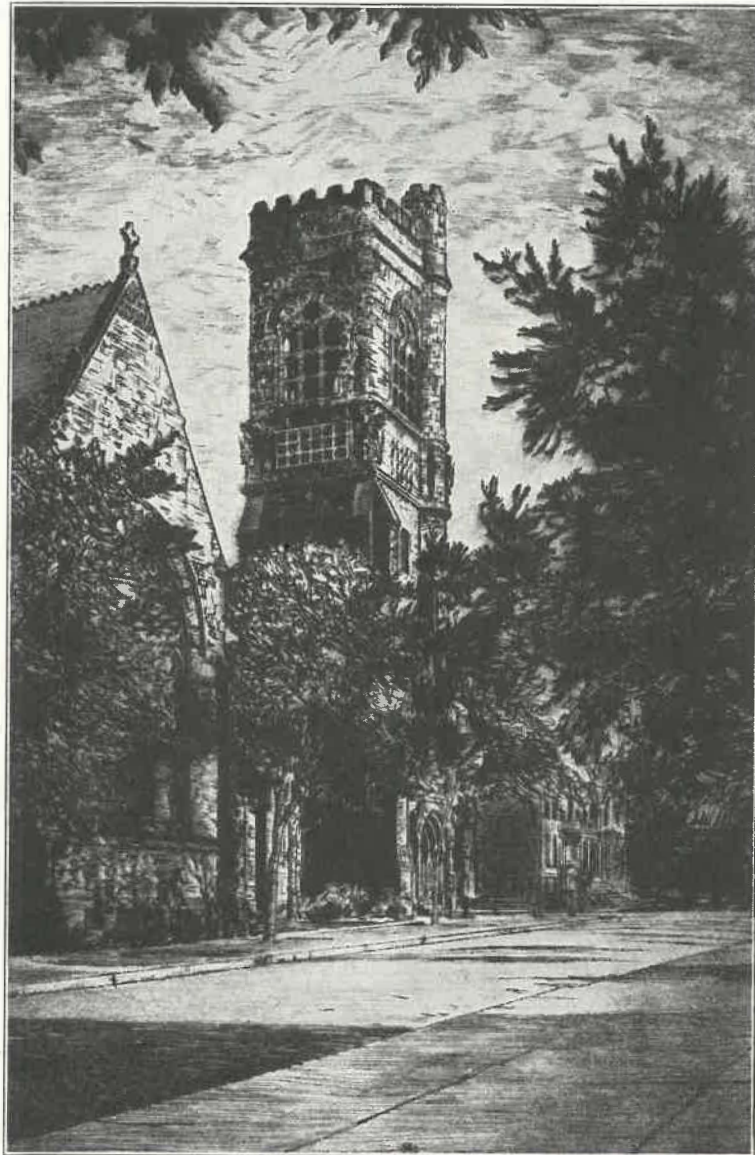


February 23, 1938

The Living Church



ST. PAUL'S CHURCH, MILWAUKEE

An etching by Dr. George New

(See page 237)

Vol. XCVIII, No. 8

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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.

Joint Communion Services

TO THE EDITOR: May I tell you with how much interest I read your leading editorial in the issue of January 19th about the open Communion in Washington cathedral? The article appeared to me as being sane and sound, and at the same time very definite and persuasive, and far removed from any bitterness of controversy.

It seems to me that modern life offers a very direct parallel to the situation as visualized by the over-enthusiastic friends of Christian reunion. A good many of the young people of today seem to wish to anticipate the pleasures and privileges of matrimony without assuming the sacrifices or responsibilities involved by a binding legal ceremony. The result, of course, is that babies arrive before they are expected and before they are legitimately born in wedlock.

The exuberant friends of reunion are so set on their objective that they feel that the end justifies the means, which is a dangerous doctrine. (Rev.) PAUL MATTHEWS.

Princeton, N. J.

Partisanship in Churchmanship

TO THE EDITOR: I attended the observance of the 75th anniversary of the Evangelical Education Society at Philadelphia, recently, and while the social side of the occasion was satisfactory one felt in the discussion of certain doctrines and customs that the clergy there present were strangely indifferent to the fact that the birth of the Evangelical party in the Church of England and over here was due to the Wesleyan Revival. To ignore this tremendous fact is to ignore the basic foundation on which the Low Church party has any claim to recognition.

The talks and papers we heard in Philadelphia seemed to us disloyal to the Church's traditions and doctrines, and also to the rubrics and canons of "this Church" concerning the sacerdotal theory of the ministry. From what we could gather at this anniversary the people there utterly repudiated the real presence of our Lord in the Holy Communion. One speaker said no human agency could come between God and the human soul; yet it requires even a Low Churchman to consecrate the elements in the Eucharist before he can administer the same to the faithful.

There seemed to be also a certain levity among those present, making jokes that were evidently agreeable to certain clergy, said jokes being intended to ridicule the "sacerdotal" view of the ministry. If we repudiate both ministry and sacraments, what remains? (Rev.) F. J. MALLETT.

White Plains, N. Y.

"Planned Economy"

TO THE EDITOR: There are just two points in the letter of Robert R. Richards [L. C., February 9th] to which I should like to refer. First, Mr. Richards criticizes the Editor for wishing "to give to the workers a larger share in management, and a larger share of the wealth they create." And his argument against that is that the "workers" alone do not create the wealth; capital and management are also necessary. What does

he mean by this muddled statement? Or this muddled criticism?

Is not management work? Are not managers workers? When the Editor uses the word "workers" he must to make sense mean all workers. And is not all wealth created by all the workers? Capital cannot create wealth, it cannot create anything. For capital is a name given to the means of production, such as machinery, land, money, etc. And you might leave a railroad, or a mine and heaps of money and machinery to create wealth and it never would. But the workers can use all these things and produce wealth. This is so simple that it does not need stating. So why then does Mr. Richards talk of capital creating wealth when capital cannot do anything of itself? On the contrary workers can do everything, for all capital has been created by the workers. That also is so very plain and simple that anyone can see it.

And if the workers by hand and brain have created and do create all wealth why should not they have a greater share in management and a greater share of wealth than at present? And why should not a religious paper suggest that they should?

Second, Mr. Richards speaks of the system of individual ownership of the instruments of production. What system of individual ownership? Any such system was destroyed ages ago by the modern capitalist system which is based upon class ownership of the means of production. Does some individual own the railroads, or the mines, or the factories? Most of these means of production are owned by great companies of people who are called shareholders because they own shares in these concerns. There are of course privately owned businesses but these are so insignificant that they are rarely thought of in connection with the general problem.

And the argument I should use is this. That if there can be in the ownership of railroads, mines, factories, etc., thousands of people, there could be millions; in short, if a

great many families can have a share in the ownership of the means of production, then all the families of the nation can. So I advocate that all the means of production be owned by all the people. Why not, why not, Mr. Richards? You believe in sharing in spiritual things, why not in the ownership of material things? What if this sharing is advocated by people who do not believe in religion? It was advocated first, and practised, by those who believed so much in religion that they had all things common and as a consequence great grace was upon them all.

(Rev.) EDWARD G. MAXTED.
Pascagoula, Miss.

The Church Unity Octave

TO THE EDITOR: The Rev. Allen Jacobs [L. C., February 2d] questions the good taste of my letter printed in your publication on January 5th. I regret this. But because the cause of Catholic reunion means much more to me than any personal considerations, I regret much more deeply the evident ignorance of Catholic theology displayed by your correspondent, and his seemingly intentional misrepresentation of the aims and methods of the Church Unity Octave Council.

Members and supporters of the council do look to Rome as the final goal of reunion. In company with all Catholics, they believe that the Mystical Body of Christ is the depository of all truth, and that the Vicar of Christ is the divinely appointed and guided definer of that truth. For them, the only possible unity is to be found under the headship and leadership of the Holy Apostolic See. No publication of the council has mentioned individual submission as method of attaining unity. Indeed, no method, other than that of penance and prayer, has been advocated by the council. It seems to be almost impossible to convince Anglicans that the one thing asked in connection with Octave observance is penitent prayer that the will of Jesus Christ, as expressed by Him in His own prayer: "That they all may be one; that the world may believe," may be fulfilled.

Catholic theologians invariably maintain the fact of individual responsibility. And they make very plain their conviction that grace is a free gift of God. The "divine discontent" in the bosom of Protestantism seems to be very definitely with itself and its many failures. This being the case, it is hard to see how any "stronger unity" among its warring factions will do anything better than emphasize those failures.

THEODORE C. VERMILYE,
Executive Secretary,
Church Unity Octave Council.
New York.

Baptism Not Enough

TO THE EDITOR: It is claimed by some, and denied by others, that the rubric at the end of the Order of Confirmation requires confirmation as an indispensable condition of receiving Holy Communion. Strangely enough, both sides seem to miss the force of the second rubric on page 281, "It is expedient that every Adult, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion." This, unlike the first-mentioned rubric, recognizes the existence of people in the land

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who are not communicants of the Church—and clearly says that baptism, by itself, is not enough to admit such people to the Holy Table—"be confirmed . . . that so he may be admitted to the Holy Communion."

(Rev.) PHILIP T. FIFER.

Baltimore, Md.

The English Commission's Report

TO THE EDITOR: If we can judge from the report of your American and your English correspondents, the English Doctrinal Commission seems to have fallen into the usual mess in which people fall when they forsake the faith of the Church and follow their own opinions. It is so hard to get into the head of an Anglican theologian that his function is not to manufacture his own ideas, but to set forth that faith which was once delivered to the saints, and which has come down in the Church from the beginning; although at his ordination he promised to do that very thing, "as the Lord hath commanded, and as this Church hath received the same" (Prayer Book, p. 540). If the Commission had undertaken to set forth the faith of the Catholic Church as it is expressed in the Anglican communion, it would have done a work of real value; but as, so far as we can judge, it has merely collected a congeries of individual vagaries, its work will doubtless soon pass into the same oblivion into which has long passed the once famous Archbishops' opinion on incense and on lights carried in procession.

That the Virgin conception and birth of our Lord and His resurrection from the dead in the same body in which He died are part of the faith of the Church there is no question whatever. They are taught by all the Councils, all the Liturgies, and all the Fathers and Doctors of the Church. In Anglican formularies they appear in both Creeds, in the Proper Prefaces for Christmas, Purification, Easter, and Ascension, in the Collects for Christmas and Easter, in the first Gospel for Christmas, in both Gospels for Easter Day, in the Epistles and Gospels for Easter Monday, Easter Tuesday, and the Annunciation, and in Articles II and IV. If any do not believe these doctrines, as some of the Commission evidently do not, it simply means that they do not believe the faith of the Church.

We cannot excuse your American reviewer from weakness on the Resurrection. "The Incarnation and the *continued personal life and power of Christ after death* are the vital points . . ." (italics mine). Continued life after death is *not* the main point. Everybody, Jews and heathen, believed that. Achilles tells Odysseus that it is better to be the meanest slave on earth than to reign as king in the underworld (Odyssey, Book XI). The point is, that Christ overthrew Satan, and conquered death, and rose in glory, having the keys of hell and of death in His hand. And as He rose, so shall we also rise, in glory. If any man do not believe that, he might as well throw away the whole Christian faith. The editor well quotes St. Paul, "If Christ be not risen, then is our preaching vain, and your faith also is vain."

Likewise the Virgin Birth. Some say the historical evidence is "inconclusive." It is contained in full in two Gospels out of the four; the only two that give an account of our Lord's infancy. The other two begin with His active ministry. In how many Gospels should it be contained to be "conclusive"? In four? or ten? These Gospels, furthermore, are authenticated by the Church as agreeable to her faith.

And here let me commend your American reviewer, who has broken away from the wisdom (?) of the Commission, and recognizes that the Scriptures are neither the source, nor the primary proof, of the Church

or her faith. For the very good reason that both the Church and her faith were in existence long before there was a word of the (New Testament) Scriptures written; and that that faith is constantly referred to in the New Testament. . . .

(Rev.) EDWIN D. WEED.

Duluth, Minn.

Lapsed Communicants

TO THE EDITOR: A recent letter [L. C., January 12th] refers to lapsed communicants in the West, not omitting California (which by some others is said not to be the West but the Orient). The loss of communicants and the inability to gain many from large centers, whether Eastern or Western, is proverbial. A partial explanation of this condition seems to rest upon the inability of many to pioneer. And the ability to pioneer may not always be transmissible from one generation to another nor does it seem contagious.

Let me illustrate briefly. Meeting Churchmen from large parishes, one may hear them saying that they are connected with this or that dignified parish in some metropolis but that the shabby mission churches repel, causing them to attend and support the most pretentious and affluent denominational place of worship. To attend the church of their confirmation affects them adversely. The absence of institutional features in the rural church, such as clubs and gymnasias, also hinder with no thought given to the fact that in large centers a congregation may consist largely of families, whereas in the small Western towns we count our constituencies by "ones." These individuals, these "ones" have to hold out against the discouragements obtaining in religiously divided families and abundantly furnished by the competitions between the struggling religious groups.

When immigrants come to the United States, I believe that some effort is made by the Church to inform them about the Episcopal Church as welcoming British and other newcomers. Within our country something might be done to inform communicants from large centers departing to settle in the West that the traditions of New York, for example, are different from those of California.

Too often those who come Westwardly as far as they can are such as have been dissatisfied with conditions at many stops along the way to the Pacific. California boasts enormous prisons and numerous asylums which attest to the fact of the difficulties of adjustment to a society without settled traditions similar to those in the East. Churches which should serve to adapt people are not so enormous.

Even so, if the inability to pioneer can be assumed as a general condition of modern life, should we not reckon with it? Attractive small churches placed in some communities by the same generosity which builds cathedrals in the midst of urban populations might win the day for the Church in places where the struggle is unequal, where competitors have the material, and, I regret to say, political advantages, which can be turned against the Church, partly by prejudicing the unadjusted newcomer.

(Rev.) GEORGE G. HOISHOLT.

Coalinga, Calif.

Theological Education

TO THE EDITOR: Let me congratulate you on publishing Dean Ladd's article, Theological Education Without Theology [L. C., February 9th]. Some of us who are concerned with the problems of pastoral training can heartily endorse the Joint Commission's plea for more practical and clinical study, and at the same time agree with Dean

Ladd's feeling that "theological seminaries should continue to teach theology," etc.

The Joint Commission presented very general findings without any circumstantial advice, but this is to be expected as long as General Convention has no effective voice in seminary policy. Its main point was that more practical training, in terms of new social and community patterns, is needed for adequate pastoral preparation. But Dean Ladd rightly fears to see the basic learning of apologetic scrapped to make way for practical courses. Here at the graduate school and its summer session we hold to a compromise, believing that the soundest *clinical* course comes as *internship* after the basic academic preparation. The seminaries do indeed have an "already overcrowded curriculum." Then let the courses of applied theology come after the seminary!

Our principle is that of a supervised diaconate, and we find the seminaries increasingly approve it. In the three-year seminary period an attempt to curtail the "knowledge" and expand the "practice" risks doing neither well. The conditions of a sound seminary curriculum don't permit the *continuous* clinical methods which alone carry learning value.

(Rev.) JOSEPH F. FLETCHER, Director,
Graduate School of Applied Religion,
Cincinnati.

The Chief End of Man

TO THE EDITOR: The complaint is made on every side that Christianity has lost its power to create enthusiasm while in the secular world the systems of Germany, Italy, Russia, and Japan have done so in a marked degree.

May it not be that this bankruptcy lies in the failure to couple together prayer and worship?—the recognition that, while it is true that worship without prayer and service tries the impossible task of staying on the Mount of Transfiguration after the vision has passed, it is equally true that prayer and service apart from worship are apt to stay on earth and become terribly selfish and fouled with material dross.

We are all enthusiastic over the Forward Movement literature, but when in the list of spiritual objectives it places "worship" in next to the last place, a sort of little Orphan Annie, I wonder if this—the attitude of modern Christianity—does not point to one of the reasons that our splendid Christian humanitarianism has failed to create Christian enthusiasm.

Worship is more than a by-product of service.

If, in the Providence of God, we may come to unite with the great Presbyterian Church, I hope that somewhere we will keep the opening question in their Catechism about the chief end of man.

I wonder if St. Stephen could have remained faithful, with face transformed like that of an angel, if, instead of looking up and beholding the Shekinah, the glory of God, he had looked down to earth and seen merely the mob confusion and the stones hurled at him.

If I am at all right in estimating the enthusiasm of the secular systems with which the lack of enthusiasm in modern Christianity is being constantly compared, the rank and file suffer gladly because of enthusiasm for something intangible, the glory of corporate power, the glory of national grandeur, the glory of racial superiority, intangible but real and powerful dynamics. In their own way they see not so much the kingdoms of the world as the glory of them and they fall down and worship. Therein lies their power. Atheists? No. Idolaters? Yes.

The separation of the words "prayer" and "worship" in the objectives of the For-

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ward Movement literature, is symptomatic of the attitude of modern Christianity. It is interested in making all men everywhere comfortable and a knowledge of Jesus it conceives of as the only way of bringing this about. In large measure modern prayer is focused on this one objective, the avoidance of pain and discomfort, not for oneself but for all the world, but the stress is so laid upon the objective that God is not the object of worship because He is glorious, but prayed to because so necessary to the world's comfort. An overstatement? Of course. But nevertheless a true statement of a real tendency which kills enthusiasm.

Prayer, as at present practised, is largely selfish—not individually selfish but humanly selfish, world selfish.

When modern Christianity will place worship in its rightful place, and will use it in its fulness for the purpose of seeing and living in the glory of God, it will be aroused to an enthusiasm that will sweep the world. What is the chief end of man?

(Rev.) CORNELIUS S. ABBOTT.
Washington.

The Early Effort of the Church

TO THE EDITOR: What we all should desire is the truth. In treating of the so-called race problem we do not always do justice to the early effort of the Church, or with respect to the elect class of Southern White people. The church of which I have been rector for some 46 years was actually saved from dissolution by a young Southern White man, who, instead of going to Africa, as a missionary, chose to come to the rescue of St. James' First African church, Baltimore. Exactly 100 years ago, the late Rev. Dr. Joshua Peterkin, the father of the late Bishop of West Virginia, after 10 months' labor in St. James' church, submitted his first report to the Maryland diocesan convention. In that report, he says he "had much to encourage him, and has been strengthened in his conviction that the class of population of which it is composed has the highest claims upon his sympathy, and affords a field for exertion than which there can be none more important."

Here is an item even more remarkable, considering the times wherein it occurred. During the summer of 1826, a talented White priest, of the diocese of South Carolina, visited the city of Philadelphia. It happened while there he preached for the people of the African Church of St. Thomas. These people of the African race were so thoroughly carried away with this White Southern priest that they extended him a unanimous call to be their rector, and Bishop White and other clergy prevailed on him to accept. The Rev. Mr. Van Pelt was the name of this clergyman. In 1830 Mr. Van Pelt was appointed secretary of our Domestic and Foreign Missionary Society in New York. The Rev. Mr. Douglass, a successor in the rectorship of that church, and a historian, gives us some idea of the profound impression this Southern White priest made upon that Colored congregation, more than 100 years ago.

Said Mr. Douglass: "On the eve of separating, the congregation, as a testimony of their affectionate regard, presented him, in addition to other substantial memorials, a large and beautiful silver pitcher. Mr. Van Pelt was a young gentleman of very prepossessing appearance, fine talents, and oratorical powers of a high order. During the three years of his ministrations he was very successful through the divine blessing upon his labors, in promoting true and vital godliness among the people of his charge. In 1829, he presented to Bishop White 44 persons for confirmation. The Sunday school rapidly grew in its dimensions, and greatly flourished. Its fame spread among the Col-

ored people of other denominations, from among whom large accessions were made to the school. Mr. Van Pelt, evidently, made an indelible impression upon the congregation of St. Thomas. The elder members of that time have since departed this life; but, I never knew them speak of the days referred to unless in the most glowing terms, as pleasing reminiscences of the past."

In passing, I might say that the Rev. Mr. Douglass from whom I have quoted was the first Negro ever ordained to our ministry on Southern soil. He was thus ordained, in 1834, on the Eastern shore of Maryland, in a White church, by a Bishop born on the Eastern shore—Bishop Stone. And this ordination took place, as stated, just about the time that William Lloyd Garrison, the great abolitionist, was dragged through the streets of Boston, and had to be placed in jail, for fear of the mob.

(Rev.) GEORGE F. BRAGG, JR.
Baltimore, Md.

Apostle of Charity

TO THE EDITOR: A member of my parish has called to my attention an interesting communication of her mother's to the *Outlook* in 1921.

My parishioner's mother, "having a fancy for knowing the day of the week upon which people are born, and having a file of old almanacs including one of the year 1809," looked up the 12th of February and found that in that year Quinquagesima Sunday fell on that date.

"So when Prayer Book folk everywhere were repeating the Collect for the day and praying for 'that most excellent gift of charity,' and the wonderful 13th chapter of St. Paul's first Epistle to the Corinthians was being read, Abraham Lincoln was born."

