

The Libing Church



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REQUIEM IN JAPAN
A painting by the Rev. Dr. John Cole McKim
(See page 260)

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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 ELIZABETH McCRACKEN.....Literary Editor
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Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

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

Church Calendar



MARCH

3. Quinquagesima Sunday.
6. Ash Wednesday.
10. First Sunday in Lent.
- 13, 15, 16. Ember Days.
17. Second Sunday in Lent.
24. Third Sunday in Lent.
25. Annunciation B. V. M. (Monday.)
31. Fourth Sunday in Lent.

CALENDAR OF COMING EVENTS

MARCH

2. Pacific Conference on Preaching.
8. World Day of Prayer for Missions.
17. Episcopal "Church of the Air" broadcast over WABC, Columbia network, at 10 A.M., Eastern Time. Dr. John W. Wood, speaker.
25. Church Periodical Club meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

11. St. Paul's, Norwalk, Conn.
12. St. Edward the Martyr, New York City.
13. Calvary Church, Bayonne, N. J.
14. Grace Church, White Plains, N. Y.
15. St. John's Church, Kewanee, Ill.
16. St. Luke's, Somers, N. Y.
16. St. Paul's Chapel, New York City.

Clerical Changes

APPOINTMENTS ACCEPTED

BARNES, REV. GEORGE W., formerly senior curate at St. Andrew's Church, Kansas City, Mo. (W. Mo.); to be assistant at Christ Church, Houston, Texas. Mr. Barnes, who has also been the organist and choirmaster at St. Andrew's, will act in the same capacity at Christ Church, Houston. Effective March 15th.

BLACK, REV. J. THEODORE, formerly priest in charge of the Church of St. Mary the Virgin, Winnemucca, Nev.; to be assistant at St. Peter's Church, Carson City, Nev., effective March 4th. Address, 302 N. Division St.

FREY, REV. EARL B., formerly assistant at St. Luke's Church, Lebanon, Pa. (Be.); is in charge of Emmanuel Church, Phoebus, and assistant at St. John's Church, Hampton, Va. (S.V.). Address, 113 Willard St., Phoebus, Va.

MARNEY, REV. RALPH, formerly in charge of St. John's, Springfield, Ill. (Sp.); is now in charge of twelve missions in the southern part of the state. Address, 424 W. Mill St., Carbondale, Ill. (Sp.).

RIBBLE, REV. W. LEIGH, formerly priest in charge of Stanardsville District Mountain missions in Virginia; to be rector of The Falls Church, Falls Church, Va. Effective March 10th.

SINFIELD, REV. ERNEST, formerly curate at St. George's Church, Flushing, L. I., N. Y.; to be rector of Grace Church, Whitestone, L. I., N. Y., effective at once.

TRAPNELL, REV. RICHARD W., D.D., formerly secretary of the Field Department, National Council; is rector of All Saints' Church, Bayside, L. I., N. Y.

TROWBRIDGE, REV. CORNELIUS P., rector of Grace Church, Salem, Mass., has accepted election by the Cathedral Chapter to the office of Canon of the Cathedral Church of St. Paul, Boston. He will assume his new duties in the early autumn.

NEW ADDRESS

REED, REV. AUSTIN H., formerly 147 Washington St., Keene, N. H.; P. O. Box 113, Lebanon, N. H.

RESIGNATIONS

BROWN, REV. CHARLES A., after a rectorship of 24 years, has resigned his post at All Saints' Church, Bayside, L. I., N. Y.; due to ill health. It is his purpose, after further time for recuperation, to seek less arduous duties.

GOWENLOCK, REV. FREDERICK, rector of Grace Church, Whitestone, L. I., N. Y.; has resigned and will go to New Zealand.

ORDINATIONS

PRIESTS

HARRISBURG—The Rev. FRANK FRANTZ SNYDER was ordained to the priesthood by Bishop Brown of Harrisburg, in the Chapel of the Holy Spirit, Bishops Court, Harrisburg, Pa., February 12th. The ordinand, presented by the Ven. H. H. Gillies, is rector of Christ Church, Coudersport, and in charge of the Church of the Good Shepherd, Galeton, and All Saints' Church, Brookland, Pa. The Rev. Clifford W. French preached the sermon.

KANSAS—The Rev. FREDERIC WILLIAM LITCHMAN was advanced to the priesthood by Bishop Wise of Kansas in Grace Church, Ottawa, February 23d. The ordinand, presented by the Rev. Nathaniel D. Bigelow, is rector of Grace Church, Ottawa, and in charge of Emmanuel Church, Olathe, and St. Barnabas' Church, Williamsburg, with address at Ottawa, Kans. The Rev. Samuel E. West preached the sermon.

DEACONS

MASSACHUSETTS—JOHN BRETT FORT and JOHN POMFRET were ordained deacons by Bishop Sherrill of Massachusetts in the Cathedral of St. Paul, Boston, February 20th. The Rev. Mr. Fort was presented by the Rev. Charles H. Brown. The Rev. Mr. Pomfret, presented by the Rev. William M. Bradner, will continue his studies at the Episcopal Theological School, Cambridge. The sermon was preached by the Rev. Henry B. Washburn, D.D.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

EDGAR RICE BURROUGHS, INC., Tarzana, Calif.:

Lost on Venus. By Edgar Rice Burroughs. Illustrated. \$2.00.

COKESBURY PRESS, Nashville, Tenn.:

Christ Speaks from Calvary. By Edward Jeffries Rees. \$1.00.

Victories of the Cross. By Walter Albert Stanbury. \$1.00.

