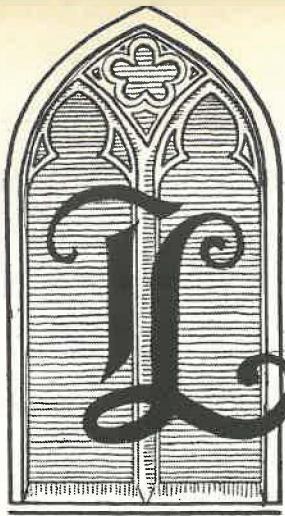
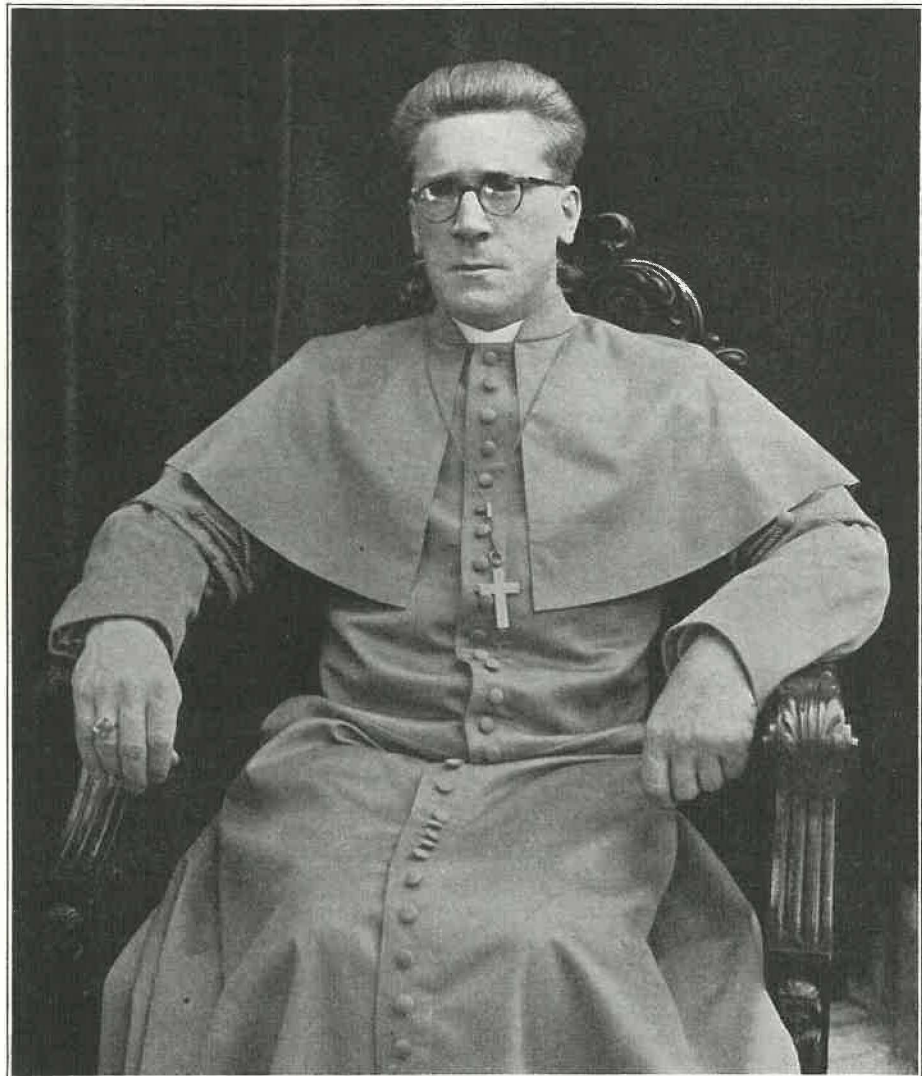
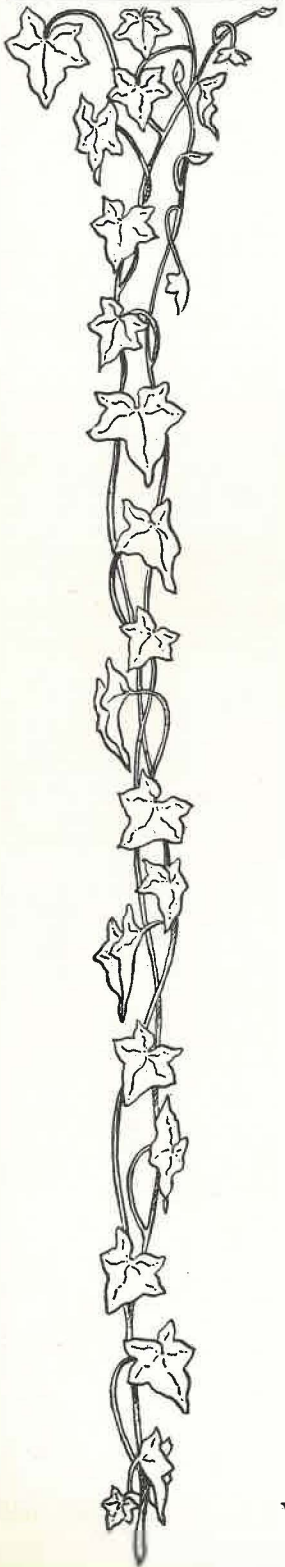


February 1, 1939



The Living Church



THE ARCHBISHOP OF UTRECHT

Several events of great moment came to the Old Catholic communion in 1938, under the leadership of the Primate, the Most Rev. Mgr. Andreas Rinkel, Archbishop of Utrecht. They are described in this week's news section.

(© Foto-Persbureau Serré Amersfoort.)

(See page 138)

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 and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Reunion Simplified

TO THE EDITOR: Under the heading, Reunion With Presbyterians, THE LIVING CHURCH of January 18th presents two highly suggestive letters. But the second of the two, written from Germantown, Pa., really solves the problem of reunion with admirable simplicity, or at least points the way to a solution.

Says the writer: "I fail to see but one way to reunion: as the Presbyterians left the Church, so must they come back to the Church." Nothing could be clearer or more obvious. It reduces the whole matter to a question of chronology. Let not only the Presbyterians but all the more modern denominations "come back" and what remains? Only two Churches, our own and the Roman.

Next let us "come back" to the Roman Church and a second great step in reunion will be taken. Then only the Roman and the Jewish Churches will be left facing one another. Again chronology comes into play. The apostles, it is generally agreed, were members of the Jewish Church. They have only to "come back" and the thing is done.

Q. E. D. (Rev.) STANLEY C. HUGHES.
Newport, R. I.

From an ex-Presbyterian

TO THE EDITOR: In your issue of December 21, 1938, Fr. Tongue writes that he is worried because there are not more people writing in protest against the proposed concordat between our Church and the Presbyterians. Although not attempting to answer for a group, I think it quite possible that silence on the part of many of us in the priesthood is caused by the fact that we are so busy teaching the Catholic faith in our own parishes and in doing the daily tasks of Catholic pastors that we lack the time to write.

In my own case, I know that, should I write a letter each time I am startled by the latest news concerning the reckless plans for reunion which are being fomented by the what-you-may-call-'ems, I should cut deeply into the time which I need for my pastoral work.

Then, too, such letters as those by Fr. Tongue and Fr. Larned [L. C., December 21, 1938], as well as by Fr. Weed and others, and above all the one by Fr. Stanley [L. C., November 23, 1938] express most clearly what is in the minds of many of us whose failure to write similar letters of protest is not to be taken as suggesting that we are not just as perturbed. If the time should come for action, it is certain we shall not stand by idly and see our communion reduced to a sectarian status by those who, well-meaning as they may be, are nevertheless cultivating the ground, not for Christian unity, but for schism within our own communion.

I, myself, came from the Presbyterians as a lay convert before I studied for the priesthood, and I certainly did not enter the Church only to be tossed back into the heretical lap of the Calvinistic group from which I fled. I find there are other converts from the sectarian groups who share exactly my feelings. I was taught in the Presbyterian society to be opposed to all I now hold true and dear in the Catholic faith, and I do not propose to relinquish very easily that which has cost me most dearly.

Then, too, is the following not a thought

worth keeping in mind? There are certainly parishes upon parishes in which the greater majority of the communicants would raise a mighty protest should this so-called union or concordat be attempted. We must not forget the growing phalanx of Catholic laity who can be mustered for most strenuous objection the moment the alarm is sounded. As I write this, I think of my own parishioners who, with the exception of five or six who were brought into confirmation as adults without adequate instruction, would no more recognize the concordat with the Presbyterians as a fact than they would recognize the Bishop of Rome as the temporal head of the Church. They are Catholic Churchmen who do not care to see the holy faith watered down and made easy in the cause of a superficial unity.

On the other hand, if ever there was a group who have shown themselves actively opposed to the Episcopal communion here in Belvidere, it has been the Presbyterians, with the possible exception of their minister who, from time to time, has been willing to converse with me on the subject of the Catholic religion, but whose hands are tied by his anti-Catholic parishioners. Certainly we are not to seek unity with a body of people the rank and file of whom, the country over, are conscious of little save their prejudices against anything which is Catholic.

(Rev.) HAROLD G. HOLT.

Belvidere, Ill.

Prayer for Persecutors

TO THE EDITOR: From many sources come earnest and believing pleas that Christians (and Jews) join in importunate prayer for those "leaders" whose works and acts are so strongly hostile to our fundamental beliefs and desires. The third Collect for Good Friday seems very fit for this practical purpose (p. 157 in the Prayer Book). Our congregations would be grateful for its use

at every public service. It would be read daily at Family Prayers and in our private devotions, together with the prayer for the Family of Nations (p. 44).

"Ye that are the Lord's remembrances, take ye no rest; and give Him no rest" (Isaiah 62:6-7). We hear from pulpits frequent denunciations of these men. Is it not better to pray for them? It is God's will.

(Rev.) PERCY FOSTER HALL.

Alexandria, Va.

The Children

TO THE EDITOR: The 1939 *Living Church Annual*, in the summary of statistics for 1938, discloses the fact that there are eleven items preceded by a minus sign. The loss in teachers is 668; and in scholars, 4,602. Though there is a gain in communicants of 15,831, one wonders where they have come from.

J. Edgar Hoover says: "Our job is clearing up a particularly bad spot. Of 17,000,000 boys in the nation, there are 3,000,000 who have to spend their outdoor lives upon the pavement of our big cities. Our job is to make a place where they may find constructive joy. In our boys' clubs we are doing this for about 300,000 of them. That is a bright spot. We are not doing it for some 2,700,000 of these boys. That is a black spot. And for the future of the nation, it is a very black spot, for many of them stay black all their lives." What about the girls? And what is the Church doing for them? Has the Church any greater mission field?

The plan has been proposed of inaugurating schools in all our large towns, where the several churches could combine to establish a thoroughly up-to-date school offering both a standard secular education and adequate religious instruction. Of such a plan, Bishop Matthews says: "I have often advocated such a plan. The trouble is that it costs a lot: (a) Our parishes are too selfish to let any money 'go outside' that they can keep inside; (b) Our people have no vision of the need; (c) They are too timid and easily appalled by the difficulties; (d) They don't really care, i.e., they have little faith in the Church or the absolute need our children have for religious instruction; they had little themselves and are quite willing that their children should grow up with less. As a consequence of the above, there will be little or no future for our Church, unless we mend our ways. The Church which does not care for the children need not worry about the future, because it won't have any!"

Under the auspices of Bishop Whipple, some years ago, such a school was founded in Minnesota, and named in honor of the Rev. James Lloyd Breck, for which he predicted a great future. It is located midway between the cities of St. Paul and Minneapolis on a campus of 15 acres, and is fully equipped. The leading clergy of both the cities are on its advisory committee and are united in its promotion. Scholastically, it is accredited in the colleges of the state and there are two hours of Bible study each week for all students, under the direction of the Rev. Donald G. L. Henning, rector of Christ church. It furnishes an illustration of the practicability of the plan, which might be applied wherever the vision of the need is perceived. (Rev.) C. EDGAR HAUPT.

St. Paul, Minn.

The Living Church

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Established 1878

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

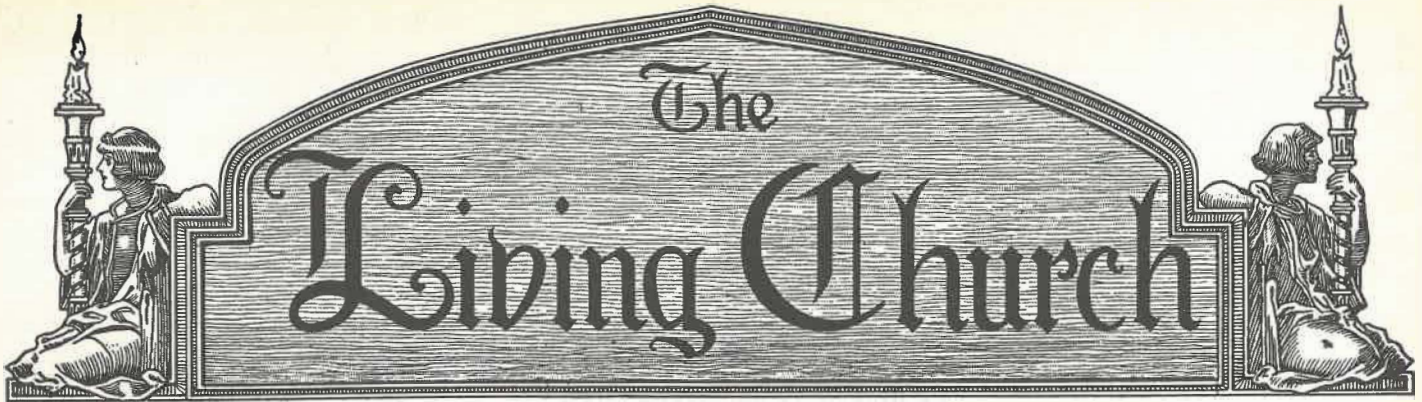
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No. 5

EDITORIALS AND COMMENTS

A World Survey of Missions

NEWs of the Madras conference of the International Missionary Council, held last month, is beginning to reach this country. We are fortunate in being able to present to the readers of *THE LIVING CHURCH* not only news stories of the day by day activities of the conference but also the impressions and interpretations of Bishop Hobson of Southern Ohio, one of the two delegates representing the American Episcopal Church. Bishop Hobson has sent this material to us by air mail, so *THE LIVING CHURCH* has the privilege of being one of the first Church papers in this country to present the news of Madras. Bishop Hobson's cooperation also makes it possible for us to present one of the most complete pictures of that conference, which has won a place of importance in modern Christian history equal to those held at Oxford and Edinburgh in the summer of 1937.

In subsequent editorials we hope to comment upon some of the principal results of the Madras conference. In this editorial we wish to deal rather with an important survey of the world mission of the Christian Church made in preparation for Madras. This survey represents the most comprehensive attempt that has ever been made to give a world picture of Christian missions and to evaluate so far as this can be done in terms of statistics the world mission of Christianity today.

The book* begins with an important introduction by Dr. John R. Mott, chairman of the International Missionary Council. Dr. Mott points out that there have been tremendous changes in the world and important developments in the world mission of Christianity since the last attempt at a comprehensive survey, made in 1925 in connection with the *World Missionary Atlas*. The decision to publish this new survey was made only three years ago and therefore, he says, there has not been time to utilize a wide variety of sources including correspondence with Christian representatives in all parts of the world. The present study is therefore based on the existing official published statistics of each missionary society or agency for the working year, 1935-36, as reported in the year 1936-37. These results have been checked by the societies and the approved figures used for the final tabulation.

**Interpretative Statistical Survey of the World Mission of the Christian Church*, edited by Joseph I. Parker, International Missionary Council, New York and London, 1938, \$5.00.

Not unnaturally, considering its auspices, the present survey is concerned primarily with Protestant mission work. (It should be noted that Anglican mission work is considered as "Protestant" throughout this volume. It is impossible for us to separate the Anglican from the Protestant work in a brief editorial review such as this and therefore we must perforce follow the same procedure in our comment, though we must express our own protestantism by protesting against it.) Dr. Mott states in his introduction the belief that between 90% and 95% of the Protestant missionary work has been reported and included in the survey. Moreover, one of the eight principal tables is given to the missionary work of the Roman Catholic Church and in most of the interpretive comments an effort is made to correlate the Roman Catholic and the Protestant work. Little or no attention is given to the missionary work of the Eastern Orthodox Churches though in some countries Churches of the Eastern Orthodox communion are doing really notable missionary work—*e.g.*, the Russian Orthodox in Japan. The comment is made in the explanatory notes that "it was not found practicable to show returns for the Russian Orthodox Church owing to the difficulty of securing satisfactory data."

MORE than half of the book consists of tabular material, there being eight detailed tables and two summary tables. These are as follows: I, Church on the Field; II, Foreign Staff; III, Finance; IV, Education, divided into sections to show the different grades of educational work; V, Medical; VI, Philanthropic. [Two summary tables are offered for Tables I to VI: (1) Summary by Geographical Areas, and (2) Abridged Summary by Societies. The latter shows the amount of work each society is doing either in its one or several fields.] VII, Other Agencies, including the Salvation Army, Bible Societies, and the Christian Associations; VIII, Roman Catholic missions. Tables I to VII cover the Protestant missionary enterprise. Figures for Table VIII were furnished for the survey by the national office of the Society for the Propagation of the Faith.

These tables provide valuable reference material for any detailed study of Christian missionary work. Of more interest to most of us, however, are the articles in the second part of

the book, in which an attempt is made to interpret the statistics. These articles consist of essays on *The Church on the Field*, by Kenneth Scott Latourette; *Missionary and National Personnel*, by Charles H. Fahs; *Elementary and Secondary Education*, by Edward Wilson Wallace; *Theological Education*, by Luther A. Weigle; *Higher Education*, by Francis C. M. Wei; *Medical Work*, by Edward H. Hume; *Bible Distribution*, by Edwin W. Smith; *The Missionary Enterprise Among Jews*, by Conrad Hoffmann, Jr.; *Roman Catholic Missions*, by Dr. Latourette; and *Unoccupied Fields*, by Alexander McLeish. Following these there are separate essays on the missionary work in each of the main geographical and political subdivisions of the world.