As the editor of the *Outlook* pointed out, "It is certainly at least a happy coincidence that Lincoln, the great modern apostle of charity, should have been born on a Sunday which is forever associated in the literature and worship of a great Church with the name of Paul, the foremost primitive apostle of charity."

It is of special interest to compare Paul's famous passage on charity or love with Lincoln's memorable words taken from his second inaugural address, beginning: "With malice toward none, with charity for all. . ."

(Rev.) ROLLIN J. FAIRBANKS.
St. Johns, Mich.

The Closing of Bard College

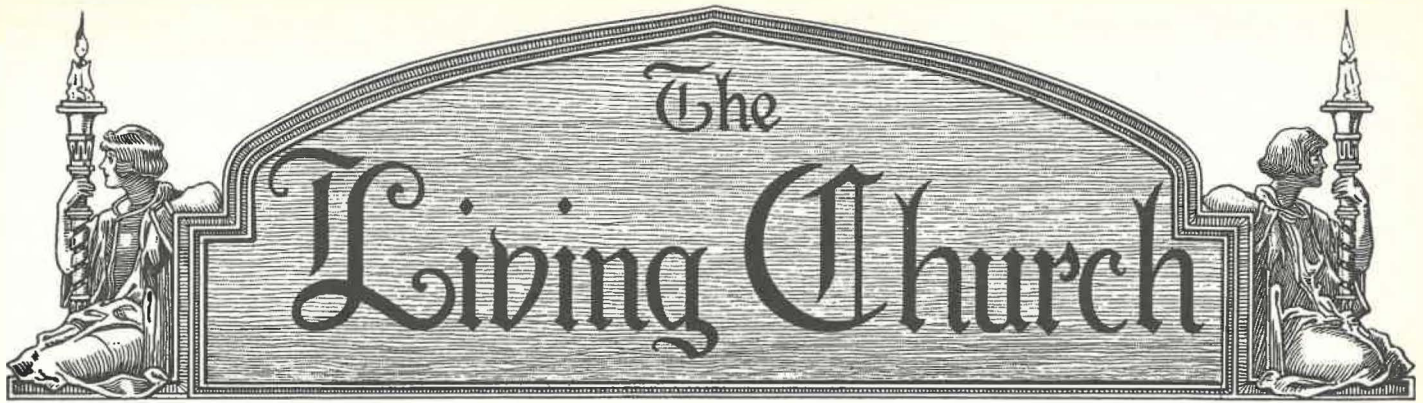
TO THE EDITOR: The papers tell us that Bard College is to be closed at the end of this year. When it ceased to be a Church college we all felt that its woes were over. Many magnificent new methods of education have been tried in the past few years. These have been so advanced that one really began to feel that practically nothing had been taught or learned there until the beginning of the new régime.

Chapel services have been continued but, in line with the modern progress, they were not attended as in the days when the college was under the patronage of St. Stephen. The name of St. Stephen's College was dropped because it was felt that so religious a name might frighten away prospective students.

St. Stephen's College from 1860 till the Church let it slip out of her hands weathered many storms and survived many serious crises thanks to saintly leadership and benefactors who felt that the college could accomplish much for the cause of Jesus Christ.

Now that Bard College is to be closed would it not be a wonderful thing if Churchpeople were to reopen St. Stephen's College?

(Rev.) NICHOLAS M. FERINGA.
New York.



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No. 8

EDITORIALS AND COMMENTS

“We Have a Plan”

WE REMEMBER few books which have made such a profound impression upon us as a Soviet Russian primer intended to introduce young Russians to the basic idea of the Socialist State. It was a cleverly prepared book, with illustrations of hats, shoes, etc., coming forth from factories in orderly rows; and the refrain, the keynote of the whole book was: “*We have a plan.*” Haphazard production, underproduction, overproduction by uncoördinated competing units were to be eliminated by *the plan*. The anomaly of accumulating tokens of goods—money—in the hands of those who did not need them, while those who did need them were in want, was to be corrected by *the plan*. The whole State, its educational processes, its arts, its social life, and its philosophy, were all made purposeful by *the plan*, integrated and built into a harmonious pattern in which the individual Communist child found his fulfilment in a life of service.

Of course, it was the wrong plan. In some ways absurdly cynical, Communism is in other ways absurdly optimistic in its belief that all human ills can fade before the application of Marxist philosophy to all human life. But the little primer did serve to bring home a compelling lesson, needed as much by the Christian in a democratic State as the Marxian in the despotic USSR: that it is high time that science and intelligence be applied to all life—personal, social, and political.

Churchmen have walked in fear of science in late years. One by one, physio-chemistry, biology, psychology, and sociology have presented a forbidding aspect to the believer, threatening to drive between his reason and his religion a wedge which would mean the necessity of his being false to one or the other. When better understood, these sciences were each shown to “leave room for religion,” in what seemed to be gaps in the masonry of their own structure.

Nowadays, though, a newer and healthier attitude is gradually coming into being. Instead of creeping timidly through chinks in the walls of science, religion is assuming a more confident attitude toward science and the scientific temper. It is gradually coming to use science as a tool to fashion the ends which religion alone has authority to determine. First in the field was the scientific study of the Bible and of Christian antiquity. Then came the use of psychology

and biology in Christian welfare work. And nowadays there is rapidly developing to meet present demands a Christian sociology.

WE WISH we had space to sketch for our readers the tremendous advances made by Christian sociology in the comparatively few years of its existence as a definite activity in the life of the Church. Fact-finding services like the Denver laymen’s survey, social action organizations like the CLID, the new movement toward Christian education by means of Christian schools, the development of city missions, social service committees, periodicals like the English *Christendom*—these and a thousand other signs point to the new concern of the Church with her existence in the material universe and with ways of meeting the exigencies and challenges of life in the world. These are the Church’s answer to the Communist boast—“*We have a plan.*”

And now a whole diocese, through its convention, has announced itself as determined to bend every effort toward fulfilling the Church’s social function. Christian sociology has long enough been the province of a few experts and zealots, and now, the diocese of Michigan feels, it is time for all Christians to open their eyes and use their heads. In a memorial which we publish in this issue, the Detroit clericus called upon convention to make it a definite part of its business—and the most important part—to study the life of society from the point of view of Christianity, and to provide society with that leadership which is the natural function of Christ’s Church.

Bishops, clergy, and laity are all called upon to work, in organizations and individually, for the evaluation in Christian terms of all departments of human life, and to discuss and debate these crucial problems in conversation, local groups, diocesan meetings, and convention until a common mind is arrived at on them. The memorial was approved, and its resolutions were passed with enthusiasm.

The success of the plan depends, of course, upon how widely the enthusiasm and earnestness of the original memorialists can be disseminated. Unless a burning interest is aroused in parishes, the day of convention devoted to problems of the

Christian life will be deserted by the majority of the laity. "Of course, I'd like to stay, rector, but you won't need my vote as if it were a question of business, and I've already lost a day at the office. . . ."

To meet this problem, the memorialists wisely based their program on the study of a single unit of society—the family. The unit is well chosen, because it is one of the most important, most universally interesting, and most seriously endangered of the present day. It is of unique significance to the Christian, "signifying unto us the mystical union that is betwixt Christ and His Church." There is perhaps a certain danger of opposing the claims of the family to the supremely important claims of the individual soul and of the whole Church, to the welfare of which it is, after all, only a means. However, the isolation of this unit of the Christian society for special study and effort does not mean that other units will be ignored; and much of very great value will be gained by looking at the many conflicting influences in contemporary life from the important and—to most of us—unaccustomed viewpoint of their effect upon the family.

Last year, the Michigan convention memorialized General Convention with a request that marriage laws be "liberalized." Undoubtedly, if the study of the family progresses as swiftly and deeply as this superb program promises, the Michigan deputies will come to be among the leaders in defending the Church's historic position on this subject from the inroads of secularism.

At any rate, the convention's action in calling the diocese to unite in full and free discussion of Christian social life, for the express purpose of returning the Church to its position of leadership in the advance of society, is a most heartening sign. This movement will succeed. Perhaps this particular manifestation of the Holy Spirit will seem to die out, after a brief period of activity. The Episcopal Church, in its rank and file, is sunk deep into a drowsy apathy, while the voice of the ungodly is raised in triumphant refrain, "*We have a plan.*" And it may be that the Church is in such an evil pass that the surgeon's knife will have to cut away much decayed tissue. But still living and strong is the fundamental life of the Church, shown forth in such movements as this. They cannot finally fail, because they are a part of the Holy Ghost's continuous revelation of God's plan for the world. It is to be hoped that the necessity of seeking the guidance of the Holy Ghost will be urged by the leaders in this program.

It is also to be hoped that the movement will spread to other dioceses—and that rapidly. *Now* is the time. The Church is always at a crisis, but the present time is one of sharpened crisis. The new totalitarian heresies succeed not one-half so much because of the sinfulness of their adherents as because of the apathy and timidity of Christians. We have been frightened and weakened by the tremendous scientific advances of the past century—and only belatedly are we discovering that our fears were bogeymen. There is a great compulsion upon us to reinterpret the findings of science in Christian terms, and to rethink the implications of Christian dogma, philosophy, and morals in terms of the new world which the practical effects of science have thrust upon us. In answer to that insistent cry, "*We have a plan,*" it is the duty of every diocese, of every parish, of every Churchman to enable the Church to reply, "*We have a better plan—because it is God's plan.*"

Like most heresies, the totalitarian heresies have sprung up in answer to a human need. They are the wrong answers; but we cannot effectively combat them until, as a united, vital society, we can hurl back the right one.

Humanizing War

WITH a maximum of ballyhoo in his approved manner, William Randolph Hearst has inaugurated a campaign to humanize war. Mr. Hearst would outlaw by international agreement the use of poison gas and disease germs, the bombing of civilians from the air, and similar refinements of modern mass murder. Hereafter, he would have nations at war confine themselves to exterminating one another's armies as humanely as possible, with a minimum of suffering to women and children.

The proposal sounds like a good one and Mr. Hearst has succeeded in obtaining favorable statements from diplomats, politicians, and prominent men and women in various walks of life on both sides of the Atlantic. Presumably he has also succeeded in increasing the circulation of his newspapers, many of which have not been doing so well of late.

Actually the campaign to humanize war is striking evidence of the defeatism and refusal to face realities so characteristic of our age.

In the first place this campaign means an admission that it is impossible to avoid war and, in fact, is an alibi and justification for war. Under modern circumstances it is difficult if not impossible to invest war with the glamor that surrounded it even as late as 1914. The people of the world have at last awakened to the fact that war is not a beautiful but an ugly and horrid thing. But if war cannot be invested with glamor it may still be possible to remove some of the most repulsive features of it so that when the time comes it may at least be presented as the lesser of two evils. War thus becomes again the recognized instrument of national policy that it was before the Kellogg pact made solemn (and apparently false) statements to the contrary.

Secondly, it is quite impossible to humanize war. Modern warfare is essentially a struggle to the death between two entire nations, the civilian population being quite as definitely involved as the military forces. Any nation today that tries to wage war with its military forces alone against the enemy's military forces would face speedy defeat. Necessity knows no law and the necessity involved in war is the most compelling kind.

International law existed before the World War. There was a Hague tribunal and there was a well-defined body of international law covering the conduct of war agreed upon by the leading nations of the world. That code went into the discard as soon as Germany invaded Belgium. Humane considerations were swept aside on the plea of necessity, and that by the Allies as well as by the Central powers.

After the war there was a League of Nations which was supposed to be an effective agency for outlawing war. There were solemn agreements by the member States that none would attack another and that all issues between them would be submitted to arbitration. Yet those solemn agreements did not prevent Italy, a member State, from attacking Ethiopia, another member State, and destroying its independence after a ruthless invasion employing the very inhumane methods that Mr. Hearst now wishes outlawed and that were in fact outlawed at the time. Japan has been a member State, yet that did not cause her to hesitate any more in invading China, another member State, in 1932 than she has hesitated in 1937 and 1938 when she is not a member.

America was not a member of the League of Nations but she was an instigator and signer of the Kellogg pact to outlaw war as an instrument of national policy. She was also a signatory to the treaty guaranteeing the territorial integrity of China and the open-door policy in that nation. Both of these treaties are dead letters. China has no territorial integrity

and the open door bristles with Japanese bayonets to such an extent that no one can go through it except with the permission of Tokyo.

No, war cannot be humanized because it is essentially inhuman. With the proper care you can make a domestic pet of a lion, a tiger, or a skunk. But you can no more humanize war than you could train the devil himself to live in your doghouse, eat your dog biscuits, and do tricks for the entertainment of your friends.

The Annual Crisis

THE NATIONAL COUNCIL has held its annual February crisis meeting and issued its annual emergency appeal to the Church, this time in the amount of \$47,554. Certain cuts in the budget have already been made and others are scheduled if the \$47,000 is not raised by the time of the April session.

During the meeting of the National Council, there was frequent reference to "soft spots" in the support of the Church's work. Presumably these are dioceses that are not doing their share. Dr. Franklin said: "I know just where the soft spots are." It seems to us that the Church is entitled to this information. Will Dr. Franklin or someone on behalf of the National Council kindly tell us exactly what dioceses are falling down on the job and let us know which the black sheep are? Why are they entitled to the protection of silence, thus casting the onus of their deficiencies on the other dioceses that are not deficient?

Are there not also "soft spots" in the spending end of the Church? When are we going to have the promised analysis of the Church's missionary work? What has become of the committee on strategy that the National Council set up last year?

The comparison of the budget as adopted by General Convention and as modified by the National Council is interesting, but difficult to understand in some places. What is the significance of "additional UTO workers unassigned—\$10,000"? Why is the Woman's Auxiliary cut \$500, although it is in a section that General Convention said was not to be cut? Why is the Church Periodical Club increased by \$270 when expectations are so far below the budget?

Strangest of all, why is there still confusion on the part of National Council members as to whether or not National Council has to follow the instructions of General Convention in balancing the budget? The resolution adopted by General Convention seems to be perfectly clear. It says: "*Resolved*, That the National Council be instructed to prepare before February 15th in each year of the triennium a budget in a sum not to exceed the total of expectancies plus other anticipated income including a margin of safety." Could General Convention speak more plainly?

We feel that answers to these questions should be given to the Church public. However, we do not wish to give the impression of indulging in destructive criticism of the National Council. Nothing is farther from our intention. There is no abler or more devoted group of Churchmen anywhere than the men and women who constitute the membership of the Council. The recent meeting was particularly noteworthy, both for the splendid way in which it was conducted by the new Presiding Bishop, Dr. Tucker, and for the active part taken by the new members. We are also glad to note that Bishop Stewart, who has for several years been recognized as one of the ablest leaders, and who was largely responsible for the decision to have a standing Committee on Strategy, was re-

lected to membership. The National Council deserves the whole-hearted support of the Church, and we are confident that as soon as it gets on a sound basis of long-time planning, instead of appearing to be perpetually surprised at an always imminent financial catastrophe, there will be no question of the unanimity of that support, and the missionary cause of the Church will truly go forward.

Shall We Boycott Japan?

SHALL WE boycott Japan? This is a question that is very much to the fore at the present time, just as the question of boycotting Italy was at the time of the Ethiopian conquest. In both instances we have been urged by Christian leaders in the name of Christianity to employ the weapon of the boycott against the aggressor nation.

Is the boycott a weapon that Christians can conscientiously use? Before we can answer that question we must answer the prior one, What is the purpose of a boycott? Carried to its logical extreme the answer is, it seems to us, that it is an economic weapon designed to punish an aggressor nation by the process of depriving all of its inhabitants of necessities even to the ultimate point of starvation. In other words, it is an act of force directed against a civilian population just as surely as is the dropping of bombs from the air upon an unfortified city or countryside.

Taking these things into consideration, we have always been very hesitant to endorse the boycott method even when we have sympathized fully with the desire to make an effective protest against an aggressor nation. We therefore find ourselves in sympathy with a letter written by the Bishop of Alabama to the Committee for Boycott against Japanese Aggression, which had requested him to endorse its aims. Bishop McDowell, who permits us to quote his letter, writes:

"I view with abhorrence the actions of the Japanese military party against the life and liberty of the Chinese people. But a boycott against Japanese goods is not a Christian solution of the problem.

"I have a letter from a man whom I ordained, who has given his life to bettering the pitiful condition of the Japanese silk weavers. For 10 years he has lived in a native house and worked among them. He expresses the deep sorrow of his Japanese people at the assault upon China, and he sends me a check to be used for the relief of Chinese refugees. He also asks that the money which friends had been raising here to build a house for him and his family may be diverted to Chinese relief.

"A boycott would starve him and his people who are innocent of wrongdoing, in order to put pressure on the military clique. This would in effect be doing to women and children of Japan what the Japanese are doing in China. The bombardment of unprotected cities is intended to put the same sort of pressure on the war lords of China. A boycott is a war measure, but it certainly is not Christian.

"Japan cannot wage war without the importation of materials from America, Great Britain, and others. Sufficient pressure directed to the end of stopping that supply would effectually bring Japan to terms and injure no innocent person. It is harder to do this, because of the selfish interests involved, but it is a thing which a Christian can do without thinking at night of the starving of helpless people. It does not create more human misery, but puts the pressure where it belongs."

It seems to us that Bishop McDowell's letter is a sound Christian answer to a course of procedure that has a strong appeal to Christian men and women on the face of it, but that is found on analysis to be based upon loose thinking and un-Christian principles.

The English Doctrinal Commission's Report*

The Church and Sacraments

By the Rev. Frank S. B. Gavin, Th.D.

THE SECOND PART of the Archbishops' report begins with a section on The Church and Ministry. What is here essential in the standpoint of the report is the assertion that "the constitution of human nature generally is such as to call for a community as the channel of the divine activity in redemption, while that activity itself is distinct from the channel through which it operates." Here the report espouses emphatically the case for the corporate and social rather than the personal and subjective quality of essential Christianity.

After an historical introduction the report turns to the place of our Lord in the scheme of God's relations to man; and "the affirmation that Jesus Christ is the revelation of the ultimate truth about God which it concerns man to know," is the essence of the Christian Gospel, in the words of the report itself. It then turns to a consideration of the Notes of the Church, of which that on Catholicity reads as follows: "It has been a widely held doctrine that no single communion can justly claim any such exclusive title, but that the term 'Catholic' is properly used of all those Churches which maintain the faith of the Creeds and the Ecumenical Councils, the practise of the sacraments, and the episcopate in historical succession from the apostles." With the presentation of other opinions a comment that the "'Catholic' should never be 'sectarian,' however large the 'sect' to which he belongs" fitly summarizes what might be deemed the adequate exposition of traditional Anglicanism.

The treatment of the ministry centers about the universal Catholic principle, "The ministry does not exist apart from the Body, nor the Body apart from the ministry." This is vital and essential to all considerations regarding Christian reunion. In a fashion rather different comes the discussion of the sacraments of the Church. While "precedents, as such, as decisive for all time" cannot be regarded as final, still continuity of the ministry as an organ of unity, of government, and of the well-being of the Church is a basic conviction in the mind of Anglican tradition. This especially clear in the matter of the episcopate, and many important and significant statements are made which have to do with it. Possibly the third is the most significant, that the Bishop "in his official capacity represents the whole Church in and to his diocese." The Anglican tradition in effect asserts that there is one chief ministry of the whole Church of Christendom.

The report carefully considers not only the general doctrine of sacraments, but proceeds to deal with each of the traditionally regarded seven sacraments in turn. When it asserts that "the psychological value of sacraments is derived from the fact that they are not psychological processes" a distinctly new note appears in the discussion of this moot question. For whatever *value* any sacrament may have to any individual there must be some at least alleged and believed *fact* as to the institution of its objectivity. One might wish that the discussion of validity might have gone deeper since this question is one which touches so closely on all matters concerning Chris-

tian reunion. The general impression conveyed to the reader in this section of the report on the sacraments is that what is said is construed entirely in the terms of the Western tradition. The divergent views represented are all conditioned by the outlook of the West rather than the East. For a truly ecumenical apprehension the Anglican Church would do well to foster a greater sympathy with the tradition of Eastern Christendom. The difference in atmosphere between the treatment of the doctrine of the Church and that of the ministry is very sharply marked. Here appears one of the grave weaknesses in modern Anglicanism. Its sacramental theology, so potently revived by the results and the impetus of the Oxford Movement, has tended to obscure the main theses of theology: the Doctrine of God and His relation to His world. It is almost as if the Latins have had all to say about these questions. It would appear that the report has conceded this point.

THERE IS no need to go into detail as to what is said about the two sacraments and "the five commonly called sacraments." More clearly than in the general discussion of the subject appears the sense of membership in the Latin tradition of the West, rather than in the full fellowship of Catholic Christendom. Historic events have perhaps made this inevitable. It is not so much in the posing of a question as in the awareness of an issue that the true inner sense of a Catholic temper is apparent. Yet with all its careful scholarship, and its attempts fairly and succinctly to state the common mind of Anglicanism one fact is abundantly clear: this document describes a Catholic rather than a Protestant communion, an ecumenical not a sectarian, and a sensitiveness transcending the boundaries of the Anglican tradition which more closely approximate a Catholic outlook than that present in explicit form in any other part of Christendom today.