COLUMBIA UNIVERSITY PRESS, New York City:

Cosmogonies of Our Fathers. By Katherine Brownell Collier. \$5.00.

FARRAR AND RINEHART, New York City:
Don Segundo Sombra. By Ricardo Güiraldes. Translated by Harriet De Onis. \$2.50.

THE H. W. GRAY COMPANY, New York City:

Music and Worship. By Walford Davies and Harvey Grace. \$2.00.

W. HEFFER & SONS, LTD., Cambridge, England.

The Divine Musician. By Dorothy Reynolds. 5s. net.

R. J. KENEDY & SONS, New York City:

Catechism of Psychology for Nurses. By Hilarion Duerk. \$2.00. Postpaid, \$2.15.

LONGMANS, GREEN & COMPANY, New York City:

Seven Oracles from the Cross. By William Norman Guthrie. \$1.50.

G. P. PUTNAM'S SONS, New York City:

Sword Against the Breast. By Isabel Harris Barr. \$1.50.

SHEED & WARD, New York City:

Values and Reality. By Leo Richard Ward. \$3.00.

REPORTS

EMERGENCY RELIEF BOARD OF PENNSYLVANIA, Harrisburg, Pa.:

Unemployment Relief in Pennsylvania.

TAX POLICY LEAGUE, New York City:

Tax Policy to Aid Economic Recovery and Permanent Prosperity.

WISCONSIN EMERGENCY RELIEF ADMINISTRATION, Madison, Wis.:

Rural Rehabilitation and Relief. By E. R. Kirkpatrick.

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1801-1817 W. Fond du Lac Ave.
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CORRESPONDENCE

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

"The Sceptical Approach to Religion"

TO THE EDITOR: I am glad that Canon Bell has called attention (L. C., February 16th) to a remarkable book, little advertised and not widely known, Paul Elmer More's lectures at the Lowell Institute in Boston, *The Sceptical Approach to Religion*. It is a book every college pastor should read, mark, learn, and inwardly digest. The final chapter, *The Gift of Hope*, is a beautiful piece of work, a summary of his whole argument with an eloquence always restrained and yet with a warmth of feeling truly moving.

The book is published by the Princeton University Press—\$2.00 the price, and 200 pages at a penny a page! It is worth its weight in gold to any student "whose faculties are alert" to quote the author—and who is not "content with the occupation of the hour, displaying what looks like a workable sort of cheerfulness, having no vexatious curiosity as to what it all means, and no worrying anxiety over his own final destination."

(Rt. Rev.) CHARLES FISKE,
Bishop of Central New York.

Utica, N. Y.

The Church and Social Problems

TO THE EDITOR: Your editorial on Social Security (L. C., January 26th), and Fr. Barnes' article on Social Insurance (L. C., February 2d), made good reading. I, for one, hope there will be more.

The whole question of social security, and social insurance, is an excellent opportunity to differentiate between the "meddling" in things temporal, to which many object, and the pointing of the way toward Christian ideals of right, and justice, concretely expressed, which is the duty of the Church.

Has the Church officially the courage to champion an economic "bill of rights," and then let the Christians, as individuals, through the secular government, work out the details? The Church was much involved in bringing forth the English *Magna Carta*, and American Churchmen were prominent in shaping the ideals embodied in the Declaration of Independence, and the Constitution. These expressed ideals were the point of departure from which our later political liberties have grown and shaped themselves.

A similar economic "bill of rights" would form a common meeting ground for all our minds. We could do better thinking, and achieve more beneficial results in practical expression, if we were agreed in the ideals for which we are striving.

Have we the courage to say that every able bodied man, who is willing, has the right to a job? Can we also say that every honest day's work has the right to adequate compensation according to current standards? Can we force our civilization to declare which shall come first, as the first charge upon industry, continued maintenance of the worker in his job, and the payment of his wage, or to sustain stocks and the payment of dividends?

One realizes the far-reaching implication of all this in our present day set-up, but will the mess ever be cleared up until we decide, once and for all, what is the economic ideal toward which we shall strive? The framers of our Constitution could not have foreseen the many developments in government which have occurred in the past 150 years, which have guaranteed the political liberty of our

people, but because the ideal of political rights was generally defined, we have been enabled to solve particular situations.

For over 100 years a mechanical civilization has been growing with little moral direction, and now a crisis has occurred as a result, and as in the case of fundamental political crises, like our own Revolution, can we go on in this economic crisis without shaping our basic economic ideals. Social Insurance is a detail, a necessary one, but in this case a sedative to put a worried and harassed people to sleep to the greater issues. Am I wrong, or should the Church have something definite to say to a people sorely distressed in mind, body, and soul?

(Rev.) CHARLES F. BROOKS.

Denver, Colo.

Inherent Rights and Rome

TO THE EDITOR: The Rev. Wilfred Parsons, S.J., editor of the Roman Catholic journal, *America*, defends (L. C., February 16th) the claim that "the fundamental principle of Catholic social and political teaching is the doctrine of inherent rights."

The presentation of his article in THE LIVING CHURCH aroused in many readers a mental protest, and I ask for space to make the protest articulate.

It was the denial of inherent rights to Englishmen, by the papacy, that issued in the Anglican protest against the papacy, and is signalized today, in this country, in the Protestant Episcopal Church.

With a unique dialectic, Fr. Parsons brings in the Declaration of Independence as concurring with the Roman Catholic Church in the doctrine of inherent rights, but history teaches that the Declaration was the American protest in the eighteenth century against the denial of such rights by the papacy in its ancient union with the European states.