THE MOST notable fact brought out by the statistics, taken in their perspective against the general background of movements and conditions throughout Christendom, is the shift in balance between the "home Churches" in Europe and America and the younger indigenous Churches of the mission field, particularly in the Orient and in Africa. Dr. Mott observes: "It is recognized that since the valuable survey of 1925 there has been a marked shifting of the center of gravity from the missionary societies and the missions to the churches established by the missionaries." Elaborating this point, Dr. Latourette observes (p. 239): "The past decade has, in general, been one of stationary or declining assistance of the younger by the older Churches of the Protestant tradition. . . . Yet, in spite of the decrease in assistance in money and personnel from the older Churches, the younger Churches have continued to grow. Though many of them are weak and nearly all are still dependent upon some kind of help from the Occident, their growth in the face of declining assistance from the West is evidence of a vitality which augurs well for the future." However, in contrast with the Protestant Churches where the tendency has been to reduce missionary appropriations and foreign personnel, Roman Catholic foreign staffs have increased while Roman Catholic missionary institutions—hospitals, dispensaries, and secondary and higher schools—have been growing rapidly.

A conspicuous feature of this survey, so far as the Anglican Churchman is concerned, is the relatively small proportion of so-called Protestant Christian missionary work that is represented by the Anglican communion; while of the Anglican missionary work that of the American Episcopal Church is again a relatively small percentage. It is difficult to arrive at these percentages accurately or to portray them graphically because Anglican missionary work is so scattered geographically,[†] and also because the missionary work of the Church of England is divided among so many missionary societies. Moreover, this survey does not group missionary work primarily by religious communions but by geographical areas. Thus the work in Japan, for example, is divided among Japan churches, Japan societies, British societies, continental societies, and North American societies. The total number of baptized Christians in Japan is given as 210,000, of whom some 26,000 are members of the Nippon Seikokwai, the Japanese branch of the Anglican communion.

In China there are listed some 618,000 baptized Christians, of whom some 65,000 are members of the Chung Hua Sheng Kung Hui—the Anglican Church in China.

In each of these instances it is to be noted that the figure for total baptized Christians applies only to those whom the survey considers as Protestants. The number of Roman Cath-

olic Christians in Japan is given as 100,000 and in China 2,541,000.

In the survey of the Philippine Islands it is noted that while the number of Methodist, Disciples, Baptist, and Presbyterian missionaries have been reduced since 1925, a total reduction of 49, the Episcopal Church has had an increase from 37 to 52 in its missionaries.

In Liberia, while a great increase is shown in the Christian community, it is indicated that "the Protestant Episcopal Church, which has increased its staff, shows an apparently heavy fall in the number of its total Christian community stations and African staff and also in local income. The main changes in African staff are in the Protestant Episcopal Church where there is a striking decrease—from 34 ordained men in 1925 to 4." This last figure is apparently erroneous, since in the tables showing the number of foreign workers the figure is given as 14. Also, it appears that the work conducted by monastic orders—in Liberia, by the Holy Cross Fathers—has been left completely out of account throughout the survey, which lists for the Episcopal Church only work conducted through the National Council.

Nevertheless, the situation of the Liberian mission cannot be considered as healthy. Despite the devoted efforts of Bishop Kroll, the district has apparently been doing little more than marking time, while in the nearby territory of Nigeria, where the Church of England is at work, it is noted that "the membership of the Anglican Church, already large in 1925, has been doubled since then and that of the Methodists trebled." Why is it that both the Protestant denominations and the Church of England seem so much more successful in their African work than our own Church?

In Haiti, on the other hand, the work of the Episcopal Church stands out in shining contrast with that of the other non-Roman Churches. Of 26,700 so-called Protestants in Haiti, 17,700 are credited to the Episcopal Church, the rest being scattered among five other Churches and societies.

THE GRAND totals form an interesting comparison between Roman Catholics and Protestants (including Anglicans). The Roman Catholics list in all 16,921,000 members in the mission field with 2,611,000 catechumens under instruction. The Protestant totals are given as 10,971,000 baptized persons with an additional 2,065,000 under instruction.

It is obvious that statistics cannot tell the whole nor even the major part of the story of Christian missions throughout the world. However, statistics do help to clarify the picture and indicate points of strength and of weakness. It is a striking fact, for example, that in the islands of the South Pacific there are 421 missionaries to every million people whereas in India there are only 14 missionaries to every million. In wide areas of the world—Soviet Russia, the central Asiatic plateau, the interior of Arabia, the Moslem areas of North Africa, and in parts of the hinterland of West Africa, there are still no Christian missionaries at work. Indeed, Dr. McLeish has these interesting conclusions to give regarding the relative Christian and non-Christian population of the world (p. 264):

"The Christian population of the world is mainly confined to Europe and the Americas, where there is a proportion of about two Christians to every three of the population, or more accurately 67.8%. Within these areas there are large untouched populations, notably Jews (14,800,000), Moslems (5,673,625), and those making no Christian profession (240,000,000).

"Throughout the rest of the world there is one Christian to every 105 people, very unevenly distributed, that is .95% of the population. This disparity is further accentuated when

[†]The map on pages 136 and 137 of this issue of *THE LIVING CHURCH* shows the geographical areas in which the Anglican communion is at work.

it is noted that the area of so-called Christian lands is only two-fifths of the land surface of the world, while that of non-Christian lands is three-fifths.

"The 'Christian' population of the world is about one-third of its total population; namely, 718,000,000 out of 2,095,000,000. Of this number 18% are Roman Catholics, 7% are Orthodox (Eastern), and 10% Evangelicals (Reformed); that is 35% in all.

"It has frequently been stated that only about 10% of the nominal Christian populations of Europe and the Americas can be considered effectively Christian, that is from 50,000,000 to 70,000,000. If this is the case in nominally Christian lands, the situation is still more poignant in the non-Christian lands of Asia, Africa, and Oceania. In these continents there is an average of one Christian in 184 people in Asia, one in 28 in Africa, and one in 4 in Oceania, but stated thus in averages no idea is conveyed of the sparse and uneven distribution of Christians over these immense areas."

AFTER 20 centuries of Christianity there is still plenty of work to be done in carrying out our Lord's divine commission to preach the gospel to every nation. Moreover, it is significant that while Christianity is making great gains in many parts of what we are wont to call the mission field, it is suffering tremendous losses in the so-called Christian countries. One has but to consider the defection of Soviet Russia, the persecution in Nazi Germany and Austria, in Loyalist Spain, and in Mexico, the undermining of the faith by Fascism in Italy and Nationalist Spain, the widespread indifference in France, Britain, and the United States. Perhaps Christianity is actually receding instead of advancing so far as total numerical strength—or, at any rate, effective numerical strength—is concerned. Possibly the hope for the future lies in the Orient and in Africa where the Christian message is still making great gains rather than in Europe and America where it seems at best to be holding its own.

Just as the Near East in which Christianity had its origin is now considered as a mission field by much of the Christian West, so in centuries to come Europe and America may yet be the mission fields of strong Oriental and African Churches. It is significant that our Lord never promised that any particular national or regional form of Christianity would endure. The Church of North Africa, which was so strong in the early days of Christianity, has virtually disappeared as have many other whole provinces and national Churches.

What our Lord did promise was that He would be with those who were faithful to Him even unto the end of the world and that the gates of hell should not prevail against His One Holy Catholic and Apostolic Church. That Church, built upon the immovable rock of apostolic faith, will endure though kingdoms rise and fall, dictators come and go, nations and even civilizations are born and perish.

Blood-Stained Trade

WE WELCOME the formation of the American committee for non-participation in Japanese aggression, reported in this week's news columns. Headed by Henry L. Stimson, former Secretary of State, the committee, which includes a number of leaders of our own and other Churches, seeks to curb the sale of American war supplies to Japan. This procedure, which hits directly at the source of military supply, instead of indirectly through the innocent civilians of Japan (as does a boycott), strikes us as worthy of being supported without qualification by Christians.

Many stories have come to us from missionaries in China, from newspaper accounts, and from other sources, reporting

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

All Is of Grace

SEPTUAGESIMA

FEBRUARY 5TH

LENT approaches. The *Collect* speaks of our sins and their just reward—"we who are justly punished for our offenses"—and asks in faith that "we may be mercifully delivered by Thy goodness"; not through any merits of ours, but "by Thy goodness." Forgiveness is a free gift.

In the *Epistle* and *Gospel* we are given two pictures—we are set to run a race, and to work in a vineyard; and we are shown two dangers—slothfulness and self-importance. We are set to run a race: and even St. Paul knows himself to be in danger of failing through lack of concentration and perseverance, if he does not "keep under his body and bring it into subjection."

We are set to work in a vineyard. The Master of the vineyard has called many to work, some early, some late. When the time of reckoning comes, all receive the same reward. So it is with the gift of eternal life. When we have done all, we are yet unprofitable servants; and the reward, if reward there be, will be none of our earning, but a free gift from God. All who have persevered to the end receive their Lord's bounty. And those who have not yet learned Christ ask petulantly, "Is this justice?" And the Lord replies, "No. It is not justice. It is love."

the devastation and murder wrought in China by American shrapnel, American bullets, American bombs. It is certainly high time to call a halt to this country's participation in Japanese aggression. Since appealing to the better nature of those who sell war materials to Japan has already proved useless, except in the case of some of the airplane manufacturers, the full force of American moral indignation should be mobilized to ask Congress to pass legislation outlawing this blood-stained trade.

College Work

PPROMISE that the college work of the Church will be carried forward ably is contained in the appointment of the Rev. Alden Drew Kelley to succeed Dr. Theodore O. Wedel as College Work secretary of the National Council.

Fr. Kelley's work at St. Francis house, student center of the University of Wisconsin, where he has spent nearly his entire ministry to date, is widely known and praised.

Under the new national set-up, Fr. Kelley's work as college work secretary will be for the present directly under the Presiding Bishop in the new Youth Division of the National Council.

We are confident that he will fulfil the duties of his strategic post to the utmost of the confidence that all who are familiar with the field place in him.

Money Galore

IF CHRISTIAN folk should only buy what they need and not what they want, the Church would have money galore for everything she desires to do—and that's a lot that she is not able to do now.

—Bishop Jenkins.

The Icy Bishop

A Memoir of Bishop McLaren

By William Colfax Graves

ITS NORTH and east windows and its wide north porch giving views of Lake Michigan, but away from the traffic of the Sheridan road, the "Bishop's House" was the dominating modern residence of that part of Chicago's Roscoe street east of Broadway. The home was built by a wealthy young attorney, Samuel C. Edsall, who had given up Blackstone for the Prayer Book and had founded vigorous St. Peter's church in Belmont avenue not far away.

But the Rev. Mr. Edsall soon was asked to step higher. He was chosen Bishop of the missionary jurisdiction of North Dakota (later he was elected Bishop of Minnesota), and left Chicago for the remainder of an all too short life. He was the first bishop to occupy the Roscoe street house. When he went to the Indians in Dakota, the Rt. Rev. William Edward McLaren, D.D., Bishop of Chicago, rented the home.

Bishop McLaren was considered austere and unsympathetic. He made his clergy toe the mark in so far as his authority went. There was smoldering resentment mingled with fear because of this severity, even when the objects of it knew the diocesan's discipline was justified. Such is human nature.

So when Bishop McLaren rented the Edsall house, I shivered at the thought of an icy neighbor, for I lived next door in a flower-embroidered cottage; and Bishop Edsall had been joviality personified. Well, the Chicago prelate moved in. He proved to be socially distant.

Perhaps Bishop McLaren's racial and Church origin accounted for his indubitable austerity. He was the son of a Scotch Presbyterian minister, at least reputedly dour. After a brush with sordid human nature in all its forms as a newspaper man, the son became a Presbyterian clergyman, too. He was fired particularly with missionary zeal. He longed to follow in the footsteps of that aristocratic, college-bred, whirlwind apostle from Cilician Tarsus, Paul. China was his goal. But a good opportunity developed in Colombia, South America. The Liberals there had disestablished the Roman Catholic Church, had confiscated much of its property, and had disfranchised its clergy. So off to Bogota went young McLaren. He served there for a year and a half of the period 1860 to 1862.

Returning to the States the ex-missionary became pastor of Westminster church in Detroit. But in 1863, like some other non-liturgical clergy, he embraced the Episcopal faith and went into the fold of the exclusive old St. John's church, also in Detroit. Climbing upward swiftly, in the new relation, he was chosen Bishop of the metropolitan diocese of Chicago in 1872. Newspaper man, Presbyterian missionary and pastor, Episcopalian priest and Bishop in about a decade! A splendid career!

Now, for an undisclosed reason, Bishop McLaren invariably was reticent about his missionary experience. Some shock apparently had been received down there about which he preferred to remain silent. He spared himself the stab of awakened memory, perhaps. That year and a half was a closed chapter except for the explanation that ill health in Bogota caused his return to the States. But how did his health come to be shattered? A secret, indeed! His friends respected it, but wondered.

The new Chicago Bishop's creative and constructive genius stepped up soon into high gear. It founded the Western theo-

logical seminary in Chicago Waterman hall for girls at Sycamore, and gave a brisk tuning up and upbuilding of the parishes. And when he moved in next door to me, he was indeed the metropolitan autocrat of the Church in the Midwest; 69 years old, but at the acme of his power and influence.

IN JUNE, 1900, my daughter, Louise Grummond Graves, aged 4½, passed away, after a short, savage illness. Sent for when she was sinking, I left the *Tribune* office in slim Jack Mahr's one-horse cab for a swift ride of five miles up through Lincoln park and along Sheridan road. My heart was in my mouth. My mind was gloomy with apprehension. The hurried call meant only one thing. I arrived at the bedside just in time to see my lovely little lily droop and die. Mrs. Graves and I were crushed, bewildered, stunned. Our first tragedy!

Early that evening the doorbell rang. There stood our icy neighbor, who had heard of the death. He crossed our threshold for the first time. He asked to be ushered into the chamber above stairs, where the pallid little body lay. For some moments he gazed upon her cold cameo profile, standing at some distance. The severe lines in his round, clean-shaven, pink-cheeked face relaxed. The stern, compressed lips, usually set in a straight line, quivered as if about to speak. The severe, penetrating eyes took on a tender look. Then the Bishop said:

"My dear young friends, listen carefully to me." He hesitated. His head was trembling, shaking the fringe of silver and white curls that rimmed the lower part of his otherwise hairless head. "My friends, when I was a young minister, I went to Bogota as a missionary. I served in remote parts of Colombia, too. Well," he continued after a moment's pause, looking wistfully at little Louise, and moistening his lips, "Mrs. McLaren and I had a little girl like her," nodding his head toward the bier. "We were in a place by the seacoast remote from city advantages. We were happy. But tragedy burst upon us just as it has now upon you. Our little darling became ill of a contagious disease. She died suddenly in my arms. That was 38 years ago this very month of June. There was no place to bury her. Think of that! Not even a cemetery. I had caught the disease from her, but with these hands," showing them dramatically outstretched, palms up, "I scooped a grave in the silt, near the seashore. There I buried our little wilted blossom."

Bishop McLaren slowly removed his spectacles. He wiped away his tears. Mrs. Graves and I, too, were weeping, for the two little girls, for the Bishop, for ourselves.

"You see, my dear young friends, my neighbors, you are not alone in your grief. I had a more cruel blow than this, great as it is. That was long, long ago, but as vivid as if of yesterday. I am suffering with you here tonight. My heart is bleeding for you. Won't you let me, please, try to help us all? May I offer a prayer?"

We sank to our knees. From the quivering lips of that vicar of Christ came the tenderest of supplications, with solace to our hearts. With a sob in his voice this "austere" Bishop, our icy neighbor, prayed for the two little white souls in heaven. He prayed for my distracted wife and for me. He prayed for parents the world over who mourned for departed children. And he prayed for Mrs. McLaren and—for himself.

Getting Acquainted

Suggestions for Church Unity Discussions

By the Rev. Sherman E. Johnson, Ph.D.

Professor of New Testament Language and Literature, Nashotah House

WHEN WE were on the ship returning from the Oxford and Edinburgh conferences, President John A. Mackay of Princeton seminary remarked that, "What this country needs is a first-rate theological controversy": meaning, of course, that it should lead to a deepening of Church consciousness and a clarification of theology. There are signs that the suggested need is being met. All over the country there are groups studying the findings of Edinburgh and Oxford, Protestant interest in theology has revived, and the conversations between Presbyterians and Episcopalians promise to give us much theological discussion, within the Churches as well as between them.

Nearly every city and town has its ministerial association. For better or worse, it is a familiar American phenomenon. These associations, not without some nervousness and hesitancy, are beginning to admit to their discussions an element which has hitherto been largely taboo: theology. Until recently it has been pushed into the background for fear lest it shatter what little unity of spirit remained and make impossible any inter-Church coöperation whatever. The result was a measure of coöperation on civic matters which were only relatively of religious import, and a refusal to face the scandalous facts of division and even of cut-throat competition—competition which, by the way, had an economic motive as often as not. The old type of ministerial alliance, while exercising a force for righteousness in the community, actually tended to perpetuate division. Having once been president of such a group, I say this not critically but to state a fact. But if the association of pastors becomes at least partly a forum for theology perhaps we are on the way to something better.

What should be the attitude of the parish priest when he is asked to coöperate in studying the reunion problem? He may feel that he should not, or does not care to, join the garden variety of ministerial alliance. But he should be interested in furthering the Faith and Order movement by some kind of informal local organization such as we have had for more than a year in Waukesha county, Wisconsin, formed solely for friendly discussion, writing and publishing no findings, without constitution or by-laws, and with an irreducible minimum of officers. Ideally such a group would include Anglican and Protestant clergymen and the Greek Orthodox priest, if there is one in the vicinity. Ministers who do not usually take part in interdenominational gatherings, *e.g.*, the Lutherans, might be interested in such a plan. Certainly Catholic-minded priests of this Church cannot afford to let the opportunity slip, for the so-called "ecumenical movement" is the sole major means now available for interpreting Catholicism to the Protestant world and vice versa. Of course we cannot seize the opportunity unless we are willing to have Protestantism interpreted to us by those who are especially competent to do so. And our faith is surely strong enough to stand that test.

The importance of such local meetings is that they help arouse that thirst for reunion which is necessary if the governing bodies of the Churches are ever to approach reunion both seriously and intelligently. Of course we find ourselves uncomfortable in such meetings; the Anglican priest and the Baptist minister talk entirely different kinds of jargon. But we

ought to feel uncomfortable; we *ought* to feel that somehow things are not all right in the earthly Zion, and that in the smug acceptance of the fact of division we have been crying "Peace" when there is no peace.

Another advantage is that we may come to understand better the psychological background of the people among whom we live and work. One important function of the ecumenical movement must surely be to discover the deep-seated reasons of taste, tradition, and temperament which help to make Protestants and Catholics so tenacious of their doctrines and practices. That will make it possible for us to see which of these divisive factors are due to predilections and which really represent differences in the world-view of Protestants and Catholics. Why are we what we are? The local Faith and Order group can help to answer this question.

