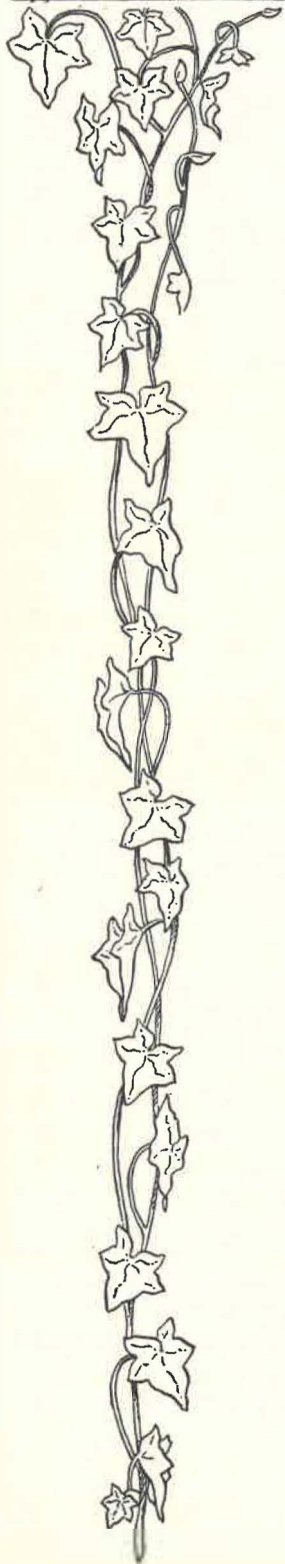


January 26, 1938



The Living Church



ALTAR IN BISHOP MOSHER'S PRIVATE CHAPEL, MANILA, P. I.

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CORRESPONDENCE

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

Calendar Reform

TO THE EDITOR: In order that we may "keep the record straight," I must reply to a letter in your issue of December 18th from the Rev. Dr. Henry Smith Leiper, expressing disapproval of the action of the House of Deputies in our recent General Convention with regard to the proposal for a fixed calendar.

Dr. Leiper says he is "pleased to note that the House of Bishops prevented a reversal of the action of the General Convention of 1934. . . ." I would reiterate that "the House of Bishops" in the Convention of 1937 did not vote on the question. The Presiding Bishop ruled adversely on a technical point. This is not a criticism of his judgment, but simply a statement of essential fact.

Dr. Leiper cites, as a chiefly important reason for the endorsement of the 12-month calendar by our Convention of 1934, the fact that the *Eastern Orthodox Church* favors the 12-month plan and is opposed to the 13-month plan. Strangely, that reason was not recited in the preamble to the resolution of 1934. But in any case, the Eastern Orthodox Church is *not* properly a dictator of the opinions of the Protestant Episcopal Church on this subject. We are *not* required to jump on or off the band wagon because some other Church says this or that.

On January 8, 1935, the College of Bishops of the Methodist Episcopal Church, South, adopted the following:

"A communication from Charles C. Sutter, director of the World Calendar Association, was read, giving the action of the Episcopal Church, approving April 8th as a fixed date for Easter in a reformed calendar. It was voted that the Bishops favor such a fixed date for Easter."

That, of course, means endorsement of the 12-month ("World") fixed calendar, in which the date of Easter is April 8th.

So-o-o-o? We are asked to endorse the 12-month calendar because the Eastern Orthodox Church will have nothing else. The Methodists are asked to endorse it because we did. And so *ad infinitum et ad nauseam*. And if the League of Nations ever learns that the 12-month calendar endorsements by the Churches have no sounder foundation than this, the League will probably—and properly—discount their value at least 100%.

Dr. Leiper says in his letter: "The Church of England has devoted a good deal of time to this matter and through the Archbishop of Canterbury was on record even in the House of Lords, as in favor of the 12-month reform."

Dr. Leiper is mistaken. I have before me a printed *verbatim* report of the House of Lords debate on the calendar on March 4, 1936, almost a year and a half after our General Convention of 1934. In his speech the Archbishop of Canterbury expressed approval of a fixed calendar and the stabilization of Easter. Then, speaking of the 13-month and the 12-month plans for a fixed calendar, to which he referred as "the alternative of the equal months or the equal quarters," he said: "I express no opinion as to the merits of these two alternatives, but I associate myself with everything which has been said by the noble Lord on the importance of the undertaking of this section of the League of Nations, the Transit section, to give a definite recommendation, after consulting with all the experts who are available, as to which of the two plans it recommends."

The emphases in the quotation are my own.

The Archbishop distinctly *did not select either plan* for a fixed calendar as superior to the other. He took almost exactly the position which was assumed by our House of Deputies in Cincinnati in October. He did *not* place himself or the Church of England on record as "in favor of the 12-month reform."

Dr. Leiper says "the action of 1937" was taken, as he understands it, "without being adequately presented to those present." As the presenter of the resolution of 1937 in the House of Deputies, I acknowledge with regret that the matter was not "adequately presented." This was due to limitation of time and my own inexperience and inadequacy as a speaker. Nevertheless, the members of that House were most courteous under such trying circumstances and *seemed* to be convinced that, unless and until the Convention can study the calendars carefully and *do its own thinking on the subject*, a position of neutrality in relation to the two plans is quite logical.

THOMAS A. SCOTT.

Roanoke, Va.

Church Growth

TO THE EDITOR: Many of us have been considerably disturbed, if not alarmed, by the statistics published in the *Living Church Annual* for 1938. We notice 694 fewer baptisms, 854 fewer scholars in our church schools, and 3,000 fewer confirmations. What does this mean? Can it be that our Church is failing in its great mission of bringing men and women into union with our Lord? The growth of our Church in the past has been primarily from two sources (1) the children of our own families and trained in our church schools (possibly 60% of our growth is from this source); (2) those from the outside who have received their training in other communions and a percentage particularly in the mission field, who may be called converts.

The Living Church

Established 1878

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

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Because of lack of children in the homes of our people we have a lack of children in our church schools; because of a lack of evangelistic emphasis in our services, we fail to attract the outsider. Our adult baptisms in the average parish are very meager. Although the definite teaching and attractiveness of our Church services may continue to bring in a goodly number from other communions we cannot feel satisfied to rely upon this source of growth. As a Church we must become more evangelistic. Over 40% of our American people have no definite Church affiliation. This must be our field of endeavor because it presents a fruitful opportunity. Evangelism in the Church is not especially popular, but we are thankful to think of two organizations of the Church that are definitely pledged to this particular work. The Daughters of the King and the Brotherhood of St. Andrew, both by prayer and service, are seeking those who need our Lord and know Him not. Let us remember the words of the service of renewal of vows, "To make at least one earnest effort each week to lead some person nearer to Christ through His Church." This pledge of prayer and service must not be restricted to the Order of the Daughters of the King and the Brotherhood of St. Andrew, but must be the pledge of every communicant of this Church if we are to change the figures that are so very disturbing to many of our faithful communicants.

(Rev.) W. J. LOARING-CLARK.

Jackson, Tenn.

"Missionaries"

TO THE EDITOR: The letter of the Rev. Bradford Young, published in your issue of November 6, 1937, under the heading *Missionaries*, is the truest and most inclusive summary I have seen of those motives and methods which should guide a Christian missionary.

I wish this letter might be reprinted in THE LIVING CHURCH on some page where more attention could be drawn to its contents for it indicates, in three compact paragraphs, the only way by which our missionaries can win support at home and genuine, valuable progress abroad. May I support the good sense of its precepts from a quarter century's intimate knowledge of the Church's work in two important mission fields and from direct contact with parishes large and small in many parts of the United States?

(Rev.) VINCENT H. GOWEN.

Besao, P. I.

"Planned Economy"

TO THE EDITOR: I should like to have the chance to comment, very briefly, upon the criticisms of my letter in your editorial entitled *Some Misconceptions* [L. C., January 12th].

You consider it a misconception that one should think that business men are more reliable guides in economic matters than the clergy. I do not know that I said that, but I certainly do think that they are. They are quite as likely to have acquired the "book knowledge" you speak of, in fact more likely, for clergymen's studies are for the most part in other directions; but the main point is that the business man is brought into daily contact with matters of labor and finance and other fundamentals of economic science, and

has, therefore, recurrent opportunities of testing his theories which the clergyman does not have.

Another misconception you charge me with is that business leaders are superior to political leaders. I do not think I said that either, but again I certainly think that they are. Most successful business men are of high intelligence and are accustomed to devote their talents honestly and conscientiously to the wise and efficient management of their charge. Too many politicians, who are successful, keep their ears to the ground and expend their best endeavors cadging to the mob for votes. This attitude is distinctly modern, and was not characteristic of the great American statesmen of the past that you speak of. You know as well as I do that we have got to a point where few decent men are willing to go into politics.

You also take me to task for calling your doctrine Communism. The Communist would have the tools of industry controlled by the community. You would have them controlled by the workers and consumers. I cannot see that there is very much difference. Another thing: the Communists in this country are not only enemies of our Constitution, but the vast majority of them are militant enemies of our religion. It is distressing to see our leading Church journal keeping such bad company.

My unimportant letter elicited another editorial called Our Proper Sphere. It so obviously perverts and misrepresents what I said that there would be little use in attempting any reply. It is, moreover, characterized by the rancor and discourtesy which I deplored in the original article about Planned Economy. I should say, for a guess, that it is by the same hand. I am very glad to learn from you that the gentleman is not in Holy Orders.

ROBERT H. CLARK.

Cleveland.

Clerical Celibacy

TO THE EDITOR: Allow me to lavish on you the admiration which your correspondent, Mr. Clark [L. C., January 12th], withholds! Your answer to his letter was admirable for its wit and good humor, as well as what seemed to me to be its cogency.

My thought was stirred, however, somewhat more by your editorial, Clerical Celibacy. In paragraph 7 you raise the question as to whether or not young priests can expect to differ from laymen in other professions, who have to become established in their several callings before marrying. My question concerns all professions. How many of our present social and marital problems arise out of the influences which make for late marriages? How healthy is it for any young man to feel that he has to wait to marry until he is able to support his wife "in the way to which she has been accustomed"? How many of our "moral irregularities" arise out of the inability of young people to marry when the only barrier is an economic one? And again, how healthy is it for us to assume that the marriage bond is one of so little strength that it cannot or will not bear the strain of difficulties mutually faced? From psychiatrists to clergymen I have heard men say that their married life was begun with a margin of less than \$100, and that in spite of the anxiety and uncertainty which it entailed, they would not have it otherwise if it could be done again.

As an unmarried priest I feel sure of one thing: that I, at any rate, could probably be a better priest with a wife than without. And of one more thing I feel reasonably certain, that the mutual relationship of marriage—devotion, encouragement, support—would be far more valuable to any man, and hence to the Church, in the times of his hardest trials and deepest discouragements than after he is "established."

So much for paragraph 7! As to the idea

for missionary work, this one thing occurs to me. One of these things would have to happen: either a man going to the foreign field would have to continue celibate, find a wife out there, have one at home in "five-year cold storage," and be allowed to come back to marry, or be allowed to come home and look for a wife. And in view of the difficulty involved in getting men into the fields, and the fact that many of them spend their lives there, it seems to me to present real problems not encountered in domestic fields. (Rev.) JOHN K. MOUNT, JR.
Crownsville, Md.

TO THE EDITOR: We are "fearlessly facing the facts"—as per your article [L. C., January 12th], re Clerical Celibacy. "We," be it explained, are two priests, seminary graduates of 1935. Thus we come under the Five Year Plan. One of us is married; the other isn't. Thus what we have to say can hardly be called special pleading.

Naturally we agree with the principle of unmarried clergy for economic and disciplinary reasons—as well as for the kingdom of heaven's sake (St. Matthew 19: 12 seems to have escaped your notice). In spite of the "many magnificent married missionaries," we agree that in the present circumstances the Church should not be asked to support two people where one is all that is strictly necessary.

(Curiously enough, however, your married correspondent has sweated and starved in the mission field, while your celibate has spent his ministry within 10 miles of New York City. O Jerusalem, Jerusalem . . .)

Will you enlighten us on the meaning of this journalistic jewel—"Finally, we do most heartily approve of the suggestion that no priest should be allowed to marry for the first five years of his ministry (except with episcopal dispensation), and that he *should then choose* between marriage and celibacy"? (Italics ours.)

Does this mean, (a) that for five years the ordinand must content himself with a rather startling status before he is free to choose *either* marriage or celibacy; (b) that at the end of five years he will be given a solemn octave within which he must make his choice, and forever after hold his peace; (c) that at the end of five years, and any time thereafter, he may feel free to follow the promptings of his conscience; (d) some other interpretation? Much, it is needless to say, depends upon what you mean.

And another thing—the question of the dispensation. Our Bishop is a delightful and fine gentleman, and we are perfectly willing to abide by his Godly admonition and judgment insofar as our work comes under his jurisdiction. But we doubt whether consecration, although it is *ex opere operato* a means of grace, is a sufficient guarantee of episcopal infallibility in choosing wives. We suspect that many married clergy and bishops, yes, laity also, wish fervently that such a power did exist.

Then there is that old saw about doctors, lawyers, etc., who have to build up a clientele before they can assume the obligations of marriage. We have always thought—or is this hopelessly obscurantist, or late medieval?—that we possess certain powers as priests which were given us in their plenitude at ordination. Fifty years' experience will not make a Mass more valid or better than the ones we celebrated this morning. (We did, you know.) But the worth of doctors, lawyers, etc., is in more direct proportion to their experience. The priest does not need to build up a "practice" because the world is full of people waiting for and needing—albeit not demanding—the divine life which is the only thing he has to give them which he can be sure he possesses. Experience may make him a better preacher, administrator, confessor, and adviser, but his unique qualities as a

dispenser of the grace of God are his entirely by virtue of his ordination, not from experience—and most certainly not by his deserving.

In brief, all this fuss and to-do is unnecessary. As our Church is constituted today, a man may marry (or burn), go into a religious order, or simply live as a celibate secular. So, if the mission fields would be better ministered to by celibates, let the missionary bishops refuse to take married priests (St. Luke 10: 21).

Let us simply stick to our guns as they have been and, we doubt not, will continue to be.

(Rev.) WILLIAM J. ALBERTS.

(Rev.) GALE D. WEBBE.

Newark, N. J.

The Christian Religion

TO THE EDITOR: I have been reading THE LIVING CHURCH for several years, and its correspondence has been particularly interesting mainly because it represents a picture of the general thought of its readers according to the individual interpretation of things pertaining to the "Christian Religion" and particularly to those things in regard to our branch of the Holy Catholic Church.

I am a "convert." I came into the Church principally because my wife happened to be an "Episcopalian," and then too I felt that it would be better to keep the family down to one denomination.

Six years later, when I was 36, my first son was born, and naturally my thoughts were about his future and how he should be reared. My conversion to the Catholic faith really took place at this time. Think of it, six years after I had received the holy sacrament of confirmation.

I knew two of the Christian Creeds by this time, in fact I had said the Apostles Creed since the time I had been old enough to learn to say anything. I knew that they contained the articles of my belief, but I did not know what my Church uncompromisingly stood for in regard to their meaning. When I started to inquire about them I was astounded to find that few knew more than I and generally took them for granted, as I had done. The information that I did receive from priest and layman alike was not satisfactory. I did not go about it in the right way, I tried to dig it out by myself and this I know now was wrong. However, my greatest source of information was from tracts that I picked up in the back of a few churches that happened to have tract cases. In this way I began to accumulate enough knowledge to select books for myself that were on the subject, elementary books that I wanted and needed, and not the books that were sometimes recommended and offered little help.

Let me review the background that antedated my confirmation, but keep in mind the lapse of six years before conversion, and it will be easier to judge whether my progress was dangerously slow or fortunately fast. I was brought up by a devout Baptist mother in the Reformed Church, converted at a Methodist Revival which resulted in my "joining" the Reformed Church. Up to this time, on Sunday I had attended morning Church, Sunday school, Christian Endeavor, and evening Church; and once during the week a service by the Christian Endeavor. At 18 I entered college, and while there we Protestant students occasionally attended a Baptist Church for its excellent music and then when something "big" was on, the Roman Cathedral, where the Cardinal was with such magnificent ceremonial and music. Church did not bother me much for several years after college; I had other and such very, very important things to do.

My first son has now been with the Faithful Departed for 72 days, and on this first night after the first Christmas without him, while sitting alone, thinking of the 15

years of happiness that were not fully appreciated, I am confident that I know where there is a great wrong in our part of the Church and why only 8 or 10 are in attendance at "early" Mass against a hundred in attendance at Morning Prayer. (This proportion is about right, because I have not missed the count a dozen times in as many years.) Our first duty is not reconsecration, it is not elaborate setups to convert people to be more missionary-minded, it is not a new liturgical movement or stimulation of the Church's social life, but what is needed is straight Catholic teaching, *all of it thoroughly done* with what the Church stands for and has stood for, without change, for nearly two thousand years. One can never know what it means to have faith in and to know what is meant by the Communion of Saints as the Church Catholic has always interpreted it, until he needs it. ANGELO ZABRISKIE.

Ridgewood, N. J.

The English Choir Boys

TO THE EDITOR: The good will tour of the 10 English choir boys from the London choir school has now gone into its third month, the first few weeks being occupied in the New England and the New York district, and thence to be extended westward as far as Dakota and after that into the South, the tour ending with visitations in Baltimore, Philadelphia, and New York.

I am writing to assure all Church people and others interested that to hear this choir is bound to prove a refreshing and beautiful experience. We heard them recently at St. Stephen's, Wilkes-Barre, Pa., the leading church of the diocese of Bethlehem, the Rev. Gardiner M. Day, rector. The occasion brought such a tremendous outpouring of people that before the hour set every seat was occupied, and many stood throughout. And still hundreds could not even gain admittance.

The English boys headed an elaborate procession, which included also the full choir of St. Stephen's and the clergy staff. The boys' demeanor in general, and in particular, showed how completely they had been drilled in proper chancel deportment, and it was in this respect a lesson that may well be communicated to all our Church people.

Their program included first of all, after the atmosphere had been set by an organ introduction by Dr. Borrow, the full choral Evensong, with the Canticles, Creed, versicles, etc., which they rendered with such consummate ease and beauty of ensemble that it contributed to an occasion important and memorable.

There was no dependence at all upon mere volume, but rather upon delicacy and exquisite finish. Certain of the reduced passages, and particularly the gradually fading *Amens*, were almost hypnotic in their appeal, and the vast congregation, during some of these moving passages, scarcely took breath for fear of losing any of the agreeable sound. After the Grace the boys gave a number of special selections, including the *Arcadelt Ave Maria*, sung in Latin, the *Praetorius, Lo! How a Rose*, and the closely associated arias of the Messiah, for contralto followed by soprano. . . .

These boys are also possessed of gentle deportment in manner and manners, and afterward many hundreds of people who had heard the recital could not resist going into the parish house and giving a personal greeting to the visitors, while the young people flocked about them eagerly exchanging autographs. The boys completely won everyone who heard them, or who had a moment of contact. On their departure from the city they were attended by quite a number who gave them messages of good will. As the boys begged to be photographed standing beside the huge locomotive, in order that they might

send the pictures home and have their families mark the immense size of these American machines, the interested engineer invited them all into the cab, and as the train slowly pulled out the cab windows were filled with these eager faces waving goodbye to their new-found friends.

It is hoped that this brief summary of the impressions will be noted by the churches where they are to visit, and that the reception accorded will be quite as enthusiastic, as indeed we are certain the impressions will be profound. W. E. WOODRUFF.

Wilkes-Barre, Pa.

"Fr." and "Mr."

TO THE EDITOR: In the past several weeks I have been reading with much interest the various articles that have been submitted to THE LIVING CHURCH in regard to the title and usage of "Father" in the Anglican Church. Some few summers ago while traveling through Germany, the native country of my parents, I was much impressed when I learned that in many sections Lutheran clergy were addressed as Father. It too might be of interest to many to know that in a well-known Lutheran parish in the eastern part of this state where I have often visited, and where a High Church form of Lutheran liturgy is used, that they too address their clergy as both Pastor and Father.

As a priest taught me in infancy, after all do we not have three fathers, namely, our Father in heaven, our worldly father, and lastly our spiritual pastor and father? I for one cannot conceive wherein anyone could begin to find the least fault with the usage of that title, and surely do I most heartily condemn anyone making light of the same as is often the case. A devout Churchman once said to me, "Why do you address your pastor as Father and then dress him up like Mother Hubbard?" I for one deplore the custom of addressing a rector by his first name as is done in a parish here in my community. Speaking to a rector in that manner destroys the dignity of his priestly office, and certainly does not display good taste. How many of us would even dare think of addressing our diocesan by his forename, much less attempt to do it? While on the battlefields in France I had the privilege with hundreds of others in my division of speaking to our beloved chaplain, who was an Anglican priest, as Father. It, too, is most surprising that many Anglicans whom I know confess that they have never heard of such a custom prevailing anywhere. I for one want to register my hearty approval of the usage of Father in our Church, and long for the day to come when it will become an established custom in the American Church.

WALTON KARL LENTZ.

Williamsport, Pa.

TO THE EDITOR: All the titles of the clergy are being vindicated and soon everyone, I hope, will be happy and contented. We may rightly call any worthy clergyman by any of the titles advocated. A good priest will be a Father to his congregation; he will proclaim the glad tidings and be worthy of the title of Preacher and Evangelist. He will remember that Christ said: "Go ye therefore, and teach all nations . . . to observe all things whatsoever (including the sayings about marriage) I have commanded you"; therefore we may call him Doctor. He will feed his flock and be worthy of the title Pastor, although this title, in the sense of "a spiritual overseer," should probably be reserved for bishops—at least until we have united with the Presbyterians. He will be a servant and we may then call him Minister, for that is the first dictionary definition of this title. He will lead straight (not drive) the flock committed to his care and may be

called Rector, although this title is usually restricted in usage.