This is to the reviewer's mind the essential note of Catholicity. The things which a person notices and those to which an institution gives attention are about the clearest indices of character. It is in one's responses to situations that what the personality is really like become emphatic and apparent. Not half so revealing are our professions of conviction or principle as are the instinctive responses made in the face either of testing emergency or the trial of continued strain. It is on these counts that the report is so significant: the long-continued process whereby the conclusions here formulated were worked out may seem not to satisfy the conditions just suggested. Yet in the face of a world where crises and exigent emergency clamor for solution and attention, the Anglican Commission can give itself to the laborious task of an articulated formulation of belief the quality of which could be demonstrated by innumerable quotations but the essential commentary about which is the fact itself.

REALITY in prayer is often illustrated by children, as the following will show: A little girl being asked to say grace and being a little shy, perhaps, on account of the Bishop's presence said, "God is loving, God is good, and I thank Him for this grub." Two young Indian girls after their Saturday night chapel duty said, "Dear God, we have swept the church and done our best. Goodbye. Amen." —*Desert Churchman.*

*This is the third in a series of articles summarizing and commenting on the report of the Archbishops' Commission on Christian Doctrine, published in this country by the Macmillan Co., with the title, *Doctrine in the Church of England* (\$1.75). The fourth article, Eschatology, by the Rev. Dr. Burton Scott Easton, will appear in next week's issue of THE LIVING CHURCH.

The Church and the Family

A Memorial Adopted by the Convention of the Diocese of Michigan

Prepared by The Detroit Clericus

The Detroit clericus begs leave to present to the 105th convention of the diocese of Michigan the following memorial and resolutions.

IT IS OUR common opinion that conditions are such, throughout the entire world, as to menace the very life of the civilization in the midst of which we live. The dead march of past civilizations dogs the footsteps of our own to provide us with the conviction that, unless the Church can and will confront the world with the spiritual and moral insight, understanding, and purpose of Jesus the Christ, to create and to maintain the reign of God, there can remain for us no hope for our spiritual sanity, our ethical and moral principles, our intellectual growth, our material values and economic welfare, or our political liberties.

It is our common opinion that every problem of religion, ethics, economics, and politics as touching the relations of races, nations, classes, and individuals, which today makes a chaos of world affairs, is present with us here in the confines of our own diocesan limits and life.

It is our common opinion that if our diocese, both as an integral part of the whole Church and as an independent unit thereof, any longer fails to face, part by part, its whole task, we, as members both clerical and lay, brand ourselves as unworthy citizens in the empire of the King of kings and Lord of lords.

It is our common opinion, therefore, that to continue to deal simply with the routine affairs of Church organization and finance, to the exclusion of thorough private study of these basic problems and public debate of them in convention, with the view of reaching common conviction and common action upon agreed points, in the effort to mold and guide public opinion, is to allow our Church within this diocese to remain a travesty and a cartoon of the teaching, attitude, and action of Jesus the Christ whom alone we acknowledge to be our common Lord and Master.

At present the clericus membership is not agreed on the solution of any of these problems. This does not mean that agreement cannot be reached. Nor does this mean that there is lack of regard and respect on the part of the members of the clericus for each others' opinions and convictions. Quite the contrary is the fact. The point we make here is simply this. We reach agreement as to the general outline of the problems, thereby glimpsing the whole of the Church's task. Each, then, must make separate study and hammer out his own personal conviction.

Each of us, then, must present his opinion ready and willing to fight for it and likewise ready and willing, out of respect for each member's conviction, to have his own opinion modified by the truth as the others see it. This provides true debate and true coöperation and is an essential part of a true education in religious life and practice. What, then, is true in the clericus must become and be true in the diocesan convention if, officially, the Church within this diocese is to justify its life here and if it is to take its rightful place of leadership in the Church as a whole and in the life of the world about us outside the Church. Our first task, then, has been the effort to make a convincing plea for that liberty of action and debate to

which we all give lip service and the right to which our personal emotions and personal prejudices continually make denial.

PROGRAM

(1) We want that freedom in the expression of opinion and conviction in the convention of our diocese restricted only by mutual respect and coöperation, which shall provide that our attention may, without fear, be focused upon the ills and injustices in all our human relationships in family, in national life, in race relations, in class and Church cleavages, as well as in international relations; to the end that the Church may come at the actual facts of life and inform these facts with the spiritual insight, the moral wisdom, and the fatherly love and understanding as this is in Christ Jesus, our Lord. It is our common opinion that in this honest, honorable, and persuasive method, alone, lies the hope of the Church and the light of the world in our own generation and in the generations to come.

(2) We would have the convention of the diocese, in making up its program, place at the center of consideration not the welfare of the Church, nor the welfare of the State, nor the welfare of the individual, but rather the welfare of the family.

(3) We would have this institution called the family as widely and as deeply studied as it is possible for the Church to reach in order to discover the forces playing upon it and to have clearly in our minds the actual conditions under which, today, the families of our own locality and our own land are being reared.

(4) We would have the convention give attention to the following matters in this regard:

(a) How effective are the schools in our own communities or, if you will, what is the present worth of the schools, school systems, and policies? Answers to this question are matters of utmost significance.

(b) How effective are the churches in aiding the homes to fulfil the responsibilities and obligations those homes have to the oncoming generation? Here is the measure of the Church's worth.

(c) What is the effect of the movies in the home both for good and for ill?

(d) What is the radio doing for the well-being or the hurt of the family life in our localities?

(e) What is the effect for good and ill of the newspapers upon the life of our families and our children?

(f) What is the present conduct of business doing both for the welfare and the hurt of the families of our people?

(g) What is the effect of the class warfare, which goes on unceasingly, upon the family life of our localities? Is there a way within the limits of democracy to be rid of this ghastly warfare and its ill effects and still allow its citizens individual initiative and personal enterprise? If we cannot find, as a Church, a way out of this warfare, both Church and State are doomed. Piously to ignore this strife is to make the Church, in this diocese, into a moral and spiritual ostrich.

(h) What is the effect of the existence of separate communions, in competition with each other, upon the life of the family? How can the evils of religious bigotry, suspicion, hatred, and phariseism, as well as family tragedy be done away while the Churches fail of honest, active, and actual co-

operation? What possible chance is there for the success of the Churches in combatting the godless philosophy of the totalitarian State, whether it be of the Communistic or the Fascistic dictatorship, if they, the Churches of Jesus the Christ, fail to make common cause against such godless teaching and practise?

(i) What is the effect of warfare between nations upon the life of the family? Not simply do we here mean the actual armed conflict, but also the inevitable economic bankruptcy of the nations which follows in the wake of such conflict. What is the attitude of the Church toward war? What must this attitude become? Civilization itself, as well as the Church and the family, depends upon the solution of this problem, which can be ultimately provided, not by the family, nor by the nation, but by the Church alone, because we believe the Church only possesses the key to the solution.

THE QUESTIONS thus far raised should provide almost endless interest, variety, and worth in providing programs of study, debate, and action for both the clericus and the convention, once the "hush, hush" attitude, in which we all participate, were torn away and we were to allow ourselves to consider the welfare of the families to which we minister rather than have dominant in our minds the so-called welfare of the Church. This largely has shrunk to the business of financing existing properties, fuddling on the periphery of religious education, and practising a pseudo-pastoral care.

(5) We could go on to the raising of such questions as these: What is the help and hurt which an unbridled use of liquor does to the family life? What is the help and hurt which the insatiate habit of gambling in stocks and bonds, as well as in real estate and games and boxing, does to the life of the family? What are the effects of these untiring enterprises on the life of the families to whom we as parsons minister, and against which we can act effectively only if we act together and through the Church?

It is our common opinion that religion in general and the Christian Church in particular must face these vital questions as a body; must study, debate, reach conclusions, and act as a body, or we remain shepherds false to the Master of that Fold in which little children were placed in the midst as of primary and utmost importance.

(6) The Church, by canon, insists that the clergyman shall give instruction to those couples coming to him for marriage. Then the Church goes conveniently vague as to what this instruction shall be. What shall it be? Who shall determine it if not the Church?

(7) Our Church, by canon law, provides regulation concerning the remarriage of divorced persons which many believe to be contrary to Catholic practise, unsound in its moral implications, and unjust in its social effects upon family life. Only close study and honest debate can provide that the Church act wisely in this matter.

(8) What provisions are we making for a social service department in the diocese which shall provide leadership in awakening a social conscience on these problems? None. Why?

(9) The laymen of our diocese provide a vast reservoir of untouched and unused power in helping to face and solve all these problems, and we are providing them with no real leadership in this enterprise. Yet there is not one but actually is vitally interested in the welfare of family life even though there be many who have, perhaps rightfully, lost interest in the Church. Why is there no laymen's club?

(10) What provision are we making, as a diocese, for the care, guidance, and help of young people? The answer to the

question at the present time, except in the isolated parish, can be summed up in the phrase, "only that which as yet is of small moment."

(11) We want our bishops and our clergy and our laity to be interested in missionary work. And we can have their interest in a way that will make our present enterprise in this field look like the insignificant thing it is. But there is a price attached. It is the price of honesty, free debate, decisions reached through the process of persuasion, not the exercise of authority, and the centering of attention and interest in the welfare of the family. When we make it clear that the Church in the diocese of Michigan has good news for the family, good education for the family, good news to be given to classes at war with each other, good news for the nations at war, our missionary enterprise will possess interested support both at home and abroad. But the diocese of Michigan, as such, must make up its mind through consideration, study, debate, and persuasion what this good news really is.

(12) We might well study our own missionary enterprise, its effectiveness over a period of say 25 years, and ask ourselves some pretty searching questions as a result of the study. What, if any, is the present missionary policy of our diocese?

(13) Why have we not a diocesan paper with an editor competent actually to edit such a paper, writing editorials untouched by advice either from bishops, executive council, or other authority? None of us would like this, actually, but every one of us needs it. And we need a channel for sharing our own opinions and convictions as well. We need news of the Church which is news and not the inane flub-dub usually associated with the Church press dealing with fusses over millinery or playing to the gallery of human emotions with soft, sweet sentimentalities.

(14) It is our common opinion that mutual helpfulness in the relationship between the parish and the diocese and between the parish priest and the diocesan bishops can be markedly increased in the common task of study, debate, resolution, and action in all these areas of the Church's work and life.

THE FACT which makes our communion an episcopal Church in doctrine, discipline, and worship is the possession of bishops who, by tradition and canon law, have been given oversight and constitutional control of geographical areas known as dioceses. Within the diocesan area the parish is the unit. Such unit is a part of the diocese by way of being in constitutional union with the diocese.

It is this episcopal form of organization, preserving in our communion the universal aspect of the Church, which makes for solidarity, interdependence, and mutual responsibility between the parish and diocese and, therefore, between the clergy and the bishop or bishops thereof.

Through this ecclesiastical system the parochial clergy should be immeasurably helped in the difficult art of caring for the welfare of their families. Unhappily, such is not always the case as this theory works out in actual practice. To use an analogy well known to all: The state government does not exist for the benefit of government. It exists for the benefit of its citizens; providing such services as highways, police and fire protection, together with educational institutions, libraries, hospitals, welfare aid, and so forth. So, too, in the Church, the diocesan organization does not exist for the benefit of the organization. It exists for the benefit of families within the jurisdiction of the diocese, first, and then for the benefit of families and family life as far as its influence can reach beyond its confines throughout the Church.

The congregation and parochial minister within the diocese have a right to expect, therefore, from their bishop or bishops and diocesan staff certain spiritual perquisites which reach beyond the opportunity to do service on various diocesan committees, to contribute to the support of the diocese, to anticipate an annual visitation from the bishop to administer the apostolic rite of confirmation, and to peruse masses of sporadic and hurriedly published mimeographed material, usually containing emergency appeals not anticipated in the diocesan budget.

Discouragement and lack of vision on the part of the parish and the minister cry out for understanding, vision, and sympathy on the part of the bishops and the diocesan staff members. Character difficulties in laymen within the parish and the same difficulties in clergymen call for a service which can be provided only by the diocese if our Church is to differ in any large particular from the so-called nonconformist Churches. In addition, the bishops might be more fully informed as to the parish problem, hope, program, and financial condition so that diocesan judgment in these matters may not be left to the unaccustomed decision of a lay finance department and executive secretary who tend to deal in figures, statistics, and mathematical formulæ rather than in terms of human life, family relationships, and parochial aspirations. The responsibility of loyal and unflinching support to the diocese, its program, and its bishops, is felt by the vast majority of both clergy and lay-folk, but they often remain somewhat at a loss to the value, tangible and intangible, the diocese is to the average parochial group and its constituent families. Solution of this difficult and delicate problem can come only through earnest study, the expression of honest opinion in debate, and the recognition on the part of bishops, diocesan staff members, clergy, vestrymen, and lay delegates to convention that the thoughtful opinion of each must be given that full measure of consideration which personal respect, under God and in the spirit of Jesus the Christ, requires of each one of us.

Therefore, be it resolved that the bishops, clergy, and laymen, in convention assembled, hereafter center the attention of the convention upon the welfare of the family and organize both the diocesan study and the diocesan activities to this end, and

Be it further resolved that the bishops, by pastoral letter and by all other means at their command, place the like responsibility upon the clergy, wardens, vestrymen, and lay-folk of the parishes and missions within the diocese, and

Be it further resolved that a committee of Christian research be created, through appointment by the bishops of the diocese, of four clergymen, four laymen, and by adding thereto four laywomen appointed by the chairman of the convention of the women of the diocese, and

Be it further resolved that this committee of Christian research organize and direct the diocesan study of the family in relation to all forces, moral, spiritual, educational, economic, and political, which, in our modern world, affect for good or ill the family life, to the end that such findings as may be reached be presented for discussion, debate, and action upon the floor of the next annual convention of the diocese, and

Be it further resolved that in said convention all possible routine matters of organization and finance be cared for on the first day of convention and that the entire second day, with adjournment at 5 P.M., be given over to the consideration of the problems and tasks presented in this memorial, and

Be it further resolved that the executive council of the diocese make a like disposition of its time and energy, so that in this body also, consideration of material and finance be so

far supplanted by consideration for human welfare, family conditions, and Christian education as shall make it, the executive council, a true agent of the Church in this diocese between the sessions of the convention.

Rabanus Maurus on

THE LORD'S PASSION

Translated by Edith M. Almedingen

II.

IN THE FIRST PLACE consider—if you can and in so far as you can—the inwardness of God's love for us, the same love which remained hidden for so many years, stretching forth beyond all measure known to the mind of man, that same love which had no beginning nor will ever have an end, the love in which God the Father chose us in Christ before the creation of the world. Remember also that the inwardness of such love in the Godhead found its outward counterpart in His humanity. God became Incarnate for love, and in His flesh He endured so much on our behalf. With His whole body and mind did He suffer, and suffer most cruelly—from the day of His Incarnation until His very Resurrection.

And here you may well pause and reflect upon the breadth of God's love. He has loved us not only continuously, but unto an excess, and therefore did it happen that when man lost everything through his own sin, God would not see him perish utterly. In the first place He set governors and judges over him to instruct him in better ways, then He had him taught the truth by His own prophets, and, at last, He went Himself, showing Himself unto man in His infinite mercy, most humbly and readily clothing Himself in the despicable raiment of flesh.

Yet even this was not enough to satisfy His love.

Having come down among us, having given us an example of most perfect holiness, having spoken words of most salutary counsel and knowledge, having performed miracles by His singular might, having, in fine, done good unto all, and having suffered great evil on behalf of all, He chose to undergo death so that man might be shown the way to escape his own eternal undoing. And, moreover, the Lord desired to die in an especial manner—His hands stretched forth to embrace the whole world, His voice calling all unto Himself, His heart refusing nobody, His head bowed in meekness.

He offered a kiss of peace to His enemies. He strove to have His great hurt hidden from the few who loved Him. So He chose to die, His body pierced by the sword, God and Man in His soul and in His body, urging us most lovingly to accept life through this His death. So He chose to die, He the sinless, who repaid evil with consummate good, and who bore all His wounds for the sake of evil men.

ACKNOWLEDGMENTS

CHINA EMERGENCY FUND

Fanny H. Rees, Hartford, Conn.	\$10.00
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Gamma Kappa Delta, St. Paul's-by-the-Lake, Chicago	5.00
Rev. Harry C. Goodman, Washington, D. C.	5.00
Mrs. J. M. Barrett	3.00
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\$28.25

SAVE THE CHILDREN FUND

Anonymous	\$2.00
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Christmas at Wuchang

By the Rev. Robert E. Wood, S.T.D.

St. Michael and All Angels' Church, Wuchang, China

NOTHING could be really more unfavorable to joyousness than the appearance of our city, and yet the good Lord has given us a deep joy which nothing can take from us. The streets are full of soldiers and anxious people running about, and sand bags are piled up in many places; hundreds of dugouts all over the city and "pill-box" forts at the principal crossings show that war is expected here in the near future.

Thousands of people have left for places of safety in the country and our beneficent American government has sent official notice to us, who are United States citizens, assuring us of protection if we wish to avail ourselves of it and take refuge in Hankow. But at St. Michael's we feel tolerably safe and have decided to remain. The basement of the church is as safe as any dugout and in our siege in 1926 proved a most satisfactory refuge for us and about 200 women and children. We are getting sandbags to protect the windows, and the walls are thick. But, of course, there is no protection for anyone in case of a direct hit, and we run the risk like anyone else. But this is only a chance in a thousand; and, apart from a direct hit, our church basement, I am sure, can stand the terrible concussions of air raids and the danger of falling buildings. We are trying to steel our nerves for terrible scenes such as have been witnessed all along throughout this cruel war.

Advent and Christmas have been full of thrills, though you may not believe it, under the above circumstances. If you could have looked into St. Michael's on the afternoon of the Advent Ember Saturday and seen nearly a hundred of our people keeping a quiet half-day, listening to addresses and making their confession and signing pledge cards, promising to be present on every Lord's Day at the Lord's service, either at 7:30 or 9:30 (unless unavoidably prevented, in which case the promise is to spend at least half an hour in prayer and Bible reading with members of the family, if possible), I am sure you would have blessed the Lord, as we all did.

Next day, the Fourth Sunday in Advent, our beloved Bishop Roots came for confirmation. This sacrament was administered directly after the Nicene Creed in the 9:30 sung Mass, after which the Bishop certainly rose to the occasion and gave us a powerful sermon with all the energy of a young man. There were 35 in the confirmation class, all of whom had made their confession in preparation for this sacrament and their first Communion. The Bishop was vested in a red cope, embroidered with the Seven Gifts of the Holy Ghost in beautiful old "seal" Chinese characters, and was attended by deacons of honor in red dalmatics, one of whom held his pastoral staff. He was seated before the Altar and the candidates came to him one by one and knelt before him for the laying on of hands.

Next day I was up at 4:30 A.M. to catch the launch for Chin Keo, one of our outstations, 20 miles above us on the Yangtze river. The boat was crowded with refugees and others and I made the acquaintance of a fine group of young students who were out on a tour of the villages doing propaganda work for the government. They were eager listeners when I told them a patriotic story and they promised to come and see me upon their return to Wuchang. As they left the launch

FR. WOOD, for whose maintenance in the China mission the diocese of Albany has assumed responsibility, describes Advent and Christmas at Wuchang in this extract from a letter to the Ven. Guy H. Purdy, Archdeacon of Albany. It was written on Holy Innocents' Day, December 28th.

they waved me a farewell and were most cordial and friendly. At Chin Keo I did the usual things. There were catechumens to be admitted, infants to be baptized (adults are coming on later), and confessions to be heard, and of course, preaching services

and a story for the 90-odd children of our parish school (the best school, by the way, in the whole town, as they all say), and then on the following morning the Holy Eucharist with hymns, the postmaster presiding at the tiny organ. Fortunately, for my breakfast I had some G. Washington coffee, which I had secured in Hongkong before I took off in the plane for Hankow in September. This kind of coffee is so convenient for my country trips, it only requires hot water which one can get anywhere. The catechist's wife, out of the goodness of her heart, brought me a steaming bowl of poached eggs, sweetened with brown sugar, with a dash of wagon grease on top. (Personally, I much prefer salt with my poached eggs, but why bring that up?)

FOR MY return trip to Wuchang, I secured a *sampan*, and with the aid of swift current downstream reached home in the early afternoon. The rest of the week until Christmas was taken up with instructions and examinations for candidates for the catechumenate and baptism, hearing confessions (I imagine there must have been about a hundred of the latter) and, intermingled with these privileges and duties, were visits to the wounded soldiers and my usual Thursday visit to the prison. This last duty is always a joy and the authorities cooperate loyally in rallying the prisoners for the preaching. A chat in the wardroom is always in order and someone at least is sure to crack a smile when I spring one of my old tales on them.