PRESBYTERIANS and Episcopalians have an especial responsibility here because our legislative bodies have committed us to a real effort to get together. The proposed concordat is helpful in furnishing a point of departure for discussion. But I think its method is hindsided before. It suggests a legal basis for the marriage when and if the marriage takes place. It appears to assume (at least partly) that when the contracting parties begin "going together" they should settle the terms of the marriage contract. But marriages are not made in this way. They are the result of a thorough knowledge of one another, a desire for one another, and a common mind to which God has led the parties through a sharing of experience. The first step toward union, as I see it, is this: the Presbyterian and Anglican clergy in each community should try to become friends and to get their congregations to become friends. We should invite Presbyterians to attend our diocesan gatherings as we do the Orthodox; and the presbyteries and other bodies should invite us. This might be followed by widespread attempts at mutual education. As we know one another better we shall be led by the Holy Spirit.

To return to the general subject of reunion discussions, there are certain dangers in them, and warnings must be issued. But if the dangers are clearly seen by all parties, discussion—even of differences—can be amicable and can lead into loving appreciation.

In the first place, we average clergy have seldom had the wide background of inter-Church experience which the great leaders of Oxford and Edinburgh have had. We have lived rather comfortably within our denominational walls and have cultivated only casual acquaintances outside. Theological training differs widely in various seminaries, communions, and sections of the country; and men who were graduated 30 years ago have not always "kept up." Such information about others as we possess often has a large admixture of misinformation. And—let it be whispered—the pastor is not always in full touch with the history and spirit of his own communion.

Since this is so, there is a temptation toward the greatest pitfall of theological polemic—that of setting up a "straw man" for the purpose of knocking him down. Ever since the second century, when orthodox Judaism and Gentile Christianity confronted each other, this has been the order of the

day in disputation, and it has largely brought the discussion of theology into discredit. When we argue against a position, it must be one which is actually held and defended, not one which we have constructed *ad hoc* with the idea that our opponents believe it. Moreover, it is easy to compare the outstanding examples of enlightenment and piety in our own communions with the more degenerate representatives of the other man's. That is unscientific, to say the least. It may make for more racy reading, but it gets us nowhere.

Second, even when we disclaim it, we usually think of reunion in pan-Catholic or pan-Protestant terms, and can hardly conceive of it in any other way. No one ought to become impatient or critical because of this; it is simply one of the facts with which we have to deal. But we may place before our minds the vision of a Church of the future, faithful to the past but more glorious than we, who come out of a background of division, can conceive.

Again, many people enter upon discussion with a purely emotional approach to the problems. We must reckon with the traditional American impatience with theology and the tendency to regard all organization as having merely pragmatic value. Many people cannot help beginning with an insistence that "something tangible" be done immediately. On the other hand, Anglo-Catholics have their own set of prejudices, for which they are no more to be blamed than others. If anything, we overemphasize order and regularity and the intellectual elements of the faith, and undervalue the moral earnestness and insistence upon freedom of conscience which characterize Protestantism. The story of our school of thought has been so much an uphill fight for a foothold that we have sharpened our talents in apologetic and polemic at the expense of certain others.

Because of this emotional coloration we must avoid words which are temper rousers such as "subjectivism," "sacerdotalism," "individualism," "emotionalism," "dogmatism," "authoritarian," and the like. They are slippery words and our ideas can be expressed more clearly without them. Terminology is often a prime difficulty in reunion discussions; we need to remember that words are only symbols to express ideas, and to define our terms as carefully as may be. Hazy generalities make for misunderstanding.

Finally, those who enter upon discussion should remember that they are present as informal and unaccredited representatives of their Churches. Thus they ought to speak so far as possible for their own communions, insofar as those groups have definite doctrinal standards, and the element of individual opinion should retire into the background; though it is only fair to point out that Churches of congregational polity have much more latitude here. All of this has a bearing on the question of "findings." Our Waukesha county group has decided to promulgate none. Such documents would express the opinions of only a small group and thus would have little intrinsic significance. They might even cause hard feelings within our respective communions. Our function is not to make oracular pronouncements but to know and love one another.

Those who discuss reunion should of course make as much intellectual preparation as they can. The ecumenical movement has existed long enough to have a history and a body of accumulated experience, and local leaders ought to be able to make use of this and start with 1939 instead of 1886. Thus the basis of discussion should be the Edinburgh reports or Prof. Angus Dun's new study book. The books used in preparation for the Edinburgh Conference should be owned by various members of the group and lent to others, since not everyone can afford a library on reunion subjects. Those written for

the sections on Ministry and Sacraments and the Church's Unity in Life and Worship will be especially helpful, and no Anglican should be without the Bishop of Brechin's *Union of Christendom* and Dr. Goudge's *The Church of England and Reunion*.

The chief means toward reunion are education and prayer, just as in our own Church the chief safeguards of the faith are not ecclesiastical organization but education and the liturgy. We have already spoken of education, and it remains to be said that without prayer no one can expect the work of reunion to be achieved. All of us ought to make other communions, and clerical and lay members of other communions, the object of our intercessions. In line with our Lord's doctrines of prayer and forgiveness, we ought especially to intercede for those whose doctrines and ways are particularly obnoxious to us; they need our prayers, if anyone does. The priest who celebrates daily or the layman who can attend daily service ought to make many special intentions for those who differ from us; that is one great contribution that we can make. Theological understanding will probably not come until we have laid a broad foundation of personal understanding and liking and until those who now differ have long linked their prayers together before the throne of the one God.

Honest Epitaph

THERE WAS once a man who insisted that he have an honest epitaph on his tombstone, and he suggested just what he wanted.

It was: "Born—a human being; died—a wholesale grocer."

When he was informed that such inscription needed exegesis, he replied:

"I was so busy selling groceries that I did not have time to get married and have a family. There was a whole area of life crowded out by the grocery business. I was so busy selling groceries I did not have time to travel, even though I had the money. I was so busy selling groceries I did not have time for the drama, for lectures, for concerts, for reading.

"I was so busy selling groceries I did not have time for community service—religious, social, political. All these areas of life were pushed out by the grocery business. I was successful. I became a wholesaler. But I was so busy making a living, I never had time to live."

—Clyde E. Wildmer.

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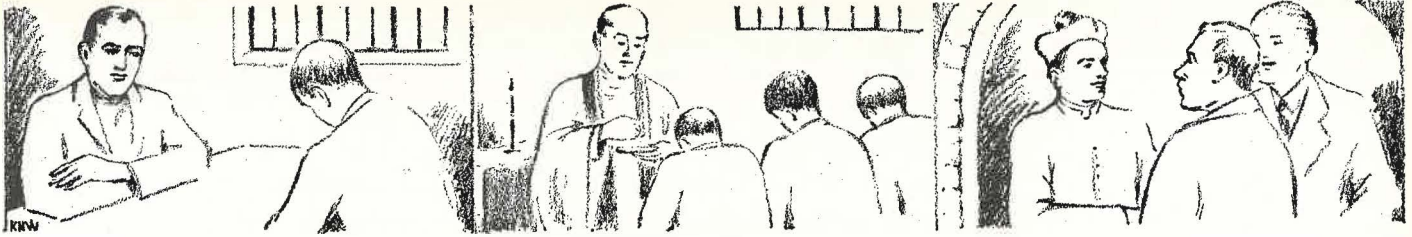
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Personal Interviews

Holy Communion

Follow-up After Release

THREE FUNDAMENTAL NECESSITIES OF PRISON WORK

“I Was in Prison”

II. *Bringing the Convict His Religion*

By Leonard McCarthy

THE CONVICT is prejudiced against religion, as a rule. He's polite, usually, to the actual representative of religion; and yet he withholds himself emotionally. Perhaps this is to be expected, since a man is usually prejudiced against the unfamiliar.

The convict is inclined to look on God, if he looks on Him at all, as an avenger, another agency of law and order. God means punishment. Religion, for the convict, has been tied up too long with the institution, and he wants little of it.

As the *Mentor*, a prison publication, pointed out editorially in August, 1938, the convict often says: "I didn't come to prison just to go to church. Besides, what has religion ever done for me?"

Because of this attitude, innumerable methods of bringing the convict his religion have been tried, each apparently with the hope that it is going to be the great solution. No doubt all have in some degree been successful, but there are differences in the value of methods.

Preaching in the prison chapel is of course the most consistently used of all means of bringing religion to convicts, possibly because it is the easiest and most familiar. Good words have been said for its effectiveness, for preaching about transgression and the assurance of salvation; and it is certainly true that convicts do look forward to the Sunday service, especially in the prisons where they are not compelled to attend.

But Dr. W. H. Jefferys, superintendent of the Philadelphia city mission, who has had 21 years' experience in this sort of work, says:

"I am very doubtful as to how much preaching accomplishes other than bad things, especially under conditions where the prisoner is locked in his cell. Preaching irritates prisoners unless it is very tactfully done and keeps off the subject of our depraved nature and our sins. . . .

"Friendship, sacramental ministry with Confession, Absolution, Holy Communion, and teaching talks (and complete resistance to blandishments concerning pardons and reprieves and all that stuff), plus a certain amount of real help after discharge—this is . . . the only way any work can be done among prisoners."

A good deal of energy used in conducting a service appears to be wasted, especially at the start of a prison mission. In an outside church, with a body of communicants who are prepared to receive a sermon in a sympathetic mood, the preacher may do great things. In a prison chapel, where 90% of the men know nothing of religion and are often ready to scoff silently, the message rarely is put across.

Consider this aspect. A man has committed a crime. He was

tried and convicted. Already he's been grilled for hours about the offense; yet when he enters the prison there come more hours of questioning by the deputy warden, the record clerk, the prison doctors, and the state psychiatrists. The man is persistently reminded of the great wrong he has done.

Then, possibly wanting something which he can't describe himself, he goes to church. And he's told what a sinner he is; he's exhorted to repent, to begin a new life, and so on. If he becomes diffident, is it surprising?

Not all preachers, to be sure, are so tactless. Some avoid all reference to crime, unless—and this is important—they assume they are being facetious. Humorous references, usually to "crimes" the preacher himself has committed, rarely get across. Instead of putting the preacher on an equal footing with the convicts, as they're designed to do, they often spoil what might otherwise be a fairly harmless sermon.

HARMLESS is the right adjective, because at best the sermon, as a means of bringing religion to convicts, merely doesn't antagonize the men. To arrive at a noticeable effect, something more personal is needed. Possibly Holy Communion, since it makes the communicant an integral part of the service, would help to satisfy the need; and then there's the interview in private.

The Lutheran missionary mentioned in the first of these articles believes that the personal interview is much more important than any preaching. During his 30 years of institutional work, he has worked out a scheme for conducting the private interview. Particularly, he never questions a man about his crime. Indeed, were he at all curious, the missionary could go to the prison files, which give a complete dossier of the man.

Should the convict, on the other hand, volunteer information, as a great many do, the missionary makes it a point to listen attentively and sympathetically. He has discovered that sympathetic listening will win the confidence of the man as quickly as anything he can do, and until he has the man's confidence he can make no progress.

This missionary tries in the private interviews, held in a closed office, to avoid at all times a sanctimonious attitude. In this, his success is probably due to his sincere belief that he himself is free today only by the grace of God.

For another thing, he makes it a point never to interfere in parole or pardon matters. In his long experience, he has found this absolutely needful. When a convict comes to him professing religion or a desire for religious instruction but actually seeking help in getting out of prison, the missionary

tells him that his position is, frankly, hands off. Such words either eliminate the man and give the missionary more time for the sincere men, or help to establish the man's own sincerity.

"No request for an interview made by a prisoner seeking spiritual ministrations," this pastor has written, "should ever be denied. It means the care of a blood-bought soul. There comes a time in the life of many of these men when they simply must confide in someone in order not to be crushed under the burden of guilt and sin. This is the golden hour of the chaplain."

Here, maybe, is the Protestant equivalent of confession. Perhaps it provides the Anglican priest with a great advantage over the denominational pastor, who hasn't always the advantage of the Anglican's training in just such work, nor his conviction of the sacramental character of penance.

A variation of the personal interview held in a closed office was tried in an Eastern prison. The visitor went to the convict's cell, standing beyond the bars and talking through them. In time a volunteer staff of English and Italian missionaries of the Anglican faith was organized; and every day one or more of the group, man or woman, was about the prison, visiting the convicts at their cells and urging them to turn to Christ.

After a man had expressed a desire to learn, he was placed under special instructions for several months. At the end of his probation period, he was examined as to understanding of the faith, and the officials were questioned as to his deportment. If all was satisfactory, he was admitted to full membership in the Church.

From this time on he received Holy Communion regularly. On leaving the prison he was given a letter of transfer to a church in the community he was about to enter.

In this way, during one year, 61 men and women were confirmed. Many—and this is the most important part of the entire program—were followed up after release from prison to see that the preliminary work was lasting.

The method, however, had one very grave fault. It was definitely tied up with the prison administration; guards, in fact, were instructed to watch these particular convicts with a greater degree of scrutiny than was usual. There just couldn't be an occasion when such a tie-up wouldn't be bad for religion. It reinforces the convicts' original prejudice and provides them with what they are bound to feel is palpable evidence that God is a part of the prison punishment system.

ARABBI, working in a prison where there were many of his race, found his reception none too favorable. The Jewish convicts regarded him as just another of the prison officials. The rabbi's way of solving this problem was novel, and effective.

He brought the convicts together in the prison assembly room, and then he quietly asked them if they wouldn't like to sing. There was no mention of religion. Even though he used prompters, in the form of civilian singers, and an accompanist, the first response was weak. He tried secular songs, and the most modern of these. Before the evening was over, he had the convicts enjoying themselves.

Later, when he'd become somewhat acquainted with his audience, he suggested a hymn. After several assemblies, he'd brought the men to a stage where they joined lustily in hymn singing. And after more assemblies they were receiving the word of God, if not eagerly, at least without antagonism.

Finally on splendid terms with the convicts, the rabbi began instructions. Avoiding all reference to transgression, he worked on the building of self-respect. He stressed positive virtues, the dealings of man with man.

Having come to feel that he had made considerable progress with a particular convict, he interested himself in the man's family. He wrote to the parents, urged them to keep in close contact with the man, consoled them in their grief. In the end he probably had as much good effect on the family as he had on the convict himself.

Another prison worker conducted Sunday social evenings for the convicts. He, too, at first rarely mentioned religion, putting his faith in good example. Later he persuaded students from a theological seminary to come to the prison with him on Saturday and Monday evenings.

The work of these young men consisted chiefly in talking with the convicts, but talking as friends and not as pastors. They, too, depended on indirect teaching by the use of example. It wasn't until after they could feel that they knew a man very well that they broached the subject of religion. When they did speak of it, they met with success.

STILL another method was used in a New Jersey prison. After many experiments, a series of tests was devised. With these, an attempt was made to measure the incoming convict's weaknesses—mental, spiritual, and emotional. According to the results of the tests, the convict was assigned to a particular group that met regularly in the prison assembly.

Ordinarily there were 10 men in a group. A civilian of the same faith as the group was persuaded to come and work with the men, conducting a class in character building. The civilian was known as the citizen friend. The group teachers were successful, very likely because they proceeded in such a way that the convicts had to sense the teachers' great interest, and because the tests had determined just what subjects the group needed to have stressed.

One other method of bringing religion to convicts ought to be mentioned, since it is such a very common one. This is the correspondence Bible course. It isn't of much value in prison. It's too impersonal; and it's fitted for only the less common type of convict, the man who not only has sufficient education to permit his profiting by the course but also has a very strong desire to do so.

Perhaps the correspondence Bible course would be a more profitable instrument if it were withheld until the convict had had a good deal of contact with religion; but to try to push it on non-religious men, as is so often done, is simply foolishness. The convicts grab at it, of course, since it's free; but they don't hold to it long.

These, then, are the various ways in which the convict is given his religion. There are some others, to be sure, but those are chiefly variations of these. In the more successful ones there is an obvious basic similarity, the personal contact; and probably any method of presenting religion to convicts can succeed only in that degree to which it gets to the men personally.

This is why the Anglican faith seems so well adapted to the prison field. It takes the communicant into the service, through Communion, and provides the all-important personal moment in Confession.

But one thing more: all this work that is done with convicts, every last bit of it, is done for naught if it isn't followed up after the release of the men. No matter how much religious training a man receives, he needs to have his contacts continued into the time when he is beginning to wonder if he can find work before it's too late. Otherwise, like the free communicant, he'll slip away.

Religion, like reformation, must go farther than the gate of the prison.

Faith and the Works Program

Is There any Relation Between Religion and the WPA?

By Florence S. Kerr

Assistant Administrator, Works Progress Administration

OUR UNEMPLOYED will turn from religion if the federal government comes to their relief, a prominent manufacturer warned us in 1931.

"What need have the people for a God and the Church," he asked, "when human government is undertaking to do everything for them that both God and the Church promise?"

During the past few years it has become increasingly clear that unemployment, rather than the government's work-relief program, is harmful to the soul. As Bishop Freeman of Washington recently pointed out, "Long continued poverty and idleness affect spiritual aspirations. Undernourished bodies prove a poor foundation on which to build God's kingdom."

Certainly a great many Churchpeople today agree with the Bishop and not with the manufacturer. We have all seen some evidence of good accomplished by the federal works program. Yet few of us realize how much it has done to lay the sort of foundation upon which the Church can effectively build.

The most obvious way in which the works program has contributed to the physical well-being of our needy is, of course, by providing them with wages to spend on the necessities of life—food, clothes, and housing. During the past three and a half years, approximately four and three-quarters billion federal dollars have gone, as WPA wages, into the pockets of almost seven million individual project workers. Since the average number of persons in a WPA worker's family is about four, this federal agency has been directly responsible, at one time or another, for assisting well over a score of million human beings. But "assisting" is too weak a word to describe what the WPA has done for these men, women, and children: it has protected them against the diseases that spawn from malnutrition and exposure, has saved many of them from actual starvation.

This is the greatest accomplishment of the works program. Even if it had done nothing else, this alone would justify its existence. But many more accomplishments can be mentioned.

Much of the work done by project workers in return for their wages is of vital benefit to other needy people. Women workers on sewing projects, for example, have made nearly 122,000,000 articles, including more than 95,000,000 garments, for distribution among people on local relief rolls. Projects devoted to the charitable distribution of food and fuel have handled more than 82,000,000 quarts of milk, over 711,000,000 pounds of other foodstuffs, nearly 600,000 cords of wood. And workers on canning projects have canned and preserved over 36,000,000 pounds of meat, fruit, and vegetables, part of which the workers themselves used and the balance of which was distributed among other needy persons.

Most of the food for canning is supplied by another federal agency, the Surplus Commodities corporation, which buys surplus crops and hauls from farmers and fishermen. This is a typical example of coöperation between two government agencies for the common good.

