetings and spoke at the closing banquet Saturday night.



BREAKFAST ON THE BEACH
At the Pennsylvania Holiday House, Cape May, N. J.

BEHIND THE PROGRAM

HELPING young people to face today's world is not confined only to discussions, dramatic skits, and the many other activities which GFS groups undertake. For underlying all our programs is the conviction that we must face these issues as *Christians*. We are conscious of a deeper meaning in our membership in an organization of girls and women pledged to a "growing fellowship of prayer and service." In planning their regular services of worship, one group of GFS girls expressed it in a meditation on the prayer of the society, when they said:

"We are asking God to help us to forget ourselves and to remember others—not only those in our own society, but all people with whom we are associated. This means thinking especially of other girls, all over the world, who suffer because people are unkind or indifferent. It means living with open and inquiring minds. Yet 'bearing one another's burdens' means more than thinking about other people. If we truly mean this part of our prayer, we are here pledging ourselves to an honest effort to do something to make their burdens lighter."



ALICE IN WONDERLAND
As presented by the Mineral Springs, Va., branch last spring

Better Diocesan Conventions

By Angus Hibbard

I PRESENT A PLEA for better prepared, more business-like, and more efficient diocesan conventions.

In our present practice generally throughout the country lay delegates are elected at parish and mission meetings. They are notified of the date and location of the convention and given cards of credentials. A pre-convention dinner or other meeting is usually held the night before the sessions. This is attended by perhaps one-third of the lay delegates, who do not know each other, as such, but no doubt enjoy it as a social event. The opening of the convention is preceded by the service of Holy Communion, attended probably by not more than two-thirds of the lay delegates. The convention opens with the Bishop's charge, which is necessarily long as it brings to the attention of the delegates *for the first time* the many matters to be considered by them.

Printed reports are then given the delegates and, with small opportunity of reading or understanding them, they hear them discussed and are asked to vote on them. The delegates, clerical as well as laymen, are to a large extent uninformed on many of the important matters presented to them.

In these conditions it is difficult to obtain a reasonable and intelligent "dispatch of business." Delegates become weary, restive, inattentive, and frequently leave the meetings. Action is taken, nominations made, and many matters voted on which have had small consideration.

The business of the convention is rarely begun before 2 o'clock of the first day, and is seldom well under way before adjournment. On the second day there is a decrease in the attendance of lay delegates. Some who were absent the first day, or alternates, drop in, but are not in touch with the proceedings. Lay delegates do not like two-day conventions.

In these conditions a convention cannot adequately represent the best efforts of the men we should like to have represent us as delegates. I know of one parish of which it is said that not one member of the vestry will accept election as a delegate or attend a convention. In one case the worthy man who rings the church bell is pressed into service to fill up the delegation.

Conventions, as now conducted, are not welcomed by the laity as opportunities for performing constructive service. This is the situation which is rather general throughout the country. The program, more or less as outlined, has developed through a long period of years, and many think it has become unbusiness-like and inefficient. It is unworthy of the great cause which it attempts to serve.

Believing that this condition can be remedied, I present the following plan:

(1) Let every delegate and alternate be informed of the principal matters to be discussed and voted upon, at least one week before the convention.

(2) Let the convention be a business meeting of the Bishop, the clergy, and the lay delegates.

(3) Let the convention meet and do its business in *one day*.

Printed reports of the treasurer, the diocesan council, information concerning the budget to be recommended, and such other matters as may be advisable may be sent to the parish and mission meetings and delivered to the delegates to the convention who are there elected. The Bishop's preface to such a pamphlet may contain the salient elements of his charge, which may be read, studied, and discussed in meetings held by rectors and priests in charge, in company with the delegates.

They will then be informed about the matters to be considered and prepared to act intelligently before they go to the convention.

AN EARLY morning celebration of the Holy Communion, followed by a breakfast meeting of those in attendance, will be a fitting preliminary for the meeting of the convention, which may begin at 9:30 o'clock, assembled not in a church but in a parish hall where the business may be more freely discussed. Let routine matters of organization, committees, and other detail be, as far as possible, arranged in advance of the meeting and not occupy its time.

The Bishop's charge may then be directed to the matters of most importance in the knowledge that every delegate has read and studied them. It need not contain extended detail concerning things covered by institutional or other reports except as he may desire. It gives opportunity to outline the agenda and give emphasis to those things he considers of greatest importance.

With such introduction it is certain that the business of the convention will have intelligent consideration and that it can be finished in one day. On a second day, meetings of departments, guilds, and other bodies may be held as desired. A dinner meeting or other gathering may then fittingly be held and attended by the largest possible number of the people of the Church, at which the Bishop and such others as desired may present the conclusions of the convention, the budget, and other plans adopted and the reasons why.

This information, so authoritatively presented, should inspire delegates and all hearers to prompt action in its support throughout the whole diocese.

I repeat, let us have diocesan conventions lasting one day, attended by well informed delegates, and immediate publication of their conclusions, in all appropriate ways.

War and the Church

WE SHOULD prove ourselves unworthy of our sacred obligations did we seek to absolve ourselves from all responsibility for conditions that day by day grow increasingly alarming and menacing. We may with humility and contrition seek forgiveness for the excesses of our militancy when a World War was ravishing the earth. We may firmly resolve that, never again shall the Church lend itself to a propaganda that whipped the passions of men into a frenzy of zeal, for a cause that has yet to be justified by the deliberate and righteous judgment of these postwar years.

As an expression of the mistaken zeal that dominated the mind of the Church during these momentous years, an excerpt from an address of one of our own clergy will suffice: "The army today is the Church in action, transforming the will of the Church into deeds, expressing the moral judgments of the Church in smashing blows. Its worship has its vigil in the trenches, its prayers are in its acts and its choir is the crash of cannon and the shrilling ripple of machine guns, swelling into a tornado of persuasive appeal to a nation to remember the truth. Our army is preaching the sermon of the American Church to Germany." The Church under a pressure it seemed impotent to resist, abdicated for the while its exalted place as the exponent of the Prince of Peace. God helping it, it will no longer serve as a recruiting agency for the State.

—Bishop Freeman of Washington.



CHURCH MUSIC

Rev. John W. Norris, Editor



THE CHORISTERS of St. Luke's Church, Long Beach, Calif., are becoming famous as the result of their performances in motion pictures. They have appeared in scenes in *Bright Eyes*, *San Francisco*, *Tale of Two Cities*, *Romeo and Juliet*, *A Midsummer Night's Dream*, and others. The boys are directed by William Ripley Dorr, organist and choirmaster of St. Luke's Church. They will again appear in two new productions, *Green Light*, which Mr. Dorr describes as "an out and out Episcopal picture," and *Rainbow on the River*.

WE WONDER how many choirmasters of boys' choirs are familiar with *The Choirboy's Pocket Book*, compiled, we believe, by Dr. Sydney H. Nicholson, and published by the SPCK. It is something every boy who sings in a Church choir should have, as it contains both musical and Church instruction.

A THIRD and revised edition of *Selected Hymns and Carols* has been announced by the department of Church and choral music of Northwestern University. The revision has been made by Canon Douglas. Accompanying this edition is a handbook for leaders in religious worship. Copies of each of these works may be obtained by any choirmaster or clergyman by sending 21 cents in stamps to the school at Evanston, Ill.

THE BISHOP of Worcester, Dr. A. W. T. Perowne, recently issued a letter to his diocese suggesting ways in which the services of the Church could be more really worthy of the praise and worship of God. He suggested that the opening Voluntary should be helpful rather than disturbing and should be designed to give the right tone to the service that was to follow. He recommended that the part of Matins and Evensong up to the Lord's Prayer be taken in a natural voice. The value of pauses was stressed. If Psalms are to be sung the Bishop recommends selection of those with a low reciting note. He also calls attention of the incumbents in his diocese to the fact that the vestry prayers are for the choir and the priest and not intended for the public worship of the congregation.

These are all points which are being stressed more and more today, but it is refreshing to have a Bishop encourage their observance.

WE ARE in receipt of a publication from the Abingdon Press entitled *The Choir and the Choirmaster* by Charles N. Boyd of Pittsburgh. It is a well written book, but is designed primarily to assist musical leaders in non-liturgical churches. It is well worth the attention of any organist although, except for some general statements, it is not applicable to Episcopal Church services.

Questions and Answers

Why should the *Sanctus* be sung like a funeral dirge? I insist it is an expression of supreme joy, but am assured that all the music for it is written to be sung otherwise. C. D. L.

The *Sanctus* is a hymn of praise. It forms the natural climax of the Liturgy as far as the Canon of the Mass. It is usually set to music which begins softly in order that the musical climax may correspond with the words, "Glory be to Thee." Such an opening also may suggest the humility with which one should approach the Deity in direct address. On earth one does not come before royalty in a loud and boisterous manner. The *Sanctus* should never be sung as a funeral dirge, but with a solemn joyfulness and in the true spirit of worship.

Historic White Marsh Church

By Clinton Rogers Woodruff

THE EASTERN SHORE of Maryland, ecclesiastically known as the diocese of Easton, is redolent with Church and historical traditions. Talbot county, of which Easton is the county seat, has some ancient parishes, the buildings of which are little more than ruins, like the old White Marsh Church near Hambleton or Hole-in-the-Wall. Early writers tell us that the bricks used in the church were brought over from England and landed at Oxford where the vessels docked in the early days. It is also claimed that the bricks were paid for in tobacco, then used as currency. As in the present day communities as well as nations rise and fall, so in those early days parishioners forsook the old church for more modern structures in the other settlements of the county, and old White Marsh was neglected. A similar fate befell old St. John's just across the Miles River bridge. This is another old church where in former times the leading citizens of the county were listed as communicants. But like old White Marsh, the members journeyed to Easton, to St. Michael's, or elsewhere. It stands today, since fire has not razed it like old White Marsh, and the rector of Christ Church, Easton, the Rev. C. A. W. Brockelbank, is formulating plans to restore and make it an out-station of his parish.

Oxford, which was the original port of entry, brings to mind the effort of Gen. Tench Tilghman of nearby Phimhimon, who started at his own expense a stone church there nearly 100 years ago. At his death the work ceased, when the walls were only a few feet high. For years no work on the building was done. Ivy and moss covered what little there was of the building, but in more modern times it was completed and now is used by the Churchmen of Oxford and is known as Holy Trinity.

Many interesting stories are told about old White Marsh, the principal one concerning the Rev. Mr. Maynadier, who was rector in the earlier days, residing in a brick mansion on a farm about a mile from the church. The story goes that the minister's wife died and was buried with her jewelry. A valuable ring caught the covetous eyes of others, who determined to steal it from the dead woman by digging into the grave and taking off the ring.

When this was attempted they found it difficult to take off the ring, so the finger was cut off with the ring on it. When the finger was cut the woman revived and sat up in the coffin. She went home in the dead of night where she found the old clergyman seated in his home alone. He was startled by a sound against the door. On opening it he beheld the form of his wife. It is said she lived for many years afterward, until she and her husband were buried side by side in the old White Marsh churchyard.

Alongside this grave is a tomb which records the last resting place of Robert Morris, father of the great financier of Revolutionary times who bore the same name, and whose loan of a large sum of money to General Washington saved the American Army from starvation at Valley Forge.

White Marsh as a building is now only a ruin, although the remaining walls have been preserved as a shrine. An Altar, made out of the old bricks, and a brick floor have been erected and there once a year a reverent memorial service is attended by Churchmen who live in the county or who once did. Speakers from abroad are called in for this special service held in the lovely open country which has witnessed the worship of Almighty God for 300 years.

The Four Last Things

III. Heaven

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

HEAVEN IS WHERE we are all going, I hope. God hopes so, too. For heaven is the fruition of God's purpose in first making man, then nurturing him, then providing a Way, a Truth, and a Life for him. Heaven then has a relation to God and to His perfectness. But just now we consider its relation to man.

Man is going somewhere, we can't deny that. Whatever his name or place or stature, he is in the grip of forces that carry him on, whether he is willing or not. We are pilgrims, as all our fathers were, and the scrip and staff and scallop-shell are our fitting symbols. Yesterdays do not return. Beauty that once entranced the yearning heart fades like the leaf. The prying force of the mind in its eager quest gives way to weariness, for knowledge shall fail. Authority and power whose fame once filled the ears of men and dazzled their envious eyes are now even as Nineveh or Tyre. One generation arises, hastens stormfully across the astonished earth, and is forgotten as it is followed by another as avid, as lively—and as soon disappointed and defeated. For here man hath no sure abiding place—happy is he who seeketh one to come.

Now that word seeketh points to the peculiarity of man that corresponds to heaven. Man is a seeker who never finds, a laborer without repose. Heaven is the prize he looks for, though he may not know it. Every other goal promises brightly to each new generation that this is the way to happiness and rest and peace and fulness of life; and with restless energy men struggle for those lesser ends, and those who win most handsomely confess most earnestly that this, after all, is not the way. I have won wealth, says one, but not peace; and fame, says another, but no rest therewith.

God built man for heaven, and so man is fitted with that continual restlessness that can find final satisfaction only in heaven. First, man's mind by its very nature forever seeks to know and is forever baffled—to know the secret and the meaning, the essence and the truth, of all that is. Second, man is certain that the meaning of all that is, is good and therefore to be loved by the heart as well as known by the mind. Knowledge and love are capacities built into man by God; they are, in one sense, infinite capacities, and so never can be satisfied by less than an infinite response. And there is a third capacity, that for beauty.