On the afternoon of Friday, Christmas Eve, we had our next great thrilling service when nearly 40 were admitted catechumens, including about 20 splendid, upstanding young men of the military band in their fine new uniforms. It would have rejoiced your heart if you could have seen them. The baptisms numbered about 25, including infants. As soon as this service was ended, the penitents, more and more of them, came; and in fact most of the time up to the midnight Mass was occupied in this blessed work.

And now, joy of joys, the midnight Eucharist, solemn with deacon and subdeacon, and the Altar most beautiful with Christmas decorations and candles. Many people came in from the country villages and about 30 people slept in the parish house, for whom I rented 30 bed quilts from a Chinese hotel. Three college students from government universities slept on my study floor. The church at the above service was filled with a most reverent congregation, although by no means all of them were members of our church. We are forbidden during war time to ring our church bell, only we do just tap it at service time and in the silence of that wonderful night, at the Elevation, a stillness almost supernatural fell over the congregation, and the bell over the church rang out its twice-three message telling all that the God Incarnate was again

(Continued on page 235)

The Hospital Chaplain at Work

By the Rev. H. Henry Spoer, Ph.D.

WILLIAM JAMES in his epoch-making work, *The Varieties of Religious Experience*, has tried to disentangle the confusion of motive and feeling which often underly religious experience. The priest in his work among patients in hospitals is faced with the same problem, the confusion of the true and the false, of the fear of the unknown and the trust in that Benign Power visibly manifested in the Person of our Lord. This confusion owes its origin primarily to insufficient and vague religious teaching and to a hazy conception of man's relation to God. In the hospital the priest has an opportunity to do constructive work along these lines, trying to bring order out of chaos.

It is not only to the men and women of our own Church, representing every diocese in our country, as well as dioceses in Canada, British West Indies, England, Scotland, and Ireland, but also to members of the numerous Protestant denominations that the resident chaplain is called upon to minister and, for some reason or other, Mohammedans and members of ethnic religions, who have no one to care for them, are considered, though not officially, as being under the care of the "Protestant chaplain," for they have a pink-colored bed-card, the kind attached to the beds of Protestant patients. I regard this as a distinct compliment, though scarcely intended as such, to the deep understanding of the yearnings of the human heart as expressed in the teachings of our Church, which others cannot fail to perceive, though some seem not to be able to grasp its true significance.

It is many years since an Arab said to me, "The knowledge of two languages makes two men of you," a point of view of which I have often experienced the truth in many years of travel in Bible lands and elsewhere. Its practical value, in its widest sense, has never been illustrated to me more forcefully than in my ministerial work in New York hospitals as a member of the staff of clergy of the New York Protestant Episcopal city mission society. Every additional language is a new and powerful ally to our cause and a potent link connecting those of different tongues.

Another Oriental saying to which I shall refer is, so to speak, the keynote of what I shall call the mystery of language. The Arabs, who are very proud of their language, say that they speak English if they wish to enter into commercial relations with the outside world; if they wish to converse in a cultured and refined language they speak Persian, but if they wish to draw near to God they speak Arabic. This is not a mere empty boast on their part, for they say that Arabic is the language of the angels. Interpreted in our own mode of thought this simply means that those things which are essential to our spiritual life are best expressed in that language to which every fibre of our soul vibrates when it is most deeply moved—and that is one's native tongue. This has been my experience among the sick in our New York hospitals.

Recently I was called to a patient who was the son of a *mollah*, i.e., a Mohammedan religious teacher. His condition was very critical. I told him that he was very ill, and having a knowledge of the Mohammedan religion, customs, and Arabic language I desired him to recite the *fātiha*, that is the opening chapter of the Koran. The man looked at me in utter surprise. What his thoughts were at that moment I can only surmise. They may have been either, What does this infidel want of me? or, Has the hour come when I shall enter into

the mercy of my Lord? Being ill he probably thought about the latter. As he remained silent I began to recite the *fātiha* in Arabic, and soon both, the Christian priest and the follower of Mohammed, were reciting together that grand prayer for divine guidance.

In the course of my work I have distributed sections of the Scriptures in 14 languages, generously provided by the New York Bible Society, and many an eye shone brighter when I was able to address the sick in their native tongue or explain to the sufferers the Scriptures which they could read only imperfectly. Some time ago I had a conversation with a well-educated young Jewess. At her request I gave her a copy of the Psalms, *tehillim*, in Yiddish. When a few days later I entered again the ward in which she was a patient, she beckoned me to her bed-side and told me that she could not understand the Yiddish of the *tehillim* which I had given her. Glancing at the book I observed that many Hebrew words had been retained, a language with which she was not familiar. I gladly reverted to my old profession of lecturer in Hebrew and explained to her the meaning of the words which had baffled her. Henceforth I was an always welcome visitor. I need hardly mention that there was never any attempt to disturb the patients' faith in their own religion.

On another occasion I conversed with an English-speaking patient from Malta. He was reading a book, and when I asked him what it was, he said smilingly: "You cannot read it; there are very few people who can; it is Maltese." He handed me the book and I read and translated to his utter astonishment from this little-known language. The smile had passed from his lips to mine. He was so surprised that, if he had been a Scot, he certainly would have said, "It's no canny!" The fact is that, although I do not know Maltese to speak it, I do know the languages of which it is composed and therefore could read and translate the printed text. From that moment there grew up a friendly relationship between us due to the mystery of language.

HEARTS open easily when one has the key, the medium of language. Only the other day an elderly French lady was moved to tears when she could pour out her heart to me in her beloved native tongue. Oh, the mystery and power of language, what a handmaiden it is in Christian works of love! Shall I ever forget that I once had the privilege of celebrating the Holy Communion on a Christmas Day in German for two women confined in one of our large tuberculosis hospitals when there was no one else to hand them the Bread of Life!

I might multiply illustrations, but the above are typical and of frequent occurrence in one form or other and make one realize the great importance of ministerial work in hospitals, not only among our own people but also among those of foreign tongue—a work which meets a practical demand and which the Church can disregard only at her peril.

While realizing that all this has been a great privilege and also an inspiration in spite of 24 hours' daily duty, night calls and early rising, not to mention four and sometimes five or six services every week, there are problems of a more serious nature which meet the chaplain almost daily. One of these is the attitude of many patients in respect to their personal sufferings. "Why should I be punished in this manner! What have I done to deserve this?" is a cry frequently heard. It is



AUTHOR BESIDE HOSPITAL ALTAR

the old story of the Tower of Siloam, our Lord's own illustration of the mystery of pain and suffering, the lesser sinner or even the totally innocent one, as it would seem, stricken; the greater unharmed and preserved amid the suffering of others. Probably every hospital chaplain whose privilege it is to draw near to the soul of the sick and suffering finds this the most frequent and perhaps the most fruitful point of contact. But the very mystery which surrounds this whole problem, for ourselves as well as for the sufferers, reveals itself as a link in the chain of the common brotherhood which is the key to the problem, the brotherhood of pain which unites us all—man and beast—in that soul relationship which has its being in the Father of All and to which alone we can look for inspiration on the one hand and for tranquillity of soul on the other.

THERE WAS among my suffering friends a woman, intelligent and cultured, who was very much perplexed by this problem and who could not dissociate the idea of suffering from that of punishment. She had passed her youth caring for an invalid father, a great sufferer whose exacting temperament added much to the strain upon her, both mental and physical, so that his death was a "happy release" for those about him; and it seemed as if she might now begin to have a life of her own. It was discovered shortly afterward that she was the victim of a serious disease. Her life of selfless devotion to duty and love was to end in pain and suffering, and she could not understand why she, who had lived a life of devoted service, should be so terribly afflicted. Nor could I. But I did recognize by the grace of God the struggle of a human soul in agony and bethought myself of that other soul whose suffering is so dramatically told in the Book of Job and which in its agony found a way to reach out to its Creator. I told her the story. Time came when she too found that peace of soul which triumphs over suffering and death.

The sorrows and pain of others, which at times seem almost to overwhelm us whose days are constantly passed among the suffering in body and soul, have their compensation in bringing about a practical realization of the brotherhood of pain which unites man to man and man to God, teaching us the lesson of healing which sanctifies our work and strengthens us as we are trying to perform it in the name of the Master.

EVERYDAY RELIGION

Small Business Man

MY YOUNG friend Jimmy is in the office again. He is at my other desk. He would be a curiosity to the man from Mars, but nothing is wrong. He is only dissolving an all-day sucker with the aid of saliva and other accessories provided by Dame Nature. I have provided the all-day sucker. The stick is projecting from his mouth. He turns over my stamp collection with his free and sticky hands while humming contentedly through his nose. In motion, the stick of an all-day sucker can be a dangerous and suicidal weapon. But Jimmy is all right if he sits still.

Which reminds me. We small business men had a convention in Washington recently. I wasn't invited. There are so many of us. I noticed some of them didn't behave very orderly. I guess the bigness of Washington went to their heads.

I don't know as they got anywhere, but I hope by now they're all back and tending to their small business again. In spite of their rowdy behavior, I feel encouraged to read about our convention. It makes one feel there is yet room for small business in the country. What with trusts, holding companies, mergers, corporations, and chains, it looked for awhile as if we small fry were all going to be gobbled up.

But I believe nature and human nature are tolerant of small business.

Take for example Jimmy. When he is ripe (and honin', as we say in these parts) for an all-day sucker, do you see him composing and despatching a letter like this?

Middletown, State of Kanawha
February 4, 1938.

Consolidated Candy Corp.
Suite 1000, Glucose Towers,
New York City

Gentlemen:

Herewith my order for 1/12 doz. All-Day Sucker, Cherry Flavor, @ .12 per doz. Stamps to cover net price, postage, & packing encl.

Yours truly,
Jimmy Soandso.

No. The whole transaction would cost him at least 8½ cts., to say nothing of the detestable grind of writing a letter and the intolerable suspense of waiting.

Instead, he takes the penny I have paid him around to a very small business. He moons and hums while hovering several moments in front of the show-case. All this while, another small business man is awaiting his pleasure and final decision.

At last Jimmy sticks a wet index finger on the glass and says, "One of *them*." One of them is promptly hauled out. The penny and the cherry-on-a-stick change hands. The transaction is personal, direct, swift, and reasonably free from red tape and circumlocution. Jimmy is small, and the business which he patronizes is accommodatingly small. The little candy store seems to get along. The man in charge has so far not exhibited any inferiority complex.

And that cheers me up another way. Once when suffering from delusions of grandeur, I wished I belonged to a cathedral congregation of at least 2,000 members. I'm over that long ago. I believe the Lord has business for mission chapels like ours where we feel strained and have to fetch in chairs if we have over 75 at service.



CHURCH MUSIC

Rev. John W. Norris, Editor

Rubrical Anthems

IN A LETTER to the Editor of *THE LIVING CHURCH*, Bishop Oldham of Albany questions some of the music recommended in this column from time to time because it does not conform to the letter of the rubric on music as it is found in the Communion service. Bishop Oldham's letter in part follows:

"It is with much interest that I read with regularity the column on Church Music edited by Fr. Norris. I am writing now to ask, however, what authority the editor attributes to the rubric in the Prayer Book on 'Hymns and Anthems.' . . . Being an old-fashioned Prayer Book Churchman, and possessed of a New—or rather, old—England conscience, I still feel that rubrics are meant to be obeyed, though I am aware that these to many others are more honored in the breach than the observance. I have noted that a number of Fr. Norris' recommendations do not fall within the limitations of this rubric. Therefore, my question. Has it any authority, or is it merely suggestive? If the latter, why bother to have it at all?"

Since this is not a column dealing with liturgics, although that is an important part of the well-trained Church musician's knowledge, it seems wiser not to enter into that phase of this question but only to present our defense for music which we have recommended.

We are quite ready to admit that many of the anthems which we have suggested do not fall within the narrow lines of the rubric. If, in the choice of anthems, we should religiously limit ourselves to the letter of the law and use only such anthems, the words of which are to be found in the Hymnal, the Book of Common Prayer, or Holy Scripture, we should be losing much that is of exceeding value although of human composition (to use an old phrase coined to distinguish it from Scriptural composition).

What has been recommended has been studied from the standpoint of interpretation of the text and we believe that it fulfils the spirit of the rubric if not the actual letter.

There are two points worthy to be considered about this matter. There is much fine and noble poetry that has never found its way into our Hymnal. Such a poem is *Worship* by Whittier. Yet because it has not appeared in our Hymnal should we disdain to use it? When it is given such a fine setting as Geoffrey Shaw has written for it, must we be denied the benefit of that music as well? The second point is that there is much fine poetry, which because of its irregular meter can never be used in a service Hymnal but which may be set to music as an anthem. Again we ask, must this be totally ignored? Yet to include all fine poetry in a service Hymnal would result in a book so bulky as to be unusable. Shall we therefore be limited to what is accepted by one Commission, rejected by the next, and forgotten by a third? If it fits the spirit of the rubric is it a violation of the rubric to use it?

The proper method of procedure is to obtain authorization from General Convention. This might be done by amending the rubric so that its scope would be broadened. This suggestion already has been made by the Joint Commission on Music. Another method would be to compile a list of authorized anthem texts. This would be a herculean task and by the time

of its completion it would need immediate revision. The former is the logical step and it is to be hoped that Convention will act favorably upon the recommendations of its Commission on Music. Until such action is taken, however, it does not seem to me a violation of the spirit of the rubric to use music and texts which carry a true Christian teaching, although they may not come within the authorized category.

Christmas at Wuchang

(Continued from page 232)

with us. There were about a hundred Communion services at this service and nearly 70 more at the two Masses in the morning. At the later one we had a solemn procession with incense and banners, and again the church was filled. Some 20 children from a village school came in and were given a treat both spiritually and physically and were deeply impressed by the wonderful pageant of the Nativity which the Sisters gave in the church in the afternoon. The children were most perfectly trained for their respective parts and nothing could have been more instructive or edifying. I just can't describe it. You would have to see and hear it in order to know how wonderful it was.

NEXT DAY was Sunday, also St. Stephen's Day; we kept the latter at 7:30, but at 9:30 repeated the Christmas service; we had about 100 Communion services, the great majority at the early service. Even on Monday, St. John's Day, 45 faithful turned up at 7:30!

And now the latest thrill. Our young people did themselves proud in the evening, when they put on a series of plays of their own composition. It certainly was fun alive! And our parish hall was packed with a most appreciative and merry audience. The acting was unique and I don't know when I enjoyed myself more. The climax of the evening was the last play, put on by our beloved young friends of the military band. The announcer stated beforehand that the point of the play was the change that came over the hero after he became a Christian. This was most excellent propaganda for the throngs of non-Christians who were present, especially coming from these young converts. There was huge fun in the first part of the play, the hero at this stage being a most amusingly stupid lout of a chap, but after his conversion he gets fresh light and becomes an ardent patriot, joining the "Dare-to-dies," and influencing his young wife so that she becomes an army nurse, and they both give themselves to their country's service. The hero, dying from wounds received in battle, is brought to the very hospital where his wife is serving as nurse, and the old father is also present when the end comes.

Unmarried Missionaries

NINE YEARS of responsibility have taught me that if our intermountain work, certainly in Nevada, is to be done effectively and economically a good number of our staff must be unmarried men. Whether we want to face this fact or not, it is apparent to any student of our Western missionary enterprise that the tangible returns from our investments are too meager.

It is inexcusable that a seminary student should engage to marry as soon as he can put a stole across his shoulders, unless he has private means. And the time to face this is before he becomes a candidate. The question is not whether priests should marry. That is not likely ever to become urgent in the Anglican communion; but when and under what conditions any priest may marry with profit to his vocation.

—Bishop Jenkins of Nevada.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Bishop Gailor's Memories

SOME MEMORIES. By Thomas Frank Gailor. Southern Publishers, Kingsport, Tenn. 1937. Pp. xviii-339. \$2.50.

THE TITLE of the book is well chosen, for the "memories" by no means constitute a full-length autobiography. Owing, perhaps, to the Bishop's modesty, they give very little idea of his personal character, of his expansive, genial, generous personality that drew all men to him. That lack is somewhat supplied by the enthusiastic appreciation in the introductory chapter written by his former student at the University of the South, Bishop Morris of Louisiana. Persons who knew Bishop Gailor in later years will endorse all that is said, for what the young professor and chaplain was to the youths in Sewanee, he became later to men and women in the city of Memphis and the diocese of Tennessee.

The Bishop was of French-English-Irish descent. Both his parents were brought up in the North. He was born in Jackson, Miss., and was Southern through and through. Indeed, his reactions to the Northern attitude toward the South and to the English attitude toward Americans portray an intensely Southern spirit. To many readers the most interesting part of the book will be found in the recollections of the Bishop's early years: his adventures in company with his mother in Civil War days; his experiences under Dr. DeKoven at Racine College; the beginnings of his ministry in rural Tennessee; and his share in the re-founding of the University of the South. The many pages given to dry statements of engagements and public appearances in the extracts from his diaries might have been shortened. They give the impression of a busy and popular ecclesiastic, but a number of them have no historical value, and for the most part they make dull reading.

The Bishop was the first president of the National Council; he attended two Lambeth Conferences; he made an official visit to China and Japan and also an unofficial journey in the Holy Land. All these events serve as background for the reminiscences of his later years, which are related with many humorous observations and a fund of anecdotes.

Bishop Gailor was above all characterized by the breadth of his human sympathies. Everyone who knew him could, without doubt, tell stories of his kindness to individuals who sought for help or counsel, and of his burning anger at manifest injustice or failure to do the utmost for anyone in distress. Bishop Morris states emphatically that "the secret of his influence lay primarily in his personal character which itself was rooted in a devotional life wherein were kept open the channels of communication between God and his own soul. It was his practice to make a quiet place in his busy days, and one may not doubt that in this constant intercourse the Spirit took of Christ and showed Him unto him. Only—and this is the point to be emphasized—this habit of communion with the world invisible served but to intensify his sense of communion with, his concern for, the visible world where lay the work he had been given to do."

The volume, which is well printed and attractively bound, includes among the illustrations a number of good likenesses of the Bishop taken at various periods of his life.

MOTHER MARY MAUDE, CSM.

Six Religious Autobiographies

RELIGION IN TRANSITION. Edited by Vergilius Ferm. Macmillan. \$2.75.

THE AUTOBIOGRAPHIES, specially written for this work and copiously documented, of S. Radhakrishnan, C. F. Andrews, George A. Coe, Alfred Loisy, James H. Leuba, and Edwin R. Starbuck. The publishers observe, and observe very truly, that "to follow their experiences is to understand more fully the thought and practice of our present day." But when the note is also made that these writers "are widely recognized as having given a sense of direction for the future," the unprepared reader may be a bit puzzled; for the six contributors give at least six widely divergent and often contrary "directions." Mr. Radhak-

rishnan, for instance, is a mystic, while Dr. Leuba has spent a lifetime on mysticism without finding in it proofs of objectivity. Dr. Loisy writes as one terribly warped and scarred in his battle against ecclesiastical obscurantism. President Andrew's autobiography is an incredibly frank unveiling of scrupulosities. And every American is familiar with the work of Dr. Coe and Dr. Starbuck.
B. S. E.

A Competent Book on Comparative Theology

THE ELEMENTS OF COMPARATIVE THEOLOGY. By F. Harold Smith. Scribners. Pp. 240. \$2.25.

THIS IS a competent little book in the well-known *Studies in Theology* series. Dr. Smith is lecturer on comparative religion at King's College, London, and shows wide acquaintance with the literature of the field, handling it with care and discrimination.

His purpose is to present, more or less schematically, the data which go to make up the "theology" of the great world religions. The result is a systematic, but somewhat undeveloped discussion. Christianity finds its place, properly; but under the conditions it is of course impossible to present the full claims for our own as contrasted with other religious faiths.

There are some points where differences of interpretation may be permitted. Dr. Smith is inclined to follow Mrs. Rhys David in her view of the nature of original Buddhism, although he gives opposing notions as well. We notice a slight error in Christian theology on page 52, where the implication is given that the orthodox doctrine of the Incarnation denies "two separate natures" in Christ; what is probably meant is "two *separated* natures," since the point of the Chalcedonian definition is that two natures which are quite separate from each other as natures, are inseparably *united* in the one person Christ.

W. NORMAN PITTINGER.

Joseph Lincoln's 36th Good Novel

STORM GIRL. By Joseph C. Lincoln. Appleton-Century. \$2.00.

THIS is Joe Lincoln's 36th novel. It is about Cape Cod; so are the other 35. It contains Cape Cod characters; so do the other 35. It tells of a lover's misunderstanding; so do the other 35. It ends happily; so do the other 35. Just the same, anyone who has read any or all of the other 35 will grab for this book at the first opportunity and not let go of it until he has finished it; Joe Lincoln is like that. The heroine has the peculiarity that every important event in her life occurs in a storm—hence the title. But she is not otherwise much more individualized than her sisters in the other 35; the author's loving care has all gone into the making of her wholly delightful uncle, who is *not* in the other 35; a genial rascal, the exasperation of his family, but none the less the one to whom everyone turns in trouble, and whose methods to extricate them from their difficulties, while unconventional, are certainly effective!
E.