Services as well as goods have been provided by WPA workers for those who need them most. Housekeeping aides, for instance, have made more than 4,000,000 home visits to lend assistance in solving household problems to nearly 700,000

overburdened families. Nearly 1,000 employes have been provided for nursery schools attended by underprivileged children.

More far-reaching in benefits, perhaps, than any other service has been the preparation and serving of over 129,000,000 lunches to undernourished school children. Wherever these inexpensive but well-balanced meals have been provided, the children have gained steadily in weight, and teachers report fully as great an improvement in their behavior and mental alertness.

In the meantime, projects employing professional workers have been active in preserving the health of persons financially unable to purchase medical, dental, or nursing care. Nearly 2,000 medical and dental clinics have been conducted or assisted, at which nearly 2,000,000 persons have been examined and about 900,000 treated.

HOW desperately our poor need such care, the United States Public Health service has told us time and again. One-third of the nation are not only ill-fed, ill-clad, and ill-housed; they are also sick oftener and for longer periods, and receive far less care, than the rest of us. It is a vicious circle, in which poverty causes sickness, sickness poverty.

In their attempts to break this circle, WPA doctors and nurses have not been content to do clinical work only. They have visited homes, schools, and other institutions to make nearly 3,400,000 general examinations and inspections, and have immunized more than 600,000 persons from various infectious diseases.

Many WPA activities, of course, have tended to strengthen or preserve the bodies not only of the poor but of the general public. Thousands of recreational facilities, such as parks, playgrounds, and athletic fields, have been constructed and improved; and hundreds of projects have been devoted to the operation of community and recreational centers and to the provision of recreational leadership, supervision, and training. Large cities have been aided in remodeling and increasing the capacity of their water-supply and sewage-disposal systems, and many smaller communities have for the first time found it possible, through WPA assistance, to provide adequate sanitation for their citizens.

So much for the most obvious bodily benefits.

What the works program has done for the mental well-being of those whom it employs is literally inestimable. There are no statistics to prove that so many million people were rescued from hopelessness and self-pity when they were given useful work to do, or that so many others were saved from disillusionment and discontent and crime. Yet everyone has seen this happen in his own community. Everyone can cite instances of people improved in morale—brought back to life, one might almost say—by work.

The therapeutic value of WPA work was emphasized by Surgeon General Thomas Parran before the Senate's special committee to investigate unemployment and relief.

"I speak not as an economist but as a doctor," he testified, "when I urge that useful employment be provided for all who are willing and able to work. We can rebuild cities destroyed by earthquake or fire. We can even recoup losses from plague

or pestilence. But we cannot for long years and perhaps generations repair losses to human character and mental health which will result from a failure to give useful employment to our citizens."

THE BENEFICIAL effect that WPA work has had upon the morale of the nation as a whole is even more difficult to estimate than its effect upon the morale of project workers. Some idea of this wider benefit may be got, however, by remembering what public morale was like in 1933, before the federal government established its program for work relief.

Significant is the testimony that 8,000 communities in 42 states gave recently to 10 national organizations conducting an impartial country-wide survey of the works program. In replying to questions that covered every phase of the program, the 8,000 surveyed communities submitted overwhelming evidence that it had helped them in ways both material and spiritual. Their answers emphasized a striking contrast between conditions before and conditions after the government had come to their aid.

On the generally beneficial effects of work relief they were practically unanimous; all but six, or more than 99.9%, of them reported that they had found work relief preferable to the dole, not only from the viewpoint of the unemployed but also from that of the community as a whole.

Even more significant, perhaps, are the estimates of Church membership in America during the past few years. It is difficult to weigh spiritual values in material measures, but a rise or drop in the number of Church members has always been considered relevant.

In 1930, before the government made any attempt to help those hard hit by the depression, Church membership totaled approximately 54,000,000. In 1936, after only three years of work relief, Church membership had risen to nearly 64,000,000. This represents an increase of about 20% during a period in which the nation's total population increased only 4.3%.

These figures certainly do not indicate that governmental care of the needy has had the effect of turning people away from the Church.

Obviously, there is nothing un-Christian about the federal government's attempt to follow the teachings and example of Christ.

These Times

ONE OF THE great dangers of the times is that you and I, the Catholics of today, should be content—perhaps unconsciously—to rest upon our oars, content to enter into the labors of others, and to say, "Well, they did the struggling and the fighting. It is no concern of mine." . . .

But deeper still, when I think of the fire and the zeal of those wonderful mission priests of the past, men like Body and Dolling and Stanton, I am convinced that still the Church shall and must give us men who will rouse their fellows in these our days from apathy and depression, from self-pity and introspection and crass selfishness, by a fresh call to a life dedicated to God. . . .

One is appalled when one thinks of the conditions of the world today, of the effrontery and the daring of those who stand up and rebuke God's standards of right and wrong, of truth, of mercy, of justice, and also of the millions of people in thrall, duped, under the sway of an hypnotic power which is causing misery and famine and even death among thousands of innocent people. But if in the name of God and in the power of His Spirit we remain strong in the faith that the time shall come when God shall reign on earth as He reigns in heaven, we may in our small way be used by Him to accomplish His will. When we fail it is because of our self-imposed impotence, our cowardice, and our own indifference.

—The Bishop of Colombo.

Opportunity for a Demagogue

By Rabbi Edward L. Israel

THE CHIEF HOPE for saving our democracy lies in the faith which the American youth place in it. The youth problem, so generally regarded as something for the morrow, is the most significant problem of today.

Let us realize that the aspirations of totalitarian demagogues are achieved by youth. It is the storm troops which accomplish the revolution—and those storm troops are young fellows, frequently under 20 years of age.

I was never so completely convinced of this as when viewing the most recent March of Time release, a film devoted to the problem of the refugee. Beginning with the grievous conditions of China and continuing with the pathetic plight of the Spanish victims, these pictures of actual conditions reach their climax with *bona fide* views of the recent anti-Semitic barbarities in Nazi Germany. And who are these unbelievable ruffians who go about pummeling old men, women, and children? They are not grey-haired or middle-aged. They are youngsters. In all the pictures of the bands of these marauding storm troopers who are the backbone of Hitler's strength, not one seemed to be over 25 years old and most of them were much younger.

The reason for this is obvious. Frustrated youth is the most dangerous group in the world. It is reckless to the point of abandon. It is intolerant. It is ruthless because it has not built up any loyalties to the established order. And it acts with abandon because it has no ties or responsibilities.

That is why jobless youth, economically frustrated youth, can so easily be seduced by the irresponsible and empty promises of the beguiling demagogue.

It is high time that those in whose hands is the responsibility for preserving American democracy pay a little more attention to the problem of youth. The hue and cry that has gone up against the work relief appropriations is symptomatic of our blindness. Naturally, we are not going to cut those appropriations as they apply to married men with families. The effort will be to reduce our work relief costs for young people who have only themselves to take care of. At the same time, there will be a congressional drive against further increases in the National Youth Administration. And our substantial business men and chambers of commerce will join in those cries.

If this is done, we are going to create the greatest opportunity since 1932 for some would-be dictator. And who can blame these young people if, starving and deserted by so-called democratic government pledged to the welfare of each of its people, young or old, they turn to some Fascist or Nazi or Communist demagogue who fills them with windy promises but who, to the youth themselves, seems to be the only one really concerned with their fate.

Waste

MANY A SMALL village of five or six hundred population has three or four churches with half-starved ministers and quarter-filled edifices, where one or two at most would meet all the spiritual needs of the community. Even in our big cities there is no constructive planning or placing of churches where they are most needed. The sum total of this in every city and village in the United States, and throughout the world, must be staggering. If this time, energy, and money could be used, instead of in competition with one another, in direct attack upon the entrenched evils of the world, the results would surpass our imagination.

—Bishop Oldham.

A Message to All Peoples

Adopted December 29, 1938, by the Madras Conference

WE ARE 470 delegates gathered from 70 nations and from many races of the earth to consider how we may better make known to the world the love of the eternal God as He has revealed Himself in Jesus Christ.

The reports that have been brought to us from every quarter of the globe have made us realize that the ancient pestilences which destroy mankind are abroad with a virulence unparalleled. In every country the fact of war or the fear of it casts its paralyzing shadow over human hope. Race hatred, the ugly parent of persecution, has been set up as a national idol in many a marketplace and increasingly becomes a household god. Everywhere the greed of money continues to separate those who have from those who have not, filling the latter with angry plans of revolution and the former with the nervousness of power.

Again and again a sense of penitence has come over us as we have realized that these consuming evils are all of them man made. They bear upon them the marks of human manufacture as clearly as the motor car or the airplane. Neither flood nor earthquake nor dark mysterious force outside of our control produces wars or economic tensions. We know that we live involved within a chaos which we ourselves have made.

Again and again we have been forced to note that the evils that we face are not the work of bad men only but of good as well. The gravest of our disasters have been brought upon us not by men desiring to make trouble for mankind but by those who thought they did their best in the circumstances surrounding them. We do not know the man wise enough to have saved the world from its present sufferings—and we do not know the man wise enough to deliver us now.

But it is just at this point that we are forced back upon our faith and rescued from pessimism to a glorious hope. We

know that there is One who, unlike ourselves, is not defeated and who cannot know defeat. In the wonder of Christ's revelation we see God not as a remote and careless deity sufficient to Himself, but as a Father with a love for mankind, His children, as indescribable as it is fathomless. We who have looked at Christ, His Messenger, His Son, torn with suffering on a cross on which only His love for man has placed Him, have a tragic but transfiguring insight into the richness and reality of God's passion for His own. It is this insight which has taken the Christians to glad martyrdoms through the centuries and sent them to the ends of the earth to spread the great good news. And in humility we record our gratitude that even in this present time evidences multiply that men and women still sally forth as faithful and untiring ambassadors of Christ.

It is clear that only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can but will. It must become clearer to us all, however, that the instruments He demands are not men and women of ideals as such, but those who constantly in prayer and worship verify those same ideals before His august will—verify and improve and never cease to re-verify them. It is not the merely moral person whom God requires in the present crisis or in any other, but the person who keeps his morality alive and growing through the constant refreshing of His creative touch. We can none of us become faultless agents of His grace, but the only hope before the world lies in those who at least attempt to know Him and to follow in His way.

NATIONAL gods of any kind, gods of race or class—these are not large enough to save us. The recognition of God in Christ by no means robs a man of his nation or his family or his culture. When Christ is taken seriously by a nation or an ancient culture, He destroys no whit of good within it but lifts it rather to its own highest destiny. He does destroy exclusiveness, but in its place He causes a new quality to grow—good will—a good will which is wider than national or cultural loyalties and corresponds to the largeness of God's love.

In our midst we have seen anew that devotion to the things of Christ will work a miracle among men and women. We have prayed, and as we prayed the barriers of nationality and race and class have melted. Knit by the Holy Spirit the one to the other and all to God, we have known the meaning of fellowship. We feel this to be a promise of what may be in all the earth.

We call upon our fellow Christians throughout the world to join us in a new dedication. Surely God is summoning us in these times to let go our self-sufficiency, to frequent His altars, to learn of Him, and to make His ways known in all the relationships of life. To make Him known in the State involves labor for the establishment of justice among all the people. In the world of commerce it involves the ending of competition for private gain and the beginning of emulation for the public good. Everywhere it involves self-sacrificial service. God grant to His Church to take the story of His love to all mankind, until that love surround the earth, binding the nations, the races, and the classes into a community of sympathy for one another undergirded by a deathless faith in Christ.

GOD BLESS YOU

GOD bless you! Words are empty things—
We speak and think not of our saying—
But in this phrase forever rings
The higher tenderness of praying.
It means so much—it means that I
Would have no fears or facts distress you,
Nor have your heart timed to a sigh;
God bless you!

This trinity of blessed words
Holds all my wishes, oldest, newest,
The fairest deeds that can be wrought,
The holiest greeting, and the truest.
'Tis more than wishing joy and wealth,
That kindly fortune may caress you,
That you may have success and health,
God bless you!

God bless you! Why, it means so much
I almost whisper as I say it;
I dream that unseen fingers touch
My hands in answer as I pray it.
May all it means to all mankind
In all its wondrousness possess you
Through sun and cloud and calm and wind,
God bless you!

AUTHOR UNKNOWN.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Maritain's Definition of Heroic Humanism

TRUE HUMANISM. By Jacques Maritain. Scribners. Pp. xvii-304. \$3.50.

SOMETIMES a book comes to one's attention, and on first glancing through it one thinks it is "just another volume to be read." Then one begins to get into it, and soon one feels that one should stand up and cheer, so stimulating is its reading. That is the way the present book impressed the reviewer. It is so sane, so clear, so profound, so brave; and with all the qualifications one may make at point after point, it is so true.

M. Maritain is discussing Christianity in our contemporary world. He sees the facts, and he presents them honestly—it is a broken, desperate world, man seems evil, the Church is fighting a losing battle, atheism and materialism are rampant. But he does not retreat into secularism or thinly veiled godless humanism; nor does he flee from the world into some purely transcendental region of idealism or *urgeschichte* (perhaps they may come to the same thing, these last two). Instead, he calls for an heroic humanism, which is Catholic Christianity, facing the world and its evils bravely, but still insisting on the goodness of creation because God made it and the redemptive possibilities of creation because God has entered into it and so has given it new significance.

This thought is worked out in terms of our contemporary economic and political problems. Here one may disagree, perhaps; but even if one does, M. Maritain has hold of the right end of the stick. He quotes from Charles Péguy, "Christendom will come back in the hour of distress." That hour is upon us; but Christianity is based on such a deep faith that it can look at these times unafraid and confident of ultimate victory. This is no cheap optimism, but a true integral Christian humanism. And if one's position is more to the left than M. Maritain's, one can profit from his book quite as much as one could if one were more to the right.

W. NORMAN PITTENGER.

The Christian Ethic in Economic Society

CHRISTIANITY AND ECONOMICS. By Sir Josiah Stamp. Macmillan. Pp. 194. \$2.00.

AGAIN THE Christian community is indebted to this leading English railway executive and devout Wesleyan for a thorough treatment of the place of the Christian ethic in economic society. It carries further the thinking contained in his earlier volumes, *The Christian Ethic as an Economic Factor* and *Motive and Method in a Christian Order*, registering his concern at the reiterated pulpit assertions that if only men were filled with the spirit of Christian brotherhood all their economic problems would be solved.

The author begins his study with a review of the economic state of Palestine at the time of our Lord, and insists that we must in the main interpret His sayings in the light of these conditions. "The two great facts that made Palestine an unhappy and desperate country were over-population and over-taxation, and these are the basic economic facts behind the gospels."

While recognizing that Western civilization has been largely conditioned by the Christian doctrines of pity, justice, and the separate rights of the individual soul, the writer frankly admits that "it is unfortunately only too easy to find many prominent and official Christians opposing with all their strength each stage of the emancipation and humanizing of social conditions, slavery, child labor, long hours, etc." He also points out that with the increased interdependence and complexity of society the application of the higher Christian virtues of self-sacrifice and brotherhood to economic life has become increasingly difficult. But this application is none the less necessary.

Consistently realistic, the book will give slight comfort to panacea lovers or those content with "ethical heat without economic enlightenment." It is emphatic in its distrust of wishful thinking and over-simplification, maintaining that until the Church will take real trouble over its economics as a severe mental

discipline it should leave that sphere alone, at least in regard to the advocacy of remedies.

Sir Josiah, who has been elevated to a peerage since writing the volume, is at his best in a masterly treatment of stewardship, especially as applied to personal expenditures with a regard for social consequences. "A Christian sense of stewardship, universally exercised, which involved three aspects: first, the effect upon the economic and spiritual welfare of the consumer; second, the best direction of employment through investment; and third, the best direction of employment through *consumption*, would revolutionize the economic world on Christian lines more certainly and widely than all the new principles to be applied to the relation between capital and labor in the *production* and *division of wealth* could ever do." Tithing is crisply rejected as the easy refuge of the routineer, an escape from thinking and from the responsibilities of stewardship.

The book is the third volume in the *Great Issues of Life* series, and carries an introduction by Rufus M. Jones, editor of the series. A handsome format and ample documentation add to its appearance and value.

C. RANKIN BARNES.

Odds and Ends of Chestertoniana

THE COLOURED LANDS. By G. K. Chesterton. Sheed & Ward. \$3.00.

HERE WE have odds and ends of Gilbert Chesterton's earlier and more fantastic production, literary and artistic. There are short poems, little essays, and absurd imaginations, all variants of what was ever his fundamental theme, that things that are natural are much more unbelievable than the wildest products of man's imagination.

To one not already a lover of the man and appreciative of his mature work, much of these hitherto unpublished beginnings will probably be of no great appeal; but to every admirer they will be welcome. Particularly delightful are the pictures, many of them in color. Not to be forgotten is the hilariously illustrated story, composed for a little girl, of the giant who had two heads and was therefore easily killed. The poor fellow talked to himself so much that he became analytically introspective and so had no time to defend himself against his enemies.

And what can be more delightful than this triolet:

"I wish I were a jellyfish
That cannot fall downstairs.
Of all the things I wish to wish,
I wish I were a jellyfish
That hasn't any cares,
And doesn't even have to wish
I wish I were a jellyfish
That cannot fall downstairs."

This is no book to buy in order to meet Gilbert Chesterton; but his old friends will certainly wish copies; and libraries ought to add this volume to their Chesterton shelves.

BERNARD IDDINGS BELL.

A New Phillpotts

THE MYSTERY OF SIR WILLIAM WOLF. By Eden Phillpotts. Macmillan. \$2.00.

MR. PHILLPOTTS now has something like half a dozen mystery stories to his credit; all developed with the psychological skill of an uncommonly able novelist but suffering from an over-transparency of the central mystery. This defect still remains in his latest tale, although to a less degree; hardened mystery readers will anticipate the conclusions of the detective long before the end. But the characters are genuine human beings; the theme (lycanthropy) is quite new; and Mr. Phillpotts creates an eerie atmosphere that suits the eerie theme to perfection. The book will be read straight through—the supreme test of a good mystery.

E.

NEWS OF THE CHURCH

Fire Destroys Negro Church in New York

Only Walls of Building Housing Largest Colored Congregation in U. S. Left Standing

NEW YORK—St. Martin's church in the Harlem district of the city, which has the largest Negro congregation in the United States, was destroyed by fire on the morning of January 19th. The ice and snow which covered the ground and the low temperature made the work of the firemen difficult. Though they worked hard to save the building, even after the water from the hose had frozen on their coats and helmets, only sections of the walls remain. Church and parish house must be entirely rebuilt. The vicarage next door was damaged, but not beyond repair.