These three are as much a part of man's essential nature as his hand is a part of his body. The truth he seeks stumblingly is perfect—in God; the goodness he reveres is perfect—in God; the beauty he perceives so dimly and translates so awkwardly is perfect—in God. They are broken rays of His light. All created good is but a reflection of God. Man's quest for knowledge, goodness, and beauty is a reaching out toward God who is their home. God made man a seeker for Himself.

Heaven, then, is our name for perfect satisfaction of our deepest wants. It is rest for our restlessness, peace for our searching hearts. In our present sphere we progress, we develop, we try and err and try again. Today we journey and tomorrow have to move our tents and cannot abide in our place. The horizons call us on. All that sense of incompleteness, of frustration, of an end forever beyond us, is ended in heaven.

There, there is no beyond. Our quest is finished. We are at last where God meant us to be. Man has come to his perfection. And that perfectness is peace—he is at peace with himself, at peace with all outside himself, at peace with God. That is the happiness of heaven.

The Beatific Vision is the name applied to the satisfaction of heaven. The Vision is the vision of God; we shall see Him as He is, not as in a glass darkly. The vision is Beatific, which means "that which makes happy or blessed" (*beatius vir*—blessed is the man). It is difficult to explain this in a short paragraph. God is a Spirit, how can we see Him? God is infinite, we are not infinite, nor shall we be, even in heaven. How then can we know Him?

WELL, the fact is we can hardly answer that. Here on earth we do not know anything *immediately*, but only by its manifestations. We know about a stone its weight, for instance, and we get even to that manifestation of the nature of a stone only by an intricate inward thought-process, aided by our outward senses. There is no direct contact between the one who knows and the thing that is known. Turn from the stone to the self. How do you know your self? Here the contact is still imperfect, though that contact is closer, in fact the closest in our experience, so that the Scriptures use this relation to illustrate the life of heaven, saying that there we shall know "even as also we are known" to ourselves. Sense-images do not help us here. God will not be outside us but within us, not as now incompletely because we place a bar against Him, but thoroughly. We shall not see God in the sense of looking upon Him, but in the sense of being interpenetrated by Him, as heat enters into every particle of the iron bar thrust into the fire. For we shall be changed, too, we "shall be like unto Him," always distinct, always separate, creatures still. As the electricity in the wire (remaining always distinct from the wire) gives light, heat, power—that is perhaps the best illustration we can use. I wonder what St. Paul or St. John would have been able to tell us had they known about electricity.

But while we shall apprehend God, we shall not comprehend Him. He is still the Infinite, we the finite. He is and will remain the Unfathomable, we the limited. God alone is without potentiality, and as we shall be only like God but shall not be God, potentiality of some unimaginable sort will still remain to us. Limited as we are by the conditions of our present life, we cannot do much more than make a dream of what the life of heaven may be like. God is utter unchangeableness manifesting Himself in continuous energy—who can fathom that? That is different from anything in our experience. But right here lies another happiness, that of our unending expansion, without the restlessness and groping that mark all progress as we know it now. People sometimes think of Heaven as monotony, an endless song, an endless Sabbath, a cloying sameness that will pall—how would you answer that, my friend?

Shall we know our loved ones in heaven? Why not? Of course we shall—know them better, love them more, than here. True it is that God, not our friends, is the center of heaven. But as God's life and endless presence changes us

(even here, how much more there!) so He changes them—but changes them and us not out of all recognition. Individuality persists there. Personality is not there diffused or diluted but perfected. There is not the slightest suggestion in the little that is revealed, to support the notion that human lives are merged in “the great ocean of Being,” as drops of rain are lost in the sea; the few hints we have are all the other way. The emphasis is rather on the fulness and variety and multiplicity of relationships of which we shall be capable. The resurrection “of the body” means just this continuance of individuality. God’s whole dealing with us is to supernaturalize, not to unnaturalize.

Will there be differences of rank, of stature in heaven? Yes. Each will have of God as much as his capacity allows. But that does not imply envy of others, for we shall each be completely satisfied, and incapable of asking for more. None will have infinite satisfaction, for we shall still be finite, *i.e.*, less than the one only Infinite, God. But happiness with no “beyond” to it (that beyond, that comparison with others, that transitoriness that marks and spoils all happiness here below), such happiness that reaches endlessly as far as a finite soul can see, that will be the rest and peace of heaven.

Our great contact with God will be with Jesus and His Blessed Mother. For Jesus is by nature what He helps us to become by grace; and Blessed Mary is the first of those adopted and supernaturalized and made like unto Him. His life that now dwells in our hearts by faith will then be no more by faith, still less by hope, but in the fullness of charity consciously possessed and known, the life of our eternal life, the joy of our eternal bliss.

How Far Have We Come?

By C. L. Newcomb

IN MAKING A MARCH, it is well to pause occasionally and observe the route both ahead and to the rear.” That’s how Army field service regulations put it. At this time of year, we too may follow this advice. Now when the tuberculosis Christmas Seals make their annual appearance, we, as citizens, should acquaint ourselves with what has happened in the fight against this dread disease—and what lies ahead.

For 30 years a voluntary army has mustered itself for duty in raising funds with which to carry on educational work in the public health field of tuberculosis control to the end that a preventable and curable disease may be conquered.

For thirty years the battle has been waged, with ups and downs, until now we can see victory ahead. We must keep on. It is not enough that we have made progress to the extent of reducing the deaths from tuberculosis by more than two-thirds. There are still almost 70,000 people needlessly dying each year, and, most important, the majority of deaths occur in that age group, 15 to 45, which is right at the door of economic independence and stability.

We can’t all be up in the front light of fighters but we do all have the privileged opportunity of supporting the soldiers on the march. We can buy and use Christmas Seals. They finance the greatest war the world has ever known—a war that shall go on until the ancient enemy of mankind is wiped off the face of the earth.

We have come a long way. We can look back with satisfaction but we must look ahead with determination and with confidence in the tuberculosis associations of the country who have led the fight.

Let’s all buy Christmas Seals this year and help in this great fight.

THE SANCTUARY

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

Our Lord as Preacher : The Place of Words (Continued)

XI

WORDS, once we have put them in their proper place—dispossessing them as *ends*, and exalting them as *means*—take on mysterious significance. In scientific formulas words are mere symbols, like figures in mathematical equations. In our dictionaries words are given fixed or standard values, like signal flags which mean the same whoever may manipulate them. But when words are expressive of living personalities, they *convey* as well as *symbolize*. They carry with them not only their general symbolic meaning, but also the personality of him who utters them. And they are the most delicately elastic of all media. They adjust themselves exactly to the pressure put upon them. They are full, or empty, as the content which is poured into them is great or small. This is a very subtle matter, but it is quite familiar. Very small things, such as gestures, facial expression, tones of voice, structure of sentences, make an extraordinary difference.

Language is unique among the arts of man. First, because each one of us, in using words, becomes an artist, good or bad. Secondly, because there is no form of self-expression, that is, no form of art, which so completely, so instantly, so movingly, releases our personalities and brings them to bear, for weal or woe, on others. If we look for sacraments in the world we live in, apart from those within the Church, we shall find no better illustration in the sacramental principle than in words, whether divine or human.

All this may seem speculative and abstract. But it has practical meaning for us. It helps us to a just appreciation of the words of our Lord. It explains the unparalleled influence which they have exercised. “Never man spake like this man.” That is the impression made, not only on His contemporaries, not only on literary connoisseurs and critics, but on men of all races, ages, cultures through the centuries. The wonder of it increases as we face the facts. The New Testament preserves for us no more than fragments of His public and private speech. Even these fragments come to us translated into alien languages, and through the fallible memories of men. More than this, we have His words only in cold print, without the moving power of voice and look and bearing. In spite of all, however, they are utterly unique, *because of His uniqueness*.

For the Lord Himself is present, in a true sense He is *conveyed*, to us in the very words He uses. He Himself is rightly called the Word of God. As we have insisted, He Himself is the Gospel which He preached, the Gospel which we believe and live by. But through His words the Word Himself is manifested. That is why the Gospels are so priceless an inheritance; why meditation on the preaching of our Lord builds up faith in Him, increases knowledge of Him, as nothing else can do. For us today, as effectively as in the first days, His aim in preaching is accomplished. We hear His invitation, not only in the Comfortable Words at our Communion, but in our daily Bible reading: “Come unto Me.”

ACKNOWLEDGMENT

RUSSIAN THEOLOGICAL SEMINARY IN PARIS
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The Parson's Christmas Problems

By the Rev. Desmond Morse-Boycott

I OFTEN WONDER how the old-time parson spent his Christmas. Not, I wager, as the modern one.

In *Pickwick Papers* a clergyman flits across the scene, almost as part of the Christmas decorations at Dingley Dell, along with the holly and the mistletoe. In *Mansfield Park* Jane Austen stages a fashionable young lady who, on meeting a clerical flame, is thankful that his dress does not betray his profession.

We can be sure, at least, that a long round of services, carols, and social gatherings were not dreamed of. A century ago one service on Christmas Day, and that at the holy hour of 11 A.M., was the norm. How things have changed! It seems to me, as I look back, that the only item of Anglican religion which has not altered is the sacredness of the hour of 11.

The other day I slept two nights in a country rectory, wherein all was activity for Christmas. [The church began to observe the feast with Bethlehem Tableaux as early as Santa Claus Day, December 7th. Santa Claus, by the way, is a pat way of saying "St. Nicholas."] Yet, barely 20 years ago, this church was opened for only one service (at 11) on Christmas and Easter Days, and the parson was a three-bottle man, in all probability, for his interests lay in sport. He knew all the sports of the parish, high and low, and was an excellent shot. His Christmas would have been spent, after a mild distribution of blankets and groceries to the sick and very poor, in comfort, before a roaring log fire, in the bosom of his family, surrounded by the good things of this world—a man apart from his people. They bore him no ill-will, for that was what they expected. He was, though 'twixt and 'tween, a member of the *quality*, and as much entitled to his comforts and privacy as the squire.

It would not be true to say that all clergy were like this. Christian charity burned like a bright lamp in many a desolate slum. But on the whole life wasn't hectic for the parson as it is now.

The hardest thing for a parson to get at Christmas, whether his parish is in a slum, or a suburb, or the countryside, is time to buy presents for his own folk. My own great problem is, shall I have time to get my hair cut?

Most people look forward to Christmas eagerly, even the very poor, who are not too sure whether a Christmas dinner will arrive at all. They like buying presents, and bestow much thought upon them. They choose cards with an eye to the wording. A parson has to send out as many as 500 cards, and generally has no secretary to help him. Parishioners are genuinely hurt if they do not receive a greeting at least from the vicar, who dare not send to one and not another. Thus the Christmas card side of the festivity becomes, not a pleasure but a serious responsibility.

Toys become a penance. One is desperately glad to have them, but they invariably arrive at the wrong time. As a result of the influx of new toys into millions of homes mother does a clean-out just before the New Year. If the parish church has a Crib it's as simple as eating pie. "Now my dears," she says, "there's a Bethlehem Crib in our church, and it's a fine afternoon. Hunt out all your old toys and take them there for the poor children." The suggestion is responded to with alacrity and the little pilgrims find stacks of toys there, in all stages of wear and tear, and dump theirs on the heap. But

masses of toys come up to big cities in parcels for poor and well-known churches, or churches where families have worshipped in bygone days. If *only* the clearance could be done in early December, so that the parcels arrive for Christmas distribution! A parson is often at his wits' end to know how to find presents for tiny tots at Christmas. He knows he will have them in the New Year, but then the charm is over.

ONE CHRISTMAS DAY, before I was married, and had a home in which to keep high festival, I was suffering from the reaction of weariness after my Christmas dinner. The last carol had been sung; the last present had been given; the church doors were shut for the day, and I had nothing to do.

Nothing to do on Christmas Day! That is the lot of many a young, unmarried parson. Nobody wants him to visit. The glamor, the thrill, the expectancy are all over, for the time being. And, if he is keen on his job, he has a heartache . . . on account of empty pews.

In a corner of my study lay a large brown-paper parcel, labeled "Toys." The spirit moved me to open it, and I thought what a good thing it would be to stuff the contents into a large bag and go round the streets. The first child I came to was a little girl, disconsolately sitting on a doorstep. The first toy I fetched out was a doll, sparkling with golden trimmings on a white dress. I held it up to the little one and said: "Would you like a toy?" "Oh, *please*," she said. "Daddy Christmas missed us out this year." It was her first and perhaps her only gift.

Then there's music. The sheer agony of producing music in church, both in preparation and production, must be borne to be understood. The old-time parson had his village roasters. No one would blame *him* if, perched up in their loft, they made a hash of the Christmas service. But everyone blames the modern parson for any faults or poverty in the Christmas music.

So, taking it all round, the last person in the world to get a kick out of Christmas in the parson. He will be penned in his church for many hours, seeing to the wants of others and the arrangements of his services. Then another Sunday is on top of him. He cannot hope for a break-away until the New Year. He will feel very tired, all the time, but very happy.

It is the joy of *service* which attracts the young man now, not the achievement of position or emolument, and he knows it's a job for life.

But may he not look to his parishioners to do two things, to help him over Christmas?