The rights to freedom of conscience, freedom of speech, and religious liberty—indeed the very rights to life, liberty, and the pursuit of happiness asserted by the Declaration of Independence cannot, in Roman Catholic doctrine, be inherent rights.

Fundamental in its dogma, since 1870, is the universal subordination of obedience by all, in matters belonging to morals, to the sovereignty of an infallible Pope, under the penalty of the loss of salvation. The Pope has become, not only in doctrine but in dogma, the viceroy of God and the vicar of Christ on earth, supreme in moral jurisdiction over the entire human race because he is such vicar of Christ. Pope Leo XIII teaches, in his Encyclical *Annum Sanctum*, "All mankind must be said to be under the dominion of Jesus Christ"; all mankind must therefore be under the dominion of His vicar, the Pope.

In matters of conscience jurisdiction lies with the Roman Catholic Church and with her only. In a Catholic state, liberty of conscience and liberty of discussion are to be understood and practised in accordance with Roman Catholic doctrines and Roman Catholic law (Pope Pius XI, Letter to Cardinal Gasparri, May 30, 1929).

The papacy—the accepted and cherished supremacy of one conscience over all consciences, of one will over all other wills (Cardinal Mercier in Pastoral Letter).

The supreme teacher in the Church is the Roman Pontiff. Union of minds therefore re-

quires complete submission and obedience of will to the Church and to the Roman Pontiff as to God Himself (Pope Leo XIII, Enc. *Sapientiae Christianae*).

The mission of the Roman Catholic Church to educate embraces all men within or without her membership, and there is no power on earth that may lawfully oppose her or stand in her way (Pope Pius XI, Enc. on Education). Roman Catholics from their childhood shall be taught nothing contrary to the Roman Catholic faith; they shall not attend non-Catholic schools or schools open to non-Catholics except as the Pope through the Bishop may permit (Canon Law Revision, 1917, Canon 1272-4).

Fr. Parsons is right in denouncing Communism with its attendant horrors, but he is wrong in ignoring the fact that the denial of inherent rights, by ecclesiasticism, through the ages, is one cause of the terrible reaction, against religion, consummate today in Communism. Rome, Canterbury, Augsburg, and Geneva have all been guilty. Fr. Parsons' effort to except Rome is futile.

CHARLES C. MARSHALL.

New York, N. Y.

The Hauptmann Trial

TO THE EDITOR: It is so seldom that I disagree with anything I read in your editorial columns, that I may perhaps be forgiven for taking mild exception to your February 16th editorial on the Hauptmann trial.

With most of what you write, I am in hearty sympathy. I believe that the public has been overfed on the trial details, and made of them a sort of national spectacle, and many unwholesome circumstances such as the sale of souvenirs, the overcrowding of the courtroom by curiosity seekers, and so forth, have been unpleasant accompaniments. But it is also true that the Lindbergh kidnapping has been one of our very greatest national crimes and mysteries, arousing an almost unprecedented wave of sympathy and indignation.

I respect all who disbelieve in capital punishment, as you say that you disbelieve; but I regret to note that you add the phrase, "particularly in circumstantial cases," because every thoughtful student of criminal law should know that circumstantial evidence, properly interpreted, is infinitely more reliable than direct evidence usually is. In my classroom days, the typical instance of circumstantial evidence used to be this: If on a field of new fallen snow there are seen the tracks of human feet, that is circumstantial evidence that some human being has crossed that field since snow fell. It would infringe too much on your space and time were I to adduce the countless examples of the reliability of circumstantial evidence intelligently considered. But I may mention that in this commonwealth within the past year two young men came very close to sentence of death for the murder of and the wounding of certain employees of a motion picture theater, and were absolutely identified by half a dozen reputable and intelligent witnesses who were present, and who were manhandled during the hold-up in the theater office and lobby. Their evidence was unshaken in cross examination. The public at large believed them guilty. Yet by good luck more than any other factor, the real murderers were identified later in the trial, and the innocent men saved. Here was no circumstantial evidence whatever, but rather the strongest sort of direct evidence, identification by honest but mistaken witnesses, who had every opportunity to observe the bandits at close range and over a considerable period of time.

Then I am amazed at your depiction of Hauptmann as a man "fighting for his life, almost single-handed, against not only a prosecutor but a press and public determined

to trap him at any cost" . . . *Single-handed?* Hauptmann had some of the most acute and high-priced attorneys in the East. He had plenty of witnesses for his alibi, men and women willing to risk accusation of perjury to back him up. And how either public or press could "trap him at any cost" I do not see, as the jury were not even permitted to read newspaper accounts, nor to discuss the case save among themselves. You should, it seems to me, in the interest of truth, have said, a press and public *hoping to see him trapped* . . ." etc. The newspaper accounts I read (in Boston papers) were notably fair to both sides. And even if our press does play up everything in connection with capital trials, that is at least a safer national habit than the censorship of Russia, Germany, and Italy, that makes it possible to railroad unpopular prisoners to their executions, while the public is kept in ignorance of the facts.

Whitman, Mass. JOHN D. SWAIN.

Haiti and the Marines

TO THE EDITOR: Opinions inevitably differ and sometimes cause and effect are confounded.

The black paradise of which Bernard Iddings Bell chants in the February 16th issue under the title: *Haiti: A Mission That Matters*, had been afflicted with a demon and cast it out. The Garden of Eden had its serpent; peace its munition makers. Appropriately maligned Haiti had its demonology but it was not voodoo doctors nor witches. It was the American Marine. Listen: "The marines were about as bad an advertisement as the United States could have had. They were altogether too arrogant, almost wholly unimaginative, frequently drunken (both officers and men) . . ."