The fire was discovered at 4 P.M. by the superintendent, who lives in the parish house, when he was making his hourly round. He turned in an alarm and then notified the vicar, the Rev. John Howard Johnson. The fire company that arrived immediately sent out a four-alarm call. Additional equipment and firemen worked until 8 A.M., at which time the fire was under control. By then a large crowd had gathered. The superintendent of the church building and two of the firemen were slightly injured by smoke.

SPEAKS TO CONGREGATION

Bishop Manning arrived on the scene of the fire at an early hour. He spoke encouragingly to members of the congregation who had assembled with the vicar, promising speedy and effectual help.

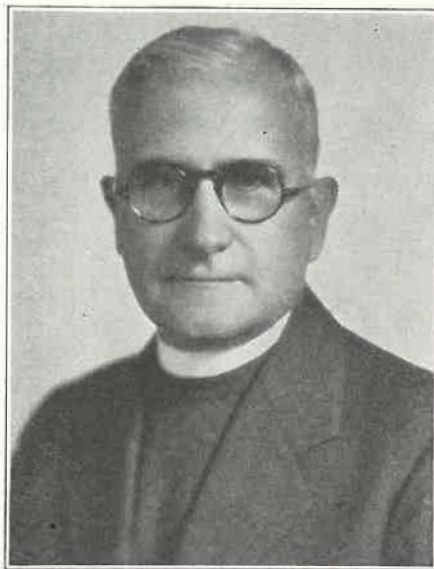
Speaking later of the fire, Bishop Manning said:

"This important church must continue its work, and the church buildings must be rebuilt as soon as possible. The congregation often numbers 2,000 at a single service, and there is a church school of 900 children. A weekday school of adult religious education meets each day with an attendance of 300. Besides, there are a large number of parish meetings every day.

"This large church was too small for the congregation before the fire, as this is one of the largest congregations in the Episcopal Church anywhere in the United States. Since its inception in 1927, I believe more people have been presented for confirmation here than in any Episcopal church in the country. I expect to confirm another large class on February 19th.

"The Rev. Dr. Maxwell, pastor of the Baptist church at Lenox avenue and 121st street, has kindly invited the Rev. Mr. Johnson and the people of St. Martin's to hold services in his church this coming Sunday; but steps must be taken at once to rebuild the church and parish house. I am confident the people of this city will aid us in this necessary undertaking. Although the property was carefully insured, additional sums must

(Continued on page 140)



REV. DR. JOHN J. GRAVATT
Bishop-elect of Upper South Carolina.

Bills Banning Race or Religious Discrimination Proposed in N. Y.

ALBANY, N. Y. (RNS)—Several bills which would implement the new constitutional declaration against racial or religious discrimination in New York state have been introduced since Governor Herbert H. Lehman urged the legislature to take positive action.

The most drastic adds a new section to the penal law, making a person or persons who incite, advocate, or promote hatred, violence, or hostility against any individual or groups by reason of race, color, religion, or manner of worship, guilty of a misdemeanor, punishable by a fine of from \$200 to \$5,000, or by imprisonment from 90 days to three years, or both.

Holds Services at Keating, Ore.

BAKER, ORE.—The Rev. T. M. Baxter, rector of St. Stephen's Church here, has begun holding church school and services on alternate Sunday afternoons at Keating, a rural community 15 miles from here.

Upper S. C. Bishop-Elect, Dr. J. J. Gravatt, Accepts

STAUNTON, VA.—The Rev. Dr. John J. Gravatt has accepted his election as Bishop of Upper South Carolina, he announced on January 23d. Dr. Gravatt was elected on January 10th by a special convention of the diocese.

In a telegram to the diocese of Upper South Carolina, Dr. Gravatt, who is rector of Trinity church here, said:

"Recognizing the opportunities and privileges in the diocese of Upper South Carolina and feeling the challenge of your call, I accept your election subject to the approval of our national Church."

Fr. Kelley Is Made College Work Head

University of Wisconsin Student Chaplain to Carry on Work From Madison Until June

NEW YORK—The Rev. Alden Drew Kelley, head of St. Francis house, student center at the University of Wisconsin, Madison, has accepted appointment as national secretary for college work, it was announced January 23d. Fr. Kelley was appointed recently by the Presiding Bishop to succeed the Rev. Theodore O. Wedel.

Fr. Kelley, who is chairman of the college commission of the fifth province, has spent almost his entire ministry, since his ordination to the priesthood in December, 1930, in college work as student chaplain at the University of Wisconsin and head of St. Francis house.

Born in Brooklyn, N. Y., on February 22, 1903, he attended Tufts college, Boston university, and the New York school of social work. He received his degree of Master of Arts from the University of Wisconsin. In 1931 he was graduated from General theological seminary here. The year before he had married Edna Beatrice West. They have one son.

While still a deacon, Fr. Kelley was curate at Christ church, Oyster Bay, N. Y., and in 1930 he went to Nashotah as an instructor in the college department.

Unless a successor to his present position is appointed, he has informed THE LIVING CHURCH, he will direct his new activities from Madison until the close of the current school year. St. Francis house is one of the few Episcopal Church student centers equipped with a building for its activities.

Wisconsin Cathedral Association to Entertain Washington Bishop

MILWAUKEE—The Wisconsin committee of the national cathedral association will entertain in honor of Bishop Freeman of Washington on the afternoon of February 4th at the Milwaukee country club.

Bishop Freeman will speak of the progress and significance of Washington cathedral. Colored slides of the cathedral and gardens will be shown.

Asks Prayers for Rumanians

LONDON (RNS)—The Baptist churches throughout the world have been asked by the Baptist World Alliance to observe February 5th as a day of prayer for the Rumanian Baptists "now enduring repression and persecution" and "for all others in any land who suffer through the wrong of man to man."

THE EPISCOPAL CHURCH WITH THE OTHER CHURCHES AND MISS



Although the Anglican communion's work is spread over a branch of our Church has even nominal work. And in some area small group of missionaries has charge of a vast area where it foreign missions in Brazil, Cuba, Mexico, Liberia, China, Japan, lancies in Europe, form only a fraction of Anglican mission archipelagos consecrated American men and women, our repr all nations."

This map is used by court

AROUND THE WORLD

IONS OF THE ANGLICAN COMMUNION



wide area, there are many lands, as the map shows, where no
 , such as Manchukuo and the diocese of the Falkland Islands, a
 s impossible to evangelize effectively. The Episcopal Church's
 he Philippines, with one mission in India and a group of chap-
 ry work. Nevertheless, in five continents and three island
 sentatives, are laboring to fulfil Christ's command to "teach

sy of the National Council.

Old Catholic Church Events of 1938 Told

International Congress, Anschluss,
Other Developments Made Past
Year an Important One

BY PFARRER HUGO FLURY

MÖHLIN, SWITZERLAND—The year 1938, signalized by the 14th International Old Catholic congress in Zürich, was for the Old Catholic Churches a year of great importance.

First, there was shown forth a solidarity of the Old Catholic Churches in spite of divergent political viewpoints; and second, a liturgical commission of all Old Catholic Churches was appointed.

In liturgical questions, every Old Catholic Church has full liberty. Therefore there is a great variety, from close similarity to the old liturgical forms of Western Europe to the freer use of these forms and to the employment also of Anglican liturgical developments.

The work of the liturgical commission will not be the introduction by force of a uniform liturgy, but the finding of practical ways whereby the active participation of the laity in the Mass and the other forms of worship will be increased. This was surely the purpose of the Old Catholic leaders in translating the liturgies into their mother tongues. But this is not enough; hand in hand with this an education of the laity is necessary. In parishes and churches this was done more or less; but now it is necessary to do more.

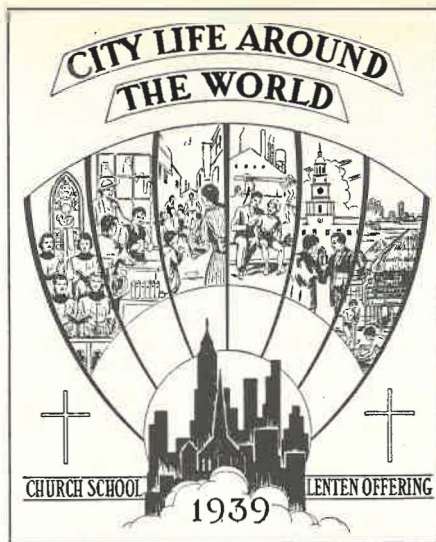
CHURCH MUSIC

The liturgical commission will also deal with Church music. The Old Catholic Church in the Netherlands is in this regard unequalled. It has had liturgists and Church musicians and has now men who have composed music to fit the translation of the Mass in Dutch, so that the celebrating of the Mass as a uniform whole and the singing of the liturgical texts by the congregation, not by the choir alone, is secured.

The Old Catholic Churches of the German tongue have not come to this and make shift with tunes of Catholic and Protestant origin adapted to the liturgical texts; and German translations of Latin compositions (as Hassler, Mozart, and others) are used. But the direct singing of the text of the Mass by the congregation is not yet attained. Another possibility has been tried by Bishop Kury of Berne: he had tunes of Masses in Gregorian chant translated and adapted in German; they are to be sung not only by the church choirs, but also by the congregation. In some Swiss parishes this was successful, but it was not effected generally. The visitors to the congress at Zürich were impressed by the better examples.

THEOLOGY AT THE CONGRESS

The theological work of the congress was devoted to the topic: The Word of God, Church, and Tradition. The lectures



CHURCH SCHOOL POSTER

Since the unity of activity for church school offerings this year concerns City Life Around the World, this poster, used in promoting the offering, illustrates the stories to be used. The reference is to a city in the United States and to Honolulu, Tokyo, Hankow, Madras, and Manila.

were very good. They left open some questions, which a Roman Catholic visitor in his report on the congress referred to. The report of this visitor also laid stress upon the importance of the Old Catholic movement for Church unity, which goes beyond its numerical strength. At the congress this was made clear. This Roman Catholic visitor cannot conceal the interest of the Roman Catholic Church in the participation of Old Catholic bishops with consecrations of Anglican bishops. By this the apostolic succession of the Old Catholic Churches, acknowledged by the Roman Catholic Church, will be transferred to the Anglicans, and so this communion will obtain an apostolic succession acknowledged by the Papacy.

This visitor did not know that Old Catholic bishops have already laid their hands on Anglican bishops. To a Reformed visitor the services and especially the singing of the Psalms at Vespers made a great impression.

"ANSCHLUSS" AND OLD CATHOLICS

Another great event that will influence the life of the Old Catholic Churches is the *Anschluss* of Austria and the Sudetenland to Germany. Therewith all the German-speaking Old Catholic Churches except this of Switzerland are knit together in the Third Reich. For the Old Catholics of Austria who for decades suffered Roman Catholic suppression the *Anschluss* is a deliverance. The Old Catholics of the Sudeten also greeted the *Anschluss* as a deliverance from troubles evoked by Czech Old Catholics in Prague. In Austria all Old Catholic parishes are in the Reich; but a few small parishes of German tongue and a Czech Old Catholic parish in Prague are now in the newly revised state of the Czechs. The former boundaries of the countries are the boundaries of the three Old Catholic dioceses in the Reich: the dioceses of Bonn, of Vienna, and of Warnsdorf.

Naturally the views on the political situation of the Old Catholic and other

Churches in the Third Reich are not the same in all Old Catholic Churches. The Dutch and Swiss Old Catholics, being informed by literature and information not available to the people in Germany and holding other opinions on the State and totalitarianism agree with the lectures held at the congress, whereas Bishop Kreuzer of Bonn expressed the viewpoint of the Germans.

All the Old Catholics are agreed in the Old Catholic affairs, as they agreed on these things before the great war without consideration of their different views on republic and monarchy. They all know that the *Anschluss* was in part a deliverance from hostile powers for the Old Catholics in Austria and the Sudetengau. I formerly gave expression to uneasiness about the situation of the Churches in Germany. Today I cannot but tell that the will of Bishop Kreuzer of Bonn and others in Germany to maintain the gospel pure and genuine is an indubitable fact, but that we abroad see powers at work which contradict to the good will. And these powers are nowhere so strongly at work as in Germany.

ARCHBISHOP HONORED

With general joy the Old Catholics have heard that the University of Berne, Switzerland, where the Swiss Old Catholic priests are educated, conferred to the Archbishop of Utrecht, Mgr. Andreas Rinkel, the honorary degree of Doctor Theologiae. He enjoys in all Old Catholic Churches a high reputation as theologian and as a writer of devotional books and composer of Church music.

In 1938 also we have received information on newly erected Old Catholic church buildings and chapels. But we believe the truest church buildings are the members of the Church. To build them on the foundation-stone which is Jesus Christ was in all Old Catholic Churches the work in view and done, so well as possible.

Offer \$100 Prize for Best Sermon on Character of Abraham Lincoln

NEW YORK—A \$100 prize for the best sermon on the character of Abraham Lincoln is being offered in memory of the late Rev. Dr. John C. Long, author of *The Life Story of Abraham Lincoln*, by the widow and son of the author.

A prize of \$50 is being offered for the second best sermon. The contest, open only to ordained ministers, closes March 1st. Rules of the competition may be secured from the Lincoln Sermon committee, 3041 Broadway, New York.

Dr. Robbins to Preach in West

NEW YORK—The Rev. Dr. Howard Chandler Robbins, professor of homiletics at the General theological seminary, New York, will conduct a conference on the general theme, Preaching the Christian Year, for the clergy of the diocese of Sacramento.

The conference will be held in the Church of the Incarnation, Santa Rosa, on February 13th. The Rev. Arthur W. Farlander is the rector of Santa Rosa.

Western New York Starts 5-Year Plan

Bishop Davis Gives Five Objectives of Drive to Make Effectiveness of Rural Work Greater

BUFFALO, N. Y.—The five-year plan of the diocese of Western New York is to start at once, it was announced by Bishop Davis on January 5th, beginning the second century of the history of the diocese. The plan involves five objectives dealing with the rural missions in the diocese.

First objective is personal contact with every unchurched family in the rural area of the diocese and in the neighborhood of every city mission. Second objective is the forming of a connection between such families and a central Church organization—parish or mission—expressed in a relationship of pastor and family.

Regular services in every Church center and pastoral ministrations to every family now connected with the Church make up the third objective. The fourth is the religious education of every child at home or in a church building. Regular ministration in every social institution—federal, state, county, or private non-sectarian—in the diocese is the fifth objective.

TAKES MOTTO OF BISHOP HOBART

The diocese is taking as its motto that of Bishop Hobart: "Evangelical Truth and Apostolic Order." This is recognized to mean that the task is to bring to individuals a knowledge and love of Christ and companionship with Him.

"We reaffirm and make our own," the Bishop said, "the policy of Bishop DeLancey that rural missions are of primary importance, recognizing that rural and social conditions today require the methods and techniques suited to them. Our objectives are to be attained by degrees over a period of five years, but the program is to be begun at once."

The organization of the five-year plan calls for a division of the diocese into six deaneries, most of them coterminous with a county. A dean will have charge of the work in each deanery. He will be responsible to the Bishop. Certain stations in the deanery will be regarded as centers.

A priest will be in residence in the center. He will have charge of not more than two stations, but the area around the center will be considered a part of his parish. The diocese has already begun the sending of weekly letters from Bishop Davis to each rural family. Calls will soon be made on each of these families.

Through the work of the departments of social service and religious education, the Episcopal families in the diocese will be made to feel that they are a part of the diocesan family.

Bishop to Assist Colleague

LEXINGTON, KY.—Bishop Abbott of Lexington will assist Bishop Stewart of Chicago in administering confirmation in the diocese of Chicago February 1st to 19th.



EDWIN SEYMOUR SMITH

Over 200 Attend Church Mission of Help Meeting

Newark Report Shows 598 Girls and 205 Children Helped in 1938

NEWARK, N. J.—More than 200 persons attended the 16th annual meeting of the Church Mission of Help of the diocese of Newark held on January 13th at Grace church parish house. Reports of the work done in 1938 in the six northern counties of New Jersey served by the diocesan CMH showed that 598 girls and 205 children had received care and counsel during the year. The three types of work done by CMH were emphasized in the reports: preventive, reconstructive, and advisory. The youth consultation service aspect of the work was fully presented.

The special speaker of the occasion was Miss Mary S. Brisley, who was for several years executive secretary of both the national and the New York Church Mission of Help. Bishop Washburn of Newark and Bishop Ludlow, Suffragan, also spoke.

Bishop Green Installed as Mississippi Diocesan

JACKSON, MISS.—The Rt. Rev. William Mercer Green, formerly Coadjutor of Mississippi, was installed as Bishop of Mississippi by Bishop Bratton, retired, when the diocesan council met January 17th to 18th in St. Andrew's church here. Bishop Bratton was assisted by the Rev. Joseph Kuehne of Natchez.

The council voted to meet next year at St. John's church in Aberdeen.

Delegates were elected to the provincial synod, and the Rev. Joseph Kuehne was elected a trustee of the University of the South. Fred Lotterhos was elected to the standing committee.

CLID to Hold Annual Meeting in February

Edwin S. Smith of National Labor Relations Board Will Address the Members at Dinner

BOSTON—At the annual meeting of the Church League for Industrial Democracy, to be held in Boston, February 12th and 13th, Edwin Seymour Smith of the National Labor Relations Board, Washington, will be the chief speaker. He will address the members at the dinner held in connection with the meeting.

The annual meeting will open with a service at the Cathedral Church of St. Paul here on February 12th. The preacher will be Bishop Gilbert, Suffragan of New York and vice-president of the CLID. Labor organizations throughout Boston have been invited to attend this service.

The dinner at which Mr. Smith is to be the speaker is to be held in the crypt of the cathedral on February 13th at 6:30 p.m., with the public invited. Since his graduation from Harvard Mr. Smith has been active in the field of industrial relations. Following a period in the employ of the Dennison Tag company, he joined the staff of the Russell Sage foundation.

In 1923 he took the position of employment manager for the Filene stores in Boston, a position which he held until 1931 when he became commissioner of labor in the state of Massachusetts.

In 1934 he left this position to go to the National Labor Relations Board. He is the author of several books pertaining to labor and was a delegate to the international labor conference in Geneva in 1933.

The annual business meeting of the CLID is to be held February 13th at the cathedral. It will be followed by a luncheon. The speaker will be the Rev. William B. Spofford, executive secretary of the organization. The afternoon of February 13th will be devoted to a symposium on Democracy in the United States, led by the Rev. A. T. Mollegen of the faculty of the Virginia seminary.

All of the meetings are to be held at St. Paul's cathedral, with the public invited, though the Boston committee announces that reservations can be made for the luncheon and dinner only if they are sent in advance to the secretary, the Rev. Jesse Trotter, 233 Clarendon street, Boston.