(1) Not to be touchy. One Christmas 50 rabbits were sent by a country squire and we carried them to a select 50 persons, adjudged by ourselves to be poorest. "Rabbits," cried a woman on a doorstep, as she saw them going in next door. "Rabbits, I *hate* 'em. Them parsons can do wot they like with 'em, so long as they don't come to me." The solution of this problem is, not the exercise of heroic unselfishness by poor people, but *more rabbits from the countryside*. Why not?

(2) No cigars. The worst part of my own Christmas is the conviction of the poor who love me that two-for-a-nickel cigars are what I like. I love the love behind the gift, but I don't like the sensations I suffer when I dutifully smoke my presents.

"To Men of Good Will"

By the Rt. Rev. W. Bertrand Stevens, D.D., LL.D.

Bishop of Los Angeles

THE PAST YEAR has revealed an increasing lack of confidence in mechanical plans and methods for promoting peace. Recent history indicates a degree of selfishness and wilfulness among nations that makes the long hoped for peace by pacts much less imminent than we thought a few years ago. The responsibility is thrown back on human beings, motivated by religious and humanitarian considerations.

Perhaps the most obvious opportunity we have is in bringing to bear on aliens and naturalized Americans something of our boasted sympathy and Christian tolerance. Most of us seek the causes of war and international misunderstanding in forces and factors outside of ourselves, and it does not occur to us that we have any personal responsibility in the solution of the problem. As a matter of fact, the attitude of a number of nations toward us can be influenced by our sympathy or lack of sympathy toward their nationals who are living among us. We spend money to maintain missions in foreign countries and do little or nothing to supplement that work among the same races within our borders. One of the most tragic situations that have come to my notice was pictured to me by one of our missionaries home on furlough, who found on the Pacific slope a group of Oriental Christians, converted by our mission in their own country, gathering Sunday by Sunday in the rear of a grocery store, reading Morning Prayer by themselves because they felt they were not welcome in the parish church.

Our missionary responsibility is racial and not merely geographical. It is not merely a matter of establishing missions. It is primarily to demonstrate the practical effectiveness of Christianity in human relationships: it is to show kindness, hospitality, and sympathy.

It is time for us to wake up and admit that our sense of racial superiority is a source of international misunderstanding and an actual detriment to the progress of Christian missions.

One thinks naturally of Oriental students. Berkeley, Los Angeles, Chicago, New York, and other university centers have enormous numbers of them. They are the future premiers, cabinet ministers, religious leaders, educators, and leaders of finance of their own countries. What an opportunity we miss in not making every possible effort to know them! With the exception of Brent House in Chicago, we, as a Church, have no large program or project looking toward this end. Not long ago I heard of a young Oriental of noble birth who came as a student to one of our great universities. He was received with kindness by his fellow students and became a member of a prominent club. But in the four years he attended that university he was never invited into an American home. "International houses" have made a valuable contribution in absorbing and integrating students from other lands but they can never do what large-minded individuals and Christian groups are capable of doing. Perhaps the best thing in the whole American scene is the home life of the Christian family. Potent forces are working against it but it still remains as our best national asset. Our great buildings are not America; our universities are not America; our public amusements (one ardently hopes) are not America. It is in the home that the best of the American social tradition is revealed just as it is in the Church that our best corporate hopes and aspirations are disclosed.

It is a catastrophe that tens of thousands of students and others from foreign lands live among us for years and seldom see us at our best. It is our own fault. What are Christian people willing to do about it?

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Important New Study Material

SOME VERY IMPORTANT new study material on Africa has been prepared by Mrs. Frank Bonyngé, who for the past 11 years has resided in Philadelphia where her husband is in charge of the Chapel of the Holy Communion. Previous to this she spent three years in the diocese of Louisiana, an experience which was an invaluable asset to her especially in studying the Negro question, and is now most helpful to her in interpreting the Southern viewpoint sympathetically to those in the North and East.

Mrs. Bonyngé has a record of having addressed 56 meetings last year in which she collected the remarkable sum of \$550 for Bishop Carson to help in his work of rebuilding the churches destroyed by the violent hurricane; and she also raised \$160 to bring Archdeacon Najar—a priest in Haiti—to New York for ear treatment. So you see that this splendid Churchwoman is vitally interested in the Negro and well equipped to write about him.

She has prepared a leaflet called *School Rambles in the Black Belt* (price 25 cts.), the profits of which are to go to help furnish St. Steven's Chapel, Gaudet School, New Orleans, of which the cornerstone has recently been laid. The new features in the pamphlet are:

(1) A list of the religious persuasions of the members of different Negro schools; many people think (at least in the North) that they are all of the Episcopal Church. This of course is not so; therefore, from this pamphlet we are informed how many are confirmed yearly, names of chaplains, all services held, etc.

(2) Information about the different principal buildings that have been erected on the campus of the different schools.

(3) Type of school—whether normal, agricultural, or trades, or all three; community work when undertaken with some appraisal of the work done there.

(4) Pages of interesting facts covering public schools; communions in the different states and principal cities; religious affiliations; lynchings; funds available for the Negro outside the Church.

This pamphlet is in use in the diocese of Pennsylvania and that there is a demand for this kind of book is evidenced by the fact that although it was available only since last October it is now in its second edition.

Five maps have also been prepared by Mrs. Bonyngé which will help with *The Negro in Africa*; they are 10 cts. each, the profits going to the same cause. A great deal, but not everything, has been covered of the important work of the American Church Institute for Negroes.

United Thank Offering

AT THIS TIME during each Triennium all women of the Church, led by the Woman's Auxiliary, are thinking of the United Thank Offering. It is good to know that four parishes in Southern Virginia report that every woman contributes through the Little Blue Box: Emmanuel Church, Franklin; the Glebe Lands Church, Driver; St. Peter's Church, Curdesville; and Holy Innocents Church, Burkeville. And in the same diocese the number of Negro branches of the Woman's Auxiliary contributing to this woman's thank offering has doubled this year.

BOOKS OF THE DAY Edited By Elizabeth McCracken

Dr. Oesterley on the Parable Backgrounds

THE GOSPEL PARABLES IN THE LIGHT OF THEIR JEWISH BACKGROUND. By W. O. E. Oesterley. Macmillan. \$2.50.

DR. OESTERLEY'S title describes precisely the purpose of his book, which is virtually a commentary on the parables written with material collected in the course of prolonged study of the Jewish sources. In fact, the amount of material is amazing and some of it is very useful; *e.g.*, the study of Jewish law as relating to the problem of the Unjust Steward. But the relevancy of much else is at least questionable; in the Sower, for instance, do we gain much by being told at length that the Galileans because of their mixed origin and their apocalypticism were notoriously fickle? Or in the Prodigal Son is the boy's return greatly clarified by an exposition of the Rabbinical doctrines of confession and repentance? Such matters have a proper place in a book on general New Testament backgrounds, but they overload a special treatise on the parables. On the other hand we miss in Dr. Oesterley's pages any treatment of post-war Synoptic study in its bearing on his theme, apart from a close analysis of Dr. C. H. Dodd's recent book; indeed, Dr. Oesterley's command of even earlier Synoptic work is inadequate. In St. Luke 16 he labors over the verses attached to the Unjust Steward to make them harmonize with its teaching, but when he passes to Dives and Lazarus all he can say of the introductory verses (essential from the Evangelist's viewpoint) is that "it is obvious that no connection exists." He misses completely the correct emphasis in Dives and Lazarus, which is a hackneyed Jewish story with Christ's teaching added at the close. And he makes no attempt at all to explain the two intensely difficult parables in St. Luke 14: 28-32; "worldly prudence" is quite inadequate.

BURTON SCOTT EASTON.

New Novels

MORNINGSIDE HEIGHTS. By Mason Woolford. Crowell, New York. \$2.00.

THE NEW HOUSE. By Lettice Cooper. Macmillan, New York. \$2.50.

NIGHT OUTLASTS THE WHIPPOORWILL. By Sterling North. Macmillan. \$2.50.

MOST WRITERS of today assume that the present older generation is absolutely unable to understand the younger generation. But the author of *Morningside Heights* is independent enough to maintain that the oldesters understand the youngsters better than the youngsters understand themselves! In his tale two young people live with their parents in a New York apartment near Morningside drive, while the only vacant room holds a lodger, a young engineer at Columbia. All three are beset by the problems of crowded apartment life in a big city, and their final achievement of happiness is largely due to the understanding and tact of their elders. While the book is in no sense great literature yet the story lives, and Mr. Woolford has drawn sympathetic and sagacious characters in Mr. Carter, the tactful father, and clairvoyant old Professor Entwistle. The title gives the physical setting—the heights, the drive, the river, the view of the New Jersey shore. And the bells of the carillon at Riverside Church run through the story, as from the courtyard of Union Seminary one hears "the silver tracery of music against the blue."

It is moving day in the Powell family, the people of *The New House*; Mrs. Powell and her daughters, Rhoda and Delia, are leaving Stone Hall to settle in their new house. We find each one waking in her own room—and Maurice, the son, in his nearby villa—to look back over the memories and problems of the old home; then forward to the confusion of the coming day, and further forward with hopes and apprehensions to the future. The problems of Delia and Maurice are those of comparatively settled lives but Rhoda, frustrated in love and ambition, is a mere automaton in the home. Then comes the moving and the general shakeup, filling the day from sunrise to midnight and the book

from cover to cover. Not only furniture but lives are rearranged; the author confirms our common experience that one move entails other and greater moves, that a step once taken by anyone forces others into adaptation. So when the family falls asleep in the new house—with Maurice again in his villa—each life is to some degree reshaped. And this very attractive story has proved its point: that every family should, at intervals, move.

In 1936 a middle-aged man with an empty sleeve waits to cash his bonus as the newsboys cry "Extra! Extra! Europe ready for war!" *Night Outlasts the Whippoorwill* tells his story. In the spring of 1917 this man sailed for France, leaving his wife and their little son dependent on the success of a general store in a small Wisconsin village; leaving her also to loneliness and her pet superstition—that if she is still awake when the whippoorwill stops calling, trouble will betide. And it does. For in the village is reflected the world's chaos: the mobs, the passions, the persecution of German names, burning the Lutheran pastor's books, and the general hysteria. So the author of *Plowing on Sunday* writes us a book of peace propaganda. Yet its effect is lessened by the obvious effort for effect; although well written—in part beautifully so—its general lack of restraint makes it rather clever journalism than true literature.

M. P. E.

Christianity and the Contemporary World

THE CHURCH AND THE TWENTIETH CENTURY. Edited by G. L. H. Harvey. Macmillan. Pp. xviii-448. \$4.25.

THIS is a volume of essays on problems of Christianity in the contemporary world, with an introduction by the Bishop of Birmingham. The contributors are Norman Sykes, Percy Dearmer, C. E. Raven, Douglas White, H. D. A. Major, T. Guy Rogers, Sir Arnold Wilson, F. Leslie Cross, L. Elliott-Binns, and the editor. Many of the essays are of interest in England only, especially the very notable paper by Dr. Sykes. But others will be of considerable value to American readers, since the problems which they discuss are felt in this country as well as in England.

Dr. Major writes interestingly on the question of Prayer Book revision. To those who do not know his deep sympathy with institutional religion and traditional rites, the essay by this reputed "arch-modernist" will be somewhat surprising. Many of his suggestions are perhaps too radical, but most thoughtful priests will agree with him that the Prayer Book needs to be revised drastically in certain respects. The late Canon Dearmer treats of the use of creeds in public worship. His historical study is valuable; he opposes rewriting the old creeds, since they are great documents in their historical setting, and dislikes new and shorter statements to be used along with the older creeds, since he feels that in the last resort creeds have no place in worship. Opinions will differ here: the reviewer believes that the creeds may legitimately and helpfully be used as historic statements, in terms of their own times, of the common Faith of the Church. If this is continued, however, a more thorough-going teaching on that common Faith is necessary, so that our people will not misunderstand what is said.

Two essays, by Canon Raven and Dr. Guy Rogers, discuss intercommunion and interchange of pulpits—neither essay is very notable. Sir Arnold Wilson, a distinguished English layman, writes admirably on the Church and secular life; and Dr. Douglas White, a physician, contributes a deeply religious essay on Christianity and sex.

Dr. Cross, priest-librarian of Pusey House, has an essay on the liberal Catholicism of the Anglican communion. It is probably the best thing in the book, perfectly honest, fearlessly modern, unquestionably loyal to the central beliefs of Christianity, and delightfully written. Catholicism is at the heart "incarnationalism" and "sacramentalism," the belief that God reveals Himself through things, persons, events. *The Incarnation of God in Christ* is crown and criterion of a many-graded incarnational universe; the Sacraments are focal points in a universe which is through and through sacramental. Dr. Cross suggests two new types of reli-

gious order in the Church: one devoted to the restatement of Christianity from age to age, the other to the propagation of the principles of Christian peace among all people.

The remaining essays, by Dr. Elliott-Binns on the modern evangelical movement in England, and by Mr. Harvey on the history of liberal thought in the Anglican communion, are readable and interesting. Mr. Harvey seems unable to understand the liberal Catholic viewpoint, but he utters some useful warnings to those of us who hold that position.

The most remarkable contribution is the preface by Dr. Barnes, the Bishop of Birmingham. It is almost totally pessimistic: Christian faith and morals are rejected almost everywhere, the Church is not alive to the needs of our day, all is indeed very black. But Dr. Barnes is not very helpful in his positive statement: it comes down to an ethical theism, colored by the teaching of Jesus. In his personal belief he is much more Christian than this, but his essay is an extraordinary production from a Bishop of the Church. W. NORMAN PITTENGER.