However, it may be that the marine had something to do with bringing about the condition of peace, security, and happiness so charmingly drawn by Bernard Iddings Bell. As a footnote to the paragraph from which the above quotation is taken I would submit an extract from a correspondent's dispatch of a few years back: "As a matter of fact," the conservatives say, "the great mass of more than 2,500,000 illiterate blacks who compose the peasantry know that the khaki clad marines, the treaty officers, and the marine trained *Garde de Haiti* have brought peace and order to the country. The country folk know they need fear no press gangs seeking recruits for some native chief rebelling against the government; they know their little fields and huts are safe from pillaging bands who swept the countryside before the Americans came in 1915. Haitian supporters of the American occupation recall amazing stories of graft on every hand in the government before the American intervention and how the right to plunder the public treasury and country was recognized as the inalienable privilege of whatever faction happened to capture the political offices." . . . (Rev.) FRANKLIN C. SMITH.

South Haven, Mich.

The Marriage Canon

TO THE EDITOR: That men should vote with confused minds on the Marriage Canon is quite in accord with democratic procedure, but not with right reason. In civil affairs, we have continually to balance and weigh conflicting issues, where the true way is not clearly discerned. We have to decide between a candidate who holds our views on war but is privately a moral moron, and the other candidate who is a saint but publicly proposes most asinine ideas about inflation.

But on this marriage question there is a truth. What is contrary thereto is false. The truth can be discerned, not easily, but indubitably.

A pertinent question is, Should those vote who have not read the books (but only the newspapers) and examined the arguments and weighed the issues? For example, Gen. Hugh S. Johnson, the NRA crack-downer, was an absentee delegate to the last General Convention. True, he may have studied thoroughly the philosophy and theology of matrimony; failing that, he may have received a special revelation of the truth. But, failing both, should he have had a vote on what the Church should teach on a subject so important that for it Christ issued practically His only flat and definite legislation? But if he had been present, he would have had a vote. Why? If you had asked him why, he would have roared, "You're right, of course. Why should I vote on a matter I've never studied, about which I've never consulted the experts, about which I've never prayed, a matter I did not know was arising here till an hour ago." I mention him merely as a sample of the laymen who are hot stuff in their own line, but who are not thereby qualified as theologians. But if you ask people to vote, they will vote; just as you can get them to sign a petition—for or against anything.

But the point is, there are some matters that need decision only by the trained intelligence of responsible persons, not by vague goodwill or lazy prejudice. A majority vote against or for vaccination does not settle anything. Even when only one man believed in vaccination, his truth was just as true as it is today. The final interpretation of the civil law is not left to a popular vote, but to the Supreme Court, whose members' distinguishing characteristic, beyond even their learning and personal probity, is their sense of responsibility.

Wrong decisions on important matters produce trouble. The present Marriage Canon was a wrong decision. By its fruits, we know that. Two things are necessary. First, to announce that Christ's law is the Church's law. Second, to amend legislative procedure to the end that interpretations shall hereafter be promulgated by those only who have always (in the Catholic polity) been the responsible teachers of the flock, the bishops, who cannot, even by canon, divest themselves of that responsibility.

(Rev.) W. M. HAY.

Stepney, Conn.

Consistency

TO THE EDITOR: It is interesting to note the treatment of Matthew 5:32 in Bishop Gore's *A New Commentary on Holy Scripture* (p. 140), "An adulteress could not by her husband's act be made an adulteress, since she would be one already; and it would be in accordance with Rabbinic dialectics to raise this objection." Again (p. 87), "It seems on critical and historical grounds a quite irrefragable conclusion that our Lord absolutely excluded divorce from the Christian code." Or again (p. 174), "The case against it" (*i.e.*, the exception for adultery) "is overwhelming, and almost all scholars are now agreed that the exceptive clauses here and in 5:32 were never spoken by Him."

I think that quite generally throughout the Anglican communion (at least) Bishop Gore's *Commentary* is considered to be the last word in scholarship and authenticity. And, as it happens, in this matter, the author is only clinching what numerous earlier commentators have maintained: namely, that when our Lord said, "What, therefore, God hath joined together, let no man put asunder," there was little likelihood of his nullifying such positive words in his very next breath.

Then, as is well known, our Prayer Book in The Form of Solemnization of Matrimony contains the rubric: "Then shall the Minister join their right hands together, and say, Those whom God hath joined together let no

man put asunder." In other words, the use of that forthright, unconditional decree is obligatory. And finally, in the Prayer Book preface, occur the well known words: "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship."

So now, my point is just this: What about that exception for divorce in our own marriage canon? Why do we have it when the Church of England does not? What can anybody possibly say in favor of it? Who would be willing to attempt to defend it in public debate? Why should it ever have been submitted to the House of Clerical and Lay Deputies for a vote? Marriage, as a sacrament, is a matter of faith, not of discipline; and why should the House of Deputies presume to try to "improve" the faith? That is the province of our bishops alone.

However, since the House of Deputies was once allowed to vote on the question (and voted the wrong way) the least we can do is to give them an opportunity to correct their mistake by reversing their position in 1937. For I certainly trust that we shall not be bound eternally by a pre-Civil War mistake. At present, we're not very consistent.

Carlsbad, N. M. (Rev.) HALL PIERCE.

A Forgotten Rhyme

TO THE EDITOR: I have been trying without success to refresh my memory of a rhyme which I learned forty or fifty years ago, part of which escapes me. Perhaps you or some of your readers can aid me to fill out the missing parts.