Plan 10-Year Crusade

CINCINNATI (RNS)—Plans for a 10-year crusade for democracy were laid at the conclusion at the 36th council of the Union of American Hebrew congregations here in January.

The union is the parent body of Reform Judaism, made up of 294 congregations throughout the United States and Canada. The 10-year program will reach a climax in the union's 75th anniversary, in 1948.



FOUR-ALARM FIRE AT ST. MARTIN'S, NEW YORK CITY

Fire almost completely destroyed St. Martin's church in the Harlem district of New York, leaving only the walls standing. Firemen are shown here attempting to keep the flames from spreading. Two firemen and the building superintendent were overcome by smoke as this church with the largest Negro congregation in the United States burned.

(Wide World Photo.)

Fire Destroys Negro Church in New York

Continued from page 135

be raised, that adequate facilities may be made available for the congregation which is such an asset to Harlem and, in fact, to all New York.

"The vicar, the Rev. John Howard Johnson, is serving at the mayor's request on the advisory board of the president of the borough of Manhattan, and on the advisory board of the welfare department of the city of New York. He is also a member of the central distribution committee of the Greater New York fund."

CITY MISSION CHAPEL

St. Martin's is a chapel of the New York city mission society, of which the Rev. Dr. L. Ernest Sunderland is superintendent. Dr. Sunderland, speaking of the fire, said:

"In 1927, this society carefully examined the need for a church in this locality before it gave leadership to the establishment of St. Martin's by restoring the partially burned building of the historical Holy Trinity church, that congregation having moved to a new building. The response of the people to the leadership of the Rev. John H. Johnson has far exceeded all expectations, and the society will continue its efforts with the help of the people of the city to aid this congregation to carry on and develop its important work. The people of the city cannot afford to let it be handicapped by inadequate buildings."

Chaplain on World Tour

PRINCES BAY, STATEN ISLAND, N. Y.—The Rev. Walter E. Bentley began his fourth world tour on January 5th, having been appointed chaplain on the Cunard White Star line's *Franconia*. The cruise will end with the *Franconia's* return to New York on May 31st. Mr. Bentley is general missionary of Princes Bay.

Resolutions on Five Social Questions Given Approval by Southwestern Virginia

ROANOKE, VA.—Resolutions dealing with marriage, crime, social security, and the merit system, passed by the department of Christian social service of the diocese of Southwestern Virginia and presented to the January meeting of the executive board of the diocese by the Rev. Warren A. Seager, chairman of the department, were given express approval by the board.

The department of Christian social service resolution on marriage deplored the fact that Virginia has no statutory provision to prevent hasty marriage and recommended the requirement of examination for venereal diseases before the issuing of a marriage license.

It was resolved, also, to ask energetic work on the part of all Christians to prevent crime. The necessity for all Church officers' giving to all lay employees full information as to the facilities now available to provide social security and retirement pensions was stressed, and the merit system was given hearty approval as a means to government employment of workers. It was recommended that the merit system be extended throughout the governmental establishment.

Two Memorials Dedicated

WARREN, PA.—Two memorials were dedicated at Trinity memorial church here during the Christmas season. One, a pair of five-branched candelabra, was the gift of Trinity guild. The candelabra are the work of Black Starr and Frost Gorham company. The other memorial is a stained glass window, the gift of Mrs. Robert C. Selden. The rector of Trinity is E. P. Wroth.

Bishop Perry Inducts New R. I. Suffragan

Service Conducted in Cathedral of St. John Was Devised Especially for Occasion

PROVIDENCE, R. I.—The Rt. Rev. Dr. Granville Gaylord Bennett, retired Bishop of Duluth, was inducted as Suffragan Bishop of the diocese of Rhode Island by Bishop Perry on January 12th. The service was held in the Cathedral of St. John here, in the presence of a large gathering of clerical and lay members of the diocese.

Bishop Larned, Suffragan of Long Island, was the preacher. A special service for the occasion was drawn up by Bishop Perry, the Rev. James Murchison Duncan, and John Nicholas Brown. Attending presbyters were the Rev. Messrs. John Bertram Lyte and Russell Sturgis Hubbard.

The Rev. Canon Stanley C. Hughes was lector, and Charles R. Haslam was chancellor. Master of ceremonies was the Rev. James Murchison Duncan.

Bishop Perry, Bishop Larned, Canon Hughes, and John Nicholas Brown spoke at a dinner later in the day, while Mr. Atcherly, president of the Churchman's club, presided.

In response to greetings given him, Bishop Bennett told of the happiness that had been his since coming seven years ago to work in the diocese.

The committee on arrangements was composed of Bishop Perry; the Rev. Messrs. John Bertram Lyte, Augustine McCormick, and James Murchison Duncan; and John Nicholas Brown and Albert E. Thornley.

Painting Given to Chicago Church

CHICAGO—The first celebration of Holy Communion on American soil is commemorated by an historic oil painting depicting the service that was recently presented to St. Matthew's church, Chicago, and now has been mounted upon the church walls. The painting portrays the historic service conducted by Sir Francis Drake's chaplain, the Rev. Francis Fletcher, on June 24, 1579.

Vestry Present Selves at Altar in Unusual Service

WENATCHEE, WASH.—The entire vestry of St. Luke's church here presented themselves at the altar rail on the morning of January 15th to be formally instituted by the rector, the Rev. Thomas E. Jessett.

Following the ceremony, the rector preached a sermon based upon the canons of the Church and the rubrics of the Prayer Book. He explained the relationship of vestry, rector, congregation, and parish. Ceremony and sermon were the result of requests from the men of the vestry.

Tennessee Reports 800 Confirmations

Bishop Maxon Tells 107th Annual Convention of Increase; Parish Is Given Former Dean Noe

CHATTANOOGA, TENN.—Very encouraging reports of all diocesan activities marked the 107th annual convention of Tennessee, meeting in St. Paul's church, Chattanooga, January 18th to 19th. Bishop Maxon's address cited the fact of over 800 confirmations, an increase over the past two years of some 22%, and evidences of constantly growing interest all over the diocese.

Bishop Dandridge, the Coadjutor's, report of his work since his consecration last September indicated a notable revival of interest in the missions, his own particular field. The treasurer reported an all-time high of 99% payments on diocesan assessments, and almost as good a record on apportionments. Full payment of the diocesan expectation to the general Church program, and a \$500 contribution to the budget deficit in addition were also reported.

One new parish was admitted to the convention: St. James', Shelby county, adjacent to the city of Memphis. The signers of the articles of association, 116 in number, all of whom are men, and of whom 78 are confirmed Churchmen, are for the most part friends and followers of the Rev. Israel H. Noe, who was removed as dean of St. Mary's cathedral a year ago and has since been without cure.

TO BE RECTOR OF NEW PARISH

It is understood that he will become rector of the new parish, which announces that it will begin erection of a church building in the near future. The Bishop has a "planning committee" for church extension in Memphis and vicinity. It will be called into consultation before final selection of a site.

Immanuel congregation at LaGrange was restored to the status of an organized mission.

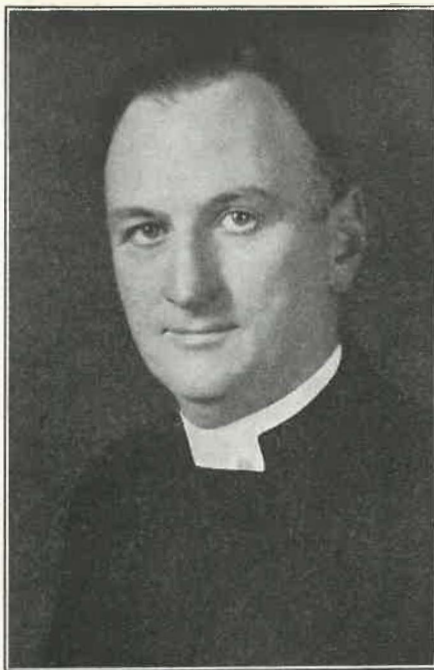
New buildings have been erected or acquired during the year for parish houses at Tracy City and at Ravenscroft chapel in a rural area of Tipton county. Calvary parish, Memphis, has a new parochial chapel in the suburbs, built at a cost of \$10,000 and completely paid for.

Building projects for the coming year are a new church building at Old Hickory near Nashville, and additional buildings at Gailor industrial school, Mason. The old school buildings of the institute at Columbia and St. Katharine's at Bolivar, long unused, have been lent to the NYA girls' cooperative.

NEW POLICY

The standing committee election resulted in a reversal of the former policy of having all members in one city.

New members are: clerical—the Rev. Thorne Sparkman of Chattanooga and the Rev. Dr.



TO HEAD WYOMING SCHOOL
The Rev. Dr. Charles L. Street has been made headmaster of Sherwood Hall. (Purdy Photo.)

Charles F. Blaisdell of Memphis; lay—Joseph M. Patten of Memphis.

Other diocesan officers generally were reelected.

New members of the board of examining chaplains are the Rev. William G. Gehri of Memphis and the Rev. Thomas N. Carruthers, incoming rector of Christ church, Nashville.

New members of the Bishop and council are the Rev. Thorne Sparkman of Chattanooga; the Very Rev. Harold B. Hoag of Memphis; and Messrs. J. Kennedy Craig of Knoxville, Vernon S. Tupper of Nashville, and Shubael T. Beasley of Memphis. Of these, only Mr. Craig had previously served on the council.

The 108th convention is to meet January 24, 1940, at the Church of the Advent, Nashville.

Deputies to provincial synod: Canon James R. Sharp, Nashville; the Rev. Messrs. Eugene N. Hopper of Knoxville, Louis C. Melcher of Knoxville, Paul E. Sloan of Covington, Charles M. Seymour, Jr., of Memphis, and A. Myron Cochran of Nashville; and Messrs. Alexander Guerry and B. F. Finney of Sewanee, Z. C. Patten and S. B. Strang of Chattanooga, Charles M. Seymour, Sr., of Knoxville, and George E. Loder of Mason. The last named in each order is from the convocation of Colored people.

Bishop Phillips on Vacation

ROANOKE, VA.—Bishop Phillips of Southwestern Virginia left Roanoke on January 14th for a month's rest in South Carolina and Georgia. Mrs. Phillips and their daughter, Ella Parr Phillips, accompanied him.

Rev. C. Leslie Glenn on "Church of Air" Series

BOSTON—The Rev. Dr. C. Leslie Glenn, rector of Christ church, Cambridge, is the next speaker scheduled for the Episcopal Church of the Air series. He will talk on *The College Work of the Church* at 10 A.M. Eastern standard time, over radio station WEEI, Boston, on February 5th.

Madras Conference Results Important

Author and Lecturer Emphasizes Historic Significance Council Has for Christianity

By BASIL MATHEWS
Well Known Author and Lecturer

MADRAS, INDIA—Viewed in the perspective of its total life from December 12 to 29, 1938, the meeting of the International Missionary Council achieved results in experience and in thought that give it historic significance in the lengthening story of the world mission of Christianity. Other elements in the contribution of the fellowship to the future life of the Church and the world will only become visible as the years unfold.

Weaknesses in its work and life are evident; and a frank appraisal of these will help those who are planning further gatherings to forward the ecumenical life of the universal Church.

A weakness that is beyond question is the fact that the attempt within so few days to formulate decisive findings that give a fresh lead on so many baffling and profound issues overtaxed the powers of the delegates.

In the findings, the universal Church will discover powerful and moving leadership and some new insight. Indeed, if the projects envisaged are carried into effect, the progress of the Christian faith in the world will be immeasurably advanced. But a certain unevenness of presentation and inadequacies on some radical issues are evident. Special groups concentrating upon these issues in the coming months will in the near future produce literature that will, it is confidently hoped, strengthen the line at these points.

Secondly, while recognizing all the wonderful richness and variety of the worship hours, the lack of periods of guided silence for listening to the voice of God was felt by many as a real deprivation; and this feeling was expressed strongly by the Bishop of Winchester in plenary session.

More wonderful by far than any expression of thought in words in the findings of the council is the fact of the presence together in this place of men and women from nations between which political, racial, and economic antagonisms have created deep chasms. The sense of fellowship has deepened hour by hour; and more frankness of speech than would at the outset of the conference have seemed possible became perceptibly easier.

W. A. Holds Educational Institute

DETROIT—Under the auspices of the diocesan Woman's Auxiliary in St. Paul's cathedral, Detroit, an educational institute was held January 16th with Mrs. William L. Torrance, educational secretary of the organization, presiding. Planned for training those who are to conduct Lenten study courses, the institute was attended by 100 women.

Present Neutrality Act Decried by Peace Union

NEW YORK—The present neutrality act tends to aid aggressors and therefore should be revised, it was declared January 21st by the Church Peace Union and the World Alliance for International Friendship Through the Churches. Bishop Oldham of Albany is one of the trustees of the Church Peace Union, as is Dr. Robert E. Speer.

The statement, adopted by the executive committee of the World Alliance on January 17th and by the trustees of the Church Peace Union on January 19th, asserted that direct or indirect aid to an aggressor state is not compatible with the principles of international friendship. By implication the statement applies to our relations with the Loyalists of Spain and the government of Japan.

"Because," the statement said, "we are unalterably opposed to war, we hold that the neutrality act needs to be revised. In place of a foreign policy that takes for granted the continuance of war, we need a policy based on a desire to get rid of war."

Comprehensive Study Plan for Lent Is Announced by Bishop Ingley of Colorado

DENVER, COLO.—A thoroughly comprehensive Lenten study plan, which endeavors to embrace the needs of all Churchpeople, young and old, has been announced by Bishop Ingley of Colorado after a conference with the laity and young people of the city of Denver.

The laymen of the city will meet on five Thursday evenings as the guests of five different parishes. The men have asked various clergy to preside at these sessions, which will begin at 7:45 P.M. and end at 9 P.M. The general subject, chosen by the laymen themselves, is *Why Do We Need a Church in Denver?* The subdivisions deal with the Churchman and his relationship to his city, his business, and society.

The young people have requested classes on the Sunday evenings during Lent, taking up Church history, the Church's faith, and correlated subjects.

The women of the city will study the Lenten courses prepared by the Woman's Auxiliary; and the church schools will use the material issued from Church headquarters for the building up of missionary Churchmanship in connection with their mite box offering.

In preparation for Lent the Bishop will conduct a quiet day for laymen at St. Mark's church on Sexagesima Sunday; and the president of the clericus, the Rev. Neil Stanley, will have a quiet day for the clergy at Oakes Home chapel on February 7th.

Marks 10th Year in Priesthood

VIRGINIA BEACH, VA.—The Rev. Reginald W. Eastman, rector of Galilee church, the Bishop Tucker memorial, on January 25th observed the 10th anniversary of his ordination to the priesthood.

N. H. Churches Start Educational Centers

Adopt Plan of Coöperation With National Department of Religious Education

NEW YORK—The newest point of interest in the developing program of parish educational centers, now co-operating with the National Council's Department of Religious Education, is New Hampshire, according to a recent announcement by the national department. The three-way plan provides coöperation from the diocese and the national department for parishes wanting to develop their program of education.

Two New Hampshire parishes have adopted the plan: Grace church and St. Andrew's in Manchester. Grace church has over 700 communicants. The Rev. E. B. Maynard is rector. St. Andrew's has 100 communicants. The Rev. W. D. Armitage is rector.

Miss Charlotte Tompkins, field worker for the national department, made an initial visit to explain the plan. The local parish committees have been set up. The next step was the Rev. Dr. D. A. McGregor's visit on January 29th and 30th. The Rev. Charles T. Webb, instructor at St. Paul's school, Concord, and vice-chairman of the New Hampshire diocesan education department, heads the committee on the coöperating centers.

Dr. McGregor preached at Grace church and at St. Andrew's, thus presenting the whole idea to the whole congregation. He met with the two parish committees and with the diocesan committee.

PRELIMINARIES THE SAME

The preliminary steps are the same, generally speaking, for all the centers as they open up: application to the national department; meeting with field worker and appointment of local committees; meeting of parish and diocesan committees, of the whole congregation and sometimes of various parish organizations, with Dr. McGregor or another member of the department; parish survey as essential basis for the parish educational program; study of survey; and drawing up of program.

From this point on, no two places will be alike for the programs will vary to meet each situation. The diocesan committees promise to keep in touch at least with the parishes, and the national department at least twice a year.

The national department finds increasing enthusiasm among the diocesan and parish committees as they realize this plan concerns the whole educational program of the parish, not the church school alone.

MARYLAND CENTER

In Maryland, where a coöperating center previously reported is developing at the Church of the Redeemer, Baltimore, the special diocesan committee coöperating has been announced: the Rev. George N. Scriven, Chapel of the Nativity, Baltimore, a member of the diocesan educational de-

Federal Council Begins World Conference Plans

NEW YORK (RNS)—The first step toward the convening of a world economic conference under Church auspices was taken here by the executive committee of the Federal Council of the Churches of Christ in America.

The executive committee voted to bring to the attention of the provisional committee of the World Council of Churches, scheduled to meet in Paris January 27th to 30th, a proposal to call a preliminary world economic conference in the summer of 1939.

The purpose of the world meeting, as defined by the executive committee, would be to study proposals "looking toward the just and peaceful solution of current international problems" and to "promote the interchange of information and opinion between Christians of various nations, especially between those who find such intercourse difficult because of international tensions."

The provisional committee will be asked to refer the proposal to some other international agency of the Churches if it should decide not to call such a world conference itself.

Southern Baptists Sponsor Three-Point Program of Aid to Negroes of Their Faith

ATLANTA, GA. (RNS)—The home mission board of the Southern Baptist Convention is sponsoring a three-point program in an effort to aid Negroes and Whites of the Baptist faith to live together as brothers, Dr. Noble Y. Beall stated recently in an article in the board's official publication.

"First, we are endeavoring to inform our own people as to the needs, purposes, plans, and desires of our Negro brethren; to bring to the attention of our people . . . that within the Negro Baptist churches is the largest number of untrained Christians—including preachers—of any group of Christians in the United States, and probably in the world," Dr. Beall wrote.

"Second, we are urging our people to share with the Negro Baptist churches, irrespective of conventional connections, all that Southern Baptists know in church polity, educational methods, organizational techniques, missionary undertakings, and Christian experiences.

"Third, we realize and accept our responsibility in making whatever racial adjustments need to be made. It is our purpose to encourage our people to help in every way possible, and to create within the minds of our young people a sympathetic attitude toward the Negroes."

partment; Dr. Gertrude Bussey, professor of philosophy at Goucher college; Miss Blanche Nicola, educational secretary of the Baltimore YWCA; and Miss Mildred Hewitt, educational edviser of the parish.