The English Church in the Colonies

THE ESTABLISHMENT OF THE ENGLISH CHURCH IN THE CONTINENTAL AMERICAN COLONIES. By Elizabeth H. Davidson. Duke University Press, Durham, N. C. 1936. Pp. 94. \$1.00.

THIS brief study is a survey of the effort to establish the English Church in certain American provinces during the Colonial period. The book is naturally concerned with Virginia, Maryland, New York, North Carolina, South Carolina, and Georgia, in which the Anglican establishment was enacted by the Colonial legislature or recognized by the Proprietary. The obstacles to establishment in the other colonies are briefly considered. This study is based on various Colonial records and authoritative sources of material and reveals a fine perspective in its author. It is, of course, too short to serve as an adequate treatment but is valuable as an introduction.

EDGAR L. PENNINGTON.

Æcumenica for October

ÆCUMENICA. Revue de synthèse théologique trimestrielle. Octobre, 1936. SPCK. Pp. 96. One shilling.

THE OCTOBER number of *Æcumenica* in addition to its leading articles has some interesting items in the *Chronique*. Concerning England there is a graphic account of the tour on the Continent of the choir of King's College, Cambridge, which during March of the present year sang in leading cities of Holland, Denmark, Sweden, and Germany. A report is also given of resolutions recently passed in the convocations of Canterbury and York. Concerning Germany an attempt is made to state the present position of the so-called "German Christians." The French section is headed Tendencies and Present Day Activities of Catholic Theology in France. Italy and Eastern Orthodoxy also have pages devoted to their interests.

The first leading article is by A. S. Hebert, SSM, on The Idea of Oblation in Primitive Liturgies. It is based upon Hans Lietzmann's *Messe und Herrenmahl*, a work well known to students of liturgics, but probably not so familiar to many of the readers of *Æcumenica*. They will be grateful for the synopsis of portions of an often quoted work. Another article gives an extended review of Dr. Bell's biography of Archbishop Davidson; and a third paper is on the Moravian Brothers and their attitude toward the ideal of the unity of Christian Churches.

MOTHER MARY MAUDE, C.S.M.

Our Spendthrift Nation

RICH LAND: POOR LAND. By Stuart Chase. New York: Whittesey House (McGraw-Hill). 1936. \$2.50.

STUART CHASE has given us a vivid picture of a spendthrift nation. The United States, blessed above the nations of the world, has squandered its resources right and left until we are faced in all sections of the land with rapidly increasing problems of huge magnitude. "Deserts on the March" is the way a recent author describes the soil problem and he might very well add "Canyons on the March," for where deserts do not appear because of man's wastefulness, canyons do. While there may be no new facts developed, the indictment has never, perhaps, been more strikingly presented.

In telling fashion, Mr. Chase marshals his facts mostly based

on first-hand observation. First he presents a bird's-eye view of America before the coming of the white man; a picture of a vast continent, luxurious with forests, prairie grass, and limpid brooks and rivers; a land rich in bird, fish, and animal life; a country of enormous mineral wealth. Then he describes what one will find in the present years as he travels over our country: land laid waste and resources of every kind assaulted by the profligate spirit of the pioneer. On all sides one sees the tragedy of the continental forests, water erosion, the destruction by water pollution and floods, the toll of mineral and power exploitations. The need of a national plan for conservation becomes painfully self-evident, and we read the story with an awakened feeling of our responsibility to future generations and the opportunity to solve these problems. It is a plea for Americans to remember that, whatever their industry may dictate, this is their homeland where we and our children must live.

One may not agree with Mr. Chase's suggestions as to the solution, but one cannot but feel on the one hand a deep sense of our shortcomings and contrition and on the other an appreciation of the profound necessity for prompt study, free from politics and selfish interests. We cannot too soon begin to undo the errors of our past.

CLINTON ROGERS WOODRUFF.

Another "Impatient Parson"

A PARSON IN REVOLT. By Joseph McCulloch. Dutton. 1936. \$1.50.

MR. McCULLOCH shares the "impatience" of Canon Sheppard, who contributes a preface. He revolts most of all against the ecclesiasticism that substitutes means for ends, particularly when the means in question are of doubtful validity. He revolts against religious terminology that has lost its meaning to the world of today. He revolts against all archaisms whose sole value lies in their age. And he revolts against various minor matters, among which English theological education and the parochial system are perhaps chief. He is not, to be sure, a very radical rebel; his ideal of the right language to use is that of the Archbishop of York's Gifford Lectures. And some of the reforms he demands are already more or less under way. The trouble is, as he says, that clerical inertia is always getting in the road of any change, that the "Church is far too established"—words quite as true in America as in England. But he is by no means hopeless about the future, nor need he be; that he himself can think and write as he does is in itself a token for the future. B. S. E.

The Newest Crofts

MAN OVERBOARD! By Freeman Wills Crofts. Dodd, Mead. \$2.00.

WHO, except perhaps Lord Peter Wimsey, is dearer to our hearts than Inspector—beg pardon, Chief Inspector—French? He never discovers a criminal because Mr. Crofts has whispered the secret to him; not he. Nor does he exercise divination or trust to overhearing two confederates blurt out their crime in a public place; he attains his results by a slow but certain method of piecing the evidence together bit by bit, and reaching his conclusions only because the patiently sifted facts admit of no other deduction. In the present story he is called in almost when it is too late; the North of Ireland police have bungled a case badly, have convicted an innocent man of murder, and are about to have him hanged. Still, the Chief Inspector rises to the emergency and all ends as it should. Experienced readers of mystery stories will spot the real criminals very early, but even the most expert will scarcely be able to explain in advance how the crime was managed; they must await the Chief Inspector's solution, which is flawless. E.

The Lyman Beecher Lectures for 1936

THE MIRACLE OF PREACHING. By John Edgar Park. 1936. Macmillan. Pp. 184. \$1.75.

DR. PARK, the president of Wheaton College, delivered the Lyman Beecher Lectures at Yale in 1936; and the present volume is one of the most readable and helpful of that whole series. The writer keeps his feet on the ground in a manner which must commend itself to all preachers in the workshop period; and he does not hesitate to give concrete advice regarding the tools of the craft, revision and preparation, and the actual preaching and delivery. The writer shows a wide familiarity with literature, history, and knowledge in general; and one cannot read these lectures without feeling impelled to study harder and think more

EDGAR L. PENNINGTON.

NEWS OF THE CHURCH

Young People Plan "Church College"

History, Philosophy, Psychology to
Be Taught from Christian Point
of View in Chicago Venture

CHICAGO—A new venture in Christian education—the establishment of the Episcopal Church College of the Diocese of Chicago—will be launched on January 7th, under auspices of the young people's organization of the diocese, Gamma Kappa Delta.

The object of the school will be to further knowledge of the Church and to give young people an opportunity to study under Christian leadership, according to David J. Reid, chairman of the board of directors. Courses will be offered in religion, history, philosophy, and psychology. Each course will be taught from the Christian point of view and under the leadership of a Churchman.

Modern Man's Belief will be the subject of one of the first courses. Christian Youth and the World Today will be another. The Rev. Edward S. White, rector of the Church of the Redeemer, Chicago, will direct the former and the Rev. John Scambler of St. Christopher's Oak Park, the latter. Other faculty members will include the Rev. Messrs. Ray Everett Carr, St. Peter's Church, Chicago; Harold Holt, Grace, Oak Park; Alfred Newbery, Church of the Atonement; John Patterson, St. Ansgarius; John M. Young, Christ Church, River Forest; Miss Esther Stamats, leader of the YWCA in Chicago; and Miss Genrose Gehri, executive secretary of the CMH in Chicago.

Classes will be held in the evenings at diocesan headquarters. Certificates will be awarded each year on a regular system of credits. The undertaking is designed by the young people to be an answer to the growing need for Christian education in the modern world. It has the approval of Bishop Stewart.

To Consecrate Dean Beal as Bishop of Canal Zone

NEW YORK—The Very. Rev. Dr. Harry Beal, Bishop-elect of the missionary district of the Canal Zone, will be consecrated on January 13, 1937, in St. Paul's Cathedral, Los Angeles.

The Presiding Bishop has taken order for the consecration at that date and place, with Bishop Stevens of Los Angeles as consecrator, Bishops Sanford of San Joaquin and Moulton of Utah as co-consecrators, and Bishops Gooden, Suffragan of Los Angeles, and Porter of Sacramento as presenters.

Bishop Parsons of California will preach the sermon.

Ministry of Laymen Stressed by Forward Movement Commission in Call to Action

Presiding Bishop to Give New Year's Radio Message

NEW YORK—A New Year's message from the Presiding Bishop is next in the Episcopal Church of the Air radio series.

The broadcast will come from Providence, R. I., on January 3d at 10 A.M., Eastern Standard Time, over WEAN and the Columbia Broadcasting System.

Fire Seriously Damages Pittsburgh Parish House

PITTSBURGH—Fire starting in the basement of the parish house of the Church of the Ascension, Pittsburgh, seriously damaged the interior of the building on the first floor, Monday night, November 30th.

For a time it appeared that the whole building would be in danger as the fire was between the walls and difficult to overcome. Three streams of water were played on the walls for several hours with a wind blowing and the temperature around 20°. The cause remains a mystery.

Estimates of the damage range from \$200 to \$1,000. The property was covered with insurance and repairs will begin at once. The Rev. Dr. H. Boyd Edwards is the rector.

Bishop Huston Listed as Friend of "Reds" by Police Department

SEATTLE (NCJC)—Bishop Huston of Olympia is listed by the "Red squad" of the local police department, with other leading Seattle citizens, as a Communist sympathizer.

The Rev. Wilford Withington, Congregationalist; the Rev. F. W. Shorter, pastor of the Church of the People; Frank S. Bayley, school board member; and Russell H. Fluent, deputy prosecutor, are also listed.

The "Red squad" has not only attended labor meetings and alleged Communist meetings, but has invaded the churches for the purpose of securing evidence against the clergymen of various denominations.

To Consecrate Wyoming Bishop-Elect

NEW YORK—The Presiding Bishop has taken order for the consecration of the Ven. Dr. Winfred H. Ziegler to the Bishopric of Wyoming on December 16th, it has been announced.

Bishop Abbott Recovers

LEXINGTON, KY.—Bishop Abbott of Lexington has recovered from a recent minor operation.

"Work of Church Must Be Done by Whole Membership," Message of Philadelphia Meeting States

PHILADELPHIA—The ministry of laymen was stressed by the Forward Movement Commission in a call to the laity of the Church issued at the conclusion of the Commission's semi-annual meeting December 2d to 4th at St. Paul's Church, Chestnut Hill.

Bishop Hobson of Southern Ohio, chairman of the Forward Movement commission, pointed out a danger threatening the progress of the Forward Movement. It was that the tremendous circulation of the manual of Bible readings and devotions, *Forward—day by day*, had caused many people to think of the Forward Movement as mainly concerned with production and circulation of the manual.

The call issued by the Commission stressed that inward and spiritual preparation of the individual is only a part of the Forward Movement program, and that the full program demands outward and corporate action.

"Every member, whether ordained or lay, is expected to help extend the work of the Church, but the Commission looks especially to the laymen for response to this call for action," read the call.

"We brand as untrue and misleading the all too prevalent notion that the Church has no real work for the laity, that the clergy must do it all. We insist with all our might that the work of the Church must be done by the whole membership—and notably by the laymen, who outnumber the clergy 100 to one.

WORK OF CHURCH PRIMARY

"While laymen's work of course includes the support of every good cause such as the community chest, the YMCA, the Boy Scouts, hospitals, more primary is the work of the Church itself.

"The Commission asserts without fear of
(Continued on page 696)

January 21st Chosen for Dr. Atwill's Consecration

NEW YORK—Order for the consecration of the Rev. Dr. Douglas H. Atwill, Bishop-elect of North Dakota, on January 21, 1937, has been taken by the Presiding Bishop.

Bishop Keeler, Coadjutor of Minnesota, will be the consecrator, assisted by Bishops McElwain of Minnesota and Roberts of South Dakota, co-consecrators. Bishops Kemerer of Duluth and Fox of Montana will be the presenters, and Bishop Spencer of West Missouri will preach. St. John's Church, St. Paul, has been loaned for the occasion by the rector, the Rev. P. H. Gesner.

Christian Healing Program Formed

Fellowship of St. Luke Presents Seven-Point Platform at Request of Western Bishop

SAN GABRIEL, CALIF.—A seven-point program for Christian healing, stressing coöperation with the medical profession and increased use of the writings and Sacraments of the Church, was drawn up by the Fellowship of St. Luke, meeting here for its fifth annual conference last month.

A western bishop wrote to a priest in California asking for a "workable program" of healing which he could offer to his diocese to stem the exodus of communicants into the ranks of Christian Science.

This priest relayed the request to the Fellowship of St. Luke (headquarters in San Diego), asking the assistance of the Fellowship.

The Fellowship was about to meet for its conference and the request was deemed vital enough to occupy the whole time. Compressed into a few sentences the verdict was as follows:

"Since the days of James Moore Hickson and Henry B. Wilson much has been written and said about Christian healing in the Church in this country. The demand now is for action. A 'workable program' would include the following:

"(1) Constant study of the Gospels, with special reference to the healing work of our Lord Himself. Modern psychology (even in the Church) has eclipsed the simple technique of Jesus.