Perhaps we may address a priest as Mr. Rector or Mr. Preacher, or even Mr. Priest, just as the French say "*Monsieur l'Abbé*" and "*Monsieur le Curé*."

But I forget that we live in the age of the division of labor and that we can't hope for a priest to be and to do all these things. We must, therefore, give him the title that actually applies in his particular case.

EUGENE H. THOMPSON, JR.

Lexington, Ky.

Correction

TO THE EDITOR: In the December 18th issue, page 798, there is published an item under the caption Hazleton, Pa., Church, etc.

This item is very much mixed up. The item reading "Mrs. George V. Hansen presented memorials in memory of her mother, the late Mary Hayden," should read, "The memorials given by the late Mrs. John Viggo Hansen, *nee* Mary Haydon, in memory of her mother, the late Mrs. James C. Haydon, *nee* Ellen Newton, were also dedicated." These memorials were dedicated at a special service at the time of the interment of the late Mrs. John Viggo Hansen. I shall appreciate the correction being made.

EDITH NEWTON HAWKINS.

Stamford, Conn.

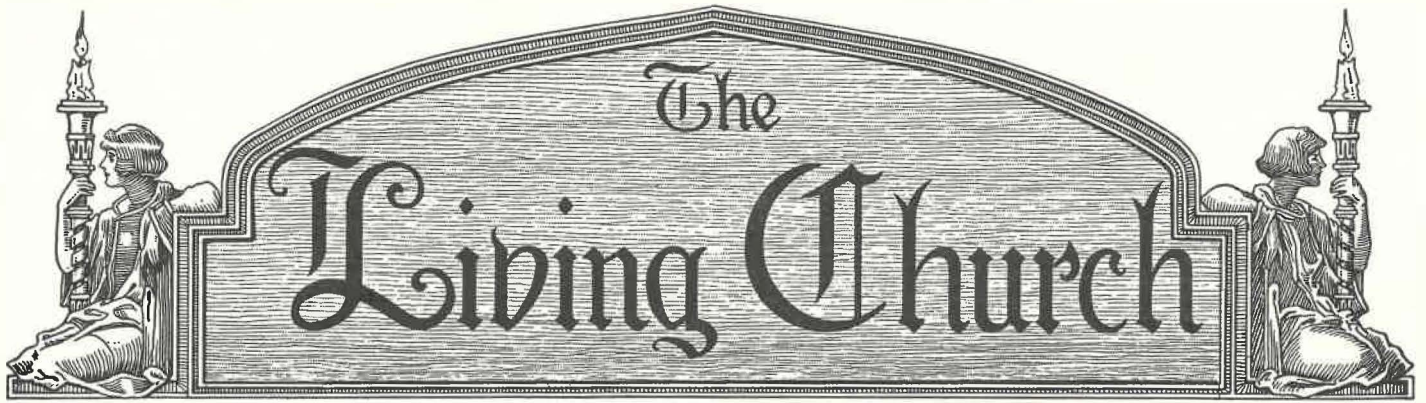
Union With Presbyterian Church

TO THE EDITOR: In the news columns of THE LIVING CHURCH for December 18th, page 788, is something so astonishing as to need, for some of us at least, further explanatory details. The subject referred to is "Negotiations looking toward ultimate Church unity with the Presbyterian Church in the United States of America." There is an air of casualness about this article which is anything but reassuring. From its general tone one might conclude that we are facing not simply "first official step" in the ultimate union of these "*two groups*" (italics are my own), but that all is now over but the mere matter of getting together and acting favorably upon some resolutions passed at our last General Convention; thus bringing to pass union with a strong Protestant Church. Is this actually the case? Are we planning to give up our Catholic order and become Presbyterian, or do the Presbyterians intend to take episcopal ordination? Why also the unfortunate reference in the above news article to a seeming approval of the "Puritan influence prior to the restoration" of King and Church in England after the collapse of the Cromwellian régime? It was with pain and tragedy that the English Church won its freedom from the distressing burdens of 16th century Calvinistic Puritanism; are we now to be led back into that morass of strife and disunion from which most of us have congratulated ourselves the Anglican Church had once and for all escaped?

I have no desire to belittle sincere and well-considered efforts to bring about better understanding between Christians and to hope for ultimate unity, but there are things taken for granted in the above-mentioned article that are still far from being as easily set aside as the present plan, so far described, seems to be taking account of. Is this plan only another "paper scheme" or does it carry the intention of the Church to enter into some sort of organic union with a Church whose ideas of order are far at variance with our own? Will the Editor of THE LIVING CHURCH be kind enough to enlighten us with some further details of a plan which is too fundamental to be adopted by the mere passing of resolutions in a session of the General Convention?

FREDERICK EHRENFELD.

Philadelphia.



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No. 4

EDITORIALS AND COMMENTS

Missionary Methods

IF THE DETERMINATION that was in evidence at the General Convention to register substantial progress in the support of missions is to be realized, some fundamental change in methods would seem to be essential. Promises from dioceses for this year, as reported by their delegations at Cincinnati, registered an increase of only 10% over last year's meager total. The Convention may have been missionary-minded, but its members were cannily aware that the body of laymen in general is not.

Sermons do not seem to have availed a great deal. The average layman is entrenched behind a wall of indifference or downright antagonism to missions that no sermon can batter down. The men and women who already have missions on their consciences are shamed and whipped by pulpit appeals. The rest remain unconverted and unscathed.

The conviction has been growing that we shall make no progress toward widespread and enthusiastic support of missions until we personalize them. The man in the pew must somehow be brought face to face with the men at the front. He must follow his money out into the field and see for himself what it is doing. He must be given a job and a personal responsibility for some special piece of work. The scriptural precept holds good when stated in reverse: where his heart is, there will his treasure be also.

The Presbyterians came to this conclusion 15 years ago and their two missionary boards began to encourage the parishes to sponsor specific projects in the field. How this has worked out was described in two articles by Charles L. Dibble published in *THE LIVING CHURCH* last September. Their plan does not involve a return to rugged individualism, such as used to prevail with them and with us. Rather, it is a planned economy, and the missionary boards continue to be the planners. Basic quotas are still assigned. But a part of each quota and any additional contributions may be designated by the congregations for some specific object approved by the board. This has succeeded so well that in both national and foreign Presbyterian missions gifts now exceed quota payments and the proportion is growing. During the depression the total receipts of both boards shrank by more than half, but the shrinkage in specific gifts was only 10%. It is not surprising

that the secretaries reported that they would oppose returning to the old plan. The Presbyterians have promoted specific gifts more vigorously than any others; but there is no important American religious body, Catholic or Protestant, except our own in which they are not actively encouraged.

A GROWING number of our communicants, including members of diocesan and provincial field departments, and some of the National Council, have been wondering why we should not seek to profit by the experience of the Presbyterians and try their plan. If they have made it work, it would seem that we can.

A petition to this end was presented to General Convention from the president and council of the province of the Midwest. This was referred to the Committee on Missions (*Journal of General Convention*, p. 310). The report of the Committee is most interesting:

"Your Committee begs to report that we find our National Council has been attempting to carry through a plan of personalizing missions during its whole life; that in 1936 the National Council, on the request from individual parishes or dioceses, assigned some 48 actual projects, and that in the same year there came in to the national headquarters to be credited on objectives 577 offerings for designated missionary projects. All these designated offerings were made, *though this plan has never been pushed by the National Council.*" (Italics are ours.)

In connection with its report the Committee presented the following resolution, which was adopted by the House of Deputies and concurred in by the House of Bishops:

"*Resolved*, the House of Bishops concurring, That this General Convention commends the work of the National Council on the project method of personalizing and humanizing missions and expresses the hope that the Council will be able to promote this plan actively in the future."

The conclusion of the Committee, that this plan has never been pushed by the National Council, is, to say the least, conservative, since the 48 projects which it has assigned are the whole result of its efforts during the 15 years of its existence. The resolution expressed the hope that it will now "be able

to promote this plan actively." This hope is also entertained by a large and growing number of its constituents.

IMPORTANT as it is that financial support of missions should be assured, we confess to an even greater interest in another aspect of the question. It is just possible that the plan which we have been following has failed because it ought to fail. Too little demand has been laid upon us for anything other than the payment of money. In general we have not been asked, nor permitted, to share effort or responsibility for any enterprise in the field. "He gives nothing but worthless gold who gives from a sense of duty." Perhaps under the circumstances niggardliness is not entirely to be condemned.

"Go ye," we are told, "into all the world." The command is not to missionaries only but to each and every follower of Christ. Now, obviously we cannot in most cases go with our gift in person. But we should be able to do more about it than merely to subscribe and pay a lump sum, to be mingled with other lumps and finally distributed we know not how or where. While some organization in charity is no doubt necessary, it may easily be overdone. A lump sum payment is the easiest way both for the subscriber and for the organization. But it has lost the quality of mercy. It blesses neither him that gives nor him that takes. Any system that encourages, or even acquiesces in, a depersonalized and mechanized plan for missionary support is inherently wrong.

The National Council should be, not a clearing house for funds, but a link to draw and bind together those at the front with us who are at home. They and we can seldom, it is true, come face to face. But each can grow to know the other in a hundred ways. We can share their trials and rejoice in their triumphs. Above all, we can pray for them and they for us—to the comfort and benefit of both.

The Ecumenical Movement

THE CONFERENCE of American delegates to Oxford and Edinburgh, held at the College of Preachers in Washington, January 10th to 12th, was a valuable and worthwhile gathering. The purpose of it was to take stock of the present situation in America in regard to Christian unity, to select the delegates to represent American Christianity at the provisional meeting of the World Council of Churches in Holland next May, and to consider the next steps to be taken toward a united Christian Church in this country. In all of these matters a wide measure of agreement and harmony was manifested.

Catholic Christians must be, by the very nature of their Faith, enthusiastically devoted to the cause of Christian unity. One of the essential notes of the Catholic Church is unity. It is not enough to have unity within our own communion, or to be satisfied with the real but invisible unity of all baptized Christians. Our Lord meant far more than that when He prayed "that they may all be one," and when He added the all-important reason for that unity—"that the world may believe." That is the compelling necessity for Christian unity, in the words of Jesus Christ Himself. It is obvious as we look about us today that the world does not believe, indeed that it is becoming increasingly secular and even anti-Christian. Is it not likely that the lack of progress in accomplishing the second part of this great prayer of our Lord is directly due to our apathy toward achieving the preliminary condition set forth in the first part of it?

The so-called "Ecumenical Movement"—the term by

which, for lack of a better one, the merging Stockholm-Oxford and Lausanne-Edinburgh approaches to unity are coming to be known—is a valuable method of procedure toward the ultimate goal. In the atmosphere of common prayer and mutual efforts at understanding, fears and prejudices are broken down, friendships are formed, and there is engendered a spiritual climate in which the Holy Ghost can effectively exercise the guidance contemplated in our Lord's prayer for unity.

One of the most hopeful things about the Ecumenical Movement is the increasing realization that Christian reunion must ultimately come on a Catholic basis. This was particularly apparent last summer at Edinburgh, where the active participation of Orthodox scholars and theologians of other historic Eastern communions, as well as Dutch, German, and Swiss Old Catholics, and Anglo-Catholics from Britain and her dominions, America, and the Orient emphasized the fact that the vast majority of Christians throughout the world adhere to the undiluted faith and order of the historic Church. In Washington this month that fact was less evident, as there were no Eastern Orthodox representatives present and only one Old Catholic—Bishop Jasinski of the Polish Church—while Anglo-Catholics, though present, did not play a very conspicuous part. In spite of that fact it is significant that the conference took action looking to the enlargement of the American delegation to Holland by two delegates, so that American Orthodox and American Old Catholics could be represented separately from their European confreres.

THERE WERE certain other weaknesses evident at Washington that should be corrected if the Ecumenical Movement is to become a really moving force in the American Christian scene. Dr. John R. Mott, that far-sighted Christian statesman, called attention to most of them in an informal address that was the high point of the conference, and it is to be hoped that they will be corrected.

The first of these is the absence of younger members among the active participants. At Edinburgh the average age was 53; at Washington it appeared to be even higher. In our opinion it would be a healthy thing for the movement if the average age were lowered by about 10 years.

Second, laymen were almost wholly absent. Indeed, except for Dr. Mott and this Editor, we did not recognize any of the male delegates as belonging to the laity. Next time the question is raised as to whether the ministry should consist of one order or three, someone should remind these distinguished theologians that the Catholic Church properly functions through four orders, the priesthood of the laity being a vital factor in the order of the Church. Fortunately the laity were strengthened at Washington by a sprinkling of able Christian women, who are also entitled to consideration when the constitution of the World Council is devised.

Third, further study should be given to the use of that fine word "ecumenical," which has been given new life by Oxford and Edinburgh. It has implications, in its relation to the seven Ecumenical Councils, and especially in regard to the universal acceptance of their findings by a united Christendom, that have not yet been explored by the modern exponents of ecumenicity. To take but two examples, prayer for the dead and the recognition of the unique position among Christian saints of the Blessed Virgin Mary are notable ecumenical doctrines. Sooner or later they will have to be included in the agenda of conferences sponsored by a movement laying claim to the glorious word "ecumenical."

This movement is still in its early stages. It has doubtless made some mistakes in its groping toward the unity of Christen-

dom that was broken a thousand years ago and further shattered in the 16th and subsequent centuries. But we believe that it is of God, and that it is manifestly being guided by the Holy Spirit. We therefore bespeak for it, despite its admitted inadequacy and its recognized shortcomings, not merely the sympathy but the active coöperation of all Churchmen, especially those who rejoice in the name of Catholic. In the wisdom of Almighty God, we may be destined to play a humble but important part in the accomplishment of His divine purpose.

The Doctrinal Commission Report

IT IS SURPRISING that American newspapers have given so much space—and often front-page space, too—to stories based on the report of the Archbishops' Commission on Doctrine, just released in England. It is true that this is a noteworthy publication, embodying as it does the result of 14 years of study and conference by leading theologians of every school of thought in the Church of England. But the secular press, with its usual flair for the sensational, has for the most part missed the point of the report and played up minor matters—notably the alleged conflict between science and religion concerning the theory of evolution.

As a matter of fact, even newspaper writers ought to know that evolution is not an issue in the Church of England or the American Episcopal Church. The essential teaching of the Church is that God created the heavens and the earth, and they belong to Him. Whether the process took six days or six billions of years is relatively unimportant. We must look to science for light as to the details. Religion is concerned primarily with the cosmic and eternal significance of Creation and Redemption, not the methods. We believe that the Bible contains the Word of God and the record of His progressive revelation of Himself, first to the Jews, then, in the Person of Jesus Christ, to the whole world. It is not a textbook in anthropology or natural science. The report of the Archbishops' Commission on Doctrine reinforces this teaching of the Church, but that is by no means the significant thing about the report. Its real significance is to be found in the wide measure of agreement and positive teaching that it contains, viewed in the light of its origin and history.

The Commission that framed this report dates from the latter part of 1922, when the discussions growing out of the Prayer Book debates had made some restatement of Anglican theology in modern terms highly desirable. The Bishop of Chichester, Dr. Bell, has told the story of the events leading up to the appointment of the Commission in his *Randall Davidson*, pp. 1139-1150. The original chairman was the Bishop of Oxford, Dr. Burge. In his letter of appointment, the Archbishop of Canterbury, Dr. Davidson, assigned to the Commission this specific task:

"To consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences."

The resulting document has rightly been compared in importance with the Thirty-nine Articles. Its purpose has been much the same—not to cover the whole field of theology and set forth a systematic treatise, but to formulate authoritative statements in the language of the present day on matters of special concern to the Church in this first half of the 20th century. As the Archbishop of York, who succeeded Dr. Burge as chairman, says in his introduction:

"Readers of the Report who wish to estimate its significance accurately must keep in mind the limitation of scope implied in the circumstances of its appointment: It was not appointed in order to survey the whole field of theology and produce a systematic treatise in which the space allotted to any subject would bear some appreciable relation to the inherent importance of that subject. The Commission was appointed because the tensions between different schools of thought in the Church of England were imperiling its unity and impairing its effectiveness. Consequently those subjects (on the whole) receive most attention in the Report which are at this time, or have been during the period of the Commission's labors, occasions of controversy within the Church of England or sources of confusion in Anglican practice."

Far more important than the statement on evolution, which the newspapers have quoted, is the wide measure of agreement reached in regard to the sacraments—not only the two "generally necessary to salvation" but also the five others "commonly called sacraments"—the articles of the Creed, and the historic ministry.

The publication of the Report in this country is eagerly awaited. We are informed by the American publishers, the Macmillan Co., that it will be available the latter part of this month, at \$3.50.

Because of the great importance of this Report, THE LIVING CHURCH has made unprecedented arrangements for reviewing it. Instead of a single review, we shall have a series of five articles, based on the several sections of the Report, written by members of the faculty of the General Theological Seminary. These will be as follows:

- (1) The Background, Purpose, and Scope of the Report. Rev. W. Norman Pittenger.
- (2) The Doctrines of God and of Man. Rev. M. Bowyer Stewart.
- (3) The Church and the Sacraments. Rev. Frank Gavin.
- (4) Eschatology. Rev. Burton Scott Easton.
- (5) The Significance of the Report. Rev. H. C. Robbins.

We hope to publish the first of these articles in next week's issue, and the others in successive issues. But the articles will not take the place of the Report itself, and we urge readers to place orders for the Report with their Church booksellers at once in order to avoid possible disappointment, since only a limited edition is being imported at this time.

Samuel H. Warnock

SAMUEL H. WARNOCK was a newspaper man and a Churchman. He had all the instincts for news and the common sense so necessary to the correct handling of news, and these he brought in their fulness to the service of the Church in the diocese of Pennsylvania. His death [L. C., January 19th] removes one of the most loyal and earnest communicants of the Church.

Primarily Mr. Warnock served his diocese as a public relations counsel. His knowledge of newspapers and news was used to give the diocese the highest type of publicity. He directed the publication of the *Diocesan News*, one of the finest diocesan magazines in the country. He was never too busy to see the clergy or the laity and he exemplified the motto he had chosen for his position and office, "Service."

Mr. Warnock, however, was more than a newspaper man or a public relations counsel. He was a bishop, priest, and layman, in one. To his desk the clergy frequently brought their problems of parochial or personal nature and received his kindly advice and searching criticism. He inspired many of the clergy

to actions which have brought them recognition and, in some instances, fame. He was frankness itself and never hesitated to point out to those who sought his assistance their failings and errors, if he felt that by so doing he could aid another.

He will always be an example of indomitable will power. Made an invalid some six or seven years ago by illness—he underwent 12 operations over a period of 14 months—he never allowed his feelings to prevent him from being at his office every day in the week. His only complaint, uttered at his office two days before his death, was that he could not rid himself of a feeling of tiredness. He wanted to be at work.

Mr. Warnock was selected as a layman for the roll of honor published by THE LIVING CHURCH in 1937. When congratulations were showered upon him he modestly disclaimed any right to such honors, asserting that he had done only that which was in the path of duty.

The memory of this earnest Christian gentleman will long be an influence in the city and diocese in which he lived and worked, and to the whole Church as well.

An Opening Wedge

IT IS not uncommon to hear Church people complain about the lack of Christian motive among social workers, and their indifference to their clients' spiritual life. In view of the increase in the "case load" of these welfare workers the situation is therefore serious, insofar as the complaint is true. Organized religion in other places might well follow the lead of the Washington, D. C., federation of churches which has recently created a new department of social welfare, sponsored jointly by churches and social agencies. They aim at a sound combination of proper skills and attitudes by employing a director who has professional standing and also a religious background. "Welfare councils" will be urged for local churches, to carry on welfare work under religious auspices and to clear cases with the agencies. The plan was worked out by the Rev. Worth M. Tippy, formerly of the Federal Council of Churches and a contributor on occasion to THE LIVING CHURCH.

This is a program which was urged during our General Convention, in the Clergy Training Institute in social and pastoral problems. It has been tried with success already by the Cincinnati federation of churches. Our churches can hardly criticize secular welfare programs if they do not seek to "infiltrate" them with Christian attitudes by participating in a common cause.

The Wrong Way

THE VOLUNTARY "hunger strike" begun by Dean Noe of the Memphis Cathedral on January 2d has attracted nation-wide publicity, but we cannot feel that it is advancing the cause of the Kingdom of God. Indeed as we think back over the many stunts that have been performed in the name of religion, and that have been freely reported in the secular press, we wonder whether any of them have actually resulted in the winning of souls to Christ. It is true that Dean Noe does not regard his fast as a stunt, but as such it is certainly regarded by the public. The Dean himself is quoted as saying:

"Unless the Church of Jesus Christ in this 20th century can produce a demonstration of the fact that the whole Gospel can be lived here and now, by man, the Church will be compelled to close its doors, and the sooner it closes its doors the better it will be for men."

No doubt the Dean is trying to illustrate this thesis by his sensational tactics—for they are sensational, despite his disclaimer of a desire for publicity—but he is pitifully wrong in the way he is going about it. "The whole Gospel" does not counsel men to do without bodily food, nor does it substitute the Bread of Life for material sustenance. God might have made man a pure spirit, like the angels, but He did not do so. In His wisdom He gave man a physical body, and He provided the physical means to nourish that body. It is quite as false to think that the material body can be sustained by the spiritual Food of the Blessed Sacrament as it is to believe that the soul can be nourished by ordinary food and drink. Either claim is essentially a denial of the sacramental principle by which God deals with man.