Coöperating centers are developing in the dioceses of Fond du Lac, Southern Virginia, Northern Indiana, and Quincy. Dr. McGregor reports 11 centers set up in seven dioceses, including every province, with about 25 more dioceses making definite plans.

Organize Group to Fight Sale of Arms

Committee for Non-Participation in Japanese Aggression Headed by Henry L. Stimson

NEW YORK—Completion of organization of the American committee for non-participation in Japanese aggression, formed to promote legislation to curb American sale of war supplies to Japan, was announced January 18th. Henry L. Stimson, former secretary of state, is honorary chairman.

A number of Anglicans, including the Rev. W. Russell Bowie, Dr. Arthur Lee Kinsolving, and Bishops Oldham of Albany, Scarlett of Missouri, and Sherrill of Massachusetts, are members of the sponsoring committee now in the process of formation. They endorse the program of the main committee.

An appeal is being made to 40,000 prominent citizens throughout the country to support the committee's program of "informing the American public of the part we are playing in Japanese aggression, and to translate American disapproval into action for stopping this aid to Japanese militarism."

Serving with Mr. Stimson as honorary officers are the following vice-chairmen: Dr. A. Lawrence Lowell, president emeritus of Harvard university; Dr. Robert E. Speer, former president of the Federal Council of Churches; and William Allen White, nationally known newspaper publisher.

OFFICERS OF COMMITTEE

Roger S. Greene, former American consul-general at Hankow, is chairman of the committee. Other officers are Miss Josephine Schain, head of the national committee on the cause and cure of war, vice-chairman; Mrs. Sidney Gamble, treasurer; and Harry B. Price, executive secretary.

The national appeal for support, which is signed by Mr. Greene, asserts the committee will seek to block further sale of such sinews of war as scrap-iron, oil, steel, and trucks to the Japanese.

"America is indignant," the appeal states, "at the aggressive war in China with its cruelties to helpless civilians, but Americans—through lack of knowledge or indifference—go on ignoring the fact we are supplying the Japanese aggressors with the sinews of war: scrap-iron, oil, steel, trucks—all more necessary to her than manufactured munitions.

PRESIDENT STATED CASE

"President Roosevelt, addressing Congress, has forcibly stated the case for democracies. He points out that they 'cannot forever' let pass without effective protest acts of aggression against sister nations—acts which automatically undermine all of us.' And he has pointed to methods not involving use of arms to fight aggression.

"Significant facts with regard to American aid to Japan will be placed before commercial, industrial, financial, labor, and transportation groups. On grounds of both moral responsibility and far-sighted self-interest, the case for non-participation in Japanese

aggression will be presented, and public opinion will be invited to lend its support to all who voluntarily sacrifice a share in profits from war trade with Japan.

"The committee will endeavor to help in crystallizing public demand and support for governmental executive action designed to check the flow of American credits and war materials to Japan. Study is being made of the forms of effective executive action possible under existing law.

SEEK NEW LAW

"The committee will work toward obtaining the enactment of a measure at the present session of Congress prohibiting the extension of economic aid for war purposes to a country which is in process of violating a solemn treaty of peace to which the United States is a party."

Other prominent members of the sponsoring committee are:

Dr. Henry Atkinson, general secretary of the Church Peace Union; Van Wyck Brooks, author; Mrs. Carrie Chapman Catt, lecturer; William E. Dodd, former ambassador to Germany; Dr. E. Stanley Jones, missionary and author; Rockwell Kent, artist; Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches.

Alabama Adopts New Plan for Setting Parish Quota

GADSDEN, ALA.—Chief interest at the 108th annual convention of the diocese of Alabama centered in a new plan adopted for setting parish quotas. Submitted by Bishop Carpenter and the executive council, the new plan works on a per capita basis, with a sliding scale of \$1.00 a communicant on parishes of 50 or less, \$1.10 a communicant for parishes of 50 to 100, etc.

Parishes whose assessment, under the new plan, would represent a considerable increase over their present assessment were given the privilege of spreading out the difference over a period of four years.

The convention, which met January 18th and 19th at the Church of the Holy Comforter here, discussed the proposed plan fully, before adopting it by an almost unanimous vote. It goes into effect this year.

Evening session of the convention was given over to inspirational and informative addresses.



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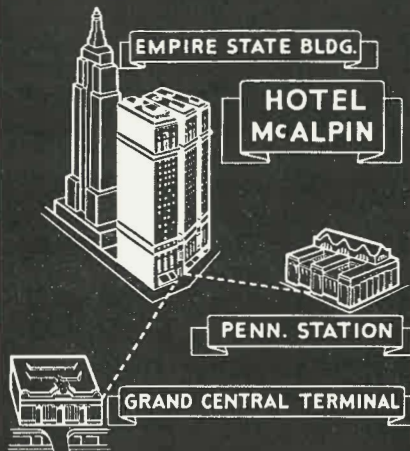
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ACU Statement Hit by Bishop Parsons

**Churches Have Agreed to Unite,
Diocesan Says; Now Is Time to
Do Something About It**

NEW YORK—The recent statement by the American Church Union [L.C., January 11th] concerning the proposals set forth by the official commissions of the Presbyterian and Episcopal Churches looking toward unity is, said Bishop Parsons of California, not indicative of a generous understanding of what the proposals are trying to do.

The two Churches have agreed to unite, Bishop Parsons pointed out in the *Witness* of January 26th, and they have given that task to their representatives. "It is time," he said, quoting the late Bishop Anderson, "that this Church stop talking about unity and do something about it." Bishop Parsons declared:

"Let me say first of all that I think no member of these commissions intends to enter into controversy concerning them. The proposals are before the Churches in no final form, with the commissions urging their acceptance. They are offered for consideration, and we desire criticism and help—not merely unfavorable criticism. It is only in that spirit that I would venture to make comment. Let me in order to be brief put my few comments in numbered paragraphs.

HITS SPIRIT OF STATEMENT

"(1) I do not want to be myself critical, but as I read over the statement it does seem to me that the writers show very little sign of generous understanding of what the proposals are trying to do. The two Churches have agreed to unite and to enter upon negotiations to that end. They have given that task to their representatives. We are facing one of the most difficult problems in the whole unity movement. We are trying to bring down out of the clouds of endless conferences the whole matter and, besides outlining helpful methods of mutual understanding, do something concrete. I remember a vigorous speech by the late Bishop Anderson in the House of Bishops in which he said in substance, 'It is time that this Church stop talking about unity and do something about it.'

"(2) In regard to Bishop Anderson and Bishop Brent, it is well to remember that the Commission on Approaches to Unity was established on motion of the latter because he believed, as did Bishop Anderson, that after the successful Lausanne Conference we should immediately get in touch with those Protestant Churches which were nearest to us and do something about it. Bishop Anderson's appeal for inclusiveness and enrichment certainly did not mean that somehow or other we must take on all the contributions of every group of Christians; but that the united Church of Christ must open the way for all Christians to enrich their lives by whatever of truth and life any particular group might have found. Such at any rate I venture to think was what he meant. Certainly it is a little strained to think that to enter into unity with the Presbyterians would impoverish us spiritually. Inclusiveness is precisely the thing which I am sure every member of our commission would desire.

"(3) May I also note that these proposals call for no hasty action. They go before the

Lambeth Conference and no action can be taken upon them until the General Convention of 1940.

"(4) In the most friendly spirit I cannot but ask whether the writers of this statement have not got unduly excited about the Nicene Creed. 'The bewildering verbiage' was taken from the report of conferences between representatives of the Church of England and the Church of Scotland. The Archbishop of York was chairman. Perhaps the words are clumsy but any scholar understands why they were put that way. In any case they are nothing but the statement of a conference and have no authority. The Joint Conference would no doubt be glad to change them. It should also be noted that in the next section the report uses the words 'profess the same creeds.'

MUST RECOGNIZE "EQUALITY"

"(5) Finally about the concordat itself. I wonder whether the writers of the statement have quite realized the problem which confronts us. As already noted, General Convention has directed us to negotiate to find ways to carry out the declared purpose of uniting the two Churches. There can be no real negotiation unless there is a real recognition of equality. We cannot negotiate with the Roman Church because Rome does not meet us on a basis of equality. We arranged a hopeful concordat with the Congregationalists and then made it practically useless by putting into our canon terms which nullified any profession of equality. We cannot negotiate with the Presbyterians except on a basis of equality. The commissions have found that in the recognition of 'the spiritual efficacy' of each other's ministries, using the phrase of the Lambeth Appeal of 1920.

"As soon as that appeal was issued the free Churches in England looked to see the Church implement it. They were hopeful that something might be done in 1930. Nothing was done.

"But our commission felt that we must try to do something to be concrete and bring the matter down out of the sphere of general principles. The Presbyterians agreed. We have tried to open a way to do this. We have assumed that all orders are defective until the Church is united (Rome does not recognize ours). Without raising any canonical question of validity we have insured that in such places as this concordat may operate, no minister will celebrate the Holy Communion for our people who has not received all that ordination in our communion would bring him. This is not 'surreptitious reordination.' It is contributing all the fullness of grace which lies in the merging of two lines of succession.

NO "SURRENDER"

"It is, I hope, possible for us to better the phrasing in order to avoid misunderstanding; but I am sure any Churchman studying the matter carefully will see that neither the Presbyterians nor ourselves will surrender the richness of our inheritance but rather increase it.

"Most seriously and in no spirit of controversy may I say to the American Church Union and others who are troubled—please put yourself in the place of the commissions, instructed to go ahead, anxious to get beyond 'words' and do something which is concrete without waiting until a whole plan and scheme of unity can be worked out. What would you do? The concordat is not a project of unity. It would concern but comparatively few places. It is only a step. But a step of this kind will make further negotiations far easier. No slightest part of our Catholic heritage is in danger. Certainly none of our commission desires to imperil it. But we must not be legalistic; nor shut our eyes to the deeper realities."

Guidance Asked by Beginning Priests

English Curates, in Open Letter to Incumbents, Ask for Advice and Criticism From Vicars

LONDON—An Open Letter to Incumbents, a disarmingly modest appeal for guidance during the years of priestly apprenticeship in parochial work, appeared in the January 12th *Church Times*. Drawn up by eight anonymous young priests of five dioceses and five different theological colleges, the letter suggests the ideal relationship between incumbent and assistant is akin to that between father and son.

There should be sympathy and care for training on the one side and respect and readiness to obey on the other. The young priests hold that the curate, during the first two years of his ministry, has the right to expect some advice from his vicar before preaching a sermon, and some definite criticism after it, as well as help in pastoral work, the taking of services, and the conduct of his personal life.

AGED ARCHDEACON

The Anglican communion has an archidiaconal centenarian, the Ven. H. D. Buswell of Mauritius, who received messages of congratulation from the King and Queen and the Archbishop of Canterbury when he celebrated his 100th birthday early in January.

The archdeacon was born in Cambridge. He was ordained in 1862. Despite the fact that he had been invalidated home from India two years before, he went out to Mauritius at the call of its bishop in 1866, and has resided there for the past 72 years.

MADRAS SPEECH

A striking speech was made by an African Bantu Christian woman at the International Missionary Conference, held at Madras in December, under the chairmanship of Dr. John R. Mott.

"To us Africans," she said, "Christianity is a White man's religion. The White man regarded as heathen everything that he found in Africa; not knowing our language or our culture, he judged it as heathen. He made us so conscious of this that, by and by, we felt that our skin must be heathen too. He gave us an inferiority complex.

"We began to feel that, if we dressed in his clothes, we should be less heathen. If we began to speak English—well, we felt sure we were civilized and Christian. We want to feel at home when we worship. We want to feel that God has come to Africa. . . .

"South African buildings are always round thatched huts. The first time that I went into a church—it was built on the Western pattern—I said, 'I am in a foreign country.' But a Christian priest put up a hut with a thatched roof and a stone altar, such as we Africans are used to in worship, and I was at home before God.

"The stone altar on which we used to make our sacrifices to our ancestors in an attempt to worship God was the place where we could come to God ourselves, because God has made the ultimate sacrifice."



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Presbyterian Pastor Discusses Reunion

Speaks in Baltimore Cathedral at
Request of Bishop Helfenstein;
Presents Pros and Cons

BALTIMORE—The proposed reunion of the Episcopal and Presbyterian Churches was the Rev. Dr. Thomas Guthrie Speers' subject when he preached at the January 15th afternoon service in the Cathedral of the Incarnation here. Pastor of Brown Memorial church, Presbyterian, Dr. Speers was invited to speak by Bishop Helfenstein, in accordance with the resolution of General Convention in 1937 and the Presbyterian General Assembly. By the resolution, a joint committee of the two Churches was appointed to discuss plans for union.

Dr. Speers outlined the points upon which the two Churches are in agreement and said, "The possibility of uniting the Episcopalian and Presbyterian Churches is not as astonishing as it sounds. . . . In theology we are close, both being credal Churches, one accepting the Thirty-nine Articles and the other the Westminster Confession.

"In polity we are close," he added. "To be sure, one has bishops and the other does not, yet the presbytery acts continually in its episcopal capacity. Both are democratically organized. In early days, when the Episcopal Church was denied a bishop of its own, it became very similar to the Presbyterian in its government and it is still closer to the Presbyterian than to the hierarchial system of the Church of England. . . .

"In worship and preaching we have been coming together, each has been developing that in which the other had specialized."

DISCUSSES DIFFICULTIES

In discussing the points of difficulty in bringing about such union, Dr. Speers stated that probably the greatest problems are to be found in differing views of the ministry and the sacraments. He quoted at some length from the concordat that has been proposed by the two Churches.

Dr. Speers stated, regarding the sacraments:

"Of the two ordained by Christ we are in agreement concerning baptism. Both Churches recognize baptism as valid when performed by clergy of the other denomination and even by laymen. This is hopeful, for there is much more emphasis upon baptism in the New Testament than on the Lord's Supper. Paul, giving the essentials of Christian unity, says: 'One Lord, one faith, one baptism.' He does not mention the Lord's Supper."

In discussing the view of the two Churches on the Holy Communion, he said:

"Presbyterians believe in the real presence of Communion, but that the presence is a spiritual and not a material one."

He declared that the unity of the two Churches would be impossible as long as the members were unable to meet freely at the Communion table.

Annual Brotherhood Week Observance Is Set by NCCJ for February 19th to 26th

NEW YORK (RNS)—February 19th to 26th has been set aside for the annual observance of brotherhood week, it was announced here by Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews, under whose auspices the observance will be held.

Dr. Clinchy said the theme of this year's observance will be Democracy and Freedom. He pointed out that brotherhood week occurs within the period which President Roosevelt has designated for commemoration of the 150th anniversary of the signing and the ratification of the Constitution.

A message sent by the organization to religious leaders throughout the country urges that brotherhood week be devoted to "a new study of the Bill of Rights and its implications for a free America."

In suggesting an emphasis upon the principles of democracy in this year's observance, the message says:

"Since the liberties guaranteed to every citizen in the United States by the Constitution are being decryd and the very principles upon which democracy is founded are flouted and despised in many parts of the world today, there is urgent need for clear thinking and vigorous action on the part of those who believe in democracy and want to maintain it for themselves and their children. We need to think through afresh some of the things we have long taken for granted. We need a new appreciation of the value of privileges which we have accepted thoughtlessly as our inherent rights."

W. A., Church Mission of Help

to Hold Day of Devotion in WNY

BUFFALO, N. Y.—The Woman's Auxiliary of the diocese of Western New York and the Church Mission of Help will hold a day of devotion for the women of the Church in Trinity church here on February 2d. Bishop Davis of Western New York will be the conductor.

Topic for the meditations will be Experience-Centered Religion. The day will begin with a preparatory address for Holy Communion at 10 A.M., and there will be three meditations.

Plans to "Cheer God" in 1940 Already Being Made

HARTFORD, CONN. (RNS)—So successful was the New Year's day interfaith meeting held here to "cheer God" that plans have already been made for a similar mass gathering on the first day of 1940. Rabbi Abraham J. Feldman, who suggested the event, has again been named general chairman.

This was the first time the three leading faiths in Hartford—Catholics, Protestants, and Jews—had joined in a religious mass meeting, and the general committee was gratified by the sincere spirit of harmonious coöperation shown on all sides.

More than 3,000 persons attended the session.

**Race Relations Sunday Is
Lauded by Bishop Stewart**

CHICAGO—Commendation of the plan for observing Race Relations Sunday on Lincoln's birthday, February 12th, were voiced here this week by Bishop Stewart of Chicago.

Bishop Stewart, who is chairman of the Commission on Negro Work, declared:

"Most heartily do I commend the plan of observing Race Relations Sunday. 'Who is weak and I am not weak? Who is offended and I flame not with indignation?' There is a rising tide of anti-Semitism, and unfortunately this tide is observable even in America.

"Then, too, we have almost as many Negroes in America as there are Jews in the world, and here again inter-race relations need to be established upon a thoroughly Christian basis. I heartily endorse the plan whereby special prayers shall be offered upon this Sunday, and special emphasis be given to race relationships."

**Rev. Thomas Carruthers
Accepts Call to Nashville**

NASHVILLE, TENN.—The Rev. Thomas N. Carruthers, for the past seven years rector of Trinity church, Houston, Tex., has accepted the rectorship of Christ church, Nashville, succeeding the Rev. Arthur B. McKinstry, Bishop-elect of Delaware. He will assume his new duties sometime this month.

A native Tennessean, Mr. Carruthers is 38 years old, a graduate of the University of the South, a member of the board of regents of the university, and twice a delegate to General Convention.

Dr. McKinstry, whom Mr. Carruthers succeeds, also came to Nashville from Texas as successor to a rector who had been elected bishop.

Mr. Carruthers was born in Collierville, Tenn., June 10, 1900. He attended high school there, and in 1921 received his degree of Bachelor of Arts from Sewanee. After two years of teaching, he took graduate work at Princeton, receiving his degree of Master of Arts in 1924. Since 1931 he has served Trinity church, Houston, Tex., a church having 2,100 communicants.

**St. Louis Rector Accepts Call
to Northampton, Mass., Church**

NORTHAMPTON, MASS.—The Rev. Stephen Fielding Bayne, Jr., of Trinity church, St. Louis, has accepted a call to be rector of St. John's church here, it was recently announced by the wardens and vestry of the church. Fr. Bayne will take up his new duties on February 15th. He succeeds the late Rev. Albion C. Ockenden.

Fr. Bayne was born May 21, 1908, and was educated at Trinity school, New York, and Amherst college. In 1933 he received the degree of Bachelor of Sacred Theology from General theological seminary. The following year he received his Master's degree. He was ordained priest in 1933. Since 1934, he has been at Trinity in St. Louis.

**Adults Learn Better Than
Children, Professor Tells
Religious Education Group**

ORANGE, N. J.—Adults learn better and faster than children, at least until they are 45 years old, it was declared by Prof. Samuel Hamilton, head of the department of religious education at New York university, in an address delivered at a meeting held January 18th at the Church of the Heavenly Rest here. The meeting was organized by the commission on religious education of the province of New York and New Jersey.

Professor Hamilton spoke on The Educability of the Adult, and revealed some of the things science has learned about learning. Adults usually have more motivation, more facilities for judgment and association, he pointed out, and their memory is just as good.

Answering the question of why adults do not learn more than they do, he said that the hindrance is more likely emotional and spiritual than intellectual. There is, he added, a second hindrance—pride and fear.

Mrs. Charles Griffith spoke later on The Problem of Education for Missions. The Rev. Harold P. Kaulfuss talked of education projects, including some having to do with prisons. Mrs. Frank W. Moore and Mrs. Miner C. Hill presented different aspects of Parent Education; and under the title of A Community Educational Plan in an Episcopal Parish, the Rev. William K. Russell described his two-year experience in organizing a whole community on the questions of mental hygiene, family budgeting, and family life.

**Rev. Robert Frazier Takes Up
Duties as Wyoming Archdeacon**

LARAMIE, WYO.—The Rev. Robert Pearsall Frazier, who was formerly priest in charge of St. Anne's mission, Willow Grove, Pa., took up his new duties as archdeacon of Wyoming on February 1st. He has already had 10 years' experience in the South Dakota missionary field.

The diocese of Pennsylvania, according to Bishop Ziegler of Wyoming, has given more help than any other diocese to the missionary field of Wyoming. Mr. Frazier was born in Jenkintown, Pa., on April 22, 1894, the son of William West and Elizabeth Parrish Pearsall Frazier. He was trained for the ministry at Berkeley divinity school, and received the degree of Bachelor of Arts from the University of Pennsylvania.

**General Theological Seminary's
Reunion Draws Over 175 Alumni**

NEW YORK—Over 175 alumni attended the midwinter reunion of the associate alumni of the General theological seminary on January 17th. In the afternoon, there were two lectures in Seabury auditorium: the first by the Rev. John A. Richardson, on Calvin and the Reformation; and the second by the Rev. Dr. Cuthbert A. Simpson, on The Old Testament in Religious Education.

★
**Another Thought
for LENTENTIDE**

We just can't accept the idea that Lent must be full of gloom, even if we do soberly inventory ourselves, confess our sins, and seek absolution. There's no need of morose-ness just because we accept a fuller discipline, take on a bit more of study, and increase our habits of worship. Listen! There's absolutely nothing in any of our books of teaching which says we can't sing! Is there still a piano in your home? Does the dear wife or mother play, as girls used to be taught to do in the good old days? Then develop your knowledge of the lovely music of The Church, especially our heritage of exquisite hymns, and get to playing and singing them in your home and at your less formal parish meetings. Have little gatherings in people's homes during Lent, to learn and sing hymns (Refreshments afterward, of course. Swell!). We have all five Hymnals with music, which will bring to you in entirety the priceless hymns which are your birthright.

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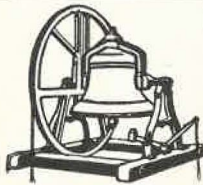


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Miss Mary Smart Bequeaths House, Lots, and Personal Property for Proposed School

CAMDEN, ME.—A residence, adjoining lots, another house and lot, and other personal and real property will soon be received by Bishop Brewster of Maine, as the bequests of Miss Mary Sophia Smart of this city. The property is to be used to obtain and equip a suitable building for a diocesan school for girls. The bequest is expected to reach a value of \$70,000 to \$80,000.

Miss Smart's will was filed recently in the Knox county probate court. She also left \$10,000 for memorial chimes to be installed in St. Thomas' church here.

A part of the will is quoted below:

"Ninth: I give, bequeath, and devise my home, 'Thayercroft,' situated on Chestnut street in Camden, Me., together with the adjoining lots on Chestnut street and Belmont avenue, also including the small house and lot across the way from said 'Thayercroft,' and all my real and personal estate not otherwise herein before bequeathed, to the Right Reverend, the Bishop of the Protestant Episcopal Church in Maine, with which to buy or build and equip a suitable building for a diocesan school for girls, either in Portland or Augusta, preferably to take the name of a former diocesan school, St. Catherine's Hall.

SECONDARY BEQUEST

"If the Bishop of Maine does not think this a wise undertaking for him to enter upon; then I cancel this bequest, and give, bequeath, and devise the amount so bequeathed and devised, real and personal estate, to the Bishop of the Protestant Episcopal Church in New Hampshire for his diocesan school for girls, St. Mary's school, Concord, N. H.; the entire amount to be used toward the erection of a new building for said school, to be called the Thayer-Smart building, or if sufficient buildings shall already have been built or provided for, then the amount so bequeathed may be invested as a trust fund, the income to be used for the education in said school of some girls from the diocese of Maine, or for the improvement or benefit of the school in any way in which the Bishop may deem best. I also add the books, pictures, and rugs left in 'Thayercroft' cottage, save those already specified and bequeathed herein."

Miss Smart was graduated from St. Mary's school, now located at Littleton, N. H., and was a school teacher for many years. Although the estate had not been inventoried, an informal survey indicated that the residuum might be in the neighborhood of \$70,000 to \$80,000.

Priest Returns to Louisville

LOUISVILLE, Ky.—The Rev. Claud B. N. O. Reader of the diocese of Kentucky, who underwent an operation in St. John's hospital, Brooklyn, N. Y., shortly before Christmas, has returned to Louisville, where he is recuperating as the guest of some of his old parishioners.

167 Confirmations, 116 Baptisms in North Texas

LUBBOCK, TEX.—An all-time high of 167 confirmations and 116 baptisms for 1938 was reported by Bishop Seaman of North Texas in his annual message to the 29th convocation of the district of North Texas, held January 15th and 16th. He pointed out that statistics in the 1939 *Living Church Annual* show that North Texas led the Church, at home and abroad, for 1937 in the ratio of increase in communicant strength with a ratio of .09, the foreign district of Shanghai coming second with .079. For 1939 the ratio fell to .075, despite the increase from 139 to 167 in confirmations. This was due to the smaller number of transfers into the district.

The report of the committee on the state of the Church showed a comparative increase in communicant strength of better than 7% above the population increase for the past 15 years. The 2,168 communicants reported represent approximately .25% of the district's population of 800,000.

A brief memorial service for the Rev. L. L. Swan, sometime presbyter of the district, was conducted by the Bishop. Mrs. Harold Woodward, president of the Woman's Auxiliary of the seventh province, brought to convocation and the meetings of the Woman's Auxiliary a message of missionary zeal.

Officers were reelected, except as follows:

The Rev. R. J. Snell, secretary and registrar; the Rev. Messrs. Walter P. Henckell and John A. Winslow to the executive committee; presbyters for trial court, the Rev. Messrs. F. A. Foster, R. J. Snell, A. D. Ellis, J. A. Winslow, and W. P. Henckell; trustees of the University of the South, the Rev. W. P. Gerhart, Joe Ernest, and C. G. Wagner; examining chaplains, the Rev. Messrs. W. P. Gerhart and J. A. Winslow; commission on the Forward Movement, Wilburn Kurfees, Robert Wayland, and Thomas Atkinson. Delegates to synod: clerical—the Rev. Messrs. R. J. Snell, J. A. Winslow, and W. P. Gerhart; lay—Joe Earnest, J. W. Hoover, and E. G. Lewis.

CALENDAR OF COMING EVENTS

FEBRUARY

- 1-2. Convention of Michigan, Detroit.
- 3-5. Conference on ministry, Episcopal theological school, Cambridge, Mass.
7. Convention of California, San Francisco; of Missouri, St. Louis.
- 7-8. Convention of Chicago, Evanston, Ill.
- 7-9. Convention of Florida, Pensacola.
- 10-13. Meeting of executive board of Woman's Auxiliary.
- 11-13. Convocation of Arizona, Tucson.
- 14-16. Meeting of National Council.
15. Convention of Georgia, Waycross.
22. Convocation of Southern Brazil, Pelotas.
24. Consecration of Bishop of Cuba, Havana.

CHURCH CALENDAR

FEBRUARY

1. (Wednesday.)
2. Purification B. V. M. (Thursday.)
5. Septuagesima Sunday.
12. Sexagesima Sunday
19. Quinquagesima Sunday.
22. Ash Wednesday.
24. St. Matthias. (Friday.)
26. First Sunday in Lent.
28. (Tuesday.)

NECROLOGY

+
May they rest
in peace.
+

WALTER H. B. ALLEN, PRIEST

NARRAGANSETT PIER, R. I.—The Rev. Walter Henry Bidwell Allen, rector emeritus of St. Peter's church here, died on January 3d of a heart attack. Rector of St. Peter's for 37 years, he had retired from active duty in 1936.

He received the degree of Bachelor of Arts from Berkeley in 1886, and in 1889 he was graduated from General theological seminary. The same year he was ordained priest.

His parishes were Stafford Spring, Conn., 1889 to 1890; Sea Cliff, 1890 to 1896; Rouse's Point, N. Y., 1896 to 1897; and Trinity church, Sharon Springs, N. Y., as well as St. Peter's here. Prominent not only in Church and diocesan affairs, he was also a leader in civil life.

MARK H. MILNE, PRIEST

SALISBURY, N. C.—The Rev. Mark Hemingway Milne, for 20 years rector of St. Luke's church here, died suddenly of heart attack on December 28, 1938, as he was visiting sick parishioners at the local hospital.

He was born May 9, 1871, at Corning, N. Y. Having been graduated from Hobart college in 1896 and General theological seminary in 1899, he was ordained deacon in 1899 by Bishop Walker. The next year he was advanced to the priesthood. He served churches in Buffalo and Hamburg, N. Y.; Butler, Pa.; and Delavan, Wis. In 1918 he came to Salisbury.

His wife having died in 1925, Mr. Milne is survived by one son, David.

WILLIAM J. WRIGHT, PRIEST

BETHESDA, MD.—The Rev. William J. Wright, retired priest, died January 18th in his home here. Born in New York City on February 26, 1860, he was the son of John G. and Sophia K. Hull Wright. At the age of 9 he was sent abroad for his education. He was graduated from the Gymnasium of Baden-Baden, Germany, and the Lycée of Tours, France.

He received his degree of Bachelor of Divinity from General theological seminary in 1896, having been ordained deacon in 1895 by Bishop Potter and priest in 1896 by Bishop Wells. He married Lucy Hayden Gough of Chaptico, Md., on October 28, 1909.

Fr. Wright served as priest in charge of the Church of the Good Samaritan, Colfax, Wash., from 1895 to 1899; assistant minister of Calvary church, New York City, 1899 to 1900; rector of St. Mary's church, Keyport, N. J., from 1900 to 1905; rector of King and Queen parish, Chaptico, Md., 1905 to 1907; curate of Brookland parish, D. C., and rector for a second time of King and Queen parish, 1907 to 1909.

From 1909 to 1910 he served St. John's, Georgetown, D. C. He became rector for a third time of King and Queen parish in 1910, where he stayed until 1915. From 1915 to 1916 he was in Ellicott City, Md., and from 1916 to 1919 in Rock Spring parish, Md. From 1919 to 1923 he was rector of Trinity church, Statesville, and St. James' church, Irdell county, N. C., and from 1923 to 1926 priest in charge of Christ church, Walnut Cove, Trinity church, Mt. Airy, and St. Philip's church, Germantown, N. C.

In 1926 Fr. Wright retired from the active ministry because of ill health, and moved to Washington, where he did supply work until 1937. In 1937 he had moved to his present home in Bethesda.

Fr. Wright is survived by his widow and two daughters, Lucy and Madeleine.

He was buried on January 21st from Christ church, Chaptico, Md., with interment in the local churchyard. The funeral was conducted by the Rev. Francis A. Gray, rector of King and Queen parish, assisted by the Rev. D. Wade Safford,

rector of Christ church parish, Montgomery county, Md.

W. R. FOOTE

BRANFORD, CONN.—William Russell Foote, prominent Branford banker and Churchman, died December 26, 1938, at his home here. Born on June 3, 1848, in the homestead which had been the family property since 1668, he later held a number of public offices.

A graduate of the Branford public school, he later attended Cheshire military academy. He was a member of Trinity church, having been warden of that institution for many years. He was also a vestryman of Trinity church. His daughter, Mable, is diocesan treasurer of the Girls' Friendly society.

Surviving Mr. Foote are his widow; a son, Wallace; a daughter, Mable; a brother, Robert; and a sister, Mrs. F. Cline Bradley.

The funeral was held in Trinity church, with the Rev. Messrs. Robert J. Plumb

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and Clifton H. Brewer officiating. Interment was in Center cemetery.

A. C. HUNTER

VERSAILLES, KY.—A. C. Hunter, for many years the Church's program fund treasurer in the diocese of Lexington, died January 9th. He had been in ill health for some time, and suffered a heart attack.

Mr. Hunter had been vestryman, warden, and Sunday school superintendent in St. John's church, Versailles. A former bank president, and lately on the staff of the state banking commission, he was a leader in his community.

Mr. Hunter is survived by his wife, two daughters, and three brothers.

CHARLES E. HOTCHKISS

NEW YORK—Charles E. Hotchkiss, 78, for many years counsel to the Domestic and Foreign Missionary society of the Church, died January 17th at his home in this city.

He was counsel to the law firm of Davies, Auerbach, Cornell, and Hardy, a firm that has had some member serving the missionary society since 1846.

Mr. Hotchkiss retired from active practice a few years ago. He was then recognized as an expert in corporate reorganization and in practice in the surrogate's court.

Born in Brooklyn, he was a graduate of Trinity college, Hartford, Conn., and of Columbia law school.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CURRY, Rev. MATTHEW A., of the diocese of Connecticut, is in charge of churches in Blytheville and in Osceola, Ark. Address, Blytheville, Ark.

GIFFIN, Rev. ROBERT K., formerly in charge of the Church of the Incarnation, Chicago, Ill. (C.); is curate of St. Luke's Church, Kalamazoo, Mich. (W.M.). Address, 247 W. Lovell St.

MEANS, Rev. DONALD C., formerly rector of St. John's Church, Westfield, Pa. (Har.); to be rector of St. Paul's Church, Harrisburg, Pa. (Har.), effective February 15th. Address, 2303 N. 2d St.

PEASE, Rev. RALPH B., formerly vicar of Christ



C L A S S I F I E D



ANNOUNCEMENTS

Died

ANKETELL, JANE KERR—Miss Jane Kerr Anketell, third daughter of the late Roger Anketell, and sister of Mrs. Henry Chase of Springbrook, Wis., died December 20, 1938, at the age of 79 years.

One of those rare spirits who are wholly devoted to the Church, she was the rector's helper in all Church work. She had a quiet dignity and a keen sense of humor, these making her exceedingly beloved by all her friends and acquaintances.

She was buried in the little cemetery at Springbrook.

May she rest in peace, and may light perpetual shine upon her.

FOOTE, WILLIAM R.—On December 26, 1938,

William Russell Foote died at his home in Branford, Conn. Son of an old Branford family, he was loved and respected by his townsmen. He contributed a large part of his life to the Church. May he rest in peace!

Memorial

HUNTING, GEORGE COOLIDGE—In loving memory of George Coolidge Hunting, Bishop of Nevada, who entered into paradise February 6, 1924.

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Church, South Barre, and of Christ Memorial Church, North Brookfield, Mass. (W.Ma.); is assistant at All Saints' Church, Worcester, Mass. Office address, 10 Irving St.; residence, 136 Heard St.

PICKELLS, REV. JOHN L., formerly rector of St. Stephen's Church, Steubenville, Ohio; is rector of the Church of the Reconciliation, Webster, Mass. (W.Ma.). Address, 5 N. Main St.

SCULLY, REV. ERNEST WILLIAM S., formerly rector of St. James' Church, Goshen, Ind. (N.I.); is in charge of St. Ann's Church, Morrison, Ill. (C.).

NEW ADDRESS

MARKEY, REV. RALPH, formerly 107 N. Ida St., West Frankfort, Ill.; 1004 N. Court St., Marion, Ill.

ORDINATIONS

PRIESTS

BETHLEHEM—The Rev. JAMES ELLIOTT PURDY of St. John's Church, Scranton, Pa., was advanced to the priesthood by Bishop Sterrett of Bethlehem

in St. John's Church, December 17, 1938. He was presented by his father, the Rev. Charles E. Purdy, and the Rev. Robert F. Kline preached the sermon.

The Rev. CHARLES R. ALLEN, student pastor for the Lehigh University, was ordained to the priesthood by Bishop Sterrett in the Pro-Cathedral of the Nativity, Bethlehem, Pa., December 21, 1938. The ordinand was presented by the Rev. Dr. William H. Anthony, and the sermon was delivered by the Very Rev. Roscoe T. Foust.

OKLAHOMA—The Rev. JAMES LESLIE GRANT, vicar of St. Thomas' Church, Pawhuska, and nearby missions, was advanced to the priesthood by Bishop Casady of Oklahoma in St. Thomas' Church, December 14, 1938. The ordinand was presented by the Rev. Jay S. Budlong, and the Rev. Arland C. Blage preached the sermon.

The Rev. C. EDWARD HARRISON, vicar of St. Philip's Church, Muskogee, and of St. Thomas' Church, Tulsa, was ordained to the priesthood by Bishop Casady in St. Philip's Church, December 16, 1938. The ordinand was presented by the Rev. Hugh J. Llwyd, and the Bishop preached the sermon.

RHODE ISLAND—The Rev. HAROLD L. HUTTON was advanced to the priesthood by Bishop Perry of

Rhode Island in St. Paul's Church, Pawtucket, R. I., January 8th. He was presented by the Rev. Roberts A. Seilhamer, and is curate of St. Paul's Church, with address at 309 W. Forest Ave., Pawtucket, R. I. The Rev. Granville M. Williams, SSJE, preached the sermon.

DEACON

NEWARK—EDWARD H. VAN HOUTEN was ordained deacon in All Saints' Church, Orange, N. J., by Bishop Washburn of Newark on November 30, 1938. The candidate was presented by the Rev. Elwood C. Boggess, and is assistant at St. John's Church, Maple, N. J., with address at 33 Mecray Lane. The Ven. Robert B. Gribbon preached the sermon.

New Church at Eureka, Calif.

EUREKA, CALIF.—A new church now replaces old Christ church at Eureka. The consecration ceremonies will take place on April 12th, when the convention of the diocese of Sacramento meets at the church. The Rev. C. T. Leechman is the rector.

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NEW YORK—Continued

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