"(2) Intelligent prayer. We must learn to relate the object of our prayer (usually the patient) to the revealed will of God, as Jesus did.

"(3) Education and reëducation. We must take pains to discover the rich deposit of experience in the life of the Church by studying such monographs on healing as that of Prebendary Harris in *Liturgy and Worship* by Dr. W. K. Lowther Clarke and Dr. Charles Harris (SPCK and Macmillan). The section on The Visitation of the Sick in this recent work is of more than ordinary significance.

"(4) Pastoral healing is found to be the most natural and normal channel of healing in the Church.

"(5) The Sacraments of the Church furnish a mode of healing ministry always accessible to the parish priest. The *modus operandi*, however, needs study. Here again the book, *Liturgy and Worship*, is of enormous value.

"(6) The prayer group in the parish comes second only to the proper use of the Sacraments in the work of restoring an effective ministry of healing.

"(7) The Church must achieve better coöperation with the medical profession without sacrifice of principle on the part of either. Much assistance can be gained from the recent book by Dr. Richard C. Cabot and Russell L. Dicks, *The Art of Ministering to the Sick* (Macmillan), and *Man the Unknown* by Dr. Alexis Carrel of the Rockefeller Institute (Harpers)."

Much of interest was gained during the conference from Canon Louis D. Gottschall of Oakland (formerly of Harris-

S. Ohio Young People to Hold "General Convention"

CINCINNATI—The annual convention of the young Churchmen in the diocese of Southern Ohio, to be held at Christ Church, Dayton, January 8th to 10th, will be a "miniature General Convention," it has been announced.

The "House of Bishops," "House of Deputies," and "Woman's Auxiliary" of the young Church people's convention will discuss the same questions that are expected to come before the General Convention: The Status and Work of the Presiding Bishop, The Negro Church, and The Future of the Forward Movement.

It was believed that this program would be of special interest to the young people because the 1937 General Convention is being held in the diocese of Southern Ohio. Miss Fischer of the National Council Department of Religious Education and Bishop Hobson of Southern Ohio will be the speakers at the young Churchmen's convention.

burg, Pa.), who is a graduate physician, from the Rev. T. C. Marshall, chaplain of the Good Samaritan Hospital, Los Angeles, and from Dean Bode, who spoke on Music and Healing.

A lecture on the Literature of Christian Healing During the Past 25 Years was given by Dr. John Gayner Banks, warden of the Fellowship of St. Luke, in which he submitted to the conference a classified bibliography on the subject.

Bishop Stevens of Los Angeles delivered a message of greeting and encouragement to the conference.

Colorado Diocesan's 20th Year to Be Celebrated by Convention

DENVER—Bishop Johnson's 20th anniversary as Bishop of Colorado will be observed on January 24th and 25th in connection with the 51st annual convention of the diocese, to be held in Denver.

A feature of the celebration will be the united service in the Denver municipal auditorium on January 24th, at 11 o'clock, to which all Church people throughout the state and their friends are cordially invited. The choir will be assembled from many congregations, the diocesan clergy and visiting bishops participating, with a sermon by Bishop Dagwell.

At this service the special offering from communicants and friends will be a thanksgiving for Bishop Johnson's 20 years, to be used for the erection of three churches in Colorado: at Cortez, Lamar, and Estes Park, the last a rustic chapel for summer services.

Parish Issues Study of Church

BROOKLYN—A study of the Church entitled *The Rock Whence Ye Are Hewn* has been published by the Forward Movement committee of the Church of the Redeemer, Brooklyn. The Rev. Dr. T. J. Lacey, rector, is author.

"Radicals" Losing Among Methodists

Right-Wing Laymen Claim Success for Efforts to Oust Left-Wing Social Service Leaders

CHICAGO (NCJC)—Social "radicalism," as represented by the philosophy of Dr. Harry F. Ward and the Methodist Federation for Social Service, is quietly passing from the Methodist Episcopal Church, it was stated November 28th by Wilbur Helm, secretary of the Conference of Methodist Laymen which has been opposing radicalism in that Church.

Mr. Helm and Charles O. Loucks, prominent Chicago attorney also interested in the movement, told an NCJC correspondent that their efforts are meeting with results.

"You must understand," said Mr. Helm, "that ours is a movement and not an organization. We have no paid executive officers and have no professional program to put across. We are interested in the peace and security of the Methodist Church.

"We were openly active up to the last General Conference of our Church. But things have been moving in the right direction since then and we have not felt it necessary to issue statements. The radicals in the boards are slowly being eliminated. The bishops of the Church see our point of view and are working with us. You hear of no social controversy in the various annual conferences.

"Our friends are being seated in the various committees and boards as vacancies occur. We are more than satisfied with the matter as it is today."

Mr. Loucks added approval to the statement of Mr. Helm. "I am a lawyer. Through years of practice I have learned not to do too much talking when the case is already won. I feel that that is the situation in the Methodist Episcopal Church today," he said.

Previous to the General Conference of the Methodist Episcopal Church held in Columbus last May this group of Chicago laymen were very active. They demanded from the floor of the conference that the Methodist Federation for Social Service be declared a non-official body. The movement has not been very vocal since that time.

Alaska Brotherhood Chapter Formed

KETCHIKAN, ALASKA—The first chapter of the Brotherhood of St. Andrew in Alaska was organized on November 19th, at St. John's Church, Ketchikan, with a membership of 11 boys. The chapter is led by Norman E. Young as director and the Rev. Mervin L. Wanner, rector. They have adopted the new "correlated class chapter" plan recently announced by the national headquarters, using the junior high school textbook on the Life of Christ in the Christian Living Series of church school lessons, published by Morehouse Publishing Co. A national charter has been issued to them and programs of service in the parish have been formulated.

Church Assembly's Fall Session Held

Church School Problem Gives Rise to Sharp Controversy; Faculties Commission Report Debated

By GEORGE PARSONS

LONDON—The Church Assembly met for its autumn session on Monday afternoon, November 16th, in the unaccustomed surroundings of the central hall, Westminster, the London headquarters of Methodism. The first business was the disposal of the non-contentious Southwark Cathedral measure and the Queen Anne's Bounty (powers) measure, though the House of Laity (coöpted members) measure met with some opposition on the revision stage.

On Tuesday morning approval was given to a scheme for augmenting the meager pensions of widows from voluntary funds. The Dean of Hereford explained the sixth annual report of the cathedrals commissioners. The assembly also approved the dissolution of the Council of Empire Settlement as at present constituted, which was really a victory for the voluntary societies against a central body.

DEBATE FACULTIES COMMISSION REPORT

The report of the faculties commission gave rise to a considerable debate, lasting into the afternoon. Dr. N. P. Williams criticized the report, not so much for what it had said as for what it had omitted. He supported the pastoral authority of the bishops against the legal diocesan chancellors. The assembly received the report, and the Bishop of Norwich moved that the commission be requested to prepare a measure for carrying certain of its recommendations into effect.

The Rev. C. E. Douglas and the Dean of Chichester proposed an amendment to discharge the commission and set up a committee of the assembly to draw up a measure on the lines of the report, their argument being that the commission was too official in its composition, being composed largely of diocesan chancellors and archdeacons, whereas a committee of the House might well be formed of independent parish priests and laity. This amendment was defeated by a narrow margin of 24 votes in a House of more than 400 members, and the motion of the Bishop of Norwich was carried.

CHURCH SCHOOL CONTROVERSY

The chief contribution to the debate on the report of the National Society (church schools) was a speech by the Bishop of Durham, Dr. Henson, who attacked the dual system on the grounds that the Church's financial resources were inadequate to cope with the expense of the voluntary schools, and that members of the teaching profession disliked being under the control of the clergy.

Dr. Henson was challenged by the Dean of St. Albans, who described his policy as a betrayal of trust. Other effective defenders of church schools were the

Bishop Parsons Publishes Prayer for End of Strike

SAN FRANCISCO (NCJC)—Following the appeal of the Social Service Commission of the San Francisco Federation of Churches for regular prayers for the end of the maritime strike—an appeal which was immediately endorsed by the San Francisco Conference of the National Conference of Jews and Christians—Bishop Parsons of California issued an official statement urging clergymen to coöperate in the prayer fellowship, and including a special prayer composed by himself for the occasion.

Rabbis are also participating, and the entire movement is a non-sectarian expression of "a sense of public responsibility." Practically all the Episcopal, Protestant, and Jewish clergymen of the Bay region are coöperating, the pulpit utterances in every case stressing the protection of human values, a living wage, and the right of collective bargaining, as "the modern expression of religious conviction applied to practical needs in an industrial world."

Dean of Winchester, who urged the vital importance of the clergy themselves teaching in their schools, and the Bishop of St. Albans, who contrasted the zeal of Roman Catholics with the lukewarmness of the Anglican Church.

ARCHBISHOP SEEKS MIDDLE WAY

In his summing up, the Archbishop tried to reconcile the opposing points of view, hoping that one day the dual system would be merged into a national system, but stressing the absolute necessity of maintaining at least the best of the voluntary schools.

Before the proposed debate on disarmament began in the assembly on Thursday morning, the previous question was moved, and carried by a majority of 30.

Pence Receipts in Three Years More Than \$72,000

CHICAGO—More than \$72,000 returned from containers in three years of operation—that was the report to the annual meeting of the Order of Pence Men of the diocese of Chicago with regard to the Bishop's Pence plan. The report was submitted by Sylvester A. Lyman, executive secretary of the Pence, when the order assembled at the Church of Our Saviour, Chicago, Sunday afternoon, December 6th.

Bishop Stewart, speaking to the group, urged prosecution of the plan in every parish and mission and pointed out the benefits rendered by it in financial assistance to various diocesan projects. The parishes have benefited materially also, 50% of the net proceeds going back to them.

W. J. Attridge was elected president of the diocesan order, composed of some 500 laymen and women who act as pence-men in parishes and missions. He succeeds C. W. Deland.

Conference to View Missionary Apathy

Leaders in Church Life Called to Meet Next Month for Discussion of Lessened Enthusiasm

PHILADELPHIA—A Forward Movement conference on the reason for the loss of enthusiasm in the Church's missionary task is to be held. Plans were announced at the recent Forward Movement Commission meeting here.

Twenty-four men and women, representing various aspects of the Church's life and thought, have been invited by Bishop Hobson to attend the conference at St. Paul's Church, Chestnut Hill, Philadelphia, January 18th, 19th, and 20th.

Such questions as the following will be considered: Is the sagging of missionary interest due to a self-centered conception of the Church's task? Is it due to an uncertain conception of our message? Is it due to a lack of respect for the work? Or to the weakness of disunion? How can we make Church members more missionary-minded? Are there any other causes?

Bishop Hobson said the time will not be spent in listening to addresses, but in bringing the ideas of a group of leaders gathered with a single purpose, to focus on the greatest problem the Church—and the world too—faces today:

"Several of us have been talking for some time about the fact that the average Church member lacks any real enthusiasm about the missionary task of the Church, and that the average person is hard put to it to present this cause so as to stir people's deep concern.

"LUKEWARM ALL ALONG THE LINE"

"The eternal motive is just as basic as ever—that the Gospel of Jesus Christ is essential for all men, but we certainly have not presented this motive in such a way as to stir people to the point where they are impelled to do something about it. In other words, the fire of missionary evangelism is not burning with very great ardor in most people's lives, and as a result the Church is lukewarm all along the line.

"Some of the other Churches have done, and are doing, some very deep thinking on this whole subject of the presentation of the missionary motive. Some individuals in our Church have. However, the results have not been articulate.

"It has been suggested that the Forward Movement Commission invite a limited number of carefully chosen persons—clerical and lay—to spend a few days in conference and prayer, facing the question: 'How can our Lord's command—Go ye into all the world, be presented in our day so that men will give heed and make it of primary concern in their lives?'

"In response to this suggestion the executive committee of the Forward Movement has planned for such a conference."

CONFERENCE MEMBERS

The conference members will include Bishop Bartlett of Idaho, executive secretary of the Department of Domestic Missions, National Council; Bishop Ludlow, Suffragan of Newark; Bishop Tucker of

(Continued on page 703)

Annual Meeting of Albany GFS

TROY, N. Y.—Three hundred members and friends of the Girls' Friendly Society from places scattered throughout the diocese attended the annual diocesan meeting at Christ Church, Troy, the Rev. George A. Perry, rector, on Sunday evening, November 15th. The preacher was the Very Rev. E. R. Welles, Dean of the Cathedral of All Saints, Albany, and 12 of the diocesan clergy were in the chancel at the service. Some 200 GFS delegates were at the supper in the parish hall.

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Bishop Hobson Speaker in Washington Mission

WASHINGTON—Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, was the preacher at a great mass meeting in the Washington Cathedral, November 22d.

Bishop Hobson spoke in his capacity as a member of the National Preaching Mission sponsored by the Federal Council of Churches. Most of the Christian churches in Washington took part in the Washington section of the mission, and the cathedral was crowded for the service.

Bishop Freeman served as honorary chairman for the Washington federation, and many of the diocesan clergy marched in the procession at the mass meeting as well as cooperating in other ways.