The Newest Crofts

FOUND FLOATING. By Freeman Wills Crofts. Dodd, Mead. \$2.00.

THE RECEPTION of *Man Overboard* seems to have convinced Mr. Crofts that the reading public are deeply interested in Chief Inspector French but have but tepid concern with Mr. Croft's abilities as a novelist. Consequently he restores the Chief Inspector to his central place in his latest yarn—which is all to the good. And he sets him a problem fully worthy of his skill: a man found floating in the Mediterranean, who might have come to his death in a hundred different ways; at first sight there appears to be just no evidence at all. Nor does Mr. Crofts make things too easy for his hero by chance revelations; the problem must be solved by pure deduction which leads irresistibly to an inevitable conclusion. An attractive setting of a Mediterranean cruise is provided and there is just the right amount of a mild love interest.
E.

NEWS OF THE CHURCH

Mark 75th Year of Evangelical Society

800 Hear Lord Bishop of Truro Deliver Address at Philadelphia Church; Other Leaders Speak

PHILADELPHIA—The 75th anniversary of the Evangelical Education Society was celebrated in Philadelphia on February 8th and 9th. Conferences were held over a day-and-a-half in Holy Trinity church parish house. On the 8th over 300 attended a dinner at the Bellevue-Stratford hotel, and on the 9th the celebration was climaxed by a service in Holy Trinity church attended by 800 people, at which the preacher was the Rt. Rev. Joseph Wellington Hunkin, Lord Bishop of Truro. The principal address at the dinner was by the Rev. Phillips E. Osgood, rector of Emmanuel church, Boston.

The Bishop of Truro in his sermon largely outlined events which led up to the Reformation and said, "The Reformation, when it came, was almost a century overdue." The two great benefits of the Reformation, the Bishop said, were Evangelical freedom, based on Holy Scripture as the heritage of everyone, and the right of individual judgment; secondly, the price of freedom, which is stoutness of heart. Great opportunities face evangelicalism at the present time, the Bishop said. The first great opportunity is within the Church. "The great body of the laity want this type of Churchmanship," he said. "Harm has been done by the exaggerated talk about the sacraments."

"NEW HUMANISM" NEEDED

Great opportunities outside the Church also face evangelicalism, he said. The younger generation are attracted by a kind of humanism. Youth wants a new kind of humanism. It will rest with the Church what form the new humanism will take. Evangelicalism of our Church has to offer what humanism needs. Replying to the criticism that evangelicalism is too individual, the Bishop said, "It is not so when it is rightly understood." The Church itself protects its becoming too individual because as a fellowship the Church works corporately in its worship, conferences, etc. In conclusion the Bishop pointed out the great enemy of all good, within or without the Church or any of its movements, is selfishness, and selfishness is that to be feared greatly within all movements.

At the anniversary dinner in addition to the address by the Rev. Mr. Osgood, brief addresses of greeting were made by the Bishop of Truro, Bishop Gravatt of West Virginia, Bishop Taitt of Pennsylvania, and the Rev. Robert C. Wells, president of the Philadelphia Federation of Churches.

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Philadelphia Record Photo.
AT EVANGELICAL MEETING
(Left) the Bishop of Truro; (right) Dr. P. E. Osgood.

Milwaukee Church's Drive for Centennial Fund Nets Far Beyond Amount Sought

MILWAUKEE—The centennial campaign of St. Paul's church here for \$57,000 has gone over the top, the Rev. Dr. Holmes Whitmore, rector, announced on February 15th. A total of \$60,026.36 has already been received, and contributions are still coming in, although the campaign has officially closed.

The English Boys' Choir sang at the choral Evensong at St. Paul's on February 20th. Other events still remaining in the centennial program include a parent-pupil dinner on the 22d, confirmation by Bishop Ivins of Milwaukee on the 27th, a Kemper club reception on March 6th, and an Altar guild tea on the 15th, the concluding event of the program.

Club to Sponsor Mission

CHICAGO—The Catholic Club will sponsor a mission to be preached by Fr. Karl Tiedemann, OHC, at the Church of the Atonement, May 1st to 16th, inclusive.

Central New York to Elect Bishop Coadjutor in May

UTICA, N. Y.—With the approval of the standing committee of the diocese of Central New York, Bishop Coley has appointed a committee of three clergymen and three laymen to receive, from the clergy and lay delegates of the convention, nominations to the office of Bishop Coadjutor, and to recommend, after due investigation, not less than five and not more than 10 names to the diocesan convention which is called to meet at Calvary church, May 10th.

Budget is Cut From Convention Estimate

National Council Cuts Additional \$47,554 From Figure Presented by Finance Department; Plan Appeal

BY ELIZABETH McCracken

NEW YORK—The budget for the work of the general Church in 1938 falls far below the optimistic expectations of General Convention, it was revealed at the National Council meeting, February 8th to 10th, at Church Missions House.

As finally adopted, the budget amounts to \$2,234,526, less cuts in domestic and foreign missions, college work, American Church Institute for Negroes, and general administration, totaling \$47,554. These cuts will not be put into effect until April 1st, in the hope that dioceses, parishes, and individuals will rally in response to an appeal to supply the needed sum. It is also hoped that the \$100,000 George Fiske legacy, included in this year's budget as well as last year's, will again be saved for endowment purposes by contributions from Church-people.

Discussion on the budget began at the session on February 8th, after the Presiding Bishop's address.

Dr. Lewis B. Franklin, before presenting his report as treasurer, announced that not one dollar of the Fiske legacy, which was put down to underwrite the amount required to balance the budget last year, had been used. Good returns from trust funds, together with returns from dioceses, had made possible the balancing of the budget without touching the Fiske legacy. It was also announced here that the cash contributed to the China Relief Fund amounted to date to \$116,000. Dr. Franklin then presented the budget for 1938. In spite of the fact that 70 out of 99 dioceses showed increases and that 17 remained the same as for 1937, with only 12 showing a falling-off, yet the expected and available income, including the Fiske legacy, is far from sufficient to meet the budget of \$2,450,000, adopted by General Convention. Therefore, a budget of \$2,345,080, or of \$104,920 less than that voted in Cincinnati, was recommended for adoption. Even this budget showed a shortage estimated at \$47,554. It was proposed to secure this sum by a telegraphic appeal to each diocese and district of the Church for a supplementary pledge of its *pro rata* share of this deficiency.

REQUIRED TO BALANCE BUDGET

Immediately there were questions, followed by discussion which continued until noon prayers. Miss Eva D. Corey of Massachusetts said:

"This is not a balanced budget. I thought

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Gambling is Termed Cancerous Invasion

Bishop Stewart's Open Letter to Clergy Forbids Practice in Any Form in Churches

CHICAGO—Bishop Stewart in an open letter to clergy of the diocese of Chicago calls upon each one to "see to it that the rule against gambling in every form is strictly enforced."

"Gambling has become a mania in America, a cancerous invasion of our social vigor and health," says Bishop Stewart in his statement. "Slot machines, handbooks, roulette wheels, bingo games, lotteries, and 'chances' litter the landscape. And the worst of it is even the Church, even *our* Church, has been infected with the disease.

"We must unite to stop it and to stop it now. The Church must hold up a standard higher than the standard of the world. When it permits gambling under its patronage or for its benefit it is lowering its standard not to the level of the world but to the still lower level of the underworld. How can we hope to win our youth to a life above the debaucheries of the tavern and the pool hall if our own hands are not clean?"

The Bishop pointed out that gambling is an attack on business; it is an attack on sport; it is an attack on morals. In Chicago, from one to five millions a month is spent mostly by poor people on gambling when it should have been spent on food and clothing and ordinary commodities, said the Bishop, adding that "crooked racketeers get it instead."

"I have learned to my humiliation and sorrow," continues Bishop Stewart, "that in certain of our parishes raffles, chances, lotteries, etc., have been permitted. I must insist that these practices cease. I know they have crept in because they are regarded as innocent and 'for a good cause' and 'all in fun' and 'just in the family.' But that is always the way with moral compromises. Little by little the bars are lowered until the Christian way is indistinguishable from the way of the world.

"The way to support the Church is to give to it because it is God's Church. The way to build the Church is to build self-sacrifice into it, not gaming. The Church is a holy, a divine enterprise. It is seeking to elevate and to purify individual and public morals. To build up with one hand and pull down with the other is folly.

"I call upon every rector and priest in charge in the diocese of Chicago to see to it that the rule against gambling in every form is strictly enforced. Of course that is not enough. Let constant teaching be given upon the obligation of every Christian to support the Church according to his income."

Lenten Preachers Named

CHARLESTON, S. C.—Grace church will have as its preachers for the Wednesday evening community Lenten services Bishop Thomas of South Carolina, March 2d; Bishop Penick of North Carolina, March 9th; Bishop Finlay of Upper South Carolina, March 16th; Bishop Gribbin of Western North Carolina, March 23d; Bishop Mikell of Atlanta, March 30th, and Bishop Juhan of Florida, April 6th.

Church of England to Join World Council Conference

LONDON (RNS)—In the face of minority opposition the Church Assembly endorsed representation of the Church of England at the Conference at Utrecht, Holland, this May to consider the organization of a World Council of Churches and draft a constitution for the proposed World Council.

Opposition to participation centered around the charge that it would result in political entanglements by the Church. Concern was also expressed that the World Council might create a "super-Church."

The Bishop of Gloucester, known as a political conservative, expressed fear of the impact of American idealism upon the continental Church situation.

Some Free Church circles have posed the question as to whether the World Council will create doctrinal entanglements.

Detroit Cathedral Sponsors Older Young People's Club

DETROIT—A new club for older young people, to be known as the Fellow Craft, was inaugurated at St. Paul's cathedral on February 2d, and will meet weekly hereafter. The first meeting, in the form of an open house, was attended by 50 persons, two-thirds of whom were not affiliated with St. Paul's.

The Cathedral Fellow Craft is for all interested young persons 20 years of age or over, regardless of religious affiliation. It is being developed as a result of the need, expressed by many, for young people to meet and become acquainted, and engage in worthwhile activities, under the sponsorship of a Church organization.

The Fellow Craft offers classes in dramatics, painting, athletics, handcraft, fencing, and photography.

The leaders of the new club include the Rev. Raymond M. Weikart, curate; the Rev. C. W. Hughes, canon in residence; and Walter F. Keip, all of St. Paul's.

Each meeting devotes a certain period of time to the various activities, and concludes with a social hour. If the activities arouse sufficient interest, it is planned to hold the Fellow Craft on more than one evening a week as desired.

A similar club for older young people was started by St. John's church some time ago, and is meeting with considerable success.

Dedicate Memorial Organ

DENVER, COLO.—A service was held in St. John's cathedral on January 30th dedicating a new organ which has just been installed as the gift of Mrs. Lawrence C. Phipps in memory of her father, Platt Rogers, a former member of the cathedral congregation and at one time mayor of Denver.

The service was conducted by Dean Roberts, with Bishop Johnson also participating as well as other Denver clergy. An address was delivered by Henry Dubbs, a life-long friend of Mr. Rogers.

Chinese Christians Plan Visit to U. S.

Rev. H. A. McNulty, Soochow Relief Leader, in Group; Rehabilitation of War Victims Planned

SHANGHAI—A group of missionaries and Chinese Christians will visit the United States at an early date in order to arouse interest in the Chinese relief fund and the needs of Christians in war-devastated China.

The Rev. Henry A. McNulty of Soochow, a leader in refugee work, is to be one of the party. Fr. McNulty came to Shanghai some weeks ago with two other members of the Soochow relief committee, to secure financial assistance for refugees in the Soochow area and to try to join forces with the Shanghai relief committee in planning rehabilitation work in the regions from which the refugees originally came.

Fr. McNulty also was seeking funds for his committee's refugee hospitals, one of which contains nearly 100 mental patients who had been brought under dangerous conditions from Soochow just before the promiscuous bombing of the city on November 14th. The committee members succeeded in raising several thousand dollars, but once they were in Shanghai found it impossible to return to the village of Kwangfoh, which was the chief concentration point for Soochow refugees.

They repeatedly requested passes from the Japanese military authorities who have occupied the area, but these were refused by the authorities, who seem to be determined to keep all foreign influence except their own out of all areas under their control.

A Methodist group, armed with a letter from the Japanese ambassador to the United States, succeeded in obtaining passes, and hoped to be able to include Fr. McNulty and his friends in their party. But this was not permitted. After his visit to the United States Fr. McNulty hopes to be able to return to his work in Soochow, some time this summer.

Here in Shanghai, refugee work is being gratefully accepted by the mass of people who otherwise face blank hopelessness. In the end, it is believed, something more can be done than merely feeding them, and missionaries are active in rehabilitation plans.

Hold Erie Clergy Retreat

NORTH EAST, PA.—The clergy retreat of the diocese of Erie, conducted by the Rev. Roger A. Walke, rector of St. Mark's-on-the-Hill, Pikesville, Md., began on February 14th and concluded after the Holy Eucharist on February 17th.

It was held at St. Barnabas' House-by-the-Lake, Brother Willard, SBB, in charge. Arrangements were made by the diocesan retreat secretary, the Rev. Malcolm DeP. Maynard, rector of Christ church, Ridgway, with the hearty support of Bishop Ward of Erie, who attended with a majority of the clergy.

New Spirit Seen in Meeting of Council

Selection of Vice-Presidents and Missionary Education Secretary Deferred Till Later Date

BY ELIZABETH McCracken

NEW YORK—Selection of the two vice-presidents and the executive secretary for Missionary Education is to be deferred until a later date, the Presiding Bishop announced at the February meeting of the National Council. He also announced that all existing departments will continue.

This first meeting of the Council since the election of Bishop Tucker as Presiding Bishop was notable for several reasons. The great advantage of having the Presiding Bishop also the president of the Council was apparent. Even after so brief a period, a striking change for the better was everywhere in evidence. Dr. Lewis B. Franklin, speaking of this following adjournment, said:

"Bishop Tucker's election was totally unexpected by the officers of the National Council at the Church Missions House. I may say, with no criticism of any persons whomsoever, that the change here has been as from black to white. We now have one leader. Before, we had so-called 'leadership,' which was dual-headed, part-time, and actually non-existent. I repeat, that no criticism is intended nor can properly be made of persons. The criticism is of the set-up we had. Since leadership by the Presiding Bishop and the president of the Council was impossible under it, the officers here at the Church Missions House had to lead. This gave rise to the accusation of bureaucracy. We did not seek to lead; we had to, since we were so often the only persons here.

"Another new factor is the quota of new members of the National Council. There were never before so many at any one time. And they have jumped at the job pretty quickly."

PRESIDING BISHOP'S REPORT

The new Presiding Bishop, after the opening formalities of the first session on Tuesday morning, February 8th, made what is technically known as the report of the president. He spoke at some length, entirely without notes. The first point made was that the departments of the National Council would continue, it being his opinion that the departments are absolutely essential if the National Council is to carry out the work committed to it by General Convention: namely, the missionary enterprise of the Church.

Bishop Tucker's second point was the importance of unifying the work of the various departments, in such wise that they would all really be working together. To this end, he proposed to defer the appointment of the first vice-president, whose duty it will be to assist him, until a considerably later date. Meanwhile, the Presiding Bishop will work directly with every department, thus learning details as well as general objectives.

A third point made by Bishop Tucker
(Continued on page 242)

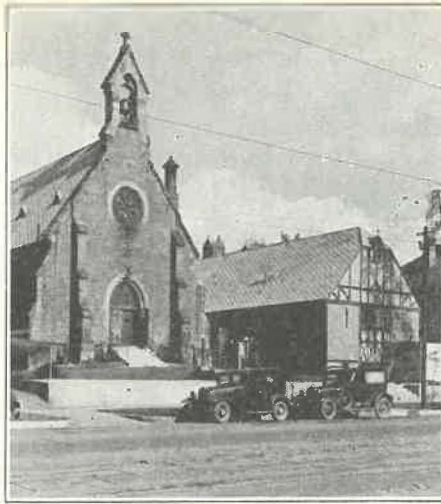


Photo by Bill Shipler.

BISHOP SPALDING MEMORIAL HALL
The hall is at the right of the picture, next door to St. Mark's cathedral.

Complete Cathedral Hall, Memorial to Utah Bishop

SALT LAKE CITY, UTAH—February 4th and 5th marked the completion of Bishop Spalding memorial hall, of St. Mark's cathedral. The cathedral has not only built a lasting memorial of the beloved man, third Bishop of Utah, in whose memory it was erected, but also an addition to the work of those men who came before and have carried on after Bishop Franklin Spencer Spalding.

After his untimely death, September 25, 1914, the people of Utah realized that they had lost a great man from their midst. For 10 years the district of Utah was made the richer by his care and administration of it. The Bishop Spalding memorial hall not only reminds the parishioners of the men who have passed, but also of those today who helped make it possible.

Little did the people of St. Mark's cathedral think that they would have this hall so soon after the burning of the cathedral, at which time their Bishop, the Rt. Rev. Arthur W. Moulton, was acting Dean. Bishop Moulton showed them that this fire on March 31, 1935, was a blessing in disguise. Through his leadership St. Mark's cathedral was rebuilt and improved so beautifully that the cathedral parish could not but continue its building program to include the Bishop Spalding memorial hall.

A two-day carnival marked the celebration.

The building has been erected at a cost of \$32,000. The dedication will be held when the final payment for construction is made. The auditorium is large enough to handle 300 for dinners and many more for entertainments and meetings.

A memorial booklet was gotten out by the parish for the occasion, giving a brief history of the cathedral and the life of Bishop Spalding.

Lexington Raises \$772 for China Fund

LEXINGTON, KY.—As of January 26th, the diocese of Lexington sent \$771.95 to New York for the China Emergency Fund. Pledges and expectations will bring the figure near the mark of \$1,000.

Stress Importance of Young People's Work

GFS Activities, Leadership, Field Work Discussed at Woman's Auxiliary Executive Board Meeting

NEW YORK—Young people's work in the Church was the subject most emphasized at the February meeting of the Woman's Auxiliary national Executive Board. Preceded on Thursday, February 3d, by an afternoon meeting of the Board's committee on field work and by a supper at Church Army training headquarters and an evening service there led by Captain Mountford, the Board sessions and committee meetings occupied all of Friday, Saturday, and Monday.

At dinner on Friday night, Mrs. Haddon Robbins, who has just gone out of office as president of the junior branch of the Woman's Auxiliary at St. Bartholomew's church, New York, told the Board about the varied program and methods of her group, which showed young people in action as part of the Auxiliary in one of the Church's largest city parishes. They have accomplished a volume of work, for missions abroad, for the supply division, the Church Periodical Club, Church Mission of Help, etc. Their chief difficulty is in recruiting new members.

GFS ACTIVITIES

After Mrs. Robbins, Miss Margaret Jefferson, a Girls' Friendly Society field worker, told of the GFS in action in many places, in town and country, as she had seen it in her field journeys. She related many instances of cooperation between GFS and the Auxiliary. Both speakers answered many questions which showed the keen interest of the Board members from all parts of the country.

TRAINED LEADERSHIP NEEDED

The eight provincial representatives on the Board, in making their regular reports at this meeting, had been asked by the chairman, Miss Pardee, to tell what work was done in their provinces by or among young people. The eight brief reports revealed more young people's work going on than the average person would have expected. If one subject stood out more than another in all the reports, it was the need of trained leadership. The total discussion was encouraging, however, the chairman summing it up with the words, "Far short as we have fallen from what should be, there is evidently much being done."

One more member has been added to the joint committee of GFS and Auxiliary, Mrs. G. Hale Pulsifer, who is now president of St. Bartholomew's junior branch of the Auxiliary, succeeding Mrs. Robbins. Mrs. Clinton S. Quin of Houston, Tex., is chairman. The committee has begun the study asked of them by the Triennial, looking toward fuller cooperation between the GFS and Woman's Auxiliary.

The Presiding Bishop made his first appearance before the Board since he took

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Budget is Cut From Convention Estimate

Continued from page 237

we were obliged, by General Convention, to balance the budget *now*, at the February meeting."

The Presiding Bishop said, in reply, "We can make the appeal for the deficiency, and if there is no response then we must make the cut in April."

Miss Corey, not satisfied, said, "But, sir, we spent days cutting the budget one February within the past three years."

Miss Elizabeth Matthews of Southern Ohio put in, "The amount needed then was so large that we had no hope of getting it. The deficiency now is relatively small."

Miss Corey was still unconvinced, saying, "I doubt if we can get it now."

Bishop Hobson of Southern Ohio, a new member of the Council, was the next speaker. He said:

"It seems to me that the instructions of General Convention are definite: the budget must be balanced in February. I agree entirely with Miss Corey that it is up to the National Council to balance the budget *now*. We can then try to get, in any way we can, the amount of the cuts."