What I remember reads as follows:

"I turn to the East when I say the Creed, and this for reasons three:

First, Holy Church has practised it, and that's enough for me;

I turn to the East when I say the Creed, for thence the rising sun . . .

So tell me now, I pray, why any humble child of God should turn *another way*."

If you can supply the missing portion of the above, I shall be very greatly obliged.

R. S. HART.

c/o Fidelity and Deposit Company,
Baltimore, Md.

Aquia Church, Virginia

TO THE EDITOR: Permit me to cast further light upon the change in the memorial tablet in old Aquia Church, Stafford County, Virginia, lately referred to in this column under the heading: *A Colonial Tombstone* (L. C., February 2d).

The stone in question is not colonial, but had been placed in the lower paneling of the reredos at the time the church was restored to use after the war between the states. The purpose of its erection was to mark the burial place and to honor the memory of the first rector and several of his descendants, buried beneath the chancel, hence the inscription: "In memory of the Race of the House of Moncure." Prior to this time the burial vault had been unmarked.

The recent transfer of this stone to a position in the floor of the chancel has served to eliminate the one change made in the reredos in more recent years, and permitted an exact restoration of this space as it was when the church was built in 1757. As placed at present, the memorial tablet occupies a position not significantly altered with relation to the vault it marks, and one more indicative of its true purpose. It can thus happily be pointed out that the restoration of the original reredos in old Aquia Church has not impaired the fitness of a memorial to a faithful and able rector, who was also the ancestor of a notable Virginia family.

(Rev.) HENRY HEATON.

Stafford, Va.



EDITORIALS & COMMENTS

Lent

ONCE MORE we approach the holy season of Lent. Once more the faithful Churchman, priest or lay man or woman, faces the question: What is the best way for me to observe this Lent?

Assuming that the question is asked seriously and that a conscientious answer is sought, there are two possible methods of procedure. One may think back over last Lent, recalling what disciplinary rules and practices have proved most helpful, and build his Lenten rule accordingly. If he is the rector of a parish he may spread before him on his desk the parish leaflets and notes and memoranda of previous Lents and patch together from them a parish program for the coming season. If a layman he may mentally follow the same procedure and build a more or less useful personal program on the basis of past experiences.

But there is another method of procedure that we venture to commend especially for this year, whether in the planning of a parish program or in the development of a personal Lenten rule. That is to discard entirely the attempt to reconstruct the experience of past years and to face this Lent as an entirely new opportunity that has never been experienced before and may never be repeated.

If you had newly had the inestimable privilege of learning for the first time about Our Lord and His Church and this were the first Lent that you had spent as a Christian, how would you plan it? Would you not find your heart and mind infused with an overwhelming enthusiasm, an anticipation such as would come from looking forward to a voyage into a new and strange land? Would not your heart glow and tingle as you jotted down on paper your notes as to ideals and objectives to be accomplished? Would you not chart on your spiritual road map points of interest that must at all hazards be visited, since you had not passed that way before?

And again, suppose that you were certain that this Lent would be your last. Indeed, in the wisdom and omniscience of Almighty God, it may be your last Lent. For some who now read these pages it is certainly the last Lent to be spent upon this earth. One could predict with a fair degree of accuracy

approximately how many readers of *THE LIVING CHURCH* will not answer the roll of the Church Militant a year hence. You who read this and we who write it may, either or both of us, be among those for whom this will be indeed our last Lent upon earth.

BUT whether this be the case or no, let us plan this Lent as if it were not only the first such experience in our Christian life but also the last. If this were our final opportunity to deepen and strengthen our spiritual life in preparation for the larger experience of the life to come, how would we observe Lent?

The Church has pointed the way. Nineteen centuries of her experience may be our guide.

Lent is a time of prayer and fasting—a season in which we are called especially to “live soberly, righteously, and godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Saviour, Jesus Christ.” It is not a time for sadness and gloom but rather for the inward joy that comes from an ordered life of Christian discipleship.

It is significant that the initial effort of the Forward Movement, to which the Church is called, centers about the theme of Christian discipleship. This is the subject of the Lenten leaflet which the Church has called upon us all to use this year in our Lenten devotions. It is also the theme of the Woman’s Auxiliary for the present triennium—“If we be His disciples.”

But no matter how careful the building of a Lenten rule or how faithful its observance may be, it will avail nothing to those who have no real desire to love and to serve God. For such persons Lent will be an irksome and wearisome season. Either the Lenten rule will break down or it will be observed mechanically and without spiritual benefit. Easter will come as release from a hated period of discipline and abstinence without the divine orientation that alone makes these practices of value.

But Lent will be welcome to those who do sincerely desire to increase their knowledge of God and to do His will. It is a time of spiritual refreshment; an opportunity to renew the good fight of faith. The devout Christian, harassed on all

hands by the demands and conflicting influences of the world, is given an opportunity to withdraw for a season from his material surroundings and to put aside even allowable and intrinsically praiseworthy pleasures and to reduce life to simpler terms in order to learn better how to serve God and his fellow man.

Human nature is weak and often wicked. It is because we are so likely to defer known duties and neglect precious privileges that the Church has from the earliest days appointed special times for self-examination, fasting, and prayer. The observance of such times is not primarily a duty but an opportunity. To neglect them is not only to be disloyal to acknowledged authority but also is to deprive ourselves of a much needed opportunity to draw nearer to Our Lord and Saviour and thus enrich and beautify our own lives. To fall into the common error that however good such observances may be for others they have no significance for us is to fall into the sin of pride and acknowledge our spiritual blindness.