Daily seminars, luncheons, and preaching services featured the Washington section of the National Preaching Mission, which brought to the city such figures as Dr. E. Stanley Jones, Miss Muriel Lester of Kingsley House, London, George A. Butterick, Rufus Jones, Worth Tippy, Lynn Harold Hough, Mrs. Harper Sibley, Bishop Hobson, H. L. Henriod, secretary of the World Alliance for Friendship Through the Churches, and many others.

Nearly 100,000 Took Part in Corporate Communion This Year

PHILADELPHIA—An attendance of between 80,000 and 100,000 marked the 19th annual corporate Communion of men and boys sponsored by the Brotherhood of St. Andrew on the First Sunday in Advent this year, according to reports received at national headquarters. In many parishes the number making their Communion at this time was larger than on any other similar occasion.

A similar service, Churchwide in extent, is being planned by leaders of the national Brotherhood, for Washington's birthday.

To Broadcast Christmas Pageant

HOOSICK, N. Y.—Announcement has been made by the Rev. James L. Whitcomb, rector of Hoosac School, Hoosick, of the fact that the school had granted the request of the National Broadcasting Company to broadcast a special program of music from its pageant known as the Hoosac School Boar's Head and Yule Log.

The National Broadcasting Company through its program director, Paul Wing, has set December 18th, from 4 until 5 p.m., for the broadcast.

Frank C. Butcher, director of music and pageantry at the school, also composer of many of the carols and responsible for much of the arrangement of the pageant, will direct the work of the school chorus.

Deaconess Ward Goes to New Work

WILLIAMSPORT, PA.—Having accepted a call to join the staff of the Philadelphia Episcopal City Mission, Deaconess Mary Frances Ward has resigned as parish worker of Christ Church here. She will serve at Sleighton Farm, a reformatory for girls, in cooperation with the Rev. Alfred M. Smith, chaplain.

See Catholic Trend in Simeon Churches

Eastward Position Found in a Few Churches Under Simeon Trust; Other English News

BY GEORGE PARSONS

LONDON—In connection with the centenary of Charles Simeon, which was recently celebrated, it is a little remarkable that, whereas the Society for the Maintenance of the Faith possesses the advowsons of parishes in unattractive slums and remote villages, those of the Simeon Trust are in such "residential" towns as Bath, Clifton, and Cheltenham. In a considerable number of their churches evening Communion still survives and the Eastward Position is forbidden. But choral services have of late years become more general, and in a few of the "Simeon churches" the Eastward Position can be found in an atmosphere of real devotion. In Bath Abbey the processional cross is carried every Sunday. When changes occur, parishioners usually desire a progressive movement, and the Simeon trustees will act wisely by nominating priests who will add to the beauties of worship and not subtract from them.

SCOTTISH CHURCH NOT TO MAKE CORONATION CLAIM

At a meeting of the Assembly Commission of the [Presbyterian] Church of Scotland, held at Edinburgh November 18th, it was reported that the Administration Committee was unanimously of opinion that it was not proper, nor in the interests of the Church, that any request should be made to take part in next May's coronation ceremony.

[This action of the Church of Scotland was taken before the storm broke in England on the subject of the King's marrying Mrs. Wallis Simpson.]

CHURCHES SACRIFICED FOR RESERVOIR

The little church of Mardale, Carlisle, with the village it served, was recently sacrificed by the deepening of the lake on the banks of which it stood, in order to make an additional water supply for Manchester. It is now reported that Derwent Church, the village, Derwent Hall, and the neighboring village of Ashopton, in Derbyshire, will be submerged when the new Ladybower dam has been completed so that it holds back the waters of the River Derwent. Work has begun on the new structure, which will be the largest of three dams that span the valley. On the hillsides above the glen, white boards have been placed along the line of the new water level, and it is evident that this will be one of the deepest reservoirs in the Midlands.

Ferry to Church

SHELBIANA, KY.—St. John's Church now has a row boat for a ferry. Many members live on the other side of the Big Sandy River, and there is no bridge near the church.

Hierarchy Extends Power of NCWC

Romanist Bishops Say All Church Organizations Must Be in Accord With Welfare Conference

WASHINGTON (NCJC)—The Roman Catholic hierarchy in the United States will not tolerate in the future any movement or activity within the Roman Catholic Church that is not in complete accord with the program of the National Catholic Welfare Conference.

At their recent annual meeting on the campus of the Catholic University of America, the hierarchy made no pronouncement regarding the Rev. Charles E. Coughlin nor did they censure the Knights of Columbus for attacking President Roosevelt on his Mexican policy. It appears certain, however, that the conference must be consulted before any nationwide crusade is instituted. This new policy will have far-reaching effect in helping to bring about a united Romanist front on all important social and economic questions.

"The bishops of the United States in establishing the National Catholic Welfare Conference," the hierarchy declared, "provided a means whereby Catholic organizations of the country might act in cooperation with the hierarchy on all matters of national interest, and particularly those requiring definite Catholic leadership and definite expression of Catholic thought."

"The departments of the conference welcome affiliation of Catholic societies and of other Catholic groups. Through such affiliation, therefore, it is easy for any Catholic organization in the United States to know whether its common effort is in harmony with the mind of the bishops before publicity is given."

EXPERT KNOWLEDGE NOT ENOUGH

"A Catholic organization is acting out of harmony with the principles of Catholic Action if without this readily available guidance, it takes a public position on a matter—legislation or otherwise—which affects Catholic interests. Even a just claim to expert knowledge in any particular field does not qualify an organization to speak for the Church."

The statement continues with the assertion that Church societies with a program affecting Roman Catholics in many dioceses should not only consult their own bishops but "should first of all ascertain whether their program be in line with the common mind of the bishops. This information may be gained from the administrative board of the National Catholic Welfare Conference."

The hierarchy warned that "any organization that fails to observe this procedure runs the risk of having its announced program disavowed."

SEE ATTACK ON FR. COUGHLIN

Some Romanists in responsible positions of leadership consider this statement especially important because of its possible reference to Fr. Coughlin and the Knights of Columbus. It is reported on reliable

New Mission Opened in Detroit by Archdeacon

DETROIT—A new mission has been opened in the Redford district, a growing community in the northwestern section of Detroit. Repeated requests for Episcopal Church services in that neighborhood led the Ven. Leonard P. Hagger, Archdeacon of Michigan, to have a survey made, and as a result of the survey a meeting was held in October to which were invited all persons interested in the establishment of an Episcopal church in Redford.

The meeting was well attended by an enthusiastic group, and plans were immediately made to provide for services. The second floor of the Redford Masonic temple was rented, and on Sunday morning, November 29th, the first service was held with Archdeacon Hagger as preacher.

Francis R. Lowell has been appointed as diocesan lay reader in the new St. Christopher's Mission, and Miss Margaret Coates as woman field worker. At the service, 52 persons signed the petition requesting Bishop Page to recognize the congregation as an organized mission, and 59 children enrolled in the church school. There were 175 present at Morning Prayer.

authority that the Detroit radio priest failed to consult the conference before launching his National Union for Social Justice. The hierarchy's pronouncement may be construed as a warning against the resumption of the National Union's activities without regard to the conference.

Similarly, some Roman Catholics apply the statement to the accusations and activities of the Knights of Columbus on the Mexican situation. This national organization criticized the Roosevelt administration for its policy on Mexican religious persecution. Undoubtedly, this criticism influenced many Roman Catholics.

DICTATORSHIPS CONDEMNED

The hierarchy also strongly condemned "the dictatorships in the old world and in the new which have robbed men of the gift of faith, of spiritual and intellectual freedom, and subjected them to a régime of fear and force."

"Grim experience has given the lie to the promises and pretensions of all the founders of the modern despotisms. Those who are compelled to live under their tyranny have not the right to think, to read, or to pray, except by the grace and favor of their despotic masters."

SEE RULE OF FEAR

"The people fear and are feared. The prying eyes and the strong hand of government follow them into every detail of their private lives. All the natural instincts, friendship, family affection, reverence for what is noble and true, must be subordinated to the over-reaching claims of society."

"Fear of domestic enemies begets fear of outside foes until every Communist of totalitarian State becomes a mere agency for the maintenance of greater and more oppressive military establishments. Militarism flourishes as it never has flourished before and nobody can foretell when the spark may be set which will involve the world in a universal conflagration of death and destruction."

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Commission Stresses Ministry of Laymen

Continued from page 691

contradiction that the cause of personal evangelism, finding and visiting recruits for baptism and confirmation; the whole-hearted support of the clergy in definitely religious work—all this is the layman's privilege and duty.

"This work falls under three heads of our daily rule of life: Serve, Worship, and Share. Each word should be taken in plain literalness:

"**SERVE:** We confidently expect that in every parish in the land at least a few men will band together to determine how best they can serve in their home congregation; that they will offer their services to their rector with the definite idea of taking an active part along with him in the ministry as is open to them, especially by visiting, joining study groups, and preparing for a parish mission.

"**WORSHIP:** Laymen will make regular habitual attendance at church a sacred rule of their work. They will seek, not only as individuals but with group consciousness and presence and power of God in the Sacrament of the Holy Communion. They will acknowledge and depend upon this act of worship for strength to work.

"**SHARE:** This word is the very keynote of the motive for laymen's work. It acknowledges the richness of God's goodness to men by an act passing on those very benefits.

"A layman's work will be known by the extent to which he unites with others to share his time, influence, resources, money, and personality in the cause dearest to his heart—the Kingdom of God.

"We would recall to mind the resolution adopted by the last Lambeth Conference of the Anglican communion: 'Every member of the Church, both clerical and lay, is called to be a channel through which the divine Life flows for the quickening of all mankind.'"

COLORED CLERGY CONFERENCES

Regional conferences of the Colored

clergy are to be held in the near future as soon as plans can be perfected, Bishop Washburn of Newark, chairman of the committee dealing with this phase of the program, announced.

One of the conferences for the Colored clergy is to be held at St. Martin's Retreat House, Bernardsville, N. J., and another at St. Augustine's College, Raleigh, N. C.

WORLD-WIDE FORWARD MOVEMENT

Forward Movement throughout the world was reported by Commission members. They told of Forward Movement projects in Church extension, parish administration, lay evangelism, and personal religion.

An increasing interest on the part of his Canadian neighbors was reported by Bishop Cross of Spokane.

Japan's adoption of the Forward Movement was praised by the Commission. The consecrated workers who are responsible for the inauguration of the work of translating, publishing, and circulating Forward Movement literature, and the active lay evangelism that is the center of the program, such as is evidenced by the house to house evangelistic visits made by lepers, distributing *Forward—day by day* in Japanese, in the leper colony, Kasatsu, were presented by Bishop Hobson as examples of the leadership which must be given for a successful Forward Movement.

The Commission is giving financial aid in the publication of the Japanese literature, underwriting the expense. The Commission empowered the executive committee to aid in the translation of Forward Movement literature into other languages.

FORWARD MOVEMENT IN COLLEGES

A conference on vocation to be attended by young men from colleges in the eastern and central parts of the country is to be held at St. Paul's School, Concord, N. H.,

Lepers Take Active Part in Japan Forward Movement

TOKYO—The lepers in St. Barnabas' Mission for Lepers at Kusatsu have enlisted in the Forward Movement, making house to house calls on other lepers and emphasizing further that the Forward Movement in Japan is taking a definite evangelistic form among the laity.

Groups of lepers, members of the senior chapter of the Brotherhood of St. Andrew at the mission, made house to house calls, distributing copies of the Forward Movement manual, *Forward—day by day*, and telling of the Forward Movement throughout the world.

The Church in Japan is being trained in mind and spirit to go forward in a 10-year program of advancement.

next September, under the joint auspices of the Church society for college work and the committee on college work of the Forward Movement Commission.

The Rev. Dr. A. L. Kinsolving, chairman of the committee on college work, in making his report said this would be the first of a series of regional conferences for young men.

FORWARD MOVEMENT AND YOUTH

Discussion of the Forward Movement among young people resulted in the decision to ask the young people of the Church to study the seven steps of the Disciples' Way during the pre-Lenten and Lenten period.

A set of outlines and questions will be prepared for this study, the purpose of which is to discover the ideas and convictions of the young people's groups as to the meaning of the seven steps, and what they may do about Discipleship in a practical way.

Miss Dorothy Fischer, in charge of young people's work, Department of Religious Education, and Miss Margery Pickett of Somerville, Mass., one of the young people's representatives and an associate member of the Commission, took leading parts in the discussion.

Bishop Quin of Texas is chairman of the committee on youth.

FORWARD MOVEMENT AND SEMINARIES

Emphasis was placed on the importance of reaching the theological seminaries with the call of the Forward Movement, the knowledge of the aids it is providing for the deepening of personal religious experience as a preparation for the great social and missionary tasks before the Church, and parish program planning.

A conference of the deans of the seminaries is to be called to consider stimulation of the development of the seminarians' devotional life.

LITERATURE PROGRAM

Two further courses recommended by the committee on courses were authorized. One is to be on Preaching (for the clergy) and the other on The Holy Communion (for clergy and laity).

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Twenty Helps to Praying was warmly commended and its publication authorized.

The committee on guides reported on its work. One of the guides, *Forward Into All the World*, has been published. *My Own Steps Forward*, another guide, is on the press and will be ready soon. The manuscripts of 10 others have been received and now are being circulated for consideration.

In addition to the guides, the Commission decided to publish the course on *The Devotional Life of the Clergy*. This course hitherto has existed only in mimeograph form.