Bishop Quin of Texas, another new member, asked a question:

"Isn't there something different we can do? I should like to ask Dr. Franklin a question: Have you got *all* you can expect?"

Dr. Franklin replied: "Yes, all."

Bishop Hobson then asked, "Are we discussing now an appeal to the Church?"

The Presiding Bishop answered, "We are discussing whether to cut \$47,558 or appeal for it."

MOVES FOR APPEAL

At this point Mrs. James R. Cain of South Carolina moved that the budget as submitted, with the provision for the appeal, be accepted. This was seconded by several members; and the discussion went on. Bishop Stevens of Los Angeles continued it by saying:

"I feel that a telegraphic appeal now would be very unfortunate. Dioceses and districts have already made such great efforts. It would be better to cut and leave the matter to the generosity of the Church."

Mrs. Cain spoke next, saying:

"I have sat here for three years and heard again and again how unfortunate it would be to go to the dioceses with appeals to prevent a cut in the budget. But we always did it, and we always got the amount needed. Let's inform the Church that funds have fallen below expectancies."

Dr. Frederic S. Fleming of New York, another new member of the National Council, said here:

"We are not in a position to discuss this question. As Bishop Hobson says, General Convention gave definite instructions. We must follow them."

SHOULD AIM AT WEAK SPOTS

Bishop Hobson then took the floor again, to say with emphasis:

"I am sick and tired of these appeals, sent out with the expectation that certain dioceses will respond, as they *have*. It is unfair and

BUDGET FOR 1938

As Estimated by General Convention and Revised by National Council

	General Convention Budget	Adopted by National Council
I. Missionary Work (including salaries of executives but not office expense)		
(a) Foreign and Extra Continental	\$1,256,865	\$1,222,872
(b) Domestic, including Rural Work	568,191	515,486
(c) College Work	14,370	14,370
(d) American Church Institute for Negroes	149,993	146,493
(e) Additional UTO Workers Unassigned		10,000
II. Education and Promotion		
(a) Salaries and travel allowances of executives now included in religious education, Christian social service, field work, publicity, but not office expense	95,005	95,005
(b) Woman's Auxiliary	44,864	43,364
III. Miscellaneous Activities		
(a) Forward Movement	10,000	10,000
(b) Conferences and Training Centers	23,902	23,902
(c) Commission on Ecclesiastical Relations	4,400	4,400
(d) American Churches in Europe	1,000	1,000
(e) Commission on Strategy and Policy	1,000	1,000
IV. Coöperating Agencies		
(a) Girls' Friendly Society	3,000	3,000
(b) Church Mission of Help	4,500	4,500
(c) Church Periodical Club	3,500	3,770
(d) World Conference on Faith and Order	1,500	1,500
V. Administrative Expense		
(a) Expenses of Presiding Bishop	2,400	
(b) Salaries, wages, office expense, maintenance, interest, supplies, in all departments, interdepartmental expenses, Church Missions House expense, etc.	265,510	244,418
Total	\$2,450,000	\$2,345,080

Adjustments Made by National Council to Balance the Budget

Budget adopted by National Council (subject to cuts of \$47,554 to be effective April 1, 1938, unless covered by additional income assured by that date)	\$2,345,080
Less Estimated Lapsed Balances	63,000
Needed to Execute Budget	\$2,282,080

Estimated Income

From Dioceses and Districts	\$1,444,704
Interest from Trust Funds and Miscellaneous Income	448,341
United Thank Offering	230,000
Fiske Legacy	\$100,000
Missionary Reserve Account (to the extent needed)	11,481
	<u>111,481</u>
Total Estimated Income	2,234,526
Shortage	47,554

Cuts as ordered by General Convention, such cuts to be effective April 1, 1938, unless covered by additional income assured by that date.

1a. Foreign Missions	\$27,779
1b. Domestic Missions	10,575
1c. College Work	400
1d. American Church Institute for Negroes	3,400
5b. General Administration	5,400
	<u>\$47,554</u>

unworthy to make a *general* appeal. We should bring pressure to bear on the places *not* coming up to the mark. There is no use whatever in acting like ostriches. And anyway, we must obey General Convention."

Dr. Edmund P. Dandridge of Tennessee spoke next, saying:

"Balancing the budget is hard for the National Council. You put in 'expected' and you put in 'estimated.' Some dioceses will give more than is set down; I know Tennessee will. It would be a mistake to slice off \$47,554."

Dr. Fleming put in another word:

"We must face reality. It is no use shut-

ting figures back and forth. I should like to offer a substitute motion to Mrs. Cain's motion: that we refer the budget back to the Department of Finance to be balanced."

Miss Matthews interposed:

"The deficiency is not in an amount that would be hard to get. It would be a pity to cut our work. After the plans made in Cincinnati, it would be too bad to take a backward step, especially in view of all we have said about going forward. It would be bad for the morale of the missionaries."

Bishop Bartlett of Idaho, executive secretary for Domestic Missions, said:

"We need more than this \$47,554; we

really need about \$150,000, to meet the budget adopted by General Convention. Why, we haven't even *dreamed* of setting *that* up."

Bishop Hobson inquired here:

"Where does this gap come? How did the Finance Department fool itself in regard to the difference between expectancies and estimates? *Where* are the points that failed to come up to the mark?"

"SOFT SPOTS"

Miss Matthews said, "Didn't General Convention stretch its imagination in making expectancies? Can Dr. Franklin explain?"

Dr. Franklin said, "Yes, I can. But it

Record Attendance

There were 25 members of the National Council present on Tuesday and Wednesday, and 24 on Thursday. This was a record attendance.

came to me as confidential material. I know just where the soft spots are."

William G. Peterkin of West Virginia spoke next:

"I think the Finance Department was fooled by getting two sets of figures: their estimates and the estimates given by the deputies to General Convention when they met with the Budget and Program Committee."

Dr. Franklin went on to speak of the "soft spots," saying, "I know them. They fall short, and they will not pay any attention to appeals."

After noon prayers there was a return to the discussion of the budget. Bishop Hobson concluded it by saying:

"We must balance the budget at this meeting. As for those soft spots in the Church, I think all the people of the Church ought to know just where they are."

NEW BUDGET PRESENTED

At 5 o'clock on the afternoon of Wednesday, February 9th, after a protracted session of the Department of Finance and the executive secretaries of Domestic and Foreign Missions, Dr. Franklin brought in a budget with cuts to the amount of \$47,554. It was voted that these should not go into effect until April 1st, thus allowing time for an appeal which, it was hoped, would bring in the money and make the cuts unnecessary. Before this decision was reached, there was another rather long discussion. Dr. Dandridge opened it by saying:

"I offered that resolution on appealing to dioceses, parishes, and individuals because I don't believe we should take this cut lying down. It is terrible to cut our work everywhere in this way. The appeal may give us a chance to initiate some *specific* missionary giving in addition to general giving through the dioceses and districts."

The Presiding Bishop said, "The difficulty is that we may get only part of it, even though it does not seem to be a large sum."

Miss Corey said earnestly:

"Forty-seven thousand, five hundred and fifty-four dollars may look like a small figure. But the situation is far more serious. The

returns indicate a feeling on the part of the dioceses that they have gone ahead. Now they will feel that their efforts have accomplished too little. I am deeply sympathetic with the workers who must be cut. I am also distressed and alarmed at the possible effect on the dioceses. It is a terrible situation."

SITUATION "HOPEFUL"

Bishop Hobson did not agree. He said:

"I think the situation is a hopeful one. It would be a mistake to take the cut lying down. It would be an equally bad mistake to act gloomy when 70 dioceses have gone forward in their expectancies. That is a hopeful situation. Contributions have not shown an increase because of the recession. This is no disgrace to the Episcopal Church. Other communions have not made out so well as we have. Even where the amounts are small, the desire to do better is shown. We should not condemn the whole Church because a few dioceses fall down on their jobs. I am willing to go back to Southern Ohio to help raise this \$47,554 we need. But we must not fool ourselves: there *is* hope, but there are laggards among the dioceses."

Bishop Quin said warmly:

"If you do condemn the whole Church, you put *me* on the spot. I shall have to go back to Texas and get our share of this deficiency underwritten, when we pledged to the utmost limit in Cincinnati when we met with the Budget and Program Committee. We are working hard to meet *that* pledge and I expect that we shall do it. This deficiency is not *our* failure."

Dr. Charles W. Shreiner of Pennsylvania, another new member of the Council, said:

"We cut our expectancy in Pennsylvania to a figure that we *can* pay. I am responsible for biting off more at Cincinnati than we could chew. But I pledge myself to help raise this deficiency."

CHANGE IN VIEWPOINT NEEDED

The Rev. Malcolm E. Peabody of Pennsylvania, still another new member, said here:

"Many Churchpeople have been brought up to think of the parish as for themselves, not as an outgoing organization. I hope that the new second vice-president, who is to lead in promotional work, will change the whole point of view of Episcopalians. I hope he will teach them that Christianity is an outgoing affair. This matter of deficits goes on year after year. But I have never seen any effort on the part of the National Council to give any help in religious leadership.

"Another thing is the lack of care in the training of young people in Christianity as a missionary religion. This neglect is an appalling thing.

"Then, another factor in the problem of missionary support is that money has come in from relatively few persons, all rich. This is not likely to continue, since the day of large fortunes is past. So *all* Churchpeople must now give. Unless we pursue with vigor the matter of missionary education, Christian education, we shall never get this general support. Worse times are ahead of us. I'd rather see the Church spend the money at its disposal, including the Fiske legacy of \$100,000, than go back immediately for more to those who have already done all they could. It is bad psychology. I call for a revision of the whole aspect of missionary education and in the psychological approach made in the past to givers."

Bishop Stevens said:

"I should like to suggest that the cuts be spread over eight months and that the dioceses be informed of the amount needed to avoid any of the cuts."

Dr. Fleming said here:

"I am anxious that the point should be made that we have kept faith with the order of General Convention, and so must announce a deficiency."

Bishop Lawrence of Western Massachusetts asked, "I should like to know what Bishop Stevens means by 'informing the Church'?"

Bishop Stevens replied, "That is a question for the Finance Department. But I would inform dioceses, districts, and individuals."

SHOULD "EXPECT APPEALS"

Bishop Page of Michigan said:

"I feel strongly that it would be a mistake to make an *immediate* appeal. So many times we draw up a budget and people think that is all the missionary work of the Church needs. That leaves ground for countless other appeals from many quarters of the community. We should revise our ideas of approach. We say that we won't come for more than the budget. That is a mistake. We should let people *expect* other appeals from us."

Bishop Lawrence rose to bring up another question:

"How many of you think there is any hope of raising the budget for next year? How can we, without large legacies next year, raise \$100,000 in place of the Fiske legacy? We should face facts."

Bishop Hobson said confidently:

"We can do it if we examine *all* the dioceses and face what they give. We must go out and get the money. This Church is well able to do what is required, if *all* members do their share."

Dr. Dandridge asked:

"Have we enough time to raise this deficiency? There are only 13 days after Easter until the April meeting of the Council. We should know by then."

TEN WEEKS ENOUGH

Bishop Hobson said with vigor, "We have 10 weeks. If this Council can't raise \$47,554 in 10 weeks, we had better give up."

The Presiding Bishop then said, "The

Bishop Stewart Elected to Council

Bishop Stewart of Chicago was elected a member of the National Council, to fill the vacancy left by the elevation of Bishop Tucker to the office of Presiding Bishop.

fundamental question before us is: Are we, or are we not, going to make an appeal?"

Miss Matthews said, "I think the fundamental question is: Are we going to make a weak appeal, or a good, strong appeal?"

Bishop Stevens moved that a strong appeal be made. The motion was seconded and carried. The budget, with this proviso, was then adopted.

The details of the appeal were left to the Presiding Bishop and the officers, with such other assistance as they might choose.

New Spirit Seen in Meeting of Council

Continued from page 239

was that henceforth all major decisions for all departments would be his responsibility; then, he would be the single target, and criticism would be aimed directly at him by Churchpeople.

STRESSES CHURCH-WIDE COÖRDINATION

A fourth point was the necessity of co-ordinating the promotional and educational work of the departments of the National Council with parochial, diocesan, and provincial organizations. The final point was that the kind of missionary promotional work most urgently needed is that being done by the Forward Movement, which places the emphasis on the fundamental nature of the Christian religion and which is bringing the Church to know Christ in and through His Church.

SECRETARY FOR MISSIONARY EDUCATION

At the Wednesday session, there was some discussion as to which department the executive secretary for Missionary Education, when appointed, shall be in. The Presiding Bishop opened this discussion, by saying:

"Missionary education was provided for before the depression, when we had a secretary for Missionary Education, Dr. Arthur M. Sherman. When funds became low, that salary was cut out. We now have again in the budget a salary for a secretary for Missionary Education. The man has not yet been chosen. But this question is asked: Which department shall he be in? Almost all the departments want him and have asked for him. I have worked out a scheme which provides that he shall not be in *any* department but be directly responsible to the Presiding Bishop with an advisory committee on which would be members from every department. I am naturally especially interested in missionary education, so that might make it easier, at first, for him to work directly with me.

"Another thing: the Forward Movement has plans for missionary education. *Both* the Forward Movement and the National Council can work at it, but they will need to co-ordinate their activities to prevent overlapping. Also, both must coördinate their work with the Woman's Auxiliary, particularly since the Woman's Auxiliary has done the most successful missionary education we have had.

"We need the right person for secretary for Missionary Education. Any scheme will do, with the right person at the head of it."

Miss Eva D. Corey of Massachusetts said earnestly:

"What this Church needs more than anything else is *religious* education. We must make people realize the significance of the Incarnation, and that by its very nature the Church is missionary because Christianity is missionary."

Miss Elizabeth Matthews of Southern Ohio asked a question:

"I wonder what the relationship of the Field and Publicity Departments and the second vice-president will be to one another and to missionary education. Won't they overlap?"

Bishop Hobson of Southern Ohio spoke to the Presiding Bishop's last point, saying:

"Let's remember another group: the Committee on Strategy and Policy. Coördination with all existing groups is of the first importance. On one point all must agree, and that is the point made by Miss Corey that missions are the whole function of the Church. One great obstacle to missionary education is that too many Churchpeople, when it is mentioned, visualize a little company of women, all over 65 years old, studying the good works of a few other women in the field."

Bishop Tucker asked:

"Is it the term, 'missionary education,' that Miss Corey finds harmful; or does she think a special person is not needed for the work? Does she think it should be part of the regular parish program?"

Miss Corey replied:

"I am all for a special person who will specialize in *Christian* education, making it clear that Christian education is education in the mission of the Church. Detailed teaching about the mission *fields* will follow on this, under the heading of missionary *information*."

Dr. John W. Wood, executive secretary for Foreign Missions, took the floor here, to say with considerable warmth:

"I have had a great deal of experience with mission study classes, and I do not recognize any of them in the caustic picture of them drawn by Bishop Hobson. I know this moment of 500 groups of the most intelligent women, of *all* ages, in the Church, working regularly and according to approved academic standards. It is not fair to characterize the whole movement as it has been characterized. There are groups of men, too, though not so many."

Bishop Hobson explained, "I simply said what the general impression is."

Dr. Wood replied, "Language such as you used helps to create that impression, which is quite erroneous."

Dr. Daniel A. McGregor, executive secretary of the Department of Religious Education, made another point:

"I should deprecate thinking of missionary education in terms of mission study classes only. Other educational activities are needed also."

Miss Corey agreed with this, saying:

"The best work we have done in the diocese of Massachusetts along this line has been in the form of missionary exhibits. We had these in the cathedral and in various parishes. Several thousand came to see them at the cathedral."

Dr. McGregor spoke again, saying:

"I see the work as occupying three fields: (1) textbooks and classes; (2) printed material of the sort sent out by the Publicity Department here; (3) exhibits such as Miss Corey mentions."

The hour of adjournment came just here. The Presiding Bishop closed the discussion by saying, "One thing is certain: too many people know too little about it."

Fr. Barker Undergoes Operation

MEADVILLE, PA.—The Rev. B. Franklin Barker, Jr., of Trinity church, Conneautville, diocese of Erie, underwent an emergency operation for the removal of his appendix at the Spencer memorial hospital on January 29th, and is reported to be gaining in strength daily.

Council Emphasizes Forward Movement

Bishop Hobson Describes the Four Main Aspects of Commission's Work at February 10th Session

BY ELIZABETH McCracken

NEW YORK—Throughout the National Council meeting, at almost every session, there was some reference made to the Forward Movement. On Thursday morning, February 10th, when all other business had been completed, Bishop Hobson asked for the floor to speak of the movement. He said:

"The Forward Movement works through four main channels. The first is through its literature. This has been, and is, the great means of unifying our work. The manual, *Forward—day by day*—has been distributed by the thousands, and we know that it is widely used. Nothing can be universally acceptable. To meet this fact, we have varied the booklet, hoping to have everyone pleased with one issue or another. This consideration of different tastes is important. I do want to enlist your support for this literature, because it has been, and is being, done by some of the finest people in the Church—not by members of the Forward Movement Commission but by selected people all over the Church.

"Our second great field is with lapsed communicants and the unChurched. Statistics are appalling, showing a job for us to do.

"Thirdly, we emphasize unity. It is our purpose to take advantage of the great present interest in ecumenicity. There is nothing more encouraging to me than the widespread interest of the laity in Christian unity. I am impressed also by their knowledge of the subject.

"The fourth work of the Forward Movement is to enlist more layfolk in the work of the Church. We need them as individuals and in the parish, the diocese, and the province.

"The Commission feels strongly that the Presiding Bishop should be chairman of the Forward Movement. Many details he may delegate, but the focus should be on him as chairman—and I mean the *active* chairman, with all the implications of the word I have emphasized."

The Presiding Bishop's concluding speech, just before the motion to adjourn, followed. He said:

"What the Church needs is a new spirit. The Forward Movement is doing splendid work in bringing this about.

"There has been a good attendance throughout. When members remain for the Thursday morning session, it makes possible the transaction of important business then, as earlier. May I make the suggestion that our responsibility should not be confined to the time spent in our four regular meetings of the year? We should feel a continuing sense of responsibility. If each of us can be a missionary ourselves as we come in contact with people throughout the year, we shall do much to recall the Church to the renewal of its allegiance to Christ."

The Rev. Dr. Frederic S. Fleming of New York offered a resolution, expressing appreciation of Bishop Tucker's "incisive and inspired leadership," and pledging the loyal support of the National Council to him. This was carried by a rising vote.

Two Foreign Missionaries Present Pleas to Council

NEW YORK—Two foreign missionaries were heard by the National Council at the February meeting in pleas for support of the work in their jurisdictions.

Bishop Kroll of Liberia addressed the National Council on the status and needs of the work in Liberia. This was heard with great attention.

The Rev. Clifford E. B. Nobes of Sagada, P. I., made a moving speech on the urgent necessities of the work in the islands. Fr. Nobes pleaded also for more adequate missionary education in theological seminaries.

Three Overseas Workers, Two Domestic Appointed by Council to Fill Vacancies

NEW YORK—Only three new missionaries were appointed by the Council for work overseas, and these are to fill long-standing vacancies. Two domestic UTO workers were also appointed.

The Rev. Francis Campbell Gray of Mishawaka, Ind., goes to Sagada, P. I. He is a graduate of Howe School, University of the South, and the General Theological Seminary, 1936. For the past year he has been curate at Christ church, Houston, Tex. His father is the Bishop of Northern Indiana.

SHANGHAI APPOINTMENT

Albert Ervine Swift, to be ordained this spring, will join the Shanghai staff where more ordained men are greatly needed. He comes from Claremore, Okla., is a graduate of the University of Oklahoma, and expects to graduate this spring from the Episcopal Theological School, Cambridge, Mass.

Eleanor Lane Clancy from Mineola, L. I., N. Y., has been teaching for seven years in Cuba and is now regularly appointed on the staff of All Saints' School, Guantanamo, where she succeeds Miss Sarah Ashhurst, who died last year. Miss Clancy is a graduate of the University of Illinois. The long-familiar name of the school at Guantanamo was changed recently by Miss Ashhurst's friends in Cuba, to be the Sarah W. Ashhurst School.

UTO WORKERS NAMED

Isabel Wagner of Calvary church, Wilmington, Del., is appointed general missionary at Bear mountain mission, Amherst, Va., returning to a field where she worked from 1917 to 1922, since when she has done social service work on the Delaware diocesan staff. This is a UTO appointment, for one year.

Jane K. Chase, who has been working in Idaho and Oregon, is appointed for religious education work in Oregon, especially among isolated people in rural districts. This is also a UTO appointment for one year. Miss Chase is a great-granddaughter of Bishop Philander Chase.

Both these UTO appointments are to fill existing vacancies. No missionaries were appointed to advance work.