The Church points the way and Our Lord is the goal. If we be His disciples we cannot but heed His call and, taking up His cross, follow Him. Let us do so in this Lenten season, not as a duty but as an opportunity, with the bubbling enthusiasm of the convert and the solemn deliberation of one who is engaged in making his last will and testament. If we combine these seemingly opposite points of view in making and observing our rule of discipline, we may achieve such a soundly ordered life as will assure us not only of a good Lent but of a definite advance in our citizenship in the Kingdom of God.

Relief or Social Security?

ONE OF THE MOST FAR-REACHING pieces of legislation ever proposed in Congress is now pending in the Wagner bill which embodies President Roosevelt's social security program. So sweeping is this bill in its provisions that if enacted it will materially affect every man, woman, and child in the United States and will materially modify our entire social and industrial structure. It is, moreover, virtually certain that this bill probably with more or less extensive amendment, or that some similar piece of legislation, will be enacted at this session of Congress. It therefore behooves each one of us to study and analyze its various ramifications.

Immediately after the delivery of the President's message to Congress, calling for the program embodied in the Wagner bill, we dealt with this subject editorially (L. C., January 26th), characterizing the program as "courageous and far-reaching." At that time we commended the President for the depth of inquiry that his message revealed but took exception to his urging haste upon Congress on the ground that in a long-time plan of social security it is better to be certain that we are building firm and desirable foundations than to act too hastily.

In a subsequent issue (L. C., February 2d) we published a thoughtful appraisal of the social security program in the light of Catholic sociology by the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service. Fr. Barnes did not deal with the legislation in detail but pointed out its ethical significance and its essential harmony with the teaching of the Christian religion.

In this issue we are happy to be able to present a further analysis of this proposed legislation under the heading, *Toward Social Security*, by Benjamin Glassberg, superintendent of the Department of Outdoor Relief in Milwaukee. Mr. Glassberg is a trained social worker of ability and experience and a contributor to the *Nation* and other periodicals on subjects of social significance. Under his direction the Department of Outdoor

Relief of Milwaukee County has become a model for public relief agencies throughout the United States. Nevertheless, Mr. Glassberg clearly recognizes that relief as such is undesirable and that it should only be regarded as a temporary measure pending the establishment of a permanent plan of social security. This is the point of view from which he approaches the pending legislation and his analysis of it is therefore that of a trained expert who knows whereof he speaks. We feel that we are very fortunate indeed to be able to present this important study to our readers.

War—Past and Future

NEXT MONTH we shall observe the eighteenth anniversary of the entry of the United States into the war to end wars. We have been accustomed to considering the years since the conclusion of that war as a post-war era. As we look about us today, however, indications are increasing that we are no longer living in a post-war but rather in a pre-war period. The signs of the times are increasingly similar to those of the years from the turn of the century to 1914.

The Far East continues to be a tinder-box of trouble. Within the past six weeks there have been three highly disturbing events in Eastern Asia. Troops of Japan and Manchukuo crossed over the border into the Chinese province of Chahar on January 23d. A few days later Japanese and Manchukuoan troops drove a large Chinese force from a border outpost in Outer Mongolia. Finally, diplomatic conversations between representatives of Tokyo and General Chiang Kai-shek and other officials of the Nanking government seem to indicate that China is being given the option of entering into an alliance with Japan against Soviet Russia or of further invasion and domination by Japan. Either choice would seem to be ruinous to China and further disruptive of the peace of the Far East.

In Africa, which many competent observers believe will be the starting place of the next war, the dispute between Italy and Abyssinia seems to be on the verge of breaking into open conflict. Mussolini has mobilized between 20,000 and 30,000 regular troops and has sent 15,000 of them to the Ethiopian border. Reserves have also been called to the colors so that, according to United Press estimates, Italy has some 100,000 men ready for action. The worst of the situation is that London and Paris have apparently tacitly agreed to give *Il Duce* a free rein in violating the integrity of Ethiopia, while France has gone still further in making territorial contributions to the establishment of an Italian empire in Northern Africa.

In Europe the attempt to maintain peace through such agencies as the League of Nations and the World Court appears to have broken down entirely and to have been replaced by the old system of interlocking treaties and the balance of power. Paris is the center of a complicated system of alliances with England, Belgium, Russia, Czechoslovakia, Rumania, Jugoslavia, Italy, and other nations. Germany and Poland, definitely outside the French alliances, have worked out a new accord with each other. Italy, despite her rather unnatural and perhaps temporary alliance with France, has treaties with Austria and Hungary against both Germany and France's allies of the Little Entente.

THE final blow to the prestige of the League and the World Court has been given by the vote of the United States Senate which again has refused American membership despite the recommendation of every President since Woodrow Wilson and the widespread feeling in this country that the United States can only do her part in the preservation of world peace

by actively participating in the agencies designed to provide a substitute for war. The Senate vote is a definite indication of the influence of such short-sighted patrioteers as William Randolph Hearst, Huey Long, and Fr. Coughlin. Their power does not augur well for the future of America.

In the face of the rejection of the World Court, the League of Nations Association announces the following threefold program of action:

(1) To support more vigorously the coöperation which our government can give the League by executive order; and to support such suggestions as our government makes to the League in the way of control of the private manufacture of arms.

(2) To urge a policy in the Pacific that will avoid conflict with Japan; to urge continuation of the munitions investigation, and to coöperate with all peace organizations for the universal reduction of military expenditures.