CHURCH CLUB DINNER

The Commission members were the guests of the Church Club of Philadelphia at a dinner. Bishop Quin of Texas presented the challenge of the Forward Movement, emphasizing the necessity for disciplined discipleship.

During the meeting, the Commission members were the guests of the rector, the Rev. Malcolm E. Peabody, and members of St. Paul's parish, Chestnut Hill.

Mrs. Schuyler Volkmar, daughter of the late George C. Thomas and a member of the parish, was hostess to the members of the Commission at a dinner in her home.

Persons present at the sessions included Bishops Cross of Spokane, Hobson of Southern Ohio, chairman, Quin of Texas, Washburn of Newark, Sturtevant of Fond du Lac; the Ven. Dr. W. R. H. Hodgkin of San Francisco; the Rev. Drs. Karl M. Block of St. Louis, Oliver J. Hart of Washington, Arthur L. Kinsolving of Boston, Walter F. Tunks of Akron, David R. Covell of Cincinnati, Charles W. Sheerin of Chattanooga, Arthur M. Sherman of Cincinnati, Gilbert P. Symons of Cincinnati, and A. C. Zabriskie of Virginia Theological Seminary, Alexandria; the Rev. Messrs. John Crocker of Princeton, Smythe H. Lindsay of Cincinnati, and Malcolm E. Peabody of Philadelphia; Messrs. John I. Hartman of Lancaster, Pa., R. Keith Kane of New York City, Clifford P. Morehouse of Milwaukee, Howard L. Seaman of Wilmington, Del., Warren Kearny of New Orleans, Austin J. Lindstrom of Chicago, Lewis C. Williams of Richmond, Va., W. W. Winne of Denver, Coleman Jennings of Washington, and Clinton R. Woodruff of Philadelphia; Meses. Edward Ingersoll of Penlynn, Pa., Fred Outland of Washington, N. C., Henry Hill Pierce of New York City, and E. M. Cross of Spokane; Miss Frances Bussey of Milwaukee, Miss Margery Pickett of Somerville, Mass., Miss Dorothy Fischer of the Department of Religious Education, National Council, and Miss Margaret Teague of Portland, Me.

Anniversary of Swedish Church

PROVIDENCE, R. I.—St. Ansgarius' Church, a Swedish congregation of which the Rev. Fritz L. Anderson is rector, celebrated its 50th anniversary recently with a thanksgiving service at which the Rev. Dr. J. G. Hammerskold, founder of the parish, and the Rev. C. J. Ljunggren, a former pastor, preached.

In the history of the parish there have been 1,333 baptisms, 893 weddings, 1,099 confirmations, and 878 burials. The church has had six rectors in the 50 years since its founding on November 4, 1886, and an original congregation of 38 has grown to 293.

New Colored Mission Opened

COLUMBUS, MISS.—St. Luke's, a new Colored mission, was organized here recently by the Rev. S. W. Foster of Greenville.

Dr. Louis Washburn Retires, Aged 77

Rector of Pennsylvania's "Mother Church" for 30 Years Announces Resignation

PHILADELPHIA—On November 29th the Rev. Dr. Louis C. Washburn announced his resignation as rector of old Christ Church, to retire. Dr. Washburn will be 77 years old on January 25th. He has been the rector of Christ Church for 30 years out of a ministry of more than 52. Several times in the past he has expressed his desire to retire and to make way for a younger man but has yielded to the persuasion of the vestry of the church and friends to carry on.

During Dr. Washburn's rectorate old Christ Church has given to missions more than \$318,000; its own endowment funds have grown from \$140,000 to \$565,000, an increase of \$486,000; Christ Church Neighborhood House and Washburn House adjoining the latter have been erected, being improvements to the property valued at more than \$200,000.

Dr. Washburn is a member of the standing committee of the diocese of Pennsylvania; he is vice-president of the board of council of the Philadelphia city mission, and he is president of the board of managers of the Galilee Mission, the Church's rescue mission in the central city district. For many years he was also a member of the board of managers of the Episcopal Hospital.

Old Christ Church was founded in 1695 and was the "Mother Church" of the diocese of Pennsylvania. Dr. William White, one of the first three bishops of the American succession, was its rector at the time of his consecration. The Sunday school of Christ Church was the first such school in America. The buildings of Christ Church are one of three plants still standing in that part of the city that was old colonial Philadelphia. They are virtually a part of the Delaware river front and the church is now surrounded by business buildings. Yet today Christ Church is a busy parish, maintaining a full schedule of services and conducting a church school with an enrolment of more than 300. Lenten noonday services are maintained, the most easterly in the city, begun in 1908.

When Dr. Washburn went to Christ Church in 1907 he had to establish his office in an old room in the tower of the church. Immediately he set to work to improve the surroundings of the buildings to give the old historical shrine its proper setting and to protect the buildings from the dangers of disastrous fire. The neighborhood house across one of the streets which border the churchyard was one step in that development and houses today the administrative offices and conducts a tremendous work of social service without regard to creed or color. The adjoining Washburn House was another step in the development and, named for Dr. Washburn, was erected in celebration of his 25th anniversary as rector.

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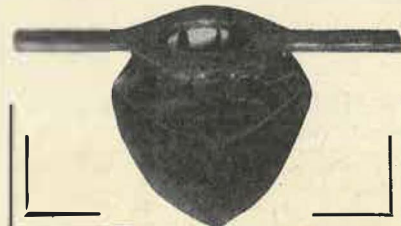
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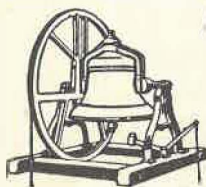
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Romanists Reply to Dr. Ward's Survey

Editors Assert Fascism Is Foe of Roman Church; Democratic Government Praised

By JOHN J. O'CONNOR

NCJC News Service Correspondent

NEW YORK—Rev. John La Farge, S.J., associate editor of *America*, and Patrick F. Scanlan, managing editor of the Brooklyn *Tablet*, took sharp issue with Prof. Harry F. Ward's recent survey of the Spanish situation which was released by the Methodist Federation for Social Service.

Professor Ward asserted that "the Vatican's announced campaign against Communism in Spain and elsewhere is in reality a campaign against Democracy on a worldwide front." The survey further charged that the Vatican in its *Pro Deo* societies is seeking the coöperation of Protestants by raising the "false battlecry" against Communism.

In a special interview November 24th, Fr. La Farge asserted that Professor Ward had completely misunderstood the issue. He said:

"The Catholic Church holds no brief for Fascism in any shape, form, or fashion. The Catholic Church is the mother of democratic government. Democratic institutions in the United States, as is well known, our Constitution itself, took form with the collaboration of prominent Catholics.

"In Spain, Catholic leaders set about to inaugurate a democratic and progressive government which would reform the grave social abuses that no one wishes to deny. They were prevented from carrying out this very task of democratic reform by the sabotage of their program by anarchists and Communists directed from Moscow.

"The Communist program in this respect is singularly similar to the program of Lenin in Russia in 1905-1908 when the progressive reforms instituted by Socialist-Democrats were sabotaged by Communist extremists in the interests of revolution.

"That Catholics in Spain today have to resort to force is a deplorable and ghastly necessity. It was a choice forced on them by the planned and willful onslaught of elements as hostile to Spain as they were inimicable to religion itself."

Mr. Scanlan referred to Professor Ward's survey as a "Ku Klux tirade." He observed that "this type of material was popular in the Fellowship Forum some years ago but we thought it had died away."

"The Catholic Church," he declared, "is the mother of modern democracy. Communism is the antithesis of democracy because it destroys the natural rights of man. Democracy stands for liberty, particularly religious liberty. Our Church has gained and flourished where democracy rules. In the United States we enjoy democracy; our system has no more ardent champion of it than the Catholic Church."

FEAR REBEL VICTORY

Many Roman Catholics are looking with trepidation upon the possibility of a

rebel victory in Spain, it is learned by the NCJC News Service, and feel that the Roman Catholic Church would in that event fare almost as badly as under the Loyalist régime because of the possibility of the establishment of a totalitarian state in that country.

"There is very solid ground for the fear of many Catholics," one authority asserted, "that the Church in Spain may have very little definite assurance of any real betterment of her sad plight through a victory of the so-called rebels under General Franco. The latter, who is pinch-hitting for Sanjurjo (known to have been tied up with the tyrannous government of Hitler) may hardly be counted as a true friend despite certain promises attributed to him.

EVIL DAYS FORESEEN

"The Church can expect nothing from Hitler or his Spanish henchmen. Franco is the leader of an extremely selfish and stupid ruling class whose refusal to accept even the most obvious social and agrarian reforms has brought Spain to her present sad state. His failure now, despite German and Italian Fascist support, will only make the status of the Church under a successful Loyalist government all the more difficult—if it does not mean her reduction to a condition similar to that prevailing in Russia and Mexico.

"No doubt the desperation of Catholic Churchmen in Spain led them to support the so-called rebels. Now they find themselves between two millstones. It is no wonder that the Vatican, and recently the American Catholic hierarchy, were careful to express sympathy for our fellow-Catholics in Spain without approving either of the warring forces. No other attitude was possible in the light of the present situation. The Catholic Church is bound to be a cat's-paw whichever side wins. To this state she has been brought by the selfish action of her so-called rebel friends who have simply used the Church to reinstate themselves in their thoroughly discredited position of privilege."

COMMUNISM THOUGHT PRESENT MENACE

Roman Catholic leaders in the United States declare themselves to be thoroughly-going anti-Fascists. They express belief in democratic institutions of government and assert they have always championed them. They are of the opinion, however, that Communism is the menace of the hour and that by attacking atheistic Communism they are, at the same time, drawing the fangs of Fascism. One leader asserted:

"Communism is continually waving a red flag before a Fascist bull. When we put an end to Communism, we will then be in a position to deal with Fascism in a rational manner. Fascism is likely to flourish as the most convenient and organized weapon to combat Communism. We hate Fascism. But if we are driven in that direction, it will not be from choice but from necessity. We are trying to steer a middle course and we want our Protestant brothers to help us. If they refuse this help, we will carry on the fight against atheistic Communism with every legitimate weapon at our command believing that, at the same time, we will likewise be sounding the death knell of Fascism."

Church Nears Rebuilding Goal

TUPELO, Miss.—All Saints', Tupelo, whose building was destroyed by a tornado last spring, still needs a few hundred dollars before sufficient money is in hand to begin rebuilding.

Brotherhood Work Thrives in Sagada

Newly Formed St. Andrew Chapter Takes Religious Census, Prepares Candidates for Confirmation

By DOMINGO E. SALAPEO

SAGADA, P. I.—Not long ago a chapter of the Brotherhood of St. Andrew was organized at the Church of St. Mary the Virgin, in Sagada. At the start there were 15 members. Now there are 18 regular members with many probationers who are expected to be taken into membership later on.

This chapter is composed mostly of people who are permanent residents of the town of Sagada and the others are people who are natives of places not far from the main town of Sagada, in order to avoid a tendency to break up after a couple of years of existence. Since there are enough members who are permanent residents, the Brotherhood is trying to take into membership some of the probationers who are from other far remote places of the mountain province, now residing in Sagada as students of the Sagada mission high and the seminary school.

The main object of taking these people is to acquaint them with the purpose and principles of the Brotherhood so that some day when they go to their home towns they may be able to organize other chapters of the brotherhood.

TAKE RELIGIOUS CENSUS

The members are gradually becoming acquainted with the people in the places where they are working. Because they did not know who were the members and non-members, the regular and irregular attendants of the Church, they made an accurate census of all the families of the places where they are working. Now they are coming to know who the unchurched are and where they are.

After a few months of existence, the work of this chapter showed a very remarkable result. Many Church members, who for a time went back to paganism because of lack of religious instruction or unwillingness to hear the teachings of the Church, are now brought once more into the communion of the Church by the earnest efforts of the Brotherhood members with their program of evangelistic work.

This Brotherhood chapter is centering its work at present in Ambasing, Demang, and Sagada itself. Ambasing includes all the scattered houses of the people who came from the old village of Balogan.

PREPARE CONFIRMATION CANDIDATES

Practically all of the Church activities in Sagada are being aided by the Brotherhood. A few weeks ago, before the Bishop came up to Sagada, the Brotherhood members prepared candidates for confirmation. This kind of work was once the work of the seminary students, the church school teachers (boys and girls who are students of the Sagada mission high), and the catechists.

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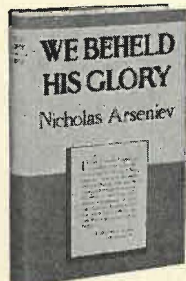
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Los Angeles Bishop Views Student Work

University Religious Conference Is
Described by Bishop Stevens in
Newspaper Article

LOS ANGELES—The University Religious Conference, of which he is the president, was discussed in an article in the Los Angeles *Times* by Bishop Stevens. In part he said:

"A dozen or more of the major religious groups all working together in the interest of religion at three leading educational institutions! A decade or so ago this would have seemed impossible—a fanciful dream capable of realization only in some far-away future millenium. Not only is it a reality, but a work is being done that is commended by faculties, student bodies, and citizenry in general.

"Nearly eight years ago when it was proposed to move the campus of the University of California at Los Angeles to Westwood (a suburb of Los Angeles), a group of leaders representing the larger religious bodies met together to consider what should be done to place religion on an adequate basis at this institution, which as a state institution could sponsor no religious program. The result of their deliberations was the University Religious Conference in which, ever since, Baptists, Roman Catholics, Jews, Congregationalists, Lutherans, Anglicans, Presbyterians, Mormons, Unitarians, Christians, the YMCA, and the YWCA have been working together on a basis of 'cooperation without compromise.'