If Dean Noe is trying to force God to perform a miracle by sustaining his life without food, he is engaging in an act of presumption that is dangerously close to blasphemy. Moreover, we commend to him the lesson so forcefully illustrated by the Broadway success, *Father Malachy's Miracle*—that even a capricious miracle will not convert the world. The story of Dives and Lazarus contains the same truth in an ancient-setting.

No, the way to win the world for Christ is not the way of sensational stunts. It is the way of teaching and precept, of mediating the life of Christ through the sacraments, of setting the example of a Christian home, of letting the love of God shine through one's own personality—these are the things that will knit souls into the Body of Christ, which is His Church.

Through the Editor's Window

OUR CHURCH MUSIC editor, who insists that the hymns should be appropriate to other elements in the service, should be pleased with the following item in the *Philadelphia Record*:

"Bridgetown, Barbados—After the early morning service the sexton found a lady's wrist watch at the Church of England church here. The parson announced the discovery at the following service and said that the owner could have the watch by applying at the vestry. He thereupon announced Hymn 362: 'Lord, her watch Thy Church is keeping.'"

BENJAMIN FRANKLIN licensed Alexander Hamilton as a lay-reader the other day. The former was the Rt. Rev. B. F. P. Ivins, Bishop of Milwaukee, and the latter a devoted layman of that diocese who is a grandson as well as namesake of the noted Secretary of the Treasury.

THE MAN who brings the type for THE LIVING CHURCH down to the composing room from the linotypes enters majestically proclaiming, "Living, loving, laughing Church!" An estimate after our own heart.

THOSE who are laboring under the mistaken notion that Great Britain and the United States are bound together by a common language might meditate upon this appointment notice recently sent out by the Church of England press bureau: "The Lord Chancellor has presented the Rev. H. R. Fleming, Curate of Tardebigge and in charge of Webheath, to the United Benefice of Upton Snodsbury with Broughton Hackett, in the Diocese of Worcester."

Church Army

ONLY a few years ago, there wouldn't have been enough smelling salts obtainable to revive the Bishops if Church Army methods had been mentioned.

Now we know that Church Army and its methods are a necessity.

Let us back up this Church Army. I have several of their number in the diocese of Tennessee. —Bishop Maxon.

The Bridge-Church

By the Rev. Prof. Adolf Keller, D.D.

THE EDITOR has kindly invited the coiner of this widely adopted term, bridge-Church, to expound what it means especially in connection with the constructive criticism following the World Conferences of Churches and the share which the single Church groups have taken in the conferences.

One may indeed ask which Church has to make by her history or her synthetic character, or her comprehensiveness, or her ecumenical spirit, or her basic truth, the greatest contribution toward the *Una Sancta* in which we believe. There are evidently two types of Churches if the question is put before us in this form—exclusive, and comprehensive or inclusive Churches. A sect is in itself an exclusive group which may not claim or not deserve the name of a Church. A Protestant group has not proved hitherto, historically, to be a great Churchbuilder—not only because a certain Protestantism has fostered hitherto the development of that individualism which once has been so wittily described by Coleridge when he said: "I belong to that holy and infallible Church of which at the present time I am the only member," but also because, according to a famous word of Schleiermacher, for Protestantism the relation of the Christian to the Church is determined by his relations to Christ while for Catholicism the relationship to Christ is determined by his relation to the Church.

When one compares the 207 various Churches and sects of America and adds some others from Europe, one may indeed ask whether Protestantism has the capacity to build a Church or whether Protestantism is not rather a movement within a larger Church comparable to the role and function of some orders within the Roman Church—a liberty movement, or a spiritual atmosphere which pervades certain religious areas, a prophetic voice within the institution of the Church, a specific religious ethos within the diffuse and universal Christian mysticism. It is quite as typical for a certain Protestantism that it gave up the word "Catholic" as it is typical that the Protestant Episcopal Church is confronted ever and ever again with the proposition to cancel the word "Protestant" in her official nomenclature. Protestantism has reaffirmed the Church at Oxford and Edinburgh.

On the other side, any Church which bears the name Catholic shows a comprehensive or inclusive tendency or claim. The Roman Catholic Church pretends to be so universal that *virtute* all validly baptized Christians should be considered as members. In the Russian Orthodox Church the term *Sobornost* indicates a similar final universalism of the Church.

An evangelical Christian looking toward the Anglican communion may observe a similar character in so far as this Church claims to be evangelical as well as Catholic. Her comprehensiveness includes not only elements which are constitutive, elsewhere, for a specific Church type but also theological declarations which seem to be mutually exclusive and yet are bound together—although it may appear to Protestants to be a simple juxtaposition of heterogeneous elements—by the faith in a comprehensive Catholic Church.

One may ask now whether this bridge-function of the Anglican Church became effective during the World Conferences of Churches at Oxford and Edinburgh. Or more specifically: whether the relations which this Church has already with the Orthodox Churches, the Evangelical Churches, and in the English Commission for relations to foreign Churches, even with the Roman Church, have furthered prac-

tically the ecumenical movement in its present form and aims. The contributions of the various Church types were quite distinctive. The European Continent made no doubt the most considerable theological contribution and even the absence of the German official delegation meant not an absence of their theological thought although the strongest influence came not so much from the Germans as from Swiss Neo-Calvinism and Swedish Lutheranism.

America gave perhaps the strongest dynamic impulse, as a group, resulting from a religious situation which makes coöperation or closer union more imperative than ever. It was widely observed that the American Churches, apart from some Lutheran bodies, found in a World Conference a platform for coöperation which they have not yet at home. And it is a matter of gratification to see that the Protestant Episcopal Church, which started the Faith and Order Movement, gave even in its Anglo-Catholic wing an increasing support to the conferences although the Anglo-Catholic group in England, notably the *Church Times*, and in Scotland showed a much more critical attitude in regard to certain features and tendencies of the conferences.

ANGLICANISM as a whole contributed a leadership to the conferences which may have brought many Protestants to admit that episcopacy may be at least for the *bene esse* of the Church. It was willingly accepted, although the question remains open whether an episcopal Church has not developed a leadership idea which makes it impossible for her to accept wholeheartedly any other leadership from whatever side or of whatever quality. But the specific contribution from Anglicanism was the idea of the Church, the high appreciation in which the Church is held as a divine institution, as the body of Christ. It became quite clear during the conferences that here lies the burning and central problem of any future ecumenical discussion. So much so that already now the International Theological Seminar in Geneva, under the auspices of the Universal Council on Life and Work, is placing this theme in the center of its studies, end of July and beginning of August counting on an intense coöperation of Anglican theologians. Anglicanism has conserved within the Evangelical Church world a conception of the Catholicity of the Church which Protestantism had lost to a large extent. It was impossible not to observe this influence during the World Conferences. The only question for many Evangelicals was whether the Anglo-Catholic group was quite so Catholic in its policy practised during the conferences as it is in its theology and whether a one-sided bridge building toward Rome and the Orthodox Churches may not weaken the pillars of the bridge to the Evangelical Churches and the comprehensive function of Anglicanism as a whole. The findings of the Anglican delegation to Rumania were illuminating in this respect. It would be helpful if more light could be shed on what Anglicanism considers as its bridge building function.

The most valuable contribution of the Orthodox Churches was their presence, the simple fact that the representatives of the oldest Christian Church were present with their spirit of fellowship, of un failing brotherly love, their Johannian spirit of mystical life from God given to His Church.

The World Conferences were subject to criticism in regard to their theological findings and their ecclesiastical policy. They were convincing in their spiritual experience and their

fellowship. One thing became obvious: The true bridge-builder is not an empirical Church with her interpretation of the Church, but the Holy Spirit, God's action by which a divine Church of faith and sacramental communion is sunk in the believing hearts of those who see Christ and where Christ is the Church is—*ubi Christus ibi ecclesia*.

EVERYDAY RELIGION

Men's Pockets

THE other day my young friend Jimmy came into my office after school (5th grade). I never know when he is coming, but it's all right between him and his mother and me.

It's nice to have a boy around—at least a boy with Jimmy's manners. He treats me as if I were a person of some importance, which being not the case I am highly flattered. Between spells I save little things and say to myself, "I'll keep that for Jimmy to do."

This time I wanted Jimmy to get my collars from the laundry. "Oh, sure!" said Jimmy, "the Chink around the corner."

I said nothing. I did not even frown. Instead, I drew out a sheet of my best stationery, pasted the laundry check on it (black characters on pink paper) and typed it as follows:

To the Honorable Wong Yee,
Main Street, City.

Dear Companion in Business and Neighbor:

The bearer is Mr. James Soandso, the trusted youthful friend of my senescent days. You will be so kind as to hand over to him the articles of my dress which you have restored by your industry and craft. I would convey to you my condolence over the regrettable incidents now taking place in your honorable native Land. The victory is not to the violent but to those who possess themselves in the serenity of wisdom. May you be revered with the filial affection of many grandsons.

I tore it out of the typewriter, handed it ceremoniously to Jimmy, and swung around to my desk. He was a long time at it, and then said a word of which I am trying to break him.

All I had was a five dollar bill. Jimmy put it in his right pants pocket and then said "NO!" I said "Let's see that pocket, and why 'No!'"

It was full of holes. The left pocket was as bad. I turned him around and tried the hip pocket, which was giving James the appearance of a serious anatomical deformity, which, believe me, he has not. I said "Permit me," and drew out and deposited on my desk about the following: A very soiled handkerchief (serving as stopper); green string; a nail wound about with fish line; a collection of paper match-cases; a large iron washer; a tick-tack; a knife with one broken blade; a stub of pencil and some squashed wax crayons.

In the place of all this I put my letter to Wong Yee, and the fiver I clasped in Jimmy's hand. He said "Okay!" and was gone.

(Now what was it I started in to say when Jimmy got me off the track? Oh yes, about men's pockets.)

There was a fellow in here the other day and he turned out his pockets.

We had a terrible time.

When he came in I could see death in his face. He knew me well enough to pour out his whole story. Someone had

double-crossed him. After a while he was very white and still, and then said, "I have an out." That puzzled me for a while, and I guess I said a little prayer. Then I wrote a couple of lines on my scratchpad and handed it to him: "I'll give you my best friendship if you'll give me what you have in your pocket."

(I was guessing at a small automatic. If there is anything I hate it's a pistol.)

He stared at me and said, "How did you know?"

I said, "God told me."

He fished in his vest pocket and handed me an ampule—one of those little doctor bottles you can snap with your fingers.

A Chinese Bishop Speaks

Bishop Tsen of Honan, at the conclusion of a service of Holy Communion on board the S. S. "Empress of Japan," delivered the following moving exhortation just before the Benediction. We are happy to pass it on to our readers:

BROTHERS IN CHRIST, I exhort you, now that you have had Communion with our Saviour, keep forever steadfast in that Communion in heart, in soul, in mind, in every fiber of your being.

Remaining steadfast in that spirit, I exhort you, bethink yourselves of the suffering people of Spain, where brother is committing crime against brother because of blindness to our Master's will, fed by passion and by ignorance. And I exhort you ever to remain steadfast and firm in your Communion so that your eyes will always be open to our Master's will, and that you will never do ought in thought, word, or deed which will promote or cause such human misery.

Brethren, I exhort you at this time to bethink yourselves of the weeping women of Japan—mothers weeping for sons who will never return, wives for husbands who are gone forever. I exhort you to bethink yourselves of the desolation and the grief of the orphaned children of Japan— orphaned in a cause in which the people of Japan have no heart.

Brethren, I exhort you to bethink yourselves of the boys of Japan, sent against their will by a ruthless military spirit to do things in a foreign land against which their souls and hearts revolt. I exhort you to bethink yourselves at this time of thousands of those poor boys who even now are lying in torture and maimed, and whose life's blood is now being drunk by a foreign soil.

Brethren, I exhort you to bethink yourselves of those of us who are far from our native land, whose dear ones are in the midst of an inferno of death and destruction, whose fate we know not of. Pray for us; pray that we may maintain in this dark hour that spirit of brotherly love and compassion for which our dear Saviour gave His life.

Brethren, I exhort you to think of the suffering people in my native land of China, in terror, driven from their homes to wander as strangers about the land; thousands of whom are now maimed and helpless. I exhort you to bethink yourselves of little children, wounded and crying for a mother's aid and comfort, with the mother lying with eyes glazed in death and lips stilled so that never more can they give a mother's comfort.

Brethren, I exhort you always and ever to maintain your Communion with our Lord, ever to remain steadfast and faithful to His teachings, so that always, in your lives, your hearts, your minds, your acts, you will do those things which will bring to suffering humanity that peace of God which passeth all understanding!

“Except the Lord . . .”

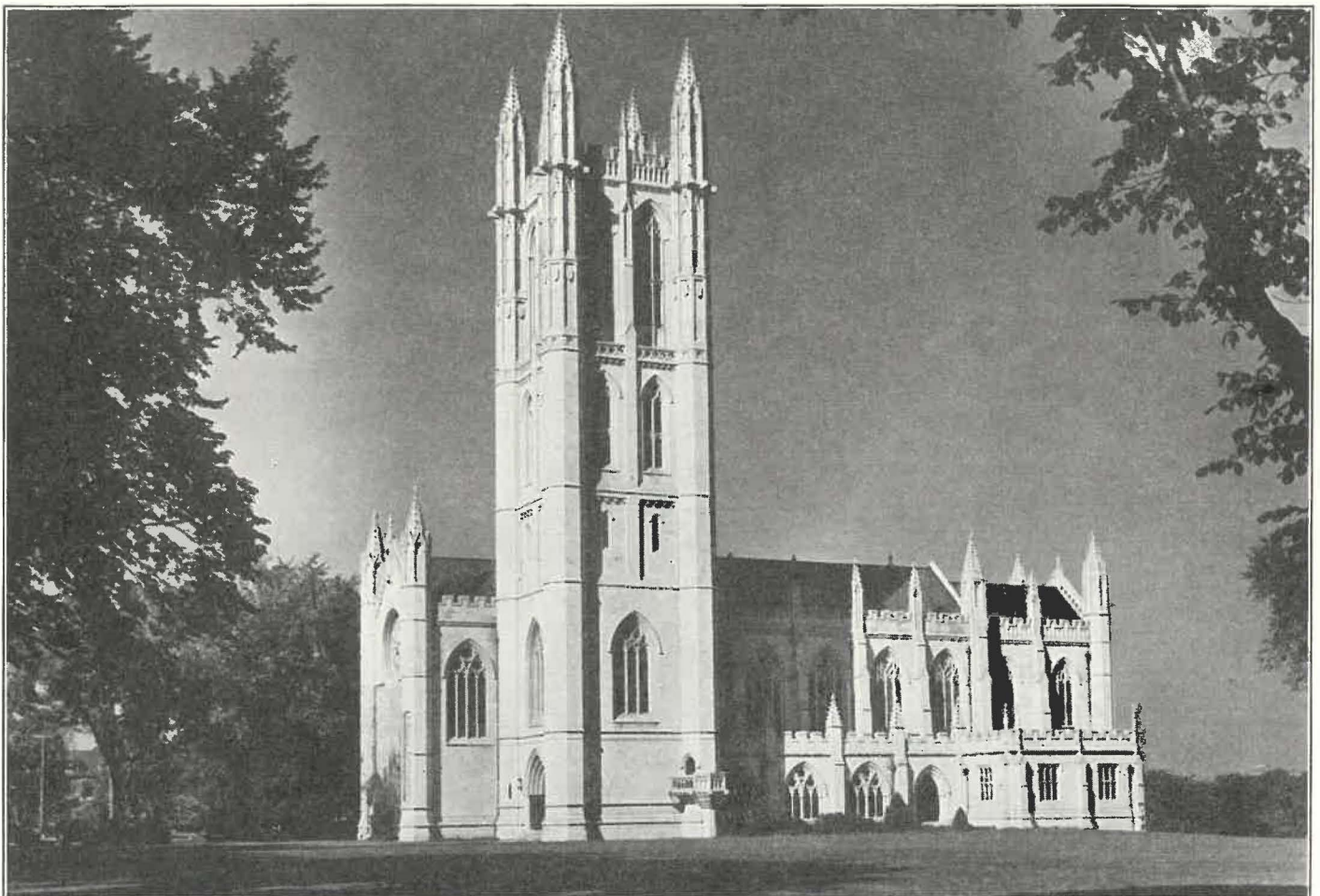
FIVE YEARS AGO in the chill of a December afternoon the workmen who had built the Trinity college chapel were placing the final stone on the last pinnacle of the tower. At the last moment in the mortar under that stone the masons laid the identification tag worn during the World War by Marty Horan, the glazier who had slipped on the scaffolding a few months before and fallen to his death. It had been a long job, a hard one at times; but ever since they had shaped the crypt chapel in the foundations, they had met there once a week to pray for God's blessing on their work, and those services carried them through. Here is the prayer they used:

“O God who dwellest not in temples made with hands, we Thy children are daring to rear in this place a House to be called by Thy name. Bless Thou the work. We long ago determined that no imperfect or dishonest work should enter this building: strengthen us in this high resolve and teach us to build as for Thine eye alone. When the hours seem long and the burdens heavy, may the vision of the completed Chapel cheer us, a vision which can come into being only through our toil. Accept the offering of our craftsmanship, and in the years to come give us the thrill of showing to our children's children the work of our hands in this place, all built to the greater glory of Thy name, who livest and reignest, Father, Son and Holy Spirit, world without end. Amen.”

Toward the end, when it seemed as if it would not be possible to finish the tower because of the financial problems of those depression days, the men themselves decided to carry

on. To save the cost of architectural supervision and the usual weekly inspection, they offered, in the spirit of medieval craftsmen, to complete the tower themselves. This was gratefully accepted by the administration of the college, and they did the job with a perfection of workmanship which will last through the centuries. Then they held their last service in the crypt (not exactly dry-eyed), and afterward adjourned to the college dining hall for a feast to celebrate what they had done for the glory of God. It was in reality a leap back into the spirit of the 13th century: how much Henry Adams would have enjoyed it!

SINCE that time the gang has reassembled every year on the anniversary of the completion of the tower for what they are pleased to call the “Annual Dinner of the Trinity College Chapel Builders Alumni Association.” In the late afternoon of the Monday before this past Christmas, they gathered to inspect the work of their hands and to admire the stained glass and the carven wood that is still being added to the chapel. A pair of masons would recall the difficulties they met in setting a great arch, while the carpenters checked critically the new sedilia in the chancel. Sixty-one of them came back this time, from near and far. There were English and Scotch masons owing allegiance to the Church of England; Scandinavian laborers of various denominations; Irish foremen, and Italian laborers of the Roman Catholic Church; Jewish craftsmen; and finally certain individuals whose association



TRINITY COLLEGE CHAPEL—AN ADVENTURE IN CHRISTIAN FELLOWSHIP

with the building of Trinity Chapel was their first real religious experience.

Finally at 6 o'clock they thronged into the little crypt chapel to say again the Office of the Builders and to sing the same old hymns again. The names of the five men who had died on the job and since were read, and prayers offered for the repose of their souls. Then they went in procession to the choir for the unveiling and blessing of a carved pew-end, which was their gift this year to the beauty of the chapel. It represents on the panel St. Joseph with axe and saw in the carpenter shop at Nazareth, while on the finial is shown a typical mason in overalls, on his knees in prayer.

Then came the sixth annual dinner, when laborers and

contractors sat down together to tell again the old yarns, about the time that Johnny reported to the architect that he had set a certain stone just a little more than plumb, about Romey and the hot coffee, about the stone rabbit in the cloister. Messages were read from William Gwinn Mather, the donor of the chapel, and from those of the fellowship who could not be present. There was a little in the way of oratory—a few short speeches of reminiscence—and then the gang broke up, saying to one another, "If only we could be back on that job again!"

The antiphon for the 24th Psalm in the Office of the Builders is "Except the Lord." In the Latin form this is carved on the corner-stone of the chapel: "*Nisi Dominus.*"



CHURCH MUSIC

Edited by

Rev. John W. Norris



INTEREST in good Church music is not confined to England, the English colonies, and the United States. The Most Rev. Frank L. Norris, Presiding Bishop of the Chung Hua Sheng Kung Hui, has been an ardent advocate of congregational singing throughout his ministry. Mrs. M. P. Walker, wife of the treasurer of the diocese of Shanghai, told me of Bishop Norris' interest and work and particularly interested me when she said that he would not permit choirs in his diocese and deprecated the use of organs. She also told me that he had adapted some Chinese music for the services of the Church.

The letter which follows is the result of an inquiry sent to Bishop Norris. It was mailed from Peiping on December 14th, reaching me in less than a month. Several of the practices he employs might well be adopted in parishes where musicians are rare and where music is a difficult feature of the service. His letter in part says:

"Soon after I came to Peking, some 45 years ago, I set the Communion office to Merbecke's plainsong and we have used that ever since. Once or twice suggestions have been made that we should change, but they have not come to anything. At the same time I introduced some rather pseudo-gregorian chants (knowing no better in those days) and I pointed the canticles and psalms to suit them; and this pointing and some of these chants have been used ever since. The chants would hardly satisfy Solesmes, but they are definitely *not* Anglican. I have introduced two or three Chinese street calls adapted and that

is the only really Chinese music I have used. [See examples at bottom of this page.]

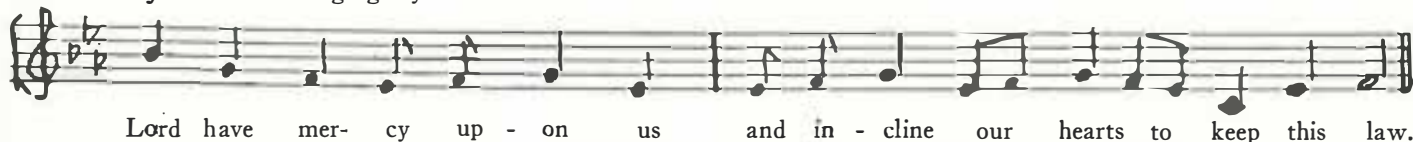
"I am convinced that unison singing suits us better than part singing. I stick out for congregational singing and I have no choirs. Congregations cannot sing in parts; and most part-music is set too high for congregations in order to allow of four parts; the treble part being only suitable for treble voices.

"I am also convinced that you get better results on the whole from unaccompanied singing (a) because most people have no idea of the right use of the organ, (b) because the so-called 'American organ' (wrongly called a Harmonium) is usually an atrocious instrument, (c) because the congregation learns to rely on itself for its music and not on an instrument.

"For this you need one or two cantors, who can sing the first line of a hymn and pitch it in a suitable key, and who can keep their own pitch. (They can be clergy or laity: we have several.) And lastly may I express my conviction, based on 40-odd years' experience, that our Chinese congregations will *keep up their pitch!* whereas English congregations and English choirs almost invariably drop, and expect the organ to keep them up. (Never having been in America I confine this statement to 'English.') I have tested this a hundred times (or ten thousand times) and I am convinced that dropping the pitch is really a bad habit and unnatural for anyone.

"While I am on my hobby horse, let me add that the place for the organ and choir in a church is the West end, preferably in a gallery. Then there is some chance of teaching them, and the congregation, that they are singing to God and not to the congregation."

Kyrie—To be sung lightly and not too slow.



Nunc Dimittis—Sing slowly.



Jubilate—To be sung with a lilt.



The Status of Religious in the American Church

By a Religious

THE ORIGIN of the monastic tradition in the Christian Church cannot be definitely dated, but as early as the Council of Elvira in 306 the public vow of virginity was made subject to canon law, and the "estate" of virginity, mentioned by St. Paul in the first Epistle to the Corinthians, was recognized by the Church as a definite order. Since that time a considerable body of canonical definitions and regulations concerning the monastic life has been developed within the Church. The Synod of Gangra, in 340, condemned certain excesses of asceticism practised by some of the Eastern monks; the Council of Chalcedon in 431 regulated the relation of the monks to the bishops and recommended a life of retirement, mortification, and prayer for the Religious. In 455 a Council of Arles in Gaul again took up the matter of the relationships between monasteries and their bishops. The process has been going on ever since, until a considerable body of canon law bearing especially upon the Religious has been collected. This legislation, taken together, forms a record of how the Church throughout its history has reacted to monasticism.

The preservation of the type is the most important aim of the legislation regarding the Religious. From at least as early as the fourth century the monastic tradition has exhibited consistently certain characteristics which can be taken as normative. These may be roughly classified as including: celibacy and separation from the world, poverty, asceticism, obedience, and, underlying all these, the concept of the life of union with God as central, and as the source and sanction of all other activity. The taking of life vows rendered this type of Christian life a permanent state.

Canon law attempted to define and preserve for the Church this body of tradition. The Religious life had to be guarded from exaggeration, weakness, and abuses of all sorts, but first of all it required to be conserved. In Lanslots' *Handbook of Canon Law*, which is a summary of the canon law especially affecting the Religious of the Roman Catholic Church today, about 130 pages are devoted to regulations with this general aim. In 1913 the General Convention of the American Church passed a canon (No. 25) recognizing the Religious communities. This is the first legislation of the kind in the Anglican Church since the Reformation. The canon was subsequently amended by the addition of section 9. It is the purpose of this paper to examine the general significance of this canon, and in particular some of its provisions.

We look in vain through all the articles of the canon for a line defining "Religious community." There is no attempt made to recognize the monastic tradition, to enforce the vows, or to safeguard the life of prayer. Its greatest weakness seems to lie here—it does nothing at all for the Religious life as such. It is interesting to compare the case of deaconesses. Canon 24, Of Deaconesses, defines their duties, lists their chief functions, and regulates details of admission and training.

Not only does Canon 25 fail to define, and so utterly fail to preserve the type of the Religious life, but the first section* leaves each community in the different dioceses completely at the mercy of the diocesan, who may have little or no sympathy for or understanding of the Religious life. He might require changes in a constitution which would endanger the very

monastic character of the institution. The several bishops in whose dioceses Religious communities live might not agree on the matter of what was proper for a Religious constitution, and the Religious would have no way of maintaining a common ideal among the different orders.

The Religious life in our communion has been revived for less than a hundred years. Each community has therefore to develop its own rule and constitution in the light of an ever increasing, but, by the limitations of history, a very short experience. Changes in the constitutions and rules are inevitable. Such changes are traditionally left to a general chapter, an assembly of the professed members of each community. These Religious have behind them some years of experience of monastic life, and might be justly supposed to be more competent to judge the wisdom of proposed changes than the bishops, who very rarely have any experience of this kind, and often have only a very general idea of the difficulties and problems peculiar to the life under Religious vows.

To require the sanction of the diocesan for every change in rule reduces the chapter to the same impotence to which the English convocations were reduced by Parliament, for instance, when they proposed a revision of the Prayer Book. A bishop in favor of the Religious life might encourage a Religious foundation, only to be succeeded by a man who was indifferent or even hostile to the foundation. The new bishop would have it in his power to cramp and hinder the development of the Community by refusing to sanction changes which the chapter felt it advisable to make.

This power given to the bishops has no corresponding responsibility attached to it, whereby they are required to see that no constitution falls below the standard of Religious discipline. They are given no measuring rod whereby to judge the constitutions submitted to them. The function and fundamental characteristics of a Religious rule are not defined. Power over Religious orders is placed in the hands of men who are not required to use it toward any given end, toward the good or even the continuance of the monastic life in our Church.

A SECOND important purpose of the legislation regarding Religious has been to regulate the relationships between Religious houses and the bishops.

The lay origin of the Religious life has meant that from the first centuries of its history, the members of a Religious order were no more (and no less) subject to their diocesan than other lay persons. When in the fifth century the Bishop of Fréjus in Gaul tried to meddle in the internal concerns of a monastery, the matter was brought before a Church Council at Arles. The bishops themselves formulated a decree guaranteeing to the Religious freedom to direct their own internal affairs. A few years later this decree was confirmed by a Council held at Carthage.

In the Medieval Church the situation was complicated by factors which do not exist today. Both bishops and abbots were temporal, that is feudal, lords, as well as spiritual dignitaries, owed allegiance and service to their overlords, and themselves often acted as overlords for their vassals. The whole controversy between Church and State over investiture and the courts ecclesiastical, which form so much of the Church history of the period, sprang from this almost universal duality of function. The Religious in this period, for

*"A Religious community of men or of women desiring the official recognition of the Church shall submit for his approval its Rule and Constitution to the Bishop of the Diocese wherein the Mother-house of the community is situated; and no change in the Rule or Constitution shall be made without his approval."

reasons not here pertinent, tended to seek "immunity" from the bishop and to substitute for their old relationship to the bishop a new and direct subjection to the Papal see. It was to the advantage of the Popes, who thus gained a powerful ally, to accept the monks under their special protection. While this accounts in part for the position of the orders of the Roman Church today, it has little special relevance to us. The whole monastic tradition, however, even in the Middle Ages, shows no precedent for the type of legislation exhibited in our American Canon on the Religious.

It has already been pointed out that Section 1 of the canon gives the diocesan a strangle-hold on the chapter, and allows him to control the very wording of the rule and constitution—the instrument which molds radically and for life every member of the community in every aspect of his being.

Section 8 requires that the diocesan approve the election of the visitor, who is, traditionally, a bishop elected freely by the Religious, and whose function is generally limited to that of seeing that the Religious carry out their obligations, and to the hearing of appeals from the decision of the Chapter. It goes further and allows another bishop to be elected to this position *only* if the diocesan be unwilling to serve in this capacity. There is no precedent for such a regulation in monastic legislation. We have it on the authority of Mabillon, as quoted by Fr. Puller in his appendix to Fr. Hughson's book on *The Fundamentals of the Religious State*, that the diocesan bishop has no "inherent right to be the visitor of monastic bodies within his diocese."

UNDER the canon Religious have no court of appeal from the diocesan. This may prove a very great lack. Should a community, or an autonomous house of a community having no Mother House, receive unjust or violent treatment at the hands of the diocesan, the Religious have no recourse whatever within the Church. Valuable work might be hampered or ended, Religious foundations might even be destroyed, to the scandal and loss of the Church, and to the great detriment of souls, and nothing could be done about it short of an ecclesiastical or civil trial, should the diocesan's actions happen to be amenable to either.

At any time a Religious house could be starved out by a hostile bishop by the simple expedient of denying the house the right to have a chaplain. In the case of enclosed houses, houses at a distance from any parish church, or houses in a parish which has no rector, this would be a spiritual hardship which might effectually drive out the Religious. If the Religious were engaged in active work which required the ministrations of a chaplain not only for the spiritual life of the convent but also for the proper administration of the work, such a denial would force the Religious to give up their houses and lands, as well as their work and their home, and find refuge in another diocese.

These possibilities may seem fantastic, but the history of the Religious life in this Church of ours yields examples of just such attacks upon Religious.

The third function of canon law might be said to be the protection of Religious from dangers which arise from certain disabilities inherent in Religious profession.

By the vow of obedience a Religious promises to observe the rule, and to carry out all lawful commands of the superior and his lawful successors in office. This means that he surrenders his natural right of choice in all matters not affected by the moral law. The power thus delegated to a Religious superior is called the "right of domination," and it has been found necessary carefully to define its limits, in order to pre-

serve liberty of conscience, and to safeguard individuals against abuses which might arise from the vesting of so much power in one person. Traditional canon law lays it down that a superior cannot command anything contrary to the laws of God, anything contrary to the rule, anything beyond the rule, or anything less perfect than the rule. These provisions insure that a Religious will have the right to fulfil his vocation—to follow out what he believes to be the will of God for him. He will not have to substitute obedience for conscience.

A decree regarding confessors extraordinary also serves to protect the individual. Any Religious may at any time ask for a confessor other than the one appointed. A superior may neither refuse the request nor ask the Religious for his reasons. Further "several times every year" each Religious must appear before a confessor extraordinary, when he may or may not, according as he deems it most calculated to advance his spiritual life, avail himself of his counsel in the Sacrament of Penance. Further, freedom of access to the Holy Table must always be allowed the Religious. This may not be regulated by superiors.

THE VOW of poverty also lays individual Religious under a special disability, and makes desirable regulations concerning the dowry, the property of the convent, and the disposition of the property of those who enter the order. Profession of the vow of poverty means that a Religious gives up the power to possess anything as an individual. Canon law has provided that a candidate have entire freedom in the disposal of his property before taking vows. Further, any property which may come to him after profession, by heritage or donation, may be disposed of by him freely, to whomever he sees fit, only he may never keep any part of it for himself.

These provisions protect not only the families or dependents for whom an individual Religious might be responsible, but they also protect the community against a temptation to avarice, and against scandal which might easily arise over the question of property.

It is interesting to compare this legislation with the sixth section of our Canon 25: "It shall be provided in the constitution of a Religious community that real estate and endowments belonging to the community shall be held in trust for the community as a body in communion with this Church." This article is so worded that it could be legally interpreted to mean a great many different things. It is not clear whether the trustees, who seem to be required by the phrase "in trust," may or may not be members of the order. The intent of the writer seems to have been twofold; to keep the Religious from the free and unhampered direction of their corporate property, and to prevent their ever alienating it from the Protestant Episcopal Church!

The first eight sections, in brief, serve a single purpose: they do not preserve the type of the monastic life; they do not define and regulate the relationship between the bishop and the superior, or the bishop and the chapter; nor do they protect individual Religious; they protect the Church and the bishops against the Religious. That is their sole function.

Section 9, while it precludes a bishop from withdrawing recognition from a community, does not preclude his taking any one of the steps suggested above for the destruction of any Religious order within his diocese. Moreover, once a community is recognized, should it find its position embarrassing or impossible, no method of becoming unrecognized is provided.

The canon as it stands is empty. No Religious community in our Church has come under its provisions. The Religious

in our communion 'are neither recognized nor protected by the Church they desire to serve.

Because we believe that the monastic life is a legitimate expression of the Christian religion and part of the historic tradition of our Church, we wish to bring our need and our defenselessness before our fellow Churchmen.

A revision of the canon made by men who are not only desirous of fostering the Religious life, but who are also familiar from personal experience with the life—that is, professed Religious of good standing—might do much to remedy the situation. We are not suggesting that the Religious alone be entrusted with the task of rewriting the canon, but that they be given an equal share with secular members of a revision committee.

If a permanent council, similarly composed, could serve as a court of appeal, somewhat on the analogy of the Sacred Congregation of Regulars in the Roman Catholic Church, matters seriously affecting the Religious could be referred to it. It might also serve as the proper body for giving official approbation to the rules and constitutions of orders desiring recognition.

Religious on the whole would, I believe, welcome legislation which tended to enforce the vows and the obligations of the Religious state. Most of us are fully aware of the great dangers and temptations that beset those who try to live the life of the Counsels of Perfection, and history has enough sad pages on monastic abuses to convince any candid reader of our special need of protection against such infidelities. History also shows that the most effective reforms have been initiated and carried out by the Religious themselves, supported and protected by the Church.

The Apostolate of the Laity*

By the Rev. Gordon B. Wadhams

Rector, Church of the Resurrection, New York City

IT IS Miss Willa Cather, in her superb story of early Quebec, who writes of the young recluse of Montreal—a girl of singular gifts and singular devotion who consecrated her talents to a life of perpetual adoration of the Most Holy Sacrament. The way in which it came about was this: her father, a well-to-do merchant, brought from his native France a silver lamp which was to burn night and day before the Altar in their parish church. The flame of this light could be seen at night, shining through the windows of the apse, from the apartment occupied by the young daughter. Drawn by that light, she gave herself increasingly to long vigils and hours of prayer by night, until at length she made her vow in these thrilling words:

"I will be that light!

"I will give my life to that!"

And so it was that a life destined by her parents for the world, educated to the then young, but brilliant and refined society of New France, was given instead wholly to God in an apostolate of sacrifice, of reparation, and of unceasing intercession. She herself became that light, or rather she became that of which the light was symbolic—her life became a living flame of prayer.

There is, then, but one thing I have to say to Catholic laymen: Be that light! Give your lives to that! Make yourselves living flames of sacrifice, of reparation, of intercession! For it is so easy to be otherwise; so easy to compromise with the

world and its shoddy standards; so easy to be clever and brilliant; so easy to be "a regular fellow"; so easy to be a minimum Catholic—but so hard to be men of sacrifice, of reparation, of prayer!

For you—lay members of Christ's mystical Body—are men of sacrifice! In this certain, but very real sense, you are priests—"Kings and priests unto God." How certain and real is this priesthood of yours is clear when you realize how necessary you are to the offering—day by day—of the Holy Sacrifice of the Mass. We, your priests, your representatives, cannot offer Mass without you. You must be present, under normal circumstances, if that offering is to be a valid and a regular offering. And in the Mass itself, at the Consecration, do you not—as server—leave your place and kneel at our right hand, witnessing to the act of Consecration itself?

Necessary, then, you are—as assistants and as witnesses to the daily oblation of our Lord's Body and Blood on the Altars of His Church. The priesthood could not function—which is to say that our Lord could not carry on His work of Worship and Redemption—without you! In this sense, you share the Eternal Priesthood.

Priesthood is sacrifice, for a priest is a man who offers sacrifice. For you, as well as for us, this means not merely giving—it means giving up! Fewer late hours, more frequent early rising; more frequent—if possible daily—attendance at Mass; more prayer before the Tabernacle; better confessions; more frequent—if possible daily—Communions.

It means an apostolate of witness, of active conversion: less argument about religion, less ridicule of others' want of religion—more solid witness to a deep religion within you. Less flippant and carping criticism, more quiet and disciplined devotion. Less of compromise with a godless society, deeper consecration to the truth, the life, and the worship of the Catholic Church.

It has been said—and how justly we all know—that the Catholic Revival in our country is predominantly a clerical, a priestly, movement. But if Catholic laymen could somehow realize more perfectly that they share our priesthood—that they, too, are "Kings and priests unto God"—would not the revival grow apace? Would it not convert the Church? Would it not result in that holiness of life, without which, whether he be priest or layman, no man can see the Lord!

Slight Defect

Thx Idxal Typxwritxr Company
Gxntlxmxn:

Wx hxxby wish to acknowldgx rxcxipt of your shipmxnt of onx of your xxtra-spxcially quixt typxwritxrs.

Howxvxx, upon opxning thx shipmxnt wx found that for thx timx bxing wx shall bx sorxly handicappd. In gxxnral, thx typxwritxr is in pxrfxct mxchanical condition xxcpt for onx dxtail. Through somx xrror of assxmbly thxrx sxxms to bx a rathxr xm-barrassing omission—thxrx is no lxttxr on thx machinx for "x," thx fifth lxttxr of thx alphabxt.

Will you plxasx bx so kind xithxr to sxnd us anothxr machinx or havx thx onx sxrvicxd as soon as possiblx?

Sincxxrly,

Xric Wxlls, Prxsidxnt,
Thx Xxcxlsior Xxprxss Co.

—*Wall Street Journal.*

ACKNOWLEDGMENTS

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Mrs. W. G. Christian, Barboursville, Va. \$4.00
St. John's Episcopal Church School, Clinton, Ia. (For Chinese Children) . . . 3.62

\$7.62

*A paper read to the Catholic Laymen's League of New York, January 15, 1938.

The Growth of the Church

By the Rev. Walter H. Stowe

President, Church Historical Society

THE REPORT of the commission on the review of the Church in Denver, discussed in the news columns of *THE LIVING CHURCH* for December 4th, is a most constructive piece of work and one which should be undertaken by all dioceses. Bishop Ingley, who initiated the study, and the laymen (Mr. Sands, chairman) who did the work, deserve the highest praise. I must however dissent from certain statements bearing on the growth of the Church at large, and in particular the following:

"In times past, say 20 years ago, and for many years prior to that, our shores in the USA were flooded with immigration, the vast majority of whom were, for obvious reasons, not drawn toward this Church. Nevertheless, during that period the Church maintained a steady growth in membership, more than keeping pace with the growth in population. Few immigrants now are permitted to come to our shores, and the Church is only maintaining a growth equal to the population growth."

It is more than an accident that 45 years ago, with the incoming flood of immigrants largely from Southern and Eastern Europe, the Church's growth slowed up appreciably compared with the 60-year period before 1892. And 20 years ago the Church was *not* keeping pace with the growth in population, but was falling alarmingly behind. This is shown by the ratio of population to one communicant which grew progressively worse from 1916 to 1925, when in the latter year the ratio was behind that of 1910—15 years before. And is it altogether an accident that with the radical curtailment of immigration by the passage of the Johnson Act in 1924, the Church not only began again to keep pace with the growth in population, but to surpass it? In 1924 the number of immigrants admitted was 706,896; in 1925 this was reduced to 294,314. And today the loss of the decade, 1916-1925, has not only been made up, but in 1937 the ratio of population to one communicant (92.0) is the best that it has ever been in the history of this Church.

From 1891 to 1930 inclusive a total of 22,325,970 aliens entered the country, distributed as follows:

1891-1900	3,687,564
1901-1910	8,795,386
1911-1920	5,735,811
1921-1930	4,107,209

If this rate of immigration had continued for another 50 or 100 years, I am quite willing to admit that this Church might "shortly be known only as a sect."

In view of the present size of our foreign stock, it is quite unlikely that a rapid increase in the present rate of growth will take place. As of 1930 the total foreign stock, comprising foreign born, and foreign and mixed parentage, totaled 38,727,593 or 31.5% of the total population. The distribution of this number is illuminating:

Nationality	Number	Per Cent
Germans	6,873,103	17.7
Italians	4,546,875	11.7
Poles	3,342,198	8.6
Irish	3,086,522	8.0
Russians	2,669,838	6.9
English	2,522,261	6.5
Canadians (Other than French)	2,231,186	5.8
Swedes	1,562,703	4.0
Czechoslovakians	1,382,079	3.6
French Canadians	1,106,159	2.9
Norwegians	1,100,098	2.8
Austrians	954,648	2.5

Scotch	899,591	2.3
Northern Irish	695,999	1.8
Hungarians	590,768	1.5
Danes	529,142	1.4
All Others	4,634,423	12.0

The reader can estimate for himself from the above table what a relatively small proportion of our foreign stock is by heritage Anglican.

"It seems certain that the Immigration Law of 1924, with the modifications of the National Origins Act of 1929 to preserve the existing racial proportions of the American people, is an epochal event in American history, marking a turning point as full of economic and social significance as was the disappearance of the frontier about 1890."* If I may enter the school of the prophets I venture to say that the passage of this Act is an epochal event in the history of the American Episcopal Church as well, and that it means the gradual lifting of that cloud of which the Colorado commission expresses its fear: "The Church whose banner we have so proudly carried, will shortly be known only as a sect."

I am not suggesting that this flood of Southern and Eastern European immigration was the only cause for the decline in the rate of the Church's growth. There were several others, and they will be fully discussed in Alexander B. Andrews' *A Century of Statistics of the Episcopal Church*, soon to be published by the Church Historical Society. But I am suggesting that this enormous immigration of the past 45 years was probably the greatest single cause of the Church's inability to maintain the old rate of growth; and that, with the utmost realism, the table given below will show that the present growth and future prospects are far more hopeful than they have been for more than 20 years past. The population statistics are official estimates of the United States Census Bureau; the communicant statistics are the official figures as given in the General Convention Journals with the exception of 1919 which are taken from the *Living Church Annual* of 1921. For some unknown reason the General Convention Journal of 1919 has no statistics on this subject.

GROWTH OF THE EPISCOPAL CHURCH BY TRIENNIUMS

Year	Population	Communicants	Ratio of Population to 1 Communicant
1883	54,099,961	364,135	148.5
1886	57,937,540	424,424	136.5
1889	61,775,121	488,785	126.3
1892	65,665,810	565,305	116.1
1895	69,579,368	618,500	112.4
1898	73,493,926	682,926	107.6
1901	77,747,402	743,622	104.5
1904	82,601,384	804,308	102.6
1907	87,455,366	871,862	100.3
1910	91,972,266	937,861	98.0
1913	96,512,407	1,003,483	96.1
1916	100,757,735	1,080,531	93.2
1919	105,003,065	1,096,895	95.7
1922	109,872,675	1,137,658	96.5
1925	114,867,141	1,167,081	98.4
1928	119,861,607	1,236,901	96.9
1931	124,113,000	1,290,887	96.1
1934	126,626,000	1,338,630	94.5
1937	129,257,000	1,404,740	92.0

However reasonably these statistics may be discounted, the upward and hopeful trend of the past 10 years is clear and unmistakable.

**Encyclopedia Britannica*, 14th Edition, Vol. 22, p. 735.

BOOKS OF THE DAY Edited by Elizabeth McCracken

A Book of Very Great Weight

THE FORGIVENESS OF SINS. By E. Basil Redlich. Scribners. \$4.50.

CANON REDLICH is already well known as the author of several excellent teaching manuals, particularly of the altogether admirable *Student's Introduction to the Synoptic Gospels*, but in the present volume he undertakes an extended piece of original research. His thesis is: God's forgiveness of my sins is His response to my own "forgivingness," without which forgiveness is impossible. Or to put it differently, Christ's words, "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses," not only state a fact but imply a deeper philosophy of forgiveness. And it is this philosophy that Canon Redlich undertakes to reconstruct and to expound.

Now let it be said at once that he has undertaken an impossible task. Biblical texts do not presuppose the constant underlying presence of a consistent philosophy; it is bad exegesis to extract from a passage ideas that are not under discussion. Ignoring this has, for instance, led Canon Redlich into distorting St. Paul's justification doctrine (p. 117). In Pauline language it is when a soul is "declared righteous" that that soul is "justified," not at a later time. And to say that "justification is the beginning of a process which ends in salvation" is to use language that no Christian in the apostolic age would have used: to them salvation was a present possession, not a future aspiration.

Again, Canon Redlich's analysis of the scholastic theory of repentance does not go deep enough. What would have really helped him—and would have strengthened his argument greatly—would have been an examination of the theory of contrition, especially as distinguished from attrition.

Again, his use of terms is not always consistent. On page 275, in especial, he defines "repentance" as something that "must include love of God and love of man," but after having done this he goes on to use "repentance" and "forgivingness" as antinomies. It is partly due to inconsistency of this sort that the Archbishop of York in his commendatory foreword writes: "I am left wondering whether he is as antagonistic to Pelagianism as I should personally wish a theologian to be"; Canon Redlich's phraseology is not always well chosen.

But, having said all this, one must say emphatically that these flaws are all superficial. The book is one of very great weight and it is an insistent needed corrective to equally loose and careless language on the other side. Few clergymen today still think of forgiveness as only the arbitrary remission of penalties, but they still use a vocabulary that to the laity means just this and nothing more: and because this is so, religion grows more and more meaningless to the world at large. Canon Redlich's interpretation of various Biblical passages is questionable, but he has started from the clear and explicit teaching of Christ and stuck close to it through thick and thin, using it as the touchstone by which all else is to be judged. Higher praise than this can be given to no man.

BURTON SCOTT EASTON.

A Gift for Young Communicants

INSTRUCTIONS ON THE HOLY COMMUNION. By S. A. Howard. A. R. Mowbray. Morehouse Publishing Co. 1936. Pp. 88. Paper, 60 cts.

THIS LITTLE BOOK can be confidently recommended as a gift for confirmation candidates or as a guide to anyone who might be concerned with instructing young communicants. There are two good introductory chapters on values, material and spiritual, tending to show that the value of the Eucharist for each individual will depend upon his spiritual preparation. There is no question as to the infinite and unlimited value of the Eucharist, and "since we are formed in the image and likeness of God, there is that within every man, woman, and child which makes it possible for them to appreciate spiritual values" (p. 13). Stress is laid upon the need to develop the power of spiritual apprehension. The instructions follow the usual course of teaching on the Eucharist as a memorial and sacrifice, as opportunity for

worship and thanksgiving, and as a sacramental means of communion. They are given in a flowing conversational manner, in simple language, suitable for young people of good intelligence.

MOTHER MARY MAUDE, CSM.

Mysticism as Interpreted by a Psychologist

THE PHILOSOPHIC BASIS OF MYSTICISM. By Thomas Hywel Hughes, D.D. Scribners. Pp. ix-436. \$5.00.

IN SPITE of the implications of the title chosen by Dr. Hughes for his volume, the book is evidently intended for and should be within the mental grasp of the intelligent ordinary reader, provided that he has some general knowledge of the history and theology of mysticism. It is not a first hand study of mystical authors but may best be characterized as an extensive review of the outstanding works about mysticism written within the last few decades; and from this point of view it is ably done. For readers familiar with these writings the study contains nothing new and offers no original contribution to the stream of modern thought on the subject. The author has a sympathetic attitude toward his material for he is a firm believer in the reality of mystical experience.

He is a convinced Protestant, a Congregationalist, with but slight grasp of Catholic teaching and beliefs. He holds that Protestantism is essentially mystical, but that for Catholics "this mystical element is not necessary, since religion and religious experience are mediated through the Church" (p. 11). The Roman Church, in his opinion, puts her mystics in a distinct class, whereas there is no such separate class in Protestantism. He quotes Poulain and others who look upon mystical experience as miraculous, but is apparently unaware of a number of French Catholic writers, represented by Saudreau and Garrigou-Lagrange, who teach that mystical union is the normal flowering of the Christian life and only to be considered extraordinary because so seldom attained. A list of the chief authors quoted by Dr. Hughes will indicate somewhat the scope of his study: *The Two Sources of Morality and Religion*, is largely drawn upon; other authors quoted at length are Hocking, James, Leuba, Inge, Rufus Jones, Joyce, Otto, Bastide, Pratt, Delacroix, Mrs. Herman, and Evelyn Underhill. It will interest readers familiar with Mrs. Underhill's writings to note that she is the favorite and most often cited authority, although her judgments and conclusions are occasionally questioned. Dr. Hughes does not hesitate to state his agreement with or dissent from the authors he quotes. He is always on the side of mysticism, as he understands it; for instance, in the chapter on The Ethics of Mysticism, after quoting devastating attacks upon the ethical standards of the mystics, he springs to their defense. His dislike of monasticism vitiates some of his treatment of the ascetic practices that are inherent in the development of a mystical life. In this section and in other passages he has a way of writing: "The mystics say," with no indication as to who these mystics are who so speak. There are but few direct quotations from the writings of the mystics themselves.

In his introductory chapter the author gives a definite picture of what he believes to be the essential characteristics of mysticism. "It is essentially and unalterably a religious fact" (p. 26), a necessary element of religious experience, finding its expression in worship. In searching for a description of what mysticism is he finds it "to be fundamentally an assertion of man's individuality in its relation to God. . . . The willingness to surrender all to God is the profoundest expression of man's individuality" (p. 65). All this must be under the sway of love (p. 70). There is a consciousness of union with God, and the result in the character of the mystic is to quicken creative energy and fruitful service (pp. 78, 84).

The strongest interest of Dr. Hughes lies evidently in the field of psychology, as he himself indicates in the preface; hence some of the most interesting chapters concern the bearing of modern psychological theories upon mystical theology. It would seem that he lays somewhat too great a stress upon emotion and feeling in the mystical experience, although a qualifying sentence here or

there might easily be quoted to safeguard him from such a criticism. Nevertheless the impression remains. There is no final summing-up of the author's conclusions. The last chapter deals with "the mystics'" attitude toward the need for atonement, the conception of sin, and institutional religion. The most complete statement of Dr. Hughes' position is to be found in his first chapter, on *The Meaning of Mysticism*.

It is difficult to evaluate a book of this character, on a subject wherein is room for such divergent opinions. Its weak point would seem to be the fact that first hand sources are so sparingly used and that there appears to be a lack of thorough acquaintance with them, the result being a failure to distinguish between mystic and mystic. The judgments are necessarily one-sided, when there is so little grasp of the Catholic point of view. The value of the book lies undoubtedly in its bringing together so much of what is significant in recent works on mysticism.

There are a few evident misprints and some errors. The author Hannay appears in the index and elsewhere as Hannah; it was St. Catherine of Genoa and not St. Teresa who acted as head of a hospital (p. 85); and one wonders what can be meant by "the prayer of time" in the classification of prayer attributed to St. Teresa: "mental prayer, the prayer of quiet, the prayer of time, and the prayer of ecstasy" (footnote, p. 62).

MOTHER MARY MAUDE, CSM.

A History and a Commentary on History

ON THE RIM OF THE ABYSS. By James T. Shotwell. Macmillan. \$3.00.

IN THESE DAYS of wars and rumors of wars, intelligent people are asking: "What about the League of Nations, which was designed to do away with wars through bringing the nations together for a discussion and settlement of their difficulties?" Now we are wondering from day to day when another World War may start.

In a way, we have in *On the Rim of the Abyss* a volume which answers some of the questions that are in our minds. Professor Shotwell is well known and has a well-earned reputation as an historian and laborer in the field of better international relations. This gives this new work from his pen high authority. So when he, a long and ardent advocate of the League of Nations, declares that its failure in Ethiopia is serious, this statement must be accepted; one must pause and consider. This is not a hit-or-miss indictment of this greatest of peace efforts. It is the product of years of study, thought, experience, and interest and his suggestions must be heeded. When such a student feels that the world is on the rim of an abyss, and that abyss a cruel, international war in which the forces of mobilized industry will be unloosed as never before and threaten the very existence of our civilization, the judicious must pause and give heed. He disavows, however, an abyss like the Hell of Dante, a region shut out from hope, "not one forever doomed to a recurring scourge." He asserts the belief that while the fires still lie dormant, the nations buttressed by the shield of their common purpose, "move up circle by circle toward the light." It would be beyond belief if any nation, safe on the outermost rim, should not lend a helping hand. He feels, and what thoughtful man does not, "that the path is long, often hidden and insecure, yet mankind pushes forward, no longer like a tired walker in his sleep, but climbing the ascent with growing purpose and finding strength as was the case in Dante's vision."

This volume is both a history and a commentary upon history. It argues against the policy of "isolation" embodied in the Neutrality Resolution of 1935 which Congress has recently extended; it interprets the Briand-Kellogg anti-war pact in the light of its subsequent history; and in a chapter on the Montevideo Conference describes political conditions in Latin America. It analyzes public opinion on international questions, especially in Great Britain and France, and discusses the efforts that have been made to change the *status quo* in Europe. Two chapters are devoted to problems that have arisen in connection with Japan, containing a frank criticism of the way in which the Manchurian issue was handled. On the question of disarmament, which is dealt with realistically, the author holds to the point of view that real progress in the limitation of armaments depends upon the extent to which the substitutes for war can be accepted and applied. Of these the chief is the one on which the world has been experimenting at Geneva for the past 17 years.

The book begins and ends with a consideration of the relation of the United States to the League. Written three years ago it has had to be revised in the light of recent untoward events.

CLINTON ROGERS WOODRUFF.

Father Noel's Life of Christ

THE LIFE OF JESUS. By Conrad Noel. Simon and Schuster. \$3.75.

FR. NOEL, prominent in England as an uncompromising advocate of full Catholic worship and of Christian Socialism, sets down the conclusions he has reached in his long ministry—he is nearly 70 years old—in the form of a *Life of Christ*. As an attempt at historical reconstruction it is of negligible importance; it simply follows the 19th century tradition of a paraphrased and annotated harmony of all four Gospels; the appended chapters on critical problems merely scratch the surface. As the work of an incisive preacher, however, it ranks very high indeed; Fr. Noel has a positive genius for going instantly to the heart of a text and then illuminating it in terms that carry its teaching home to men and women of the present day. As a Socialist Fr. Noel thinks that Christ in predicting the coming of the kingdom pointed to a "this-world" as well as a "that-world" manifestation, but he is very careful to refrain from all attempts to discover a "program" in the Gospels; and he emphasizes the anti-Zelotic as well as the anti-Pharisaic elements in Christ's message.

In a recent review of this book Mrs. Dorothy Canfield Fisher has written: "Orthodox believers will be exasperated and grieved by the author's uncompromising, active revolutionary spirit of indignant sympathy for the victims of contemporary society . . . and for his bold untactful attacks on modern corruption, greed, and injustice." One wonders precisely what sort of an idea Mrs. Fisher can hold of the "orthodox"? B.S.E.

Hide-and-Seek in Story Form

OLEANDER RIVER. By G. B. Stern. Macmillan. \$2.50.

THE THEME of this story is: What do any of us know about each other, except what we choose to tell? And Sir Dominic Rae chose to tell very little indeed. He once said, "When you get infernally restless, when there is nothing to bite on in your life, get back to work and work like the devil. It's a platitude, but it's the only thing." Why then was such a man living in retirement in the Provence chateau Tamary, overlooking the river with its rose reflections of oleanders? To the solution of this enigma each character in the story contributes something, from the varying points of view of as varied a group as we can well imagine. Dominic's son Piers, a Cambridge student. A prolific novelist, Ellis Coverly, who lives nearby. His raffia-souled wife who, as she step-mothers his savage brood, thinks she has moved from Ye Olde Gifte Shoppe into *The Constant Nymph*. Ellis' daughter Gillian, who is loved by Piers but who loves Dominic. Bobo the gardener, who brews a magic oil, and Dr. Rizzio, who prescribes it. All these, sharply depicted in their diversity by Miss Stern's humorous understanding, are given unity by the hide-and-peek game in which they are engaged; a game in which all clues lead to the two-page prologue.

M. P. E.

A "Relativist-Objective" View of Ethics

THE CONCEPT OF MORALS. By W. T. Stace. Macmillan. Pp. 306. \$2.25.

PROFESSOR STACE of Princeton has given us a carefully argued and well written sketch of a "relativist-objective" view of ethics. Feeling that the total relativity of moral, as of aesthetic and intellectual values, is an impossibility, he attempts to show the limited relativity and the real objectivity which may be asserted in our ethical judgments.

Feeling is the basis of value, and to develop the moral feeling which is part of the psychological pattern of manhood (and is based on physiological facts although not confined by them) is the way to the real happiness in human adjustment which is the end of life. We have, then, a sort of Aristotelean teleologism modified by the English school of moral sentiment. Whether or not we agree with Dr. Stace, his book is good reading; and one wishes—vainly, perhaps?—that all philosophers could write with his verve and charm. W. NORMAN PITTENGER.

NEWS OF THE CHURCH

Radio Series Given by Divinity School

"Philadelphia on Parade" Program
Includes "Plugs" for Seminary in
Broadcasts

PHILADELPHIA—The Philadelphia Divinity School is on the air for two months as a part of the program of "Philadelphia on Parade," broadcast over station WIP every Tuesday evening from 10:15 to 10:45.

In addition, every day but Sunday, over the same period, a "plug" for the Philadelphia Divinity School on the programs is being inserted by the same station. The series of broadcasts will terminate some time in February by a 15-minute address by the Very Rev. Dr. Allan Evans, Dean. The "plug" for a recent week read:

"A hundred years ago most sick people had to go to a barber or an apothecary because then there were few trained doctors. Philadelphia led the way in providing good hospitals and medical schools. Tomorrow you will insist that your minister shall be as well trained as your doctor. Again Philadelphia leads the way. The Philadelphia Divinity School has for its aim, 'A trained and consecrated ministry for the world today.'"

These plugs are composed by the Rev. Thomas L. Harris, rector of the Church of St. Luke and the Epiphany, Philadelphia. Another one said:

"Have you ever tried to speak in public and found that you could not put your message across because you were untrained in public-speaking? Many preachers are in that predicament. They have a message which they believe in and which the world needs, but they are unable to preach effectively. They do not understand how to preach effectively. They do not understand how to preach eternal truth in modern ways to modern men and women."

For another week the following was the broadcast:

"Americans believe in the power of truth. Other countries restrict freedom of speech and substitute propaganda for truth; but here in America we still hold fast to our American conviction that errors in religion and in politics should be met by truth, not by force. The Philadelphia Divinity School is founded on the solid basis of scholarship unfettered; for only so can a ministry be trained for the modern world."

TO BEGIN ANNUAL CANVASS

Late this month the Divinity School will begin its annual canvass for funds by which the school is maintained. At that time 100 canvassers will begin the systematic visitation of several hundred regular contributors to the work of the school. Most of these contributors are lay members of the Church in the diocese of Pennsylvania. The goal of the canvassers this year

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Three Branches of Church to Unite in Consecration

MANILA, P. I.—The Chinese, Japanese, and American branches of the Anglican communion were to be represented by Bishops consecrating the Rev. Robert F. Wilner to be Suffragan Bishop of the Philippines on January 25th, it has been announced here.

Bishop Hall of the English diocese of Hongkong in the Chung Hua Sheng Kung Hui (Holy Catholic Church of China), Bishop Reifsnider of North Tokyo in the Nippon Seikokwai, and Bishop Mosher of the American district of the Philippines are the three consecrators.

The Rev. G. C. Bartter and the Rev. A. H. Richardson were to be the attending presbyters, the Rev. V. H. Gowen preacher, and the Rev. J. C. W. Linsley master of ceremonies.

The ceremony was to be held at 9 A.M., January 25th, Manila time, which would be 7 P.M., January 24th, in American Eastern Standard time.

Haiti Marks Bishop's 15th Anniversary by Thanksgiving Masses Throughout District

PORT AU PRINCE, HAITI—Bishop Carson's 15th anniversary as Bishop of Haiti was marked by thanksgiving Masses throughout the district on January 10th. The Bishop was engaged in his customary visitations on the south side of the island on that day and was celebrant at a Mass held in St. Sauveur's Church, Aux Cayes, which was attended by many officials of the Haitian government. At the cathedral here a large congregation made their *Actions de Graces* for their Bishop, the offerings of the Mass being given to the China Relief Fund.

At the convocation of the district on January 22d, being preceded by Solemn Vespers on Sunday, a bronze tablet was to be unveiled in memory of the Ven. Albert Rupert Llwyd, an American missionary from 1918 to 1926.

Bishop Perry Appointed to European Jurisdiction

NEW YORK—Bishop Perry of Rhode Island has been appointed Bishop in charge of the jurisdiction of American churches in Europe, it is announced by the Most Rev. Henry St. George Tucker, Presiding Bishop. Bishop Tucker's statement is as follows:

"At my request, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, has consented to act as Bishop in charge of the American churches in Europe. This appointment has been officially made so that all matters related to the American churches in Europe should be referred to the Bishop of Rhode Island."

Bishop Wise Scores State Institutions

"Unspeakable Cruelties" Charged by
Kansas Diocesan in Address to
Citizens' Group

TOPEKA, KANS.—"Unspeakable cruelties" have been the result of political administration of boys' and girls' corrective institutions in Kansas, Bishop Wise of Kansas declared in an outspoken address to the citizens council luncheon here January 11th. The Bishop named four specific causes of the "horrible and shocking" conditions of the state institutions.

The four points included:

"(1) The frequent changes in leadership and personnel brought about by change in political administration.

"(2) The appointment of leaders and workers who have no particular qualifications either in character or training for their task. Many of them are older people who are too old to get a regular job or are so inefficient that there is nothing for them but a political job. Individuals who are so maladjusted that they themselves are abnormal cases. Sadistic workers, causing inhuman suffering to the boys they work with, because of their cruelty, but workers who cannot be removed by the head of the institution because of the political pressure from the outside.

"(3) The failure to distinguish between the maintenance needs of the school and the real purpose for which it was created, *viz.*, the salvaging of the boy who is sent there that he may be rehabilitated and returned to normal life, rather than to be used to help maintain the school and be compelled to do the work officers and workers are employed to perform.

"(4) The lack of a stable and permanent policy for the school establishing a program under trained leadership that would adopt and incorporate the lessons learned by social welfare experience in modern life."

"BRUTALIZE" CHILDREN

The Bishop declared:

"The result of this iniquitous system speaks for itself. Unspeakable cruelties have taken place. Helpless boys and girls have been brutalized by the kind of treatment they have received and many of them who might have been salvaged and restored to good citizenship have been turned into hardened criminals. And now some of them are permanent residents of the penitentiary."

Naming one institution in particular, Bishop Wise spoke of the experience of one boy who spent seven years there, from the ages of 9 to 16. He declared that life at this institution was a "horrible nightmare," adding:

"As I sat and listened for more than two hours to the detailed experiences that this child, who never should have been sent to this school in the first place, went through, I felt I had been thrown back to the days of the Spanish Inquisition or into some country

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Observe 70th Year of St. Augustine's

Bishop Penick, Other Leaders Join
in Festivities Honoring Service of
Negro College

RALEIGH, N. C.—Seventy years ago, through the efforts of Bishop Atkinson, there was founded in this city a "normal school for the education of Colored teachers and a training school for the instruction of Colored ministers." On January 13th the anniversary of the founding of St. Augustine's College was celebrated in a program beginning with a thanksgiving service and an address by Bishop Penick, and closing with an address by Dr. E. George Payne, assistant dean of education at New York University, and editor of the *Journal of Educational Sociology*.

Dr. Payne's subject was The Church College in American History, with special reference to the education of the Negro. Emphasizing the need of full and well-rounded education for Negroes in order that the race may overcome its social disadvantages, Dr. Payne declared that "any difference in educability of a class or race is found in its background of culture or in the opportunity for education. There is no noticeable difference in the native intelligence of the races." The speaker felt that the Church college was particularly adapted to give the best type of training because of its ability to emphasize the whole experience of life and to work toward the higher spiritual values.

Greetings were brought from many other institutions. Dr. Robert P. Daniel, president of Shaw University, spoke in behalf of the other Negro colleges of the state. The Rev. J. Alvin Russell, of St. Paul's School, Lawrenceville, Va., brought greetings from the schools of the American Church Institute for Negroes.

An interesting incident of the celebration was the introduction by President Goold of one of the first four students to enter St. Augustine's in 1868, William Henry Leath, a retired teacher.

At the luncheon meeting, presided over by Dr. E. E. Blackman, president of the alumni association, an historical address was made by Prof. Cecil D. Halliburton, and later an interesting historical exhibit was shown in the library.

The president of St. Augustine's College, the Rev. Edgar H. Goold, and the trustees, are to be congratulated on the excellence of the celebration, and, more especially, on the steady development and increasing usefulness of the college.

Observe "Rice Day" for China Fund

SAULT STE. MARIE, MICH.—St. James' parish is raising a sum of money for the Chinese Relief Fund by the observance of "rice day" throughout the parish. Each of the 325 families is asked to eat only rice for one meal and contribute the difference in cost between that and a regular meal to the Chinese Relief Fund. Not only members of the parish but other citizens of the city are cooperating in the plan.

California Diocesan is Not to Retire Next May

SAN FRANCISCO—Information has been received that the statement in THE LIVING CHURCH of January 5th in regard to the retirement of Bishop Parsons of California is incorrect. The Bishop has made it known that he expects to ask for a Coadjutor at the meeting of the diocesan convention on February 1st. But while he may make a statement in regard to his retirement in the future, he does not intend to resign in May.

Cuban Woman's Auxiliary Holds Third Convention

HAVANA, CUBA—The newly organized Woman's Auxiliary in Cuba celebrated its third convention in the city of Matanzas December 28th and 29th with its president, Señora Julia de la Rosa de Piloto, presiding. Notable progress was observed in all the activities of the organization.

Señorita Carmen Hernandez of Cienfuegos gave an account of her trip north and of the General Convention in Cincinnati. Bishop Hulse was celebrant at the corporate Communion at which the United Thank Offering was presented, amounting to a little over \$100, a very good effort considering the times.

DISTRIBUTE "LIFE OF CHRIST"

The new Life of Christ, translated by Padre Gooden and Antoliano Fernandez, was distributed among the branches for study. Overhead expenses of the national officers will be raised by imposing a quota of 30% of their dues on all the local branches. This will go for ordinary expenses, traveling, and printing, the last two being most necessary in this new work and no other funds are available for the purpose. The delegates were entertained by the Church of Fieles a Jesus in Matanzas and its rector, the Rev. J. G. Peña. A feature was the presentation to Fr. Peña of a medal commemorating his 25 years of faithful service in the priesthood in Matanzas.

Church Leaders Arrested for Anti-Soviet Actions

MOSCOW—Archbishop Sergei Krutitsky, acting Patriarch of the Russian Orthodox Church, and Patriarch Vitaly of the schismatic "Living Church" group, which was fostered for a time by the Bolshevik régime, have both been arrested, charged with acts against the State.

Freedom of worship being guaranteed by the new Soviet constitution, the two Church leaders are charged with other crimes—Archbishop Krutitsky with immorality, and Patriarch Vitaly with espionage. No less than 21 bishops have been denounced in the official press for sabotage and terrorism.

With official protection withdrawn, the "Living Church" group has waned greatly in power and numbers, it is reported.

Fr. Powell Dies in St. Anne's Hospital

Founder of Women's Order Served
for Several Years as Superior of
Cowley Fathers in Boston

BOSTON—The Rev. Frederick Cecil Powell, SSJE, assistant priest in charge of the Church of St. John the Evangelist since 1924, died on January 13th at the convent hospital of St. Anne, Arlington Heights. He was the founder of the Order of St. Anne.

Fr. Powell was born at Drove End, Lincolnshire, England, January 12, 1865, the son of the Rev. Richard and Mary Anne Keal Powell. Coming to Canada as a civil engineer, he later decided to study for the priesthood. Graduated from Trinity College, Ontario, he was ordained deacon in 1889 and advanced to the priesthood in 1890 by Bishop Lewis.

His first cure was at St. Thomas' Church, Belleville, Ontario, Canada, where he remained from 1889 to 1894. Returning to England, he entered the novitiate of the Society of St. John the Evangelist at Cowley, Oxford, in 1895, and was professed in 1898. He was then sent to the mission of the Cowley Fathers in South Africa, where he remained three years, returning to the American mission in Boston in 1901. He was appointed superior of the American province of the Society of St. John the Evangelist in Boston in 1915.

In 1910 Fr. Powell founded the Order of St. Anne, which now has eight houses in America and China.

He said his last Mass early in December. On the same evening he addressed the Fellowship of St. John the Evangelist, although he was suffering from an attack of bronchitis. Remaining at the mission house for several weeks, he was later taken to the convent hospital. He had suffered from heart trouble for several years.

His body was brought from Arlington January 15th to the Church of St. John the Evangelist, where the Office of the Dead was said by the community. The burial office and Requiem were held on the 17th.

Fr. Powell is survived by a brother and sister in England.

Bishop Remington Marks 20th Anniversary of Consecration

PENDLETON, ORE.—On January 10th at a service of the Holy Eucharist in the Church of the Redeemer, Pendleton, Bishop Remington of Eastern Oregon celebrated the 20th anniversary of his consecration to the episcopate.

With Bishop Remington were the clergy of the district and many friends. The occasion also marked his 15 years of service in the work of the Church in Eastern Oregon.

At an evening reception at the Bishop's house 200 friends gathered to greet the Bishop and Mrs. Remington. Many letters and telegrams from far and near were read by the Ven. R. V. Hinkle congratulating the Bishop on the fine work he has done in Eastern Oregon.

Dr. Mott Commends World Council Plan

Religious Leader Sees Important Advantages in Scheme; Delegates to Utrecht Meeting Chosen

WASHINGTON—Commendation of the proposed World Council of Churches to which eight American delegates had just been selected by representatives of over 30 million American Churchmen was voiced on January 12th by Dr. John R. Mott, chairman of the International Missionary Council, in an address at the Washington Cathedral that closed the three-day session of the electoral college of the American sections of the Universal Christian Council for Life and Work and the World Conference of Faith and Order.

Its great significance, declared Dr. Mott, lies in the fact that "for the first time in the history of the world, a means will be provided whereby the full strength of Christianity throughout the world can be united to combat the ominous elements and sinister rival challenges such as now threaten religion in many countries of the world. The World Council of Churches will give a sense of direction to an all too divided constructive force; it will also give Christianity a sense of mission and ecumenical fellowship."

Pointing out that the Council is being formed at "the psychological moment," Dr. Mott declared that "its authoritative leadership to meet certain crises in world affairs is more applicable today than ever before in the history of the Church."

DISCUSSES GERMAN SITUATION

In a philosophical exposition of the situation of the Church in Germany, Dr. Adolf Keller of Geneva, director of the Central Bureau for Inter-Church Aid, said that the "Church of Christ in Germany is faced with the problem of political mysticism which gives a religious meaning to the State."

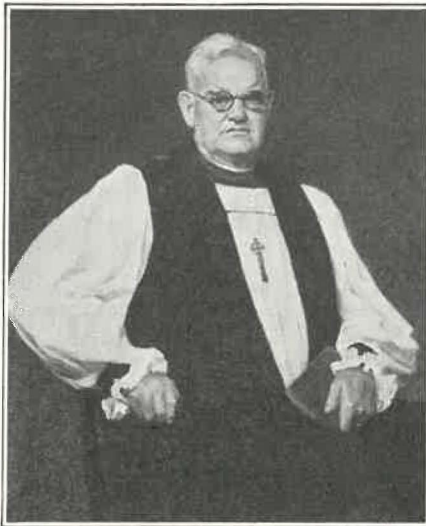
"The German people," he said, "have been presented with a new morality, a new heroic morality rather than the Christian life ideal which praises the virtues of the weak. The new Nazi doctrine is founded on a mysticism that is based on the presence of God in great men rather than in the concept that religion is considered the highest expression of human life from below to God."

Dr. Keller said that the German Church is reacting in three ways to the Nazi doctrine.

"One part of the Church," he said, "has been tempted, seduced, by the mysticism; another part is trying diplomatically to compromise with Nazi régime, a policy of which I am suspicious; while the third group, the Confessional Church, has displayed great courage and integrity of faith, such as Luther espoused in its straightforward opposition to attempts to seduce the Church whether through temptation or compromise."

The Rev. H. Paul Douglass called attention to the difference in emphasis of the Edinburgh Conference Report in the

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Louis R. Bostwick Photo.

NEW PORTRAIT OF BISHOP BEECHER

This painting, by J. Lauris Wallace, of the Bishop of Nebraska was paid for by friends of Bishop Beecher and contributions from parishes and missions of the diocese. A small Japanese mission sent in \$17.95 as its part in the \$1,000 total. The portrait will be formally presented at an early date.

Catholics Advised to Act "As if We Owned" Church

NEW YORK—"How should Catholic Churchmen behave in the Episcopal Church?" asked the Rev. Spence Burton, SSJE, at a luncheon meeting of the Catholic Laymen's League here January 15th, and answered, "As if we owned it!"

Taking from the Old and New Testament examples of types that he described as "complaining Catholics," "complacent Catholics," and the like, Fr. Burton called upon Anglo-Catholic laymen to take a more active part in the diocesan and national life of the Church. He said:

"Unless we work harder, pray more, and exercise more Christian charity than other Churchmen, we have no right to feel superior to them. And if we do those things, we shall not feel superior, but we shall help to realize the Catholicity of our Church."

Other speakers were the Rev. Gordon B. Wadhams, rector of the Church of the Ascension, and Prof. Paul Rusch of St. Paul's University, Tokyo.

American Priest Professed in OSB at Nashdom Abbey, England

LONDON—The Rev. Kenneth Douglas Leo Patterson, an American priest, was received in simple profession on the feast of St. Thomas, December 21st, by the Rt. Rev. Dom Martin Collett, OSB, the Abbot of Pershore and Nashdom.

Fr. Leo is the third of the American group to be admitted to profession in the Order of St. Benedict at Nashdom. Fr. John Peterson is now a postulant and will be clothed as a novice within a month, while Fr. Francis Hilary Bacon will make his junior profession in March.

The Americans under training at Nashdom Abbey will return to this country and establish their own house as soon as a sufficient number have completed their novitiate and been admitted to profession.

Forward Movement to Aid Unity Study

Program to Include Conferences, Study Courses, and Literature on Oxford and Edinburgh

CINCINNATI—The Forward Movement Commission is seeking to help the Church understand better the significance of the recent Ecumenical Conferences at Edinburgh and Oxford.

A Forward Movement committee now is at work preparing a program in this field. Conferences, study courses, and other literature will be considered.

On the basis of the conference reports, the Forward Movement Commission is preparing an introductory course of study suitable for parish groups and summer conferences. It will be available about April 1st of this year.

"What was begun at the Ecumenical Conferences of Edinburgh and Oxford last summer fills us with great hope," said a recent statement from the Forward Movement Commission offices. "In these dark days we can rejoice to see a long-divided Christendom drawing closer together, around one Lord and facing together its task of building a new world. We all need the inspiration and power of this good news."

"You will recall that Oxford dealt with the state of the world facing the Church today under the general title of 'Life and Work.' Edinburgh considered the problem of Church unity in 'Faith and Order.'

"The recent Pastoral Letter of the Bishops issued at General Convention emphasized the imperative need of a united Christendom and of a Church which, in its oneness, shall proclaim the love of God as revealed in Jesus Christ and our responsibilities as citizens of His kingdom. What a genuine step forward it would be if the summer conferences would help bring to our people a conviction of the absolute need of this unity."

"The Forward Movement Commission desires to help the Church understand the significance of these world conferences. It is its earnest desire that every parish and mission may be reached with the thought and hope stirring in the minds and hearts of many throughout the Christian world."

"Bishop Stevens, one of our representatives, has said, 'Oxford and Edinburgh will have failed fully to accomplish their purposes unless there is a world-wide study of the aims and findings of these two Conferences.' On the basis of the conference reports, the Commission is preparing an introductory course of study suitable for parish groups and summer conferences. We hope to have this ready by April 1st."

"Preparation can be made by ordering the Oxford Report (25 cts.) from Universal Christian Council, 297 Fourth avenue, New York City; and the Edinburgh Report (10 cts.) from Faith and Order, 111 Fifth avenue, New York City."

Brotherhood Transfers Headquarters

WASHINGTON—At a meeting of the executive board of the Brotherhood of St. Andrew, held in the nation's capital on January 8th, it was decided to transfer national headquarters of the Brotherhood to Washington, suitable headquarters having been secured at Room 419, 1010 Vermont avenue, N. W.

Report Safe Arrival of Bishop Tsen in Hankow

NEW YORK—The Rt. Rev. Philip Lindel Tsen, Bishop of Honan, arrived safely in Hankow from Hongkong, according to a letter written in Hankow on December 20th and received at the Church Missions House on January 4th.

Bishop Tsen visited Canada and the United States last year, and the Canadian Church supports work in his diocese. Returning from the United States, the Bishop was on his way to his diocese where, he said, he expects to stay whatever happens. He has no Canadian or other foreign clergy on his staff, but has some Canadian women workers, who were at their posts.

Albany Diocese Donates \$1,500 to Chinese Fund

ALBANY, N. Y.—Fifteen hundred dollars toward the goal of \$2,400 on the Albany diocesan gift to the China Relief Fund were reported by the treasurer to the annual council of the diocese, January 7th. The council accepted the objective from the National Council for the national Church's budget of \$24,200 for 1938, deciding to maintain its 50-50 division between diocesan and general appropriations.

The meeting accepted with regret the resignation of J. S. Conover, who for many years has been its treasurer. The Rev. Dr. R. W. Woodroffe, executive secretary of the diocese, was elected to succeed Mr. Conover.

The council also approved the Bishop's appointment of the Rev. Allen Webster Brown, rector at Richfield Springs, as head of the department of evangelism succeeding the Rev. R. L. Howe, who recently transferred to another diocese.

New Jersey Parish Pence Plan Nets \$2,878.64 in Three Years

WEST ENGLEWOOD, N. J.—Christ Church has just completed three years' experience with the parish pence program. With an average number of 121 pence cans in use, the total amount received since the program started is \$2,878.64.

The pence program of saying grace and sharing a penny a meal was started as a depression measure to provide work for the unemployed people of the parish. During these last three years work has been given to unemployed parishioners in painting the church and rectory, improving the grounds of the church, and making vestments for the choir and the servers' guild. A stage curtain has been made, the chairs for the church school and parish house have been repaired and painted, and a new roof was put on the church.

The parish pence has been one of the greatest boons and helps which has come to Christ Church in these last years. It is now planned to extend the program and secure wider participation so that a share of the income will go toward the building fund of the parish, according to announcement by the Rev. William K. Russell, rector of Christ Church.

Church Films Cause Anxiety in England

People May Come to Church Not to
Worship God but to Enjoy the
Picture, Says Bishop

LONDON—The increasing number of parish churches where films are shown, together with popular hymns and prayers, generally on Sunday evening, is causing some anxiety to the ecclesiastical authorities.

The Bishop of Winchester, for example, while allowing that the use of suitable films in church occasionally may be all to the good, cannot give a general permission to any incumbent to use the cinema whenever he sees fit in church. In the first place, he points out, there is the danger that people may come to church not to worship God or to learn His Word, but to enjoy without charge a picture display. Second, at present there are not sufficient good films suitable for religious purposes. Dr. Garbett therefore makes it a rule that no films are to be shown in the churches of his diocese without his permission. Chichester is the first cathedral in England to use the cinema.

Meantime the final work on a full-length film of the life of Jesus, called *From the Manger to the Cross*, is being done at the Elstree film studios. This film has an interesting history. Last year the Rev. Brian Hession "searched the States," and discovered the film in a back-street junk depository. It was old and scratched, but its deficiencies were skilfully repaired in America, and it is being converted from a silent film into a talkie. Its most valuable features are its actual scenes from the Holy Land. Nowadays, owing to the disturbed political state of Palestine, cinema photography there is forbidden.

BISHOPS VIEW INTERNATIONAL SCENE

Several English diocesan bishops have greeted the New Year with reflections on various aspects of the international situation. Alluding to the "sickening slaughter by the Spaniards of one another," to Japan's campaign of conquest over the defenseless Chinese, and the conflict between Arab and Jew in Palestine, the Bishop of London turns hopefully to the signs of a desire for friendship with Great Britain on the part of Germany, and even on the part of Italy. He adds:

"The idea that the way to peace is to allow yourself to be trampled upon was seen to be futile by the fate of Abyssinia and China. Hence it is not unChristian to back up the policy of rearmament, because, in this still imperfect world, it appears to be the only road to peace."

Dr. Garbett, Bishop of Winchester, has also come to the conclusion that rearmament is the safeguard to peace. Great Britain's own rearmament, he writes, "is a pledge for peace, for our people would never allow a government to embark either on a war of aggression or in support of one." Meanwhile, Dr. Hensley Henson, Bishop of Durham, shakes his head over the State persecution of religion in Ger-

New Bill Proposes Uniform Marriage and Divorce Laws

WASHINGTON—A bill of far-reaching interest has just been introduced in the House of Representatives by the Hon. Mr. Dickstein of New York. The bill proposes a uniform marriage and divorce law to apply throughout the United States.

The divorce section of the bill proposes six grounds for divorce—adultery, cruel and inhuman treatment, habitual drunkenness, abandonment or failure to provide for a year or more, incurable insanity, and conviction of an infamous crime.

The bill would disbar from marriage any person suffering from communicable disease.

many, and warns Great Britain not to be too confident about her religious freedom.

DR. TEMPLE TO PREACH IN ATHENS

The Archbishop of York, Dr. Temple, is to preach at the English church in Athens in April, probably at Easter. He is visiting the church in order to take part in its centenary celebrations on his way to Cairo, where he is to attend the consecration of the new cathedral. On his return he will attend a conference in Holland of the Faith and Order Movement of which he is chairman.

APPOINTMENT OF CANON HODGSON

The appointment of Canon Leonard Hodgson of Winchester to be Canon of Christ Church and regius professor of moral and pastoral theology in the University of Oxford (vacant by the appointment of Dr. Kirk to the Bishopric of Oxford) is of interest to American Churchmen, because in 1925 Canon Hodgson went to New York to become professor of Christian Apologetics at the General Theological Seminary, and remained there for six years. During that time he also held the position of literary editor of THE LIVING CHURCH. He is closely associated with the work of the World Conference on Faith and Order, of which he is the theological secretary.

Michigan Auxiliary Marks 50th Year of Church Periodical Club

DETROIT—The 50th anniversary of the Church Periodical Club was appropriately observed in the diocese of Michigan at the annual Epiphany tea held by the Michigan branch of the Woman's Auxiliary at St. Paul's Memorial Church January 3d. About 125 attended the tea, at which Mrs. Herman Page, Mrs. Frank W. Creighton, and Mrs. Charles D. Williams poured.

Miss Delia Warriner, director of the Church Periodical Club in the diocese of Michigan, furnished a birthday cake inscribed with the proper dates. Under the direction of Mrs. Frederic B. Stevens, a musical program was given by young people from the Tuesday musicale. Brief addresses were made by Bishop Page, Bishop Creighton, Coadjutor, and the Rev. J. G. Widdifield, rector of the parish.

College Work Seen as Missionary Task

College Workers Meet at Berkeley, Calif., for Three-Day Conference; Leading Churchmen Speak

BERKELEY, CALIF.—Recognizing the recently awakened interest in college work as one of the most important missionary endeavors of the Church, college workers from the Eighth province gathered at Berkeley for a three-day conference, from January 11th to 13th.

Meeting at St. Margaret's House and the Church Divinity School of the Pacific under the leadership of Bishop Stevens, the Very Rev. Henry Shires, Dean, and Dr. Theodore Wedel, the discussions were begun with addresses by Dr. Wedel and Bishop Stevens on Christianity on the Intellectual Firing-Line. The evening discussion was summarized by Bishop Parsons as follows:

"The secularism of the world, good or bad, cannot become stable until it rests back on God. The Church lives in the world, but must have its motive based on God. It must repent. Our preparation for this work *must include integration of our own intellectual processes*, and then we shall have a myriad of approaches to meet specific needs."

Dr. Wedel spoke at the next meeting on Our Problem as Apologists and Evangelists. It was felt that one can deal with students only as he begins at their "growing edge," both intellectually and spiritually. The discussion repeated the emphasis that the reality of God, in worship and conduct, must be central in one's approach to the problems of students. In the evening Miss Leila Anderson spoke on Methods in Student Work, stating that only the democratic method can be satisfactory in working our policies and programs, in discussions of ethical problems, and questions of war, civil liberties, etc. The following morning was spent in discussion of particular aspects of the work: calling, evening forums, the rectory as a tool, Communion, and similar subjects.

PLAN VOCATIONAL CONFERENCE

Plans were made for a vocational conference on life and work, to be held March 26th and 27th in Berkeley. A resolution to the synod was passed which recognizes student work as a missionary field which is the joint responsibility of diocese, province, and national Church, as well as of the local parish. It read:

"Be it resolved, therefore, that this provincial and national responsibility be fully recognized and that actual support be provided for work with students from provincial and national missionary funds; and further be it resolved that local rectors and vestries in student centers recognize the student work as a missionary activity, to be administered jointly by parishes, diocese, province, and national Church."

The memorial was passed, that the synod "empower the Provincial College Commission to help with placement of clergy in college and university centers."

New Forward Book, "For Those Who Mourn," Ready

CINCINNATI—A new Forward Movement guide, entitled *For Those Who Mourn*, is now ready for distribution. This is a statement of the Christian attitude toward death, the Christian teaching of immortality, and the state of the departed.

This guide is attractively printed, and includes 12 prayers for those in sorrow. The price of the booklet is 5 cts. per copy; 25 or more copies at the rate of \$3.00 per 100. It may be ordered from the Forward Movement Commission, 406 Sycamore street, Cincinnati.

Bishop Lloyd Memorial Fund Totals \$12,255.42; Gifts Received Each Day

NEW YORK—On January 12th the total of the Bishop Lloyd Memorial Fund stood at \$12,255.42—cash received, \$11,003.42, and outstanding pledges, \$1,252. Every day brings gifts from different parts of the country. One of the more recent offerings was one of \$500 from the Woman's Auxiliary of the department of the Southwest.

Messages, especially from missionaries, bear witness not only to the affection in which Bishop Lloyd was held, but to the service he rendered the Church. A missionary bishop says of Bishop Lloyd:

"Some day I am sure as the years roll on, it is going to come over the Church that it was Bishop Lloyd over and above all others who taught the Church in America that her real mission was to people everywhere, beginning with Ellis Island in New York and going through the city missions to diocesan missions, domestic missions, and the foreign field. . . . Bishop Lloyd at an office desk here in New York was the greatest missionary of this later age, either domestic or foreign."

A missionary from Liberia sends her offering and writes:

"Bishop Lloyd's memory means a lot to me and I am thankful for it. My offering is almost too little to bother giving, for I know that others will make glorious contributions. But just out of honor to the remembrance I have, I should like the satisfaction of knowing that my mite was there."

General Federation of Women's Clubs Hears Washington Bishop

WASHINGTON—"Souls are not saved by the arguments of the pulpit, but through the right kind of everyday living," Bishop Freeman of Washington told the General Federation of Women's Clubs, representing two million women, at a recent meeting.

Referring to the club's motto, Unity in Diversity, Bishop Freeman said, "We all want unity and pray for it, but God forbid that we should have uniformity with our unity. We have thought too long in small terms." He said he considered that women occupy a large place in the solving of national and international problems, and pleaded with his hearers to plan with their hearts as well as with their heads, their feelings and emotions, as well as with their thought processes.

\$2,300 a Year, Goal of Duluth Diocese

Canvass Results in Three-Year Plan to Benefit Older Parishes and to Prevent Closing Churches

SSAUK CENTER, MINN.—With the goal of \$2,300 a year in pledges for the next three years, a canvass has been conducted throughout the diocese of Duluth under the chairmanship of the Rev. Lloyd R. Gillmet, rector of St. Paul's, Duluth. The canvass was to culminate with its special emphasis in the churches on Sunday, January 23d. Local laymen throughout the diocese worked in cooperation with the chairman and his committee at Duluth.

The three-year program is the response which the diocese is making to the recommendations presented by Bishop Kemerer to the convention last September. In these he pointed out that three of the older parishes of the diocese were in need of reinforced diocesan aid if work in their respective fields was to be continued. Such special aid to be effective would have to be extended over a period of three years and would require a total outlay of \$2,300 a year over and above the ordinary diocesan budget. With laymen and clergymen alike recognizing that to close any of the churches in question would mean a great setback to the work of the diocese and a sad loss for the Apostolic witness of the Church in the respective parishes and missions, the convention unanimously voted the launching of the drive for this special fund.

The three fields which will directly benefit from this program are Little Falls, with its missions at Royalton and Rice; Bemidji, which includes the missions at Park Rapids and Northome; and Holy Apostles', Duluth, together with St. Andrew's, Duluth, and a mission at Moose Lake. At present only Holy Apostles' has a resident priest in charge, the Rev. Alexander McD. Wood.

This mission in the west end of Duluth, with a reported communicant body of 110, will, if further developed, greatly strengthen the work of the diocese in the see city. The churches at Little Falls and Bemidji are also strategically located in this diocese which comprises about two-thirds of the state. Bemidji is an important vacation center. In all three fields the Church has fine properties and a long record of ministry. Total valuation of property amounts to over \$90,000. Figures from the 1937 *Living Church Annual* indicate a communicant strength for these three fields amounting to 443. The Church of Our Saviour, Little Falls, has one of the most attractive church buildings in the diocese.

Elected Canon Sacrist

ALBANY, N. Y.—The Rev. Oscar Clinton Taylor, in charge of St. Matthew's Church, Alliance, Nebr., and rural dean in Western Nebraska, was elected canon sacrist of the Cathedral of All Saints, by the chapter at its annual meeting on January 5th, effective January 24th.

Church Holds Meeting for Roger N. Baldwin

American Civil Liberties Union Leader Replies to Accusations Made by Jersey City Mayor

BAVONNE, N. J.—In the face of opposition by all save two of the vestry of Trinity Church, the Rev. William C. Kernan, rector of the parish, opened a public meeting in the cause of civil liberty in his parish house so that Roger N. Baldwin of the American Civil Liberties Union might have the opportunity to be heard in answer to the accusations repeatedly made against him by Mayor Frank Hague of Jersey City.

Opening the meeting with one verse of "My country, 'tis of thee," a salute to the flag with pledge of allegiance to the Republic, and the Prayer Book Collect for Social Justice, the rector made a brief statement as to the nature of the meeting. It was wholly a meeting to permit Mr. Baldwin to exercise his constitutional right of free speech, denied to him by the efforts of city officials and their political backers together with the Veterans' Patriotic League who had protested and prevented Mr. Baldwin from appearing at a scheduled meeting in a public building, on the grounds that he was an "alleged Communist" and a "draft dodger." The rector had then arranged for the meeting in the parish house. To those who opposed him in his church he said, "The Church can never be made to appear on the side of oppression and reaction. I said Mr. Baldwin had been invited to speak and if he appeared he would speak."

The Rev. Mr. Kernan then introduced Hubert McCauley, a founder of the Amer-

ican Legion in New Jersey and one of the past commanders in Essex county, a lawyer by profession. He declared himself to be a Roman Catholic, a Republican of Scotch-Irish ancestry, who was at the meeting for one purpose only, not to agree with Mr. Baldwin in his beliefs, but to see that he had the opportunity to exercise his constitutional right of being heard in the face of unsurpassed political oppression being exercised in Hudson county. He said that he had abhorrence for many of the causes Mr. Baldwin has publicly defended in the past, but would fight to the last for his right to say what he had to say. He said, "Fighting for the other fellow's rights under the Constitution—no matter how despised he may be—is protecting your own rights."

PAYS TRIBUTE TO RECTOR

Roger Baldwin on being introduced, said:

"I want to pay first of all a tribute of appreciation to the Rev. William C. Kernan, rector of this parish, for his practical application of the religious spirit at a point of opposition and criticism which few clergymen are willing to do.

"I am speaking here under these auspices because some of your fellow citizens have raised the issue of my right to speak. As a champion of free speech for others, I propose to exercise my own right of free speech when it is challenged. No American community can tolerate the dictation of a handful of veterans or of others who presume to say who may speak and on what subject. I am grateful, as is the American Civil Liberties Union, to the Rev. William J. Kernan for making available his parish house for the sole purpose of resisting any attempt to throttle free speech in this community.

"In the light of all the propaganda by the Jersey City authorities against the American Civil Liberties Union and myself, let me say at the start that I am speaking for an organization, composed of persons of all political views, which defends the rights of all on equal terms. Neither the Civil Liberties Union nor myself have the slightest connection with Communism or any other ism. We have no connection with the CIO or any trade unions. We are not in any sense a radical organization though we defend the rights of radicals as of all others. Freedom of speech, press, and assembly which we champion is a sound American doctrine which should be supported by veterans and conservatives as well as progressives and liberals. . . ."

There were 400 people at the meeting, filling the hall—many standing.

BISHOPS APPROVE

Bishop Ludlow, Suffragan of the diocese of Newark, who attended the meeting, said:

"It was a good meeting. It was a good American way of getting at things. There was no disorder as some predicted there would be, but a fair exchange of opinion."

The Rev. Mr. Kernan had conferred with Bishop Washburn concerning the meeting prior to its being held. It ended with the singing of the Star Spangled Banner.

Support Jersey City Minister

NEWARK, N. J.—A clergyman of the Episcopal Church, the Rev. Rowland F. Nye of North Arlington, was co-author

Link China, Japan in Service at New Smyrna Beach, Fla., Church

NEW SMYRNA BEACH, FLA.—St. Paul's Church held a Service of Lights on the evening of the Feast of the Epiphany, this impressive service including a sermon by the Rt. Rev. Dr. Heber J. Hamilton, retired Bishop of Mid-Japan, from the text, "Ye are the light of the world."

The offering was for the China Emergency Relief Fund, the prayers and thought of the congregation thus including in a special way these two countries—Japan being for years the field of Bishop Hamilton's labors, and China's present urgent need being the object of the offering.

with the Rev. Milton B. Eastwick, Presbyterian, of a statement signed by a group of New Jersey clergymen upholding the stand of a Methodist minister who had permitted the use of his church for a rally of the Workers' Defense League.

The workers had been denied the use of a hall by Mayor Hague and the Jersey City police, whereupon the Rev. George G. Hollingshead, pastor of St. Paul's Methodist Episcopal Church, Jersey City, opened his church to the league, for the purpose of combatting the authorities' efforts to throttle free speech.

TEXT OF STATEMENT

The statement, signed by its authors and six other clergymen of the area, read as follows:

"We, a group of Christian ministers, deplore the censure which has been passed on the Rev. George G. Hollingshead for his courageous action in opening his church to the Workers' Defense League. When all other avenues for free speech and free assembly had been cut off from this group, he offered the facilities of his church to them in order that the principles of constitutional liberty might not be frustrated. The founders of our republic bought the rights of free speech and free assemblage with their own blood and enshrined them in their Constitution of 1789. Any group which desires civil liberties for itself can only safeguard those rights by demanding them for all other groups. If eternal vigilance is the price of liberty, then the way to tyranny is through public indifference to assaults on liberty.

"We affirm our conviction that the denial of civil liberties in any manner spells the death of free and democratic institutions and opens the door to intimidation by special-interest groups and establishes dictatorship.

"This commendation of the Rev. Mr. Hollingshead is not to be taken as an open endorsement of the principles of any labor organization. It is merely offering support to the practice of free speech for all minorities however strange their beliefs may be."

Special Oregon Convention Called

PORTLAND, ORE.—A special convention of the diocese of Oregon has been called for January 29th at St. Stephen's Cathedral for the purpose of discussing the advisability of changing the date of the regular diocesan convention. The convention date as now fixed by Canon is the latter part of January and it was thought that a later date might result in better attendance. The regular 1938 convention has been called for January 30th and 31st.

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\$75,000 Fire Destroys Lancaster, Pa., Church

HARRISBURG, PA.—Fire, raging less than half an hour, completely destroyed the roof and nave of historic St. John's Church, Lancaster, on January 6th. Damage by fire and water was estimated at \$75,000.

The nave and the pews were completely wrecked by fire, water, and falling debris, but the Altar, sanctuary, chapel, and sacristy were saved. A rod just below the roof snapped from the heat, allowing the heavy chandeliers to crash into the center aisle. It is believed that the organ and console were ruined. The parish house and rectory were undamaged. The fire was one of the most spectacular and disastrous in Lancaster in a number of years, and the worst church fire in a generation.

The rector, the Rev. Heber W. Becker, assisted by pupils from nearby schools, church members, and passersby, succeeded in rescuing most of the ornaments, vestments, and removable furnishings from the church, including the font, lectern, and pulpit.

The fire is thought to have been started on the roof by a spark from a blow torch used by workmen repairing the roof earlier in the day. The loss is believed to be covered by insurance. Already contributions toward the restoration of the church have been received. St. Paul's Church, Columbia, through its rector, the Ven. W. Josselyn Reed, has pledged \$100.

On the Sunday following the fire, the early Communion service and the church school session were held in the parish house. The congregation worshipped with the congregation of St. James' Church in the same city at the later morning and evening services. The Rev. Canon Clifford G. Twombly, rector of St. James', called on the rector of St. John's before the fire was under control to offer the hospitality of St. James'.

Memorial Service for Firemen is Held in Detroit Cathedral

DETROIT—A memorial service for the 18 Detroit firemen who died during the year 1937 was held in St. Paul's Cathedral at the Vesper service on January 16th. Eighteen hundred persons were present, including 700 firemen who marched from a nearby fire station, splendidly attired in dress uniforms and preceded by their band. More than 500 were turned away from the service, the first of its kind ever to be held in Detroit, so far as can be learned.

Seats were reserved for the widows and families of the deceased men, and the public was admitted after the firemen had been seated. All firemen not on duty or prevented by serious illness were in attendance, and it has already been planned that at the memorial service next year, the men on duty this year will have their turn to be present. The city fire commissioners, some members of the city council, and city officials were also in attendance.

At the close of the service, the Very Rev. Dr. Kirk B. O'Ferrall, Dean, read the names of the deceased men, and also a poem, entitled *Comrade*, by Lieut. F. J. McCarthy, of the Detroit fire department, written especially for this service.

Rector Invites Students to Dance in Parish House After Baptists Hit Use of School

SPRINGFIELD, MO.—At the invitation of the Rev. Lewis R. Anschutz, rector of St. John's church here, the church will open its parish house to 700 students of the senior high school who wish to dance "at any time when suitable sponsors can be present." This was announced last week by the Rev. Mr. Anschutz when the students received orders to stop dancing in the school gymnasium, after Baptists objected to the board of education.

The Rev. Mr. Anschutz gave permission for the student senate to use the parish house and said that he would arrange hours and see that music was provided.

"If I had the money," the Rev. Mr. Anschutz said, "I would hire a good instructor for them, for if proper instruction were given all young people who wish to dance, there'd be less of vulgar dancing."

Kentucky Cathedral Raises Funds for Japanese Chapel

LOUISVILLE, KY.—Christ Church Cathedral is undertaking to sponsor the raising of a fund in the diocese of Kentucky to provide a chapel for the national Church conference and leadership training center in Yamanashi prefecture in Japan.

The chapel will cost \$2,850, and gifts in units of \$90, \$60, and \$30 are being received. It is hoped that the entire amount can be raised in the course of the year, and several hundred dollars has already been received in gifts.

In December the congregation of Christ Church Cathedral heard several addresses by Prof. Paul Rusch of St. Paul's University at Tokyo, organization leader of the Brotherhood of St. Andrew in Japan, who will return to the Orient on March 1st. Professor Rusch is a communicant of the cathedral, and the offering is in recognition of this fact.

New Primate's First Ordination

NEW YORK—The new Presiding Bishop, with the consent of Bishop Manning, ordained Richard W. Day to the diaconate in All Angels' Church on January 6th. The rector, the Rev. George A. Trowbridge, presented the candidate, who will be his assistant. Bishop Tucker preached. In the procession was the Rev. Dr. Henry Sloane Coffin, president of Union Theological Seminary, of which Mr. Day is a graduate. This was Bishop Tucker's first ordination since becoming Presiding Bishop.

English Choristers to Visit Chicago

CHICAGO—A group of English choristers will visit Chicago in February and appear in a number of churches. A corresponding group was in the city last winter and won wide acclaim. Among the parishes where the group will appear are: St. Paul's, Kenwood, the Church of the Holy Spirit, Lake Forest, and Emmanuel Church, La-Grange.

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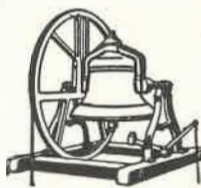
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Radio Series Given by Divinity School

Continued from page 107

will be the very modest sum of \$35,000. At the same time the canvass is being conducted in the diocese of Pennsylvania, it is urged that each one of the 450 alumni of the school endeavor to send in at least a small contribution, representing either his own personal gift or a special offering taken in his parish. The final report of the results of this annual canvass will be announced at a luncheon to be held in Philadelphia on February 14th.

PRACTICAL EXPERIENCE STRESSED

The Rev. Seward Hiltner, head of the Council Theological Training, the Rev. J. A. Purdey of Canada, and the Rev. Reuel Howe, alumnus of the Philadelphia Divinity School, are now in residence at the school, preparing the ground for the first student's projects in connection with the new courses in pastoral training which have been inaugurated under the administration of Dean Evans. By the lengthening of the seminarians' yearly course of study to 11 months, this new course will be an addition to the usual conventional course of seminary study. They will be correlated with the other courses in the curriculum. By virtue of these courses the students will go out for a period every year to do practical work. Before going out a ground course in the theory of the work will be given them in the seminary, and following the field work a course of clinical findings will be included in their roster.

In coöperation with the Pennsylvania hospital, one of the oldest and largest hospitals in Philadelphia, the students of the Philadelphia Divinity School will be assigned to work as orderlies in the hospital for a period of the spring quarter of their first year in the seminary. Uniformed as orderlies they will wear a special badge to set them apart from the regular orderlies. The students will do the normal duties of that position, working in coöperation with the social service department of the hospital, for patients known to have spiritual problems associated with illness.

Second year seminarians will do their field work during the winter quarter of the year. Assigned to psychiatric and social case work, they will study social and mental health and personality problems. Third year students will do their field work under an assignment to a parish, city, suburban, or rural, for study under the personal direction of the rector.

The Philadelphia Divinity School is the first school in the world to attempt such a venture. By the inclusion of such courses in the regular curriculum of the school no degree will be awarded until the student has demonstrated his fitness for the pastoral work in the ministry on the same basis as he proves his worth in Greek, Church history, or other such studies.

Christmas Eve Dedication Service

ROCHESTER, N. Y.—On Christmas Eve at the midnight service at St. Stephen's Church, the Rev. Jerome Kates, rector, dedicated a new set of chimes for the organ and a new walnut carved lectern.

Southern Va. Election is Close Contest Between Dr. Brown and Beverly Tucker

PETERSBURG, VA.—The election of the Rev. Dr. William A. Brown as Bishop of Southern Virginia at a special council meeting, January 11th, was a close contest between Dr. Brown and the Rev. Dr. Beverly D. Tucker, in a field of 11 candidates.

Other nominees were the Rev. Drs. Churchill J. Gibson and E. P. Dandridge, and the Rev. Messrs. T. S. Will, W. Taylor Willis, J. K. M. Lee, H. N. Arrow-smith, Norman E. Taylor, George P. Gunn, and Norvel E. Wicker.

After the third ballot, the voting was exceedingly close between Dr. Brown and Dr. Tucker. The Rev. Messrs. Will and Wicker each received one clerical vote on the fourth ballot, and the Rev. Messrs. Lee and Gibson received, respectively, one and 3½ lay votes on this ballot and one each on later ballots. The votes given to Drs. Brown and Tucker on the fourth and succeeding ballots were as follows:

Ballot	Nominee	Clerical	Lay
4	Brown	20	29½
	Tucker	26	27
5	Brown	24	30
	Tucker	24	30
6	Brown	24	28½
	Tucker	24	31½
7	Brown	25	29½
	Tucker	23	31½
8	Brown	25	33
	Tucker	23	28

Dr. Brown was declared elected, a concurrent majority of 25 clerical and 31 lay votes being sufficient for election.

Before the balloting began, Holy Communion was celebrated, and an address from the former Bishop, the Rt. Rev. Dr. Arthur C. Thomson, together with his final report of official acts, was received. A message of affectionate greeting was sent to Bishop Thomson. The Rev. J. K. M. Lee, president of the standing committee, presided over the meeting of the council.

Illinois College Will Sponsor

Educational Trip to Palestine

WHEATON, ILL.—Wheaton College has announced that a field trip will be conducted to the Holy Land again next summer. This educational trip gives an opportunity to study archaeological evidence as well as the people and customs of the Holy Land. Special side trips are planned to Zionist colonies.

The cruise, sponsored by the Wheaton College summer school, is conducted under the direction of Dr. Joseph P. Free, professor of archaeology, with the assistance of Paul Fried, son of Jerusalem missionaries. The trip is open to interested persons throughout the country. The cruise comprises part of the summer program of the college. Because of this qualified students may take credit courses while studying in Bible lands. Wheaton College also sponsors an annual summer expedition to the Black Hills of South Dakota, where a camp is maintained for purposes of geological and biological study.

Bishop Wise Scores State Institutions

Continued from page 107

of primitive barbarism where human beings took sadistic delight in human torture. The truth of many details of this story can be verified, and it is typical of much and even worse that has happened of a similar character in the history of this institution.

"During these seven years, four different men were appointed as heads of the school in succession. Once, when a glimmer of hope appeared in the leadership of one of them, whom the boy described as the 'best' during his stay in the institution, it quickly died down; for this leader lasted only a short time, being ousted because of politics."

SUGGESTS REMEDY

Matching his four specific indictments of the state institutions, Bishop Wise suggested four points which would eliminate the evils of the system:

"(1) Adoption of a definite policy to use these institutions first, last, and all the time for the social welfare of those committed to them.

"(2) Utilizing in every way all the knowledge available through scientific research in psychology, psychiatry, and social welfare in the treatment of these abnormal and maladjusted cases.

"(3) Recognition of the plain facts that are self-evident, *viz.*, that in dealing with abnormal and maladjusted life we must have leadership trained and adequately equipped to meet the need.

"(4) A method of appointment to office that will not be controlled by political considerations but will ensure qualified and trained leadership, whose term of service is not measured by political change but by ability to perform efficiently the functions of their office. A board of regents composed of responsible citizens, such as now have charge of our state educational institutions, might be a simple and practical measure."

The Bishop added that there should be civil service examinations and standards for those who served in these institutions. He pointed out that while the task of accomplishing these reforms would be a difficult one, a group of representative citizens such as he was addressing should be able to aid greatly in promoting them.

Union of Australian Churches to be Discussed at Conference

MELBOURNE, AUSTRALIA (RNS)—One of the most important questions to be discussed at the conference of the Methodist Church of Victoria and Tasmania, to be held here in February, will be the proposed union between the Methodist Church of Australia and the Congregational Church of Australia and New Zealand.

For several years representatives of these two denominations have been endeavoring to arrive at a satisfactory basis of union. During the last few months committees representing the two churches have met on different occasions to arrive at an agreement which would be approved by their respective adherents.

It was definitely set out that faith, and not policy, was the outstanding plank of the union. If the proposals of the joint committee are agreed to the new body will be the United Church of Australasia.

Washington Churchmen Unite to Promote Christian Fellowship

WASHINGTON—On January 10th a mass meeting in the interest of religion in the nation's capital was held in Constitution hall. Jews, Catholics, and Protestants were represented and had spokesmen on a common platform.

Senator David I. Walsh of Massachusetts was the principal Roman Catholic speaker. Rabbi E. L. Israel of Baltimore

spoke for the Jewish group, and Methodist Bishop Edward H. Hughes of Washington for the Protestants. Bishop Freeman of Washington, former head of the committee on religious life, pronounced the benediction. Canon Anson Phelps Stokes, of the cathedral staff, is secretary to the committee and its most active member.

The committee is undertaking to create a better relationship among all religious groups, and to induce newcomers to Washington to affiliate with a local church.

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World Council Plan**

Continued from page 109

interpretations offered by Henry Smith Lieper in *World Christianity or World Chaos*, and Hugh Martin, in *Edinburgh 1937*. This contrast would make an interesting subject for a discussion group. It was generally observed that the Oxford Conference was being accorded greater attention in the American Churches than Edinburgh. However, Dr. John R. Mott gave his witness that the section of the Edinburgh Report on the Communion of Saints meant more to him than any other section in either Oxford or Edinburgh Reports.

ELECTION OF DELEGATES

Earlier, selection was made of eight of America's ten delegates to the preliminary conference of the World Council of Churches to be held in Utrecht, Holland, from May 9th through 13th. Provision was similarly made for the selection of the two remaining delegates allotted to this country and it was also decided to make application to the central committee of the World Council for four additional American delegates so that representation may be afforded the American Eastern Orthodox Churches, the Polish National Catholic Church of America, and two lay delegates representing the American Churches.

PRELIMINARY MEETING

The elected delegates will meet in New York in about six weeks to prepare for participation in the Utrecht meeting which, in accordance with instructions formulated at both the Oxford and Edinburgh Conferences, will draw up a constitution for the proposed World Council of Churches to be submitted to the Churches.

There are more than 250 Christian denominations in the United States. Thirty were represented at Washington. These 30 were formed into 10 family groups for the purpose of voting for the 10 delegates from the United States who will go to the provisional meeting of the World Council of Churches this May in Holland. The Disciples of Christ and the Congregationalists were grouped together. The Episcopal Church and the Reformed Episcopal Church were grouped together. But the Northern Baptists and Southern Baptists were grouped separately and the same separation was maintained with the Northern and Southern Methodists.

The Episcopal Church will be represented by the Bishop of Rhode Island, the Rt. Rev. James DeWolf Perry. His alternate is Bishop Cloak, of the Reformed Episcopal Church.

The following delegates were chosen for the World Council of Churches: Northern Baptist, Prof. Kenneth S. Lattourette, Yale Divinity School; Southern Baptist, Dr. W. O. Carver, Louisville; Southern Methodists, Bishop Paul Kern, Greensboro, N. C.; Presbyterian, Dr. Louis Mudge, Philadelphia; Lutheran, Dr. Frederick Knubel, New York; Disciples of Christ and Congregationalist, Dr. Graham Frank, Dallas; Society of Friends and other small denominations, Dean Elbert Russell, Duke University.

Northern Methodists and Negro denominations will choose their delegates at a later date. Application is being made for representatives from American Eastern Orthodox and Old Catholics. Also, the matter of lay delegates is being given further consideration.

**Duluth Diocese to Observe
Supperless Day to Benefit
Hungry Chinese Christians**

SAUK CENTER, MINN.—Because of the difference in longitudes, 6 P.M. in Duluth and northern Minnesota is 8 A.M. in Shanghai. Detailed plans, as announced in the January 15th issue of the *Duluth Churchman*, when put into practice Friday, January 28th, by Church families of the diocese will translate that difference in time to a difference between a supperless evening here and a breakfastless morning in China.

Boxed on two pages by the pictures of Bishop Kemerer and his 20 clergy and two layreaders, their "personal message to members of our several parishes and missions" pledges their own participation in a fast for the sake of Chinese Christians, and appeals to the laity to join with them in the three-fold program of Fast, Pray, and Give.

"One hundred years of the Church's missionary effort in China is at stake," the message points out. "Hospitals, schools, churches damaged or ruined; the morale of our people tested as never before, a demonstration of the reality of our Christian sympathy, charity, and generosity will save the situation, and give the Church a standing in the esteem of China that will give victory to our Lord Jesus Christ."

The plan, called A Family Fireside Offering for China Relief, carries with it the slogan, "Go Without a Meal and Pass It on to a Hungry Chinese Christian!" A prayer to be used at that time as announced by Bishop Kemerer in the *Duluth Churchman* is as follows:

"O Heavenly Father, by whose providence we live in a land of security and of plenty, look with mercy upon Thy helpless children in China suffering and dying from the bloody scourge of war. Support them in their weakness, give them courage in danger, kindle hope in the midst of despair and hasten the dawn of peace. Bless our gifts for the relief of their necessities, and deepen in our hearts the will to carry to them the knowledge of Thy fatherly love both now and always. Amen."

\$100,000 Willed to Washington

Cathedral by Hon. F. B. Kellogg

WASHINGTON—Washington Cathedral will, it is understood, receive \$100,000 from the estate of the late Hon. Frank B. Kellogg, former U. S. Secretary of State, who died on December 21st.

Mr. Kellogg's will, disposing of property valued at \$761,000, has been probated in St. Paul, Minn. Mr. Kellogg, sponsor of the Pact of Paris, was a national figure, an advocate of peace, and a member of the Friends of the Washington Cathedral.

Chaplain Rejoins Fleet

MILWAUKEE—The Rev. Dr. Frank H. Lash, senior chaplain of the U. S. naval training station, Great Lakes, Ill., is leaving on March 17th to become chaplain of the U. S. S. *California*, and force chaplain of the U. S. battle force under Admiral Kalbfuss, commander of the battle force. Chaplain Lash's duties will include oversight of all the chaplain's work of the fleet.

NECROLOGY

✠ May they rest in peace. ✠

WILLIAM D. BRATTON, PRIEST

MEMPHIS, TENN.—The Rev. William DuBose Bratton, aged 48, rector of Grace Church since 1932, and son of the Bishop of Mississippi, died suddenly January 10th.

Born in Spartanburg, S. C., on May 18, 1889, the son of the Rt. Rev. Theodore DuBose Bratton and Lucy B. Randolph Bratton, he was ordained to the diaconate in 1914 and advanced to the priesthood in 1915 by his father. He had obtained the degree of Bachelor of Divinity from the University of the South in 1913 and the degree of Bachelor of Divinity in 1914. His marriage to Ivy W. Gass, Jackson, Miss., took place on September 16, 1914.

During the years 1914 to 1917 he served as missionary in charge of St. Stephen's Church, Indianola, All Saints' Church, Inverness, and St. Thomas' Church, Belzoni, all in Mississippi. He served as chaplain with the 155th U. S. infantry from 1917 to 1919, and was overseas 10 months.

From 1919 to 1924 he was in charge of Trinity Church, Demopolis, Ala., from 1924 to 1928 priest in charge of the Church of the Redeemer, Houston, Tex., and rector of the Church of the Good Shepherd, Wichita Falls, Tex., from 1928 to 1932, when he came to Memphis.

Mr. Bratton is survived by his widow, three sons, and a daughter.

ARTHUR POWELL GRAY, PRIEST

WEST POINT, VA.—The Rev. Arthur Powell Gray, a former rector of this parish, died at his home in West Point on Friday, January 7th, after a prolonged period of ill health.

Mr. Gray was born in Virginia, January 10, 1883, the son of the late Rev. Arthur Powell Gray, Sr., and his wife, Minna Radford Gray. After his graduation from the University of Virginia in 1906 and the Virginia Theological Seminary in 1910 he was ordained to the diaconate in 1910 and to the priesthood in 1911 by Bishop Randolph of Southern Virginia.

Mr. Gray held the charge of Grammer and Cumberland parishes, centering at Lawrenceville, from his ordination until 1917. After two years of Army YMCA work he became rector of the Church of the Good Shepherd in Forest Hill, Richmond, in 1917, and in 1930 resigned to accept the rectorship of St. John's, St. David's, and St. Stephen's parishes in King William and King and Queen counties, centering at West Point. He was compelled to retire from active work in 1937 because of prolonged ill health.

He was a member of the executive committee of the Virginia historical society and published a number of articles in the historical magazines. Because of his historical research in the counties adjacent to West Point he was recognized as an authority upon the history of his section of the state.

He married in 1910, Miss Elizabeth S. Derby, of Accomac, Va., who, with four children, survives him.

The funeral was held at old St. Peter's Church in New Kent county on January 8th, by Bishop Goodwin, assisted by the Rev. Samuel B. Chilton, the rector, the Rev. Dr. Herbert S. Osburn, of Gloucester, and a large number of the Richmond clergy.

RICHARD A. PARROCK, PRIEST

SYRACUSE, N. Y.—The Rev. Dr. Richard A. Parrock, 68, head of the classics department of Colgate University since 1926, and professor of Greek there since 1919, died of pneumonia January 9th in University hospital.

Dr. Parrock was born in Shrewsbury, England, on December 11, 1869, the son of Richard and Marguerita Forbach Parrock. He was educated at Shrewsbury school and at Pembroke College, Cambridge University, where he held the Milington scholarship for four years and won high honors in the classics. He obtained the degree of Bachelor of Arts from Cambridge in 1891; Master of Arts in 1897; Doctor of Law from the University of New Brunswick in 1900, and Doctor of Canon Law, University of Bishops, in 1908.

He was ordained to the diaconate in 1893 and advanced to the priesthood in 1894 by the Bishop of Quebec. In 1897 he married Annie Louisa Parke.

Dr. Parrock was appointed professor of classics in the University of Bishop's

College, Lennoxville, Que., in 1895, and from 1907 to 1919 he was principal and vice-chancellor of the university.

He is survived by his widow and three daughters, the Misses Ellen and Dorothy Parrock of Hamilton, N. Y., and Mrs. Elton Scott of Canada.

MRS. MARY ELIZABETH RIEPMA

SPRINGFIELD, Mo.—Mrs. Mary Elizabeth Riepma, wife of the Rev. Dr. Sears F. Riepma, rector of Christ Church here, died January 4th of injuries suffered in a fall at her home Christmas eve.

Funeral services were held on January 8th in Christ Church, Bishop Spencer officiating, assisted by the Rev. Lewis R. Anschutz, rector of St. John's Church here. Interment was in Springfield.

Besides her husband, Mrs. Riepma is survived by three daughters and a son.

WILLIAM R. TIMPE

FORT MADISON, IA.—William R. Timpe, a warden of St. Luke's Church, died at his home on January 9th. Mr. Timpe had long been a member of the Church, having been confirmed by Bishop Perry in 1888.

Funeral services were held in St. Luke's Church January 12th. The Rev. W. S. D. Lamont, rector of St. John's Church, Keokuk, read the burial office and officiated at the service. The Rev. J. D. Griffith of Davenport celebrated the Requiem.

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Rochester, N. Y., Church Closed

ROCHESTER, N. Y.—St. James' Church has been closed pending a dissolution of its affairs. For a long time this parish has been fighting a losing battle against the odds of an alien and foreign population completely changing its neighborhood. Founded in 1876 as a free church, it had notable success under the leadership in the past, but the last few years of its existence have been a struggle to maintain itself and pay its way.

St. James' has now arrived at a place where it can no longer be maintained and the vestry will seek one of three solutions, either union with another church, probably St. Luke's, or removal to another part of the city if funds can be had, or sale of the building and dissolution of the parish affairs.

Amateur Radio Stations Help**P. I. Worker Deliver Message**

KANSAS CITY, Mo.—Through the use of several amateur radio stations between the Philippine Islands and the United States, Deaconess Charlotte S. Massey, a United Thank Offering worker located at Balbalasang, P. I., succeeded in two days in notifying the Woman's Auxiliary branch in West Missouri that she would be unable to attend the annual meeting here on January 20th.

The message, dated in Manila Monday, January 10th, was received over the telephone January 12th by Mrs. Albert S. Deacon, diocesan president, from a young amateur radio operator in Kansas City, who had picked up the message "on schedule" in talking with an amateur radio station in Joplin that morning. "Someone

in Manila got the message 'on schedule' from Deaconess Massey and sent it 'on schedule' to someone in California," the youth explained.

The annual meeting of the Auxiliary was held in Grace and Holy Trinity Cathedral. Bishop Spencer was the celebrant, assisted by Dean Sprouse.

CALENDAR OF COMING EVENTS**JANUARY**

26. Conventions of Atlanta, Louisiana, Maryland.
26-27. Conventions of Dallas, Los Angeles.
27-28. Convention of Florida.

AMERICAN CHURCH UNION**CYCLE OF PRAYER****JANUARY**

31. Cathedral of St. John, Quincy, Ill.

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Entered into rest January 17, 1919.

"The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun."

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FUNDED LOAN WANTED. \$6,000 by city parish. Repaid by endowment policy covered by assured income. Details on application. Box G-265, THE LIVING CHURCH, Milwaukee, Wisconsin.

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COMPANION, HOSTESS, or housekeeper. Church member. Cultured. Can drive or travel. Box D-266, THE LIVING CHURCH, Milwaukee, Wisconsin.

DORMITORY MATRON desires traveling position June twenty fifth to August twenty fifth. Elderly ladies or couple. Experienced driver. Mrs. FRANK H. KINCAID, Saint Katharine's School, Davenport, Iowa.

ORGANIST AND CHOIRMASTER, seventeen years experience male and mixed choirs desires position. Cathedral and Conservatory training. Excellent references. Box C-264, THE LIVING CHURCH, Milwaukee, Wisconsin.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BAILIE, Rev. MONROE, formerly rector of St. John's Church, Mankato, Minn.; to be rector of Christ Church, Red Wing, Minn., effective February 15th.

BAXTER, Rev. THOMAS M., formerly rector of Christ Church, Austin, Minn.; is rector of St. Stephen's Church, Baker, Oreg. (E. O.). Address, P. O. Box 509.

DERR, Rev. MORRIS W., student counselor at Bucknell University, Lewisburg, Pa., has been appointed to be locum tenens at Trinity Church, Renova, Pa. (Har.).

FRASER, Rev. DUNCAN, formerly rector of St. Columba's Chapel, Middletown, R. I.; to be assistant at the Church of the Epiphany, G St., West of 13th St., N. W., Washington, D. C. (W.), effective March 1st.

HINES, Rev. JOHN E., assisted by the Rev. LAWRENCE FENWICK, will be in charge of St. Mary's Church, Augusta, Ga., which has been without a rector since the Rev. CHARLES H. DUKES resigned to accept a call in North Carolina.

MCCRACKEN, Rev. WALTER M., curate of the Church of the Atonement, Chicago, Ill., is chaplain of the 131st Infantry, Illinois National Guard, with rank of Captain.

MUELLER, Rev. HOWARD J. T., formerly in charge of St. Agnes' Parish, Washington, D. C. (W.); is curate at All Saints' Parish, Boston. Address, 240 Ashmont St., Dorchester, Boston, Mass.

PARDUE, Rev. AUSTIN, formerly rector of Gethsemane Church, Minneapolis, Minn.; to be dean of St. Paul's Cathedral, Main and Church Streets, Buffalo, N. Y. (W. N. Y.), effective March 1st.

PLATTS, Rev. EDWARD, formerly rector of St. Jude's Church, Fenton, Mich.; is in charge of St. Hilda's Church, River Rouge, Mich. Address, 130 Batavia St.

PLUMLEY, Rev. J. LAWRENCE, formerly in charge of Holy Comforter, Angleton, and of St. Paul's, Freeport, Texas; is assistant at Trinity Church, Houston, Texas. Address, 1212 Francis St.

RAYNER, Rev. JOHN H., formerly district chaplain of CCC, Omaha, Neb.; is rector of Christ Church, Crookston, Minn. (D.). Address, 130 N. Ash St.

TUCKER, Rev. LUTHER, formerly assistant at Christ Church, Cambridge, Mass.; to be assistant at St. John's Church, Bridgeport, Conn. Address, 1036 Laurel Ave.

WHITEHEAD, Rev. C. BURNETT, formerly rector of St. Paul's Church, Winona, Minn.; to be rector of St. John's Church, Mason City, Iowa, effective February 1st.

WRAGG, Rev. SAMUEL ALSTON, in charge of St. Paul's Church, Savannah, Ga., for the past month; to be rector of St. George's Church, Helmetta, N. J., effective February 1st.

NEW ADDRESSES

GIBBONEY, Rev. J. HALLER, formerly 830 S. 4th Ave., Wytheville, Va.; Apt. 7, 537 S. Palm Ave., Sarasota, Fla.

SLACK, Rev. Dr. WILLIAM S., formerly Box 1766, Alexandria, La.; Warwick Manor, 2427 Camp St., New Orleans, La.

TAYLOR, Rev. ALFRED R., formerly 4111 42d St., East San Diego, Calif.; 2457 Webster St., Berkeley, Calif.

WILLIAMSON, Rev. FRANK, JR., formerly 700 W. Cobbs Creek Parkway; 943 Church Lane, Yeadon, Lansdowne, Pa.

RESIGNATION

LEWIS, Rev. WILLIAM H. G., as rector of St. John's Church, Clyde, and in charge of St. Stephen's Church, Wolcott, N. Y. (Roch.); to retire. Address, after February 1st, c/o Rev. William S. Hudson, DeVeaux School, Niagara Falls, N. Y.

DEPOSITION

RILEY, M. LAWTON, Presbyterian, by the Bishop of

Washington, December 17, 1937. Deposed. Renunciation of the ministry.

ORDINATION

PRIEST

MISSISSIPPI—The Rev. GEORGE R. STEPHENSON was ordained to the priesthood by Bishop Green, Coadjutor of Mississippi, in St. Andrew's Church, Jackson, December 21st. The ordinand was presented by the Rev. Walter B. Capers, and is in charge of St. Stephen's Church, Indianola, and of All Saints' Mission, Inverness. Address, Indianola, Miss. The Rev. E. R. Jones preached the sermon.

CHURCH CALENDAR

JANUARY

- 30. Fourth Sunday after the Epiphany.
- 31. (Monday.)

FEBRUARY

- 1. (Tuesday.)
- 2. Purification of B. V. M. (Wednesday.)
- 6. Fifth Sunday after the Epiphany.
- 13. Septuagesima Sunday.
- 20. Sexagesima Sunday.
- 24. St. Matthias. (Thursday.)
- 27. Quinquagesima Sunday.
- 28. (Monday.)

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.
 Weekday Masses: 7 A.M. Thursdays and Holy
 Days 7:00 and 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street
 New York City
 Sundays: 8, Holy Communion. 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.
 Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street
 New York City
 Rev. DONALD B. ALDRICH, D.D., Rector
 Sunday
 8 A.M., Holy Communion
 11 A.M., Morning Prayer and Sermon
 8 P.M., Evensong and Sermon
 Week-Days
 8 A.M., Holy Communion
 5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street
 THE REV. H. W. B. DONEGAN, Rector
 Sunday Services
 8:00 A.M., Holy Communion
 9:30 A.M., Children's Service and Church School
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Choral Evensong and Sermon
 Holy Communion, 8 A.M., Monday, Wednesday,
 and Friday; 12 Noon, Thursdays and Holy
 Days.

St. Thomas' Church, New York

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

NEW YORK—Continued

Trinity Church

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street
 Rev. G. R. T. SARGENT, D.D., Rector
 8:00 A.M., Holy Communion.
 11:00 A.M., Morning Service and Sermon.
 9:30 and 11:00 A.M., Junior Congregation.
 4:00 P.M., Evensong.
 Holy Communion, Thursdays and 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: Holy Communion at 12:15 P.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues
 (Served by the Cowley Fathers)
 Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Evensong, with Address and Benediction, 8.
 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 4:30 to 5:30; Fridays,
 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 Rev. FRANK L. VERNOR, D.D., Rector
 Sunday: Low Mass, 8 and 9 A.M. High Mass and
 Sermon, 11 A.M. Evensong and Devotions,
 4 P.M.
 Daily: Masses, 7 and 7:45 A.M. Also Thursday
 and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
 Very Rev. HENRY W. ROTH, Dean
 Sunday Masses: 7:30, 9:45, and 11:00 (Sung
 Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

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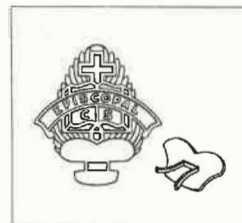
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