(3) To carry on the campaign of political education by continuing the movement to state the terms on which the United States would join the League. It anticipates those terms to be an understanding that our obligations under the covenant are consistent with our obligations under the Kellogg Pact, and that the United States assumes no obligation to use force or apply sanctions without its own consent expressed through its regular channel.

As a practical matter of fact, American coöperation with the League of Nations has been increasingly close during recent years. During the Harding administration this country did not even answer official notes from the League Secretariat. During the Coolidge administration such notes were acknowledged but not answered. During the Hoover administration they were answered and some measure of "unofficial" coöperation was given in certain non-controversial fields. During the Roosevelt administration there have been increasingly close official coöperation between the United States and the League of Nations in an increasingly large number of fields. Such successes as the League of Nations has been able to achieve—and they have been greater than the public is generally aware—have been accomplished through the moral support and a measure of coöperation on the part of the United States. It is likely that such coöperation will continue in spite of the Senate vote on the World Court.

But if the peace of the world is to be maintained and the warlike spirit of Europe and the Far East checked, more adequate measures must be devised and put into effect very promptly. Without the immediate accomplishment of some adequate and effective substitute for war, a new world conflict cannot long be avoided.

The Racial Episcopate

SOME WEEKS AGO (L. C., January 5th) we published an article by the Rt. Rev. James Winchester, retired Bishop of Arkansas, in which the Bishop advocated the extension of the racial episcopate, suggesting three sees for colored bishops centering in Chicago, Memphis, and Baltimore. Subsequently (L. C., January 26th) we published a letter by a well known colored priest, the Rev. Dr. George F. Bragg, Jr., in which he advocated a similar plan but with suffragan bishops of the three provinces of Sewanee, the Midwest, and Washington, in addition to the present Suffragan Bishop of Arkansas who exercises his episcopate among Negro congregations in the province of the Southwest.

In this issue we publish an article by another prominent Negro priest, the Rev. Dr. George Frazier Miller, rector of

St. Augustine's Church, Brooklyn. Dr. Miller takes direct issue with Bishop Winchester and Dr. Bragg and gives cogent reasons for his belief that the racial episcopate would be injurious rather than helpful to the work of the Church among Negroes.

The colored work of the Church is very close to our heart. In the educational field, our Church is doing splendid work among Negroes of which it may well be proud. In the field of evangelism and parochial ministration, however, our inefficiency is only too apparent and it is high time that proper steps were taken to remedy this situation. The question of the racial episcopate has been discussed pro and con in the Church for nearly fifty years and two experiments along this line have been attempted. It seems to us that the time has come for the adoption of a definite policy on the part of the Church in order that our work among our colored brethren may go forward. It is for that reason that we welcome this discussion and our columns will continue to be open to contributions on this subject from Churchmen, both clerical and lay, colored and white, who have given it thoughtful study.

An Auxiliary Good Will Tour

THE members of the Woman's Auxiliary are to be congratulated upon the fact that they are able to send their national educational secretary, Miss Margaret I. Marston, to the foreign field to visit the mission stations of the Church. The money to pay for this trip will be taken from the interest on undesignated legacies now in hand. The women of the Church all over the country will be encouraged by the announcement that the Woman's Auxiliary, through its executive board, is in a position to send Miss Marston to carry the message of their good will personally to the missionaries in the foreign field.

The advantage of such a trip is twofold, as was seen when Miss Grace Lindley visited the foreign stations. The missionaries are enheartened, and the people at home receive direct reports from a trained and sympathetic visitor. It is now ten years since an executive secretary of the Auxiliary has visited any foreign field. The time is ripe for Miss Marston's journey.

Through the Editor's Window

THE PRESENT YEAR marks the centennial of a number of important missionary advances in the Church. The year 1835 witnessed the following important developments in our missionary policy:

The re-organization of the Domestic and Foreign Missionary Society and the formation of the Board of Missions, superseded in 1919 by the present National Council.

The departure of our first missionaries for China.

The appointment of our first missionaries to Liberia.

The inauguration of the *Spirit of Missions*.

The consecration of Bishop Kemper on September 25, 1835.

As to the last named, the diocese of Milwaukee, at its recent annual council, appointed a committee to coöperate with similar committees of the dioceses of Fond du Lac and Eau Claire in arranging a suitable celebration of the Kemper centenary and a permanent memorial of the Church's first missionary bishop who was also the first Bishop of Wisconsin.

The year 1935 also marks the 150th anniversary of the first General Convention held in Philadelphia September 27th to October 7, 1785. In the same year the dioceses of New Jersey, New York, South Carolina, and Virginia were established. One hundred years ago, in 1835, the diocese of Chicago came into being.

But our Church cannot compare with the Church of England in celebrating anniversaries. A mere hundred or 150 years means

little to a nation and Church that is preparing to celebrate this year the 1300th anniversary of the coming of St. Aidan to Lindisfarne.

THE CHURCHWOMAN'S CLUB of Philadelphia has established a unique piece of work under the name of "Universal Wants." The name is, of course, an adaptation of the English "Universal Aunts" and the service that it renders is extensive and varied. It is intended to utilize the talents of women needing work who have never had training along special lines in meeting the needs of other women who have wants that the former could supply. The following are some of the services that the Universal Wants Committee, of which Miss Laura Reeve is chairman and Mrs. Clinton Rogers Woodruff secretary, offer to meet:

Companion	Darner
Experienced tutor	Chaperon
Shopper	Accountant for individuals
Housekeeper	Accountant for societies
Mender	Marketer
Teacher	Reader
(College graduate)	Secretary
Exerciser of dogs	Typist
Extra hand for cards	Guide
Working housekeeper	
Woman to be with patient when nurse is off	
Woman to stay with elderly people	
Woman to stay with children when parents are away	
Woman to pack and unpack trunks	
Woman to meet ladies at train, call taxi, buy tickets, accompany them to places of amusement, or shop with them, etc.	