UNIQUE METHOD OF HANDLING DIFFERENCES

"The organizers of this remarkable organization felt that ideas and connections, no matter how valuable, should not be allowed to stand in the way of common effort, but instead of acting as if differences did not exist, they have taken them for granted. This somewhat novel procedure has, strange to say, resulted in a sympathy and understanding perhaps greater than is possible under a plan of federation that assumes likeness when likeness does not exist.

"The first concrete step was the erection of a building on the edge of the campus at the University of California at Los Angeles. This building has been a real meeting place for students, both in their religious and social activities. Student pastors and advisers have offices in the building and ten church clubs have their meetings there. The student board is composed of those students who because of their leadership ability and interest in religion can create a real American atmosphere of tolerance in the life of the campus. They issue the 'frosh' Bible, conduct the camp, promote assemblies, and sponsor the Student Associates (leading students of all groups) to work together.

"The students of the conference conduct a camp for underprivileged children. University Camp was first conducted in the summer of 1935 by the students of UCLA in the religious conference, for 60 children from the neighboring underprivileged area. In the summer of 1936, 15 students and 95 children made up the second session. The students raised and gave more than \$700 to make it possible.

GIVEN PERMANENT CAMP SITE

"The Los Angeles county department of playgrounds and recreation has now placed at

the disposal of the conference a permanent camp site, to be known as University Camp, for our own year-round use, for camps, retreats, week-ends, etc. It is a beautiful place, but has as yet a most inadequate equipment. The UCLA student board will continue its purchase of camp equipment gradually, but small buildings, the leveling of the playing field, and the lodge for winter use must be provided by adult friends.

"The removal of the University of California at Los Angeles and the adoption of its buildings by the Los Angeles Junior College made it natural that the conference should work at the junior college. Newman Hall, the Roman Catholic clubhouse, has been turned over to the conference by Bishop Cantwell of Los Angeles, one of the heartiest supporters of the conference idea. The work at the junior college is not unlike that at UCLA. It conducts a religious emphasis week and sponsors the meeting of faculty-student groups.

JUNIOR COLLEGE ORGANIZATION

"The Junior College Religious Conference is a unique demonstration of what happens in a public educational institution when religion is brought in on the ground floor. The religious census of the students is taken accurately and quickly. Each semester there is a religious emphasis week. There is a faculty committee on coöperation with the religious groups for the fuller development of the personalities with which both groups deal. There is an organization of club presidents with the object of keeping the members of each group informed of the program and activities of the other groups. Each semester there are some joint lectures or forums on topics like *The Modern Interpretation of Religion*.

"The situation at the University of Southern California, the third unit of the conference, is somewhat different from that at the other two schools. Founded by Church people the institution has always had a religious background and there is an identification of religion with education. The University Religious Conference has official standing on this campus, and coordinates all the religious organizations serving the students. Religion and education are completely identified in the University of Southern California, thus permitting religion to permeate the entire life of the institution."

Clergy Protest School ROTC

Measure at Laymen's Request

SPRINGFIELD, Mo. (NCJC)—The men's class of the First Congregational Church recently petitioned the Ministerial Alliance to lead a movement to prevent the ROTC from entering local schools.

"Firm in our conviction," a resolution declared, "that the attitude of the true Christian must be positive in reference to public questions and further that the cause of peace can best be served by keeping our public schools free from any semblance of militarism, we hereby protest against the introduction into the public schools of this community any kind of military training, and petition the Ministerial Alliance of this city to lead a movement to prevent a departure from true democratic principles in our public schools as the introduction of military training for our youth would be."

The Rev. G. Bryant Drake, the pastor, presented a resolution to the ministerial alliance which unanimously voted its endorsement and expressed its determination to oppose the introduction of military training in the high school.

NECROLOGY



May they rest
in peace.



WILLIAM B. EDDY, PRIEST

TRENTON, N. J.—The Rev. William Best Eddy, who since resigning from the rectorship of St. Michael's Church, Trenton, had been on the staff of the New York city mission society, died here on November 29th after a brief illness.

Born in Troy, N. Y., the son of William and Charlotte Nash Eddy, he was graduated from Tufts College in 1889 with the degree of Bachelor of Arts. He later received his Master's degree from Tufts.

He was ordained deacon in 1908 and advanced to the priesthood in 1909 by Bishop Lawrence. After serving for several years in Norwood and Cambridge, Mass., he became assistant at Grace Church, New York, later accepting the rectorate of St. Michael's, Trenton, where he remained until 1918.

He is survived by his wife, the former Mary T. Crandall.

HALSEY WERLEIN, PRIEST

FORT WORTH, TEX.—Funeral services for the Rev. Dr. Halsey Werlein, rector of St. Andrew's Church, who died November 28th of a heart attack, were held on the 30th at St. Andrew's. Bishop Moore of Dallas officiated.

The clergy of the diocese were pall bearers and the vestry of St. Andrew's honorary pall bearers. Burial was in Fort Worth.

Born in Biloxi, Miss., November 1, 1878, the son of the Rev. Halsey Werlein and Leila Ewing Werlein, he received the degree of Bachelor of Arts from Vanderbilt University in 1897, and his Master's degree the following year. He attended the University of the South, graduating with the degree of Bachelor of Divinity in 1902. In 1921 Harvard awarded him the degree of Bachelor of Philosophy.

Ordained deacon in 1902 by Bishop Tuttle and priest in 1903 by Bishop Leonard, his first charge was that of assistant at St. George's Church, St. Louis, from 1902 to 1903. In that year he became assistant at St. Paul's Church, Cleveland, and from 1906 to 1911 was rector of St. Andrew's Church, Jackson, Miss. In 1911 he accepted a call to Trinity Church, San Jose, Calif., leaving in 1913 to do research work at Harvard. In 1919 he went to the Panama Canal Zone to become vicar of St. Luke's Church, Ancon, where he remained until 1921, when he accepted a call to Grace Church, Rosedale, Miss. He left Mississippi in 1924 to become rector of St. John's Church, Marysville, Calif., returning to the Canal Zone in 1929 as Dean of the Cathedral of St. Luke the Beloved Physician in Ancon. He came to Fort Worth in 1931 to accept the rectorship of St. Andrew's.

Dr. Werlein was a deputy to the General Conventions of 1910 and 1916. While in the diocese of Sacramento, he was dean of the convocation of Sacramento and a member of the standing committee.

He is survived by two daughters, Mrs. Edward W. McKee of Fort Worth and Mrs. Clements S. Henry, Jr., of New York; by his mother, and by four brothers.

MRS. LAURA T. HULL

WORTHINGTON, OHIO—Mrs. Laura Tracie Hull, wife of the Rev. Philip W. Hull, rector of St. John's Church, Worthington, died October 31st. She was 45 and had been ill for a year.

Mrs. Hull was an experienced social worker and was formerly supervisor of case workers in the Associated Charities,

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Columbus. She held the Master of Arts degree from Ohio State University and was a member of Phi Beta Kappa.

The funeral was conducted by Bishop Hobson of Southern Ohio, assisted by the Rev. Thomas Donaldson, Columbus, in St. John's Church, November 2d. Burial was in Mound Hill cemetery, Gallipolis.

MRS. BARR GIFFORD LEE

SACRAMENTO, CALIF.—Mrs. Ida May Lee, wife of the Ven. Barr Gifford Lee, Archdeacon of the diocese of Sacramento, died suddenly at her home in Sacramento on November 23d. Mrs. Lee had been in failing health for several years.

The requiem was celebrated in Christ

Church Cathedral, Sacramento, on November 25th, the Rev. John Barrett, celebrant, assisted by the Rev. E. L. Freeland and the Rev. R. R. Houssell. The Rev. Mortimer Chester read the burial office. Interment was in the East Lawn cemetery, Sacramento, the Very Rev. Emile S. Harper, Dean of the cathedral, officiating.

MRS. ELIZABETH MIDWORTH

TRENTON, MICH.—Mrs. Elizabeth M. Midworth, widow of the late Rev. Harry Midworth, died on November 29th at the home of her son, the Rev. Lawrence E. Midworth, rector of St. Thomas' Church, Trenton.

The funeral service was conducted by

Bishop Page of Michigan on December 2d in St. Thomas' Church, and interment took place at the Forest Lawn cemetery.

Born in England 75 years ago, Mrs. Midworth had lived in Detroit since 1898. Her husband, who was retired for some years, died three years ago.

Surviving Mrs. Midworth are three sons: C. A. Midworth of Los Angeles, H. A. Midworth of Detroit, and the Rev. L. E. Midworth; and two sisters, Mrs. Alice Williams and Mrs. Jennie Butterworth, both residing in England.

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JENNIE FORREST RICHARDSON

Mrs. JENNIE FORREST RICHARDSON, widow of Dr. Charles Taylor Richardson, died on November 25th at her home in Stoneleigh Court, Washington. The Rev. Dr. Oliver J. Hart of St. John's Church, conducted the service in Zion Church, Charles Town, West Va., assisted by the Rector, the Rev. John W. Gummere. Her body was laid to rest in the adjoining churchyard by the side of her husband.

Memorial

LOUIS BYRAM CARTER

In loving memory of LOUIS BYRAM CARTER, who entered into rest December 15, 1927. "May the souls of the faithful, through the mercy of God, rest in peace."

ELIZABETH ADELAIDE TOWLE

In loving memory of ELIZABETH ADELAIDE TOWLE, a devoted Churchwoman and communicant of Grace Church, Salem, Mass., who entered into the eternal life, December 13, 1930. "Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

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Mission, La Junta, died November 18th and was buried from St. Andrew's on November 20th, Bishop Ingley, Coadjutor of Colorado, officiating at the services.

Mr. Winchell was a devoted Churchman and a regular attendant at church services. Coming to La Junta from the middle west as a health seeker in 1898, he at once accepted the position of treasurer of the mission, continuing in that office until the day of his death.

Conference to View Missionary Apathy

Continued from page 693

Virginia; the Rev. Dr. Thayer Addison of the Episcopal Theological School; the Rev. C. C. Kennedy, executive secretary of the American Church Union; the Rev. Dr. Edmund J. Lee of Chatham, Va.; the Rev. Dr. Frank H. Nelson of Cincinnati; the Rev. Malcolm Peabody of Philadelphia; the Rev. Dr. Charles W. Sheerin, editor of the *Southern Churchman*; the Rev. Dr. Arthur M. Sherman of the Forward Movement Commission staff; the Rev. Anson P. Stokes, Jr., of Columbus, Ohio; the Rev. Dr. Granville Williams, editor of the *American Church Monthly*; the Rev. Dr. A. C. Zabriskie of the Virginia Theological Seminary; Coleman Jennings of Washington; Keith Kane of New York; Miss Margaret Marston, educational secretary of the Woman's Auxiliary; Clifford P. Morehouse, editor of THE LIVING CHURCH; the Hon. George W. Pepper of Philadelphia; the Hon. Francis Sayre, Assistant Secretary of State, Washington; Prof. R. W. Scott of Japan; Mrs. Harper Sibley of Rochester; and Dr. John Wood, executive secretary of the Department of Foreign Missions, National Council.

Fr. Morley Appointed Social Service Secretary in Chicago

CHICAGO—Appointment of the Rev. Watler K. Morley, Jr., of New York as executive secretary of social service in the diocese of Chicago and his acceptance is announced by Bishop Stewart. Fr. Morley will assume his duties shortly after January 1st. He will serve in addition to his duties as secretary of social service also as associate director of the Cathedral Shelter.

Faith and Order Alternates Chosen

NEW YORK—At a meeting of the Commission on Faith and Order held at General Seminary December 3d the following alternates to represent the Episcopal Church at the Edinburgh Conference were selected: Bishops Oldham, Sherrill, and Stires; the Rev. Messrs. Walter Lowry, F. J. Bloodgood, Charles Feilding, and W. H. Dunphy; John Nicholas Brown, Providence, R. I., President Eddy of Hobart, and Professor Pottle of Yale. These alternates will have privilege of floor but no vote unless acting for delegates.

The delegates, previously elected, are Bishops Perry, Manning, Parsons, and Clingman; the Rev. Messrs. Frank Gavin, Angus Dun, and Howard C. Robbins; Dr. Kenneth C. M. Sills, and Clifford P. Morehouse.

Southern Ohio Issues Picture Book on the Church at Work

CINCINNATI—*Forward Into Light*, a picture book of the Church at work for boys and girls of the diocese of Southern Ohio, has been published by the diocesan field department. It was prepared by the church school committee of the department of religious education.

New Philadelphia Rector

PHILADELPHIA—Acceptance by the Rev. William B. Stimpson of a call to the rectorship of St. Mary's Church, West Philadelphia, was announced December 4th.

The Rev. Mr. Stimpson, who is in charge of the Episcopal Church's student work at the University of Pennsylvania, has been serving as vicar of St. Mary's.

To Consecrate Tokyo Chapel

TOKYO—The new chapel of St. Luke's International Medical Center will be consecrated on December 13th.

Bishop Reifsnider of North Tokyo will be assisted in the consecration by Bishop Binsted of Tohoku, who since the late Dr. Rudolph Bolling Teusler's death has been acting director of the institution.



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