Department Meetings Stressed by Council

Restore Plan of Becoming Members of Departments; Bishop Hobson Reports New Field Program

BY ELIZABETH McCracken

NEW YORK—The National Council inaugurated a new method of procedure in regard to its order of business when it devoted the entire afternoon of the first day, Tuesday, February 8th, to departmental meetings. It will be recalled that the executive secretaries of the several departments expressed a desire last year that the former plan whereby members of the Council were made members of the several departments should be reestablished. This was done; and the following National Council members were appointed by the Presiding Bishop:

Domestic Missions: Bishops Stevens, Page; Rev. Mr. Peabody; Dr. Kearny; Mr. Coles; Mrs. Pierce.

Foreign Missions: Bishop Quin; Rev. Dr. Fleming; Messrs. Peterkin, Hollenbeck; Miss Matthews.

Religious Education: Bishop Davis; Rev. Dr. Knickerbocker; Dean Sprouse; Miss Corey.

Christian Social Service: Bishop Lawrence; Messrs. Fleming, Mather; Mrs. Cain.

Publicity: Dean Roberts; Rev. Dr. Shreiner; Messrs. Parker, Lindstrom.

Field: Bishop Hobson; Rev. Dr. Dandridge; Col. Lydecker; Mr. Gardiner.

Finance: Bishop Lawrence; Dean Roberts; Rev. Dr. Dandridge; Messrs. Peterkin, Coles; Miss Corey; and the Society's counselor, Charles E. Hotchkiss.

The departmental meetings were held in the offices of the various departments. It was understood that each department should elect a chairman from the National Council members. This was done, though in more than one instance the newly elected chairman asked the executive secretary to preside. The Presiding Bishop was present at every department meeting for a short time.

The reports of the departments were brought in, as usual, on the second day. These dealt in the main with routine matters.

NEW PLAN FOR FIELD WORK

Bishop Hobson, one of the Council members appointed to the Field Department and elected chairman at the department meeting on Tuesday, supplemented the routine report of the general secretary, William L. Richards, by a report on the department meeting. He said:

"We think that the Field Department should go out and interpret the National Council to the Church, and come back and interpret the Church to the National Council. In times past, too often it has been thought that the *officers*, rather than the *departments* of the National Council carried on the missionary work of the Church between General Conventions. The Field Department believes that the members of the various departments should make those necessary contacts with the Church. The Field Department proposes to do its part of such work immediately. This is the plan:

"Every diocese and district is to be ap-

Council Adopts Resolution Supporting Church Press

NEW YORK—The Rev. Dr. G. Warfield Hobbs submitted by title the report of the Publicity Department to the National Council, to which was appended the following resolution, which was carried:

"Resolved: That the National Council of the Church commends to Churchpeople everywhere, the various periodicals of the Church; believing that wider reading of these periodicals will do much to create an informed and interested membership, which will, as a result of its knowledge, be inspired to share in the maintenance and development of the Church's program in parish, diocese, nation, and world."

Alaskan Missionary Keeps Eklutna Visitation Custom With Aid of Friend's Plane

ANCHORAGE, ALASKA—On the third Sunday evening of every month the Rev. Warren R. Fenn, priest in charge of the mission here, makes a visit to the Eklutna Government vocational school 30 miles away. At this time Fr. Fenn preaches to the whole student body at the Vesper service conducted by the children, and stays overnight and celebrates the Eucharist for the members of the Church.

Last month the roads were very slippery and traveling was dangerous. Fr. Fenn told a friend of his that he didn't think he could make Eklutna that Sunday. The friend, Vernon Johnson, has a private pilot's license and a Great Lakes plane, and he offered to fly the vicar to Eklutna that afternoon. They took off from the Anchorage field and landed in Eklutna just before dark—the pilot just had time enough to make Anchorage before darkness. The day was saved through the helpfulness of Vernon Johnson and Fr. Fenn arrived safely for services at the Government school where the children look forward to the monthly visits of the missionary.

Bishop Williams Memorial Service

DETROIT—The 15th annual memorial service for the late Bishop Charles D. Williams, D.D., fourth Bishop of the diocese of Michigan, was held at the 8 o'clock service of Holy Communion in St. Paul's cathedral on February 13th. Bishop Williams died on February 14, 1923.

proached in an intimate, personal way before April 1st. Every member of the National Council and every officer is to be assigned to territory with which he has special connection or of which he has special knowledge. In the case of the four women members of the Council, they are to be assigned two provinces each. The women will get in touch with the women, but they will do it not as members of the Woman's Auxiliary but as members of the National Council. The men members will work with the men in their assigned areas. By this arrangement, the National Council will reach intimately the whole Church."

This was put in the form of a resolution and was adopted.

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**Aid for Non-Aryans
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**Bishop of Chichester Champions
Cause of Suffering Christians in
Germany; Other English News**

LONDON—The Bishop of Chichester, Dr. Bell, is championing the cause of the Non-Aryan Christians in Germany who, because they have one or more Jewish grandparents, are deprived of nearly all civil and political rights, and are debarred from all public and semi-public service.

Presiding at a conference of the Church of England Committee for Non-Aryan Christians, held in the Jerusalem Chamber of Westminster Abbey, Dr. Bell appealed strongly to the Christians of Great Britain to come to the rescue of their brethren in Germany, who because of their descent are suffering grievous persecution and injustice.

ORTHODOX SERVICE IN ENGLISH

In response to many requests, some of the Orthodox services at the Russian Orthodox church in London are being said in English. The proposal has met with considerable support in Russian circles, as many of the younger generation of exiles do not speak Russian.

The first of the series was on January 30th, when the Divine Liturgy was sung in English, the celebrant being the Rev. Nicholas Gibbes, formerly tutor to the young Tsarevitch, and believed to be the only Englishman to have become an Orthodox priest.

DR. DE LABILLIERE INSTALLED

Dr. de Labilliere, formerly Bishop Suffragan of Knaresborough, was installed as Dean of Westminster, in place of the late Dr. Foxley Norris, on February 2d.

Dignified ceremonial and the use of the Abbey's beautiful vestments were features of the service. The Dean-designate read a long Latin declaration, in which he promised to uphold the unwritten customs by which the Dean and Chapter are governed and to maintain the rights and privileges of the Abbey church. The declaration made, the sub-Dean took the Dean-designate by the hand, and placed him in his stall, with a Latin formula putting him in possession of the seat of honor in the Abbey.

IRISH PRIMATE HAD BRILLIANT CAREER

The Most Rev. Dr. C. F. D'Arcy, Archbishop of Armagh and Primate of All Ireland, who died on February 1st, at the age of 79, came of South Irish stock and was bred in the Evangelical tradition to which he remained faithful. He had a brilliant career at Dublin University, and after serving as a parish priest in Irish cures for some years, was consecrated Bishop of the Irish diocese of Clogher in 1903. He administered two other dioceses in the country before becoming Archbishop of Dublin in 1910. Less than a year later he was elected by a unanimous vote Archbishop of Armagh and Primate of All Ireland.

**23% of Philadelphia
School's Goal Reached**

PHILADELPHIA—One hundred and eleven pledges and gifts amounting to \$8,224, 23% of its goal, have been received toward the Philadelphia Divinity School's campaign for \$35,000, it was recently announced by Dean Evans.

The Dean predicts the complete success of the campaign. The \$35,000 which the school is asking is entirely for forward work, the maintenance of the school's activities for the current year.

Fifty-nine canvassers are enrolled in the campaign, which is scheduled to reach the final conclusion not later than March 1st.

**Hobart President Scores
Arms Expansion Program**

GENEVA, N. Y.—In a letter to the Geneva Times, Dr. William A. Eddy, president of Hobart College, calls attention to the constantly accelerating pace of the nations, including the United States, along the path that, he declares, can only end in a headlong plunge into war—the armament race. He says:

"The round-up, I fear, has begun. The American cattle are being herded for the slaughter-house, and the bloodless wise-acres who determine our national destinies seem to be determined to drench our soil with human blood, in the best tradition of the rotation of cultural crops."

Dr. Eddy strongly denounces the "offensive and ruinous expansion of armament" proposed to Congress by the federal government, which he says is only for the purpose of maintaining American prestige and interests in foreign lands. He suggests that members of Congress who vote to plunge this country into a foreign war are in danger of reprisals from men who "are ready to sell their lives for peace, if need be."

He explains that he is expressing his own personal views, not those of his colleagues or the college.

**Fr. Harrison, OHC, to Conduct
Mission, Quiet Day in Milwaukee**

MILWAUKEE—The Rev. McVeigh Harrison of the Order of the Holy Cross will conduct a mission at St. John's church, the Rev. L. B. Hastings, rector, continuing from the early service on March 6th through the evening service on March 20th. The full Nashotah choir will sing the Eucharist on the 6th. The Young People's Fellowship of the convocation of Milwaukee will hold a rally that afternoon and attend Evensong. Three hundred members are expected.

The mission schedule includes a daily Eucharist, an afternoon children's service, and an evening preaching service every day except Saturday.

Fr. Harrison will also conduct a quiet day at St. John's home for the aged on March 4th, and a quiet day for the clergy of the diocese on March 7th at St. John's church.

**Rev. Ken Imai, Released
From Military Service in
China, Will Study in U. S.**

CINCINNATI—Word has come to the Graduate School of Applied Religion that the Rev. Ken Imai, whose coming as a student was postponed in September when he was called to military service, has been released again and is en route to Cincinnati. He was required to fulfil the five-months' training period for all male citizens of Japan but in the end was not sent into active service in China, as it was feared would happen.

His late arrival will mean a rather specialized program of social training, probably extending into the summer session, which begins June 20th, and into the first term of the academic year 1938 to 1939.

The Rev. Leighton T. Y. Yang of Wuchang, China, has also arrived at the graduate school to take the second half of the course, after a semester of theological study at the seminary in Alexandria, Va. Mr. Yang will do field and clerical work as an observer in several social agencies and institutions, as well as studies at the graduate school and the University of Cincinnati. His home is across the Yangtze river from Hankow, which has been the object of frequent attacks by the Japanese planes in recent weeks.

**Begin Rehearsals for Religious
Drama in Pennsylvania Parish**

WILLIAMSPORT, PA.—Rehearsals for the presentation of a drama of the Book of Common Prayer, *The Great Trail*, are being held by members of Christ church, many of whom took the same parts in the play 18 years ago when it was given at the same church. The play, appropriate to the beginning of Lent, will be presented February 28th and March 1st in the parish house.

The theme of the drama shows the influence of the Church on living people, and elaborate stage settings have been planned to represent the "forest primeval" where the action takes place.

**Announce Plans for
Catholic Congress**

**Chicago Committee to Make Local
Arrangements; Sessions Will be
Held October 11th Through 13th**

CHICAGO—An executive committee in Chicago has been formed to carry out the local arrangements for the Catholic Congress to be held in Evanston this fall. This committee, to which others will be added, consists of the Very Rev. Gerald G. Moore, chairman; Alexander Greene; the Rev. Messrs. William B. Stoskopf, Calvert E. Buck, Edward S. White, John H. Scambler, and Robert K. Giffin, secretary.

At a recent meeting of the executive committee of the American Church Union it was decided, because of difficulties in securing suitable places for the services of the congress in New York, to hold the October congress in Evanston, in response to an invitation from Bishop Stewart and from the Very Rev. G. G. Moore, Dean of the pro-cathedral.

The dates chosen are October 11th through the 13th. The congress Mass will be held in the cathedral on October 12th. In addition to the regular sessions there will be the following special events: a children's Mass; a corporate Communion and breakfast, with a devotional address, for priests; a dinner, and a mission service on the last evening of the congress, closing with Benediction of the Blessed Sacrament.

The congress committee, which is planning the topics and speakers, consists of the Rev. Messrs. Frank Damrosch, Jr., Elwood Boggess, Harold Hohly, Reginald Mallett, and Harold Olafson.

**Wilfred E. Anthony, Architect,
Receives French Medal of Honor**

NEW YORK—The *Institut Historique et Heraldique de France* has conferred its Great Gold Medal upon Wilfrid E. Anthony, the well-known architect, in recognition of his notable work in architecture.

This honor has only once before been conferred upon an American, namely, His Excellency F. D. Sampson. In the past 63 years, the Great Gold Medal has been awarded only 23 times. Among those who received it are: the Duke of Norfolk, the Duke of Belford, and the Duke of Northumberland, England; the Sovereign Prince of Liechtenstein; President Guecheff of Bulgaria; Baron Leon Janssen of Belgium; and the Marquis de Anselme de Puisaye of France.

400 at Acolytes' Festival

NEW YORK—Four hundred acolytes were in the procession at the annual service held in connection with the acolytes' festival on February 12th at the Church of St. Mary the Virgin. Bishop Rocksborough Smith of Algoma pontificated and the Rev. William M. V. Hoffman, Jr., preached. The acolytes came from many parishes in and near New York.



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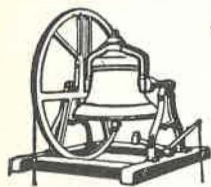
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Stress Importance of Young People's Work

Continued from page 239

office, as celebrant at the service on February 7th. Speaking to the Board later, he stated as probably the most important factor in the present critical situation of the Church's mission the need of Christians in America to bring their religion to bear more directly on modern life, to realize more clearly what the implications of Christianity are, in practical living today. Unless Christianity in America and Europe produces a stream of life on a higher level than life in the Orient, for example, or in other lands, it will not be able to flow into those lands or influence them.

The Bishop prevented these deeply disturbing thoughts from being too discouraging by reminding the Board that new opportunities are continually arising, with each new moment, and nothing in the past can deprive Christians of using those opportunities, if they commit themselves wholly to God. Disasters, too, such as now occur in the Orient, will certainly be used by God in some good way not now seen, if Christians do their part to help Him.

UTO BUILDING FUND

From the portion of the 1937 United Thank Offering designated by the Triennial for repairs to UTO buildings, the Board voted \$200 for St. Margaret's House, Berkeley, Calif.

Buildings erected by the United Thank Offering since 1889 include 19 in the foreign field, 10 in the domestic field, and five for the American Church Institute for Negroes. Other requests for aid in repairs are being considered. There has not yet been time to hear from the more distant.

Southern Ohio women made such a good showing with their United Thank Offering that the Board asked for a report on how it was accomplished. Further information on this will reach diocesan officers, and through them the parish custodians, from the provincial representatives on the Board. Generally speaking, rotation in office and a personal acquaintance between diocesan and parish custodians are found to be the most helpful factors.

INTERFAITH COMMITTEE MEMBERS NAMED

The "Oxford and Edinburgh Committee" requested by the Triennial has held its first meeting. This committee was called for in order that it might prepare material for study and follow-up of the Oxford and Edinburgh Conferences of last summer, material better suited for use by the average woman than the more complicated and scholarly publications issued elsewhere. The committee has plans under way for helpful material to appear in the spring. Under Miss Helen Brent as chairman the members are: Mrs. Henry Hill Pierce, Mrs. Edwin Allen Stebbins, Mrs. Harper Sibley, Miss Charlotte Adams, Mrs. Charles Griffith, and Miss Margaret I. Marston.

The new committee on the 1938 Quiet Day for Prayer, November 11th, is Mrs.

Two California Churches Destroyed by Windstorm

SAN JOAQUIN, CALIF.—St. Paul's church, Modesto, was burned to the ground February 9th during a violent windstorm which caused entanglement of electric service wires.

It is reported that St. James' mission, Sonora, was damaged by falling trees and wind to the extent of \$1,500.

St. Paul's, of which the Rev. Thomas C. Maxwell is now vicar, was erected together with a rectory during the ministry of the late Rev. William L. Mott (1880 to 1883), and was a frame structure with tower, lined with redwood. The appraised value together with its furnishings was \$5,000, covered by blanket insurance policies of all the churches in the district of San Joaquin. Practically nothing was saved. The rectory had been demolished in recent years because of dilapidation, and the guild hall, built in 1913, was saved from destruction by its separation from the church by an apartment house.

St. Paul's has a membership of 324, with the present number of communicants 102, and a church school of 60 including officers and teachers, and except for a small sum of \$250 is out of debt. Only two weeks ago the Rev. Mr. Maxwell had invited the convocation of the district of San Joaquin to meet in Modesto next January. It is hoped that St. Paul's will be rebuilt and ready for consecration at that time.

Kenneth Sills, chairman, Mrs. J. V. Blake, and Mrs. Fred W. Thomas.

MISS HARVEY HONORED

The Board maintained its tradition of good attendance by having every one of its 20 members present. It learned with regret of the resignation of Miss Avis Harvey, field secretary, who is relinquishing her office to do further study, and expressed appreciation of the fine service she has rendered.

St. Stephen's, Philadelphia, to Hold Daily Lenten Services

PHILADELPHIA—Daily noon-day Lenten services are to be held at St. Stephen's church on 10th street, beginning at 12:30 o'clock each day, and closing at 12:55. The services and speakers are to be as follows:

March 2d, the Rev. Dr. Vincent C. Franks; March 3d, Bishop Sterrett of Bethlehem; March 4th, Bishop Taitt of Pennsylvania; March 5th, the Rev. Charles F. Penniman; March 7th to 11th, the Rev. Dr. Joseph Fort Newton; March 12th, the Rev. James M. Niblo; March 14th to 18th, the Rev. Hubert A. Woolfall; March 19th, Dr. Franks; March 21st to 25th, the Rev. Dr. Luke M. White; March 26th, the Rev. Dr. John R. Hart.

March 28th to April 1st, the Rev. Dr. Beverley D. Tucker; April 2d, the Rev. James M. Collins; April 3d to 8th, Bishop Abbott of Lexington, Ky; April 9th, the Rev. W. Brooke Stabler; April 11th to 14th, the Rev. John C. Runkle; April 15th, Dr. Franks; April 16th, Dr. Hart.

Marks 35th Year as Russian Church Head

Metropolitan of Western Europe is Honored by Orthodox Leaders in Many Lands

BY PAUL B. ANDERSON

PARIS—On January 25th the Russian Church in Western Europe celebrated the 35th anniversary of the consecration of its head, the Metropolitan Eulogius, who has held this post since his appointment by Patriarch Tikhon in 1923.

Occasions for genuine celebration are few in the Russian emigration. The year 1938 may even be one of evil portent, for at December 31st the Nansen Refugee Office of the League of Nations is due to close, and unless its term is renewed or a new institution established, the Russians, as well as other refugees, will be left without a central bureau for the provision of legal and physical protection. Partly for this reason, but also because of his notable contributions to the welfare of the Russian Church abroad, the celebration of this 35th anniversary of the consecration of Archbishop Eulogius turned out to be as nearly a national holiday as is possible in refugee life.

GREETINGS FROM MANY LANDS

After the celebration of solemn liturgy in the beautiful 80-year-old Cathedral of Alexander Nevsky, in Paris, the Metropolitan received delegations bringing messages of greeting and felicitation. Bishop Sergei came from Prague, Archbishop Alexander from Brussels, priests from Stockholm and North Africa, and delegations from scores of parishes, institutions, and societies, both ecclesiastical and cultural. The Metropolitan seemed to prize especially the letter of greeting which arrived from the Ecumenical Patriarch in Constantinople.

Metropolitan Eulogius was peculiarly fitted for handling the complicated problems of the emigrant Church by his career in Russia. As pre-war Orthodox Bishop in the Kholm diocese, now in Poland, his flock was already a minority in the midst of a non-Russian (Polish) and non-Orthodox (Roman Catholic) population. Elected twice to the State Duma, he was a leader in the thankless task of standing for truth and justice against extremists supporting the autocracy as well as against the revolutionary intelligentsia whose prejudices outran their discrimination.

In 1917 he was a leading member of the All-Russian Church Council which restored the Patriarchate, elevated to this throne the saintly Tikhon, recently returned from being Archbishop for the Orthodox in North America, and set up the resilient administrative structure and modern outlook of the Church which are in considerable measure responsible for its continued existence in the Soviet Union today.

The policy of the Metropolitan Eulogius is to carry forward the work of the

Church in the constructive spirit of this council. He is willing to take risks. Without a penny in hand, he decided to purchase the property which for 12 years has housed the Russian Orthodox Theological Institute. On this decision, Dr. John R. Mott came to his aid with a gift secured for establishing the institute. It is the work of this institute which has been so warmly supported by American committees directed by Rear Admiral Reginald Belknap in New York and Mrs. Ralph Adams Cram in Boston, and which led the General Convention of the Episcopal Church in 1937 to set up a special committee under the chairmanship of Bishop Perry for aid to the Russian Church. In the 12 years since the establishment of the institute, seven devoted professors, including the Rev. Sergius Bulgakov and the Rev. Georges Florovsky, with equally loyal assistants, have prepared 150 men for ordained and lay ministry in the Orthodox Church.