THE RETORTS made by ministers to scoffers or unbelievers would fill many papers. *Doran's Minister's Manual* tells the tale of a certain good priest who was once riding on a bus in New York, when, in passing a very handsome and ornate church, a fellow passenger turned to him and said: "If these Christians would stop building fine churches and give the money to the poor, it would be more to their credit."

"I've heard that before," was the quiet rejoinder.

"Indeed, and by whom, may I ask?"

"Judas Iscariot!" was the reply.

WE PASSED an entertaining evening a week or two ago on "husbands' night" at the Woman's Club listening to a talented Latvian hunter relate his blood-curdling adventures in stalking jaguars in South America with a spear. We gathered that the story teller was something of a devil among the tigers, but he certainly was a lion among the ladies.

AT THIS POINT, enter the Circulation Manager with his nominee for the Editor's Hall of Fame: George S. R. Wright, of Frankford, Pa. In sending in his renewal, Mr. Wright writes (no pun intended): "This is my fiftieth subscription to THE LIVING CHURCH. It has been a great comfort and blessing to me all of those years." Seriously, that is a splendid tribute, and the Editor appreciates it from the bottom of his heart. May Mr. Wright enjoy many more years of THE LIVING CHURCH!

A READER in Louisiana, commenting on our observation that the diocesan assessment in that diocese is 13 per cent explains that the majority of the individual assessments are the lowest within the past eight years. Referring also to our statement that "In addition, Louisiana has to put up with Huey Long," he relates a suggestion sent to him by an unknown Churchman in Southwestern Virginia: "The name of Louisiana should be changed to Charity, for, according to St. Paul, I Cor. 13:4, Charity 'suffereth Long and is kind.'"

WE LEARN from an exchange that a bookseller telegraphed to Philadelphia for a copy of *Seekers After God*, by the Rev. Mr. Farrer, and received the following reply: "No Seekers After God in Philadelphia or New York. Try Boston."

"What Does It Matter?"

By the Rt. Rev. Harry T. Moore, D.D.

Bishop of Dallas

THE CHALLENGE of "If ye love Me, keep My commandments" has been changed to a slogan something like this, "What does it matter?" What does it matter if we do not go to church? What does it matter if we are careless about our Communion? What does it matter if we reduce our pledge or if we give nothing in return for God's blessings? What does it matter if our parish does not pay its assessment or fails to meet its quota? What does it matter if a missionary or two are cut off in China, or a hospital closed in Liberia or a school in Alaska? But is that the answer? A school or a hospital or a missionary. Or have we become entangled with divine principles which God has decreed shall govern His eternal Kingdom and have we done so because we have lost our faith in them, and perhaps even lost our courage? People sometimes do. Vestries sometimes do. Rectors sometimes do.

At least one answer to this would be the Forward Movement. As I understand it, it will not be a spectacular thing, and does not intend to set up any additional machinery or organization. The national feature begins and ends with the setting up of the commission. It is their hope that a committee may be set up in every diocese, and this would likely call for some representation in every parish. It would then become just what each diocese chose to make of it, and its object would be just one thing, the deepening and the broadening and the strengthening of the religious life of our people and the call to our members to carry forward the line of the Church. It is time for us to stop being a retreating Church and to become a fighting Church and please God, may we fight for freedom and for truth.

Our Burden

HOW TRUE the story of *The Pilgrim's Progress* is as it shows us the essential loneliness of the Christian adventure. Thomas á Kempis in *The Imitation of Christ* tells the same story. All great spiritual books have that in common, that sense of the loneliness of the soul. My life of prayer must be my own personal spiritual adventure. There are my own special private temptations, that no one knows much about except myself and God, and perhaps the priest who tries to understand them. There is no burden so hard as the burden of trying to be quite true in one's own spiritual life.

It is much easier to do than to be: it is much easier to make professions than silently to achieve reality. Making a true and loving confession is a harder thing than any amount of active work. To kneel humbly before God, seeking to attain to reality in the spiritual life, to know ourselves as God knows us and to put from ourselves everything which is discordant with His holiness, is very much more difficult than making eloquent speeches or doing philanthropic acts. A great pianist once said after a performance that the piano was so much out of tune that she could hardly tell what she was playing. Some, certainly, of the audience had no idea that the piano was out of tune at all. It needed the pure consciousness of the artist to detect discordances in the instrument which were wholly unperceived by the less trained ears of her hearers. When we kneel before God and try to examine our own state of discord, it must be by the bearing of a real burden of penitent searching after the truth of God in our own soul that we attain at last to the heavenly harmony.—*Fr. Andrew in "Meditations for Every Day."*

Toward Social Security

By Benjamin Glassberg

Superintendent, Department of Outdoor Relief, Milwaukee County, Wisconsin

FOR YEARS we have listened to discussions concerning our woeful lack of preparedness. Officials and public spirited citizens from the President of the United States down have, in the past, taken great pains to point out how unprepared America was should we be unexpectedly attacked by a foreign foe. From no responsible source, however, did any message come to the American people concerning their utter and complete lack of preparedness in meeting the real enemy within our gates, namely, unemployment, old age, and invalidity. Congress passed ever-increasing appropriations for military establishments against some mythical enemy, but, with the exception of a few voices raised at Church conferences and at gatherings of social