STRESSES WORK OF LAITY

Fully appreciating the place of the layman in Church life, the Metropolitan has encouraged the establishment and helped guide the programs of various organizations which enrich the life of individuals as well as of the Church as a whole. Especially favored have been the Russian Student Christian Movement and the Russian Orthodox Mission to the Exiles. The enlightened constructive policy of the Metropolitan has been of invaluable aid to the Russian YMCA Press, which, under the editorial direction of Messrs. Berdyaev, Vysheslavtzev, Lowrie, and Paul Anderson, has carried the chief burden of producing Christian literature for the Russian people, no such production being permitted in the Soviet Union. It is the YMCA Press which has organized and made possible the production of the theological and philosophical works of such significant writers as Berdyaev, Bulgakov, Florovsky, and a score of others.

SUPPORTS UNITY MOVEMENT

While energetically shepherding his flock of 100,000 souls, by establishing some 84 parishes in refugee centers in Western Europe, the Metropolitan has been in the front rank of Orthodox bishops supporting the Ecumenical Movement. He himself attended the Lausanne, 1927, and Edinburgh, 1937, conferences, and the theologians of his diocese have done some of the most brilliant work in this sphere, both in conference and by writing.

With this record of achievement, and with the foundations he has laid for further development of Church life, it is not surprising that Russians in Western Europe have heartily and gratefully sung "Many Years" for their beloved Archbishop.

Finds 197 Active Fascist Groups

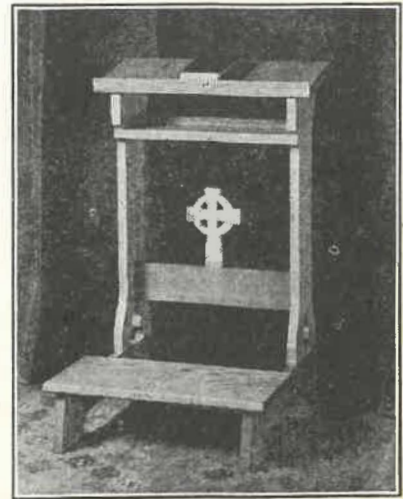
NEW ORLEANS, LA. (RNS)—There are 197 Fascist and anti-Semitic organizations functioning in the United States and Canada today, Richard E. Gutstadt, Chicago, director of the Anti-Defamation League, told members of the executive committee of B'nai B'rith, Jewish fraternal order, at the opening session of their annual meeting.

Indirect Lighting System is Installed in Alaskan Church

ANCHORAGE, ALASKA—On January 30th a new indirect lighting system was dedicated in All Saints' mission by the priest in charge, the Rev. Warren R. Fenn. The lighting system was a gift to the church from the members of the ladies' guild. The church interior has been redecorated.

The lighting fixtures are of modern design and add to the beauty of the mission church.

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Mark 75th Year of Evangelical Society

Continued from page 237

Dr. Osgood recounted anecdotes of past members of the Evangelical Education Society and said, "Our era is absolutely done with sheer ecclesiastical absolutions," and "Christianity has to be deëcclesiasticized if the world is to be saved for Christianity." He presented a picturization of the communion of saints, as he roused into consciousness the presence of the great leaders of the society's work in years gone by. In conclusion he said, "We would not have a Church that stands between man and God. . . . We demand a Church that stands behind a man."

DISCUSS ATTITUDES TOWARD LIFE

On the 9th, Dr. W. Star Myers of Princeton University, speaking on the topic Evangelicalism and Social Progress, regarded two general attitudes toward life: (1) the world owes one a living; (2) the individual owes something to the world.

The Catholic viewpoint on Christianity he likened to the prerogative state in the field of government, negative in character and subjugating initiative. The Church, he said, is only a means to the end, not an end. He took the viewpoint that the Church is being ruined by overstressing, and too frequent use of, the Holy Communion, such that eventually that service must become mechanical. "The bulk of the laity are not sacramentalists," he said.

An address in furtherance of this subject followed by the Rev. Wilbur M. Caswell of Yonkers, N. Y. As no time remained for the discussion of the papers the conference proceeded to discuss Evangelicalism and the Bible, led by the Rev. R. O. Kevin of Kirkwood, Mo. The Rev. Charles W. Lowrey was the speaker. The Rev. Mr. Lowrey is from the Virginia Theological Seminary.

NECESSITY FOR LOVE EMPHASIZED

Bishop Taitt addressed the conference at the noonday services in Holy Trinity church, in which he emphasized the necessity for love to govern and express through our zeal any opinions which we may hold.

On the 9th, also, two papers on Evangelicalism and Missions were read by the Rev. Beverly D. Tucker, Richmond, Va., and the Rev. Edmund J. Lee, Chatham, Va. Following these Dean Grant of Seabury-Western Theological Seminary read the first paper on Evangelical Tradition and Spirit in Theological Seminaries. "What we want is men who have convictions and also sympathy—whose own religious life is cheerful, buoyant, and attractive." There is need for evangelical freedom in our seminaries at the present time, not as a substitute for anything now there, but in order to keep the Christian coals aglow. He said, "The evangelical outlook is the one way we can meet the new formation of Testament criticism." Dean W. E. Rollins of the Virginia Theological Seminary followed. He stressed evangelicalism as an emphasis on the Gospel as the Word of God, and its importance as an emphasis on the proclamation of God's love.

Newark Catholic Leagues Merge, Plan Lent Mission

PATERSON, N. J.—Consolidation of the Catholic League and the Catholic Women's League of the diocese of Newark was effected here at a joint session held in the Church of the Holy Communion on February 3d. The merger, which was proposed to the men's organization by the executive council of the Catholic Women's League, not only will remove the possibility of duplication of effort along many lines, but is expected to increase the attendance at the sessions of the league.

In the past the attendance has been held down by the fact that the leagues have met in various parts of the diocese, making it particularly difficult for the women to attend meetings at a distance from their homes, because they husbands felt that, by attending as escorts, they would be intruding. The joint session demonstrated the value of consolidation in this respect, approximately 150 attending from all parts of the diocese, which extends from the Hudson river to the Delaware river valley. The officers of the men's league will serve the enlarged league until the regular election meeting in May.

The league approved the plans of its executive council for a league mission to be conducted by Fr. Joseph, superior of the Order of St. Francis, the mission to be held in the Church of the Holy Communion, Paterson. Paterson was selected because of its location, which is equally convenient for league members resident in the five principal counties of the diocese. The mission will be inaugurated at the High Mass on Midlent Sunday, March 27th, and will continue through to the evening of Wednesday, April 6th, with preaching services nightly. There will be two services on March 27th and April 3d.

The Catholic Women's League, as its final independent activity, conducted a card party in Hackensack, dividing the net proceeds of \$205 between the Church Mission of Help and St. Marguerite's School.

Unveil Missionary Memorial at 47th Haiti Convocation

PORT AU PRINCE, HAITI—At the 47th convocation of the missionary district of Haiti and the Dominican Republic at Port au Prince, a beautiful tablet in bronze, made by Geissler, in memory of the Ven. Albert Rupert Llwyd, a loved missionary of the district, was unveiled.

The convocation opened on January 23d and adjourned on the 25th. Every priest in Haiti attended, as well as the Rev. Canon A. H. Beer of the Dominican Republic. A notice was given of a proposed change in the canons which would give a seat with right of vote to the clergy of the Dominican Republic.

On the day after the convocation adjourned, Bishop Carson held a Quiet Hour for the clergy and entertained at dinner in recognition of the 15th anniversary of his episcopate. In his diocesan report, the Bishop said the missionary pledge for the work of the Church had been paid in full.

W. H. Williams was elected to the council of advice, succeeding L. E. Thompson.

Puerto Rican Missionary Quota is Paid Over 100%

MAYAGUEZ, P. R.—At the convocation of the missionary district of Puerto Rico, held in the Church of the Reconciliation, Quebrada Limon, February 8th and 9th, it was reported that the missionary quota had been paid more than 100%, a cause of great satisfaction. It was also found that more of the stations were remitting funds monthly for the quota, thus leaving a smaller balance at the end of the year to be paid up.

The convocation opened on the 8th with Evensong, and Bishop Colmore gave his annual address. A very great interest was shown at the sessions in the subject of religious education, and requests were made for material and information helpful in the Sunday school.

A movement was set on foot to provide at least \$100 for the burial expenses of any of the workers, clerical or lay, who might die in the field.

The convocation was the first in which a woman was elected to membership in the executive council of the district.

Delegates to the provincial synod are as follows: the Rev. Messrs. Luis G. Meyer, James E. Blake, Domingo Villafañe, and Rafael M. Pagan; Angel Candelario, Miss Angelica Cortez, Amador Gonzalez, and Mark R. Dull.

Charles R. Hartzell was appointed chancellor, to succeed Benjamin J. Horton.

The Rev. Phillip D. Locke was elected treasurer of the district in place of the Rev. E. Reus-Garcia.

A new president of the Woman's Auxiliary was appointed, Mrs. F. A. Saylor, who takes the place of Mrs. M. M. dePagan of Ponce, who died during the latter part of 1937.

President Roosevelt Discusses Recovery Program With Clergy

WASHINGTON—From the recent conference of Washington ministers with President Roosevelt in the White House, it would appear that the Administration is about to take notice of suggestions made from several sources, including Bishop Freeman of Washington, that religion should be allowed to play a part in national recovery.

A group of local ministers, representing a dozen or more Churches, met in the office of Secretary Roper, and heard a fine address from him. Following this conference, the group visited the White House and had a conference personally with the President. It is understood that plans are being made for extending this conference and for the organization of a nation-wide committee, composed of two members from each denominational group, who will advise with the Administration and lay plans for "a spiritual reawakening" in these days of "low morale." The committee hopes to "arouse the people of America" to the "imperative necessity" of a "return to God" and to stimulate a "keener social conscience" and "higher ethical standards."

Appointed to Farm Board

BEATYVILLE, KY.—The Rev. George E. Long, since July the priest in charge of St. Thomas' church and associate mission stations, has been appointed to the county farm planning board.

Diocese of Erie is Visited by English Boy Choristers

ERIE, PA.—The English boy choristers sang at St. John's, Franklin; the Cathedral Church of St. Paul; Trinity church, New Castle; and St. John's church, Sharon, on their tour of the diocese of Erie, receiving acclaim everywhere.

The Rev. Philip C. Pearson, rector of Trinity church, New Castle, was instrumental in having the boys sing at Westminster (Presbyterian) College, New Wilmington. One of the selections was the *Ave Maria* sung in Latin. Through the courtesy of the college authorities, the boys enjoyed a half-day of recreation in the gymnasium and on the campus. Six hundred attended the service at the chapel.

Many Public School Teachers at Annual Cathedral Service

NEW YORK—Despite a driving rain-storm, the Cathedral of St. John the Divine was well filled on February 13th for the annual service for the Protestant Teachers' Association of New York.

Addresses were made by Bishop Manning; the Rev. Joseph R. Sizoo, minister of the Collegiate Church of St. Nicholas; and Rufus M. Hartill, president of the Protestant Teachers' Association.

This association, made up of public school teachers, provides funds for the weekday religious instruction of the children attending the public schools.

United Methodist Council Bans Gambling Devices

CHICAGO—Said to represent 20 million Methodists in the United States, the first great United Methodist Council, representing various branches of Methodism, has just concluded a three-day session in Chicago. One of the highlights of the session was a strong condemnation of gambling devices which the findings said are creeping into the Church.

The council launched a crusade to abolish liquor traffic, gambling, economic injustice, racial prejudice and discrimination, and war. More than 4,000 delegates from all parts of the United States were in attendance.

Of gambling, the Methodists said: "Gambling has become a disintegrating mania with millions and even seeks to enter the Church. We must stand against it everywhere and in every guise."

Translate Address into Japanese

WASHINGTON—The commencement address delivered by Dr. Oliver J. Hart, rector of St. John's Church, last June at the General Theological Seminary in New York and published in abridged form in THE LIVING CHURCH, has been translated in full into Japanese for distribution throughout the Church in Japan. It was translated by Dr. L. S. Maekawa, a native clergyman of Sendai, missionary district of Tohoku.

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Salina, Kans., Dean to Give Radio Addresses Until June

SALINA, KANS.—The Very Rev. Hewitt B. Vinnedge, Dean of Christ cathedral, is giving a series of broadcasts at 1 P.M. every Sunday over radio station KSAL, Salina. The general subject is the history of religions.

February 20th marked the 16th address in the series, which will continue until June, according to present plans.

Bishop Makes First Contribution to Presbyterian Education Fund

PHILADELPHIA (RNS)—The first gift to the \$10,000,000 Sesquicentennial Fund for Christian Education, being raised by the Presbyterian Church in the USA, was from an Episcopal Bishop, it was announced February 14th.

The Rt. Rev. Robert Lewis Paddock of New York City sent a gift of \$100 to Dr. John H. Finley, editor of the New

York Times, who shares the chairmanship of the layman's committee of the fund with Dr. Arthur H. Compton, professor of physics at the University of Chicago.

AMERICAN CHURCH UNION CYCLE OF PRAYER

FEBRUARY

28. St. James the Less, Philadelphia.



CLASSIFIED



ANNOUNCEMENTS

Died

SARTWELLE—CAROLINE OLIVIA, daughter of the late Dr. and Mrs. George Washington Tucker, and wife of the late Rev. William Dinsmore Sartwelle, on January 19th, 1938, at Palacios, Texas. Five sons, William L. Dinsmore, George Tucker, James Williams, Henry Francis, Paschal Tucker, and two daughters, Helen Amanda, and Mrs. William S. Barrows, survive her.

"Grant her, O Lord, eternal rest and let perpetual light shine upon her."

Resolution

"RUTH SAYRE LINDERMAN was the last of a generation to whom Nativity Church and this whole community owes a debt of appreciation and gratitude that it can never fully repay. Led by the Spirit of God, she was faithful in all good works. After the example of her Lord she labored without haste and without rest for the spread of His Kingdom. Had it not been for her enthusiasm and unflinching devotion to the cause of her Master, often would we have faltered in our discipleship, and lost our way. Her eternal youthfulness made her presence a joy to those of any age. Her dauntless spirit has constantly strengthened ours.

"Because God blesses the world with such souls whose kindness is hallowed by righteousness tempered with love, the path of our own duty is plain. We are thankful for her life, and are mindful of the privilege which is ours of keeping faith with her by continuing the work she has left undone. We shall always cherish her memory, and her example will ever be with us to show us what we ought to do.

"To her family we express our sorrow and deepest sympathy, but we also rejoice with them, knowing that in their grief they have the comfort of a precious heritage. They have known best the joy of fellowship with a life which was hid with Christ in God. May she rest in peace and may light perpetual shine upon her."

By resolution of the Vestry of the Pro-Cathedral Church of the Nativity to be spread upon the records of the Parish, and a copy to be sent to the family, and to the *Churchman*, and THE LIVING CHURCH.

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DAY-HOURS OF THE DIVINE OFFICE, printed for the Order of the Holy Cross by Zaller Press, N. Y., 1927. THE ANGLICAN MISSAL with the additional Masses of the Saints (section "H"), London, Society of SS. Peter and Paul, 1921. Box M-275, THE LIVING CHURCH, Milwaukee, Wisconsin.

CHURCH FURNISHINGS

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Font—Altar Brasses, Alms Basins, Memorial Windows, and Tablets; Altar Coverings or Fabrics and Embroideries for making same. R. GEISSLER, INC., 450 Sixth Ave., New York City.

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YOUNG MAN, June college graduate, best references, desires tutoring position for Summer; this country or Europe. Box B-273, THE LIVING CHURCH, Milwaukee, Wisconsin.

RETREATS AND QUIET DAYS

QUIET EVENING FOR WOMEN—Saturday, March 5th, 5 to 9 P.M., S. Clement's Church, Philadelphia. Conductor, The Rev. Walter C. Klein, Vicar of S. Augustine's Chapel, Norristown. Supper reservations should be made with the SISTER-IN-CHARGE, 110 N. Woodstock Street.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ADAMS, Rev. VERN L., formerly in charge of St. Michael's Church, Tucumcari, N. Mex.; is vicar of St. John's Mission, Farmington, N. Mex.

AULENBACH, Rev. WILLIAM H., formerly curate at Christ Church, Bloomfield Hills, Mich.; to be rector of Christ Church and St. Michael's, Philadelphia, Pa., effective March 6th. Address, 59 W. Tulphocken St., Germantown, Philadelphia, Pa.

CATLIN, Rev. LLEWELLYN B., formerly in charge of Christ Church, Pikeville, Ky. (Lex.); is rector of St. John's Church, Versailles, Ky. (Lex.).

DEFORREST, Rev. LIONEL T., formerly rector of the Church of the Good Shepherd, Houston, Texas; is rector of St. George's Church, Port Arthur, Texas. Address, 3419 8th St.

DUDLEY, Rev. Dr. GEORGE F., has been elected rector of St. George's Parish, Rumson, N. J. Address, St. George's Rectory, Rumson, P. O. Seabright, N. J.

HALL, Rev. RAYMOND S., formerly assistant at Christ Church, Fitchburg, Mass. (W. Ma.); to be rector of St. John's Church, Lowell, Mass.

HUSKE, Rev. Dr. BARTHOLOMEW F., formerly at St. Mary's Church, Kinston, and Grace Church, Trenton, N. C. (E. C.); has accepted a call to Trinity Church, Lumberton, and Grace Church, Whiteville, N. C. (E. C.), effective March 1st.

JACOBY, Rev. ROBERT L., formerly assistant at St. Stephen's Church, Providence, R. I.; to be assistant at Trinity Church, Bridgeport, Conn., effective March 1st.

KELLAM, Rev. HARRY M., formerly CCC chaplain, Fort Worth, Texas; is in charge of St. Mark's Mission, Hanna, Wyo.

METCALF, Rev. GEORGE P., formerly rector of Holy Trinity Church, Southbridge, Mass. (W. Ma.); to be assistant at the Church of the Advent, Boston, Mass.

MOSELEY, Rev. EDWIN F., formerly rector of the Church of the Advent, Williamston, and in charge of St. Martin's, Hamilton, N. C. (E. C.); to be rector of St. Mary's Church, Kinston, N. C. (E. C.).

ROUNTREE, Rev. JACK R., in addition to his work at Farmville, Grifton, and Seven Springs, N. C., will serve Grace Church, Trenton, N. C. (E. C.).

SPENCER, Rev. IRVING, of the diocese of Los Angeles; is chaplain of Margaret Hall School, Versailles, Ky. (Lex.).

WILLIAMS, Rev. THOMAS J., formerly curate at St. Paul's Chapel, Trinity Parish; is assistant at St. Augustine's Chapel, Trinity Parish, New York City. Address, 105 E. Houston St.

NEW ADDRESSES

BARTON, Rev. LANE W., formerly 420 E. Kearsley Ave., Flint, Mich.; 105 Main St., Orange, N. J.

MCCOMAS, Rev. JOSEPH P., formerly 217 Broadway; 74 Trinity Place, New York City.

SOWERBUTTS, Rev. CROMPTON, retired, formerly Vacaville, Calif.; P. O. Box 492, Gold Beach, Oregon.

DEPOSITION

CASSION, JOSEPH PHILOCLÉS, Deacon, by the Bishop of Haiti, December 15, 1937. Deposed.

ORDINATIONS

PRIESTS

CHICAGO—The Rev. WILLIAM O. HOMER was ordained to the priesthood by Bishop Stewart of Chicago in St. Luke's Pro-Cathedral, Evanston, Ill., February 12th. The ordinand was presented by the Rev. Thomas M. Baxter, and is in charge of St. Jude's Mission, Chicago. Bishop McElwain of Minnesota preached the sermon.

CONNECTICUT—The Rev. ROBERT LEE JONES was advanced to the priesthood by Bishop Freeman of Washington, acting for Bishop Budlong of Connecticut, in St. Paul's Church, Rock Creek, Washington, D. C., on February 10th. The ordinand was presented by the Rev. Dr. F. J. Bohanan, and is assistant at Rock Creek Parish. The sermon was delivered by the Rev. Theodore P. Ferris.

NEW JERSEY—The Rev. J. RAYMOND KITTENGER was advanced to the priesthood by Bishop Gardner of New Jersey in Trinity Cathedral, Trenton, February 12th. The ordinand was presented by the Ven. Robert B. Gribbon, and the Rev. Raymond H. Miller preached the sermon.

CHURCH CALENDAR

FEBRUARY

- 24. St. Matthias. (Thursday.)
- 27. Quinquagesima Sunday.
- 28. (Monday.)

MARCH

- 1. (Tuesday.)
- 2. Ash Wednesday.
- 6. First Sunday in Lent.
- 9, 11, 12. Ember Days.
- 13. Second Sunday in Lent.
- 20. Third Sunday in Lent.
- 25. Annunciation B. V. M. (Friday.)
- 27. Fourth Sunday in Lent.
- 31. (Thursday.)

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

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

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

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

Rev. DONALD B. ALDRICH, D.D., Rector

Sundays

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

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 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.
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 at 10 A.M.
 Fridays: Holy Communion at 12:15 P.M.

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

PENNSYLVANIA

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Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

Very Rev. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:45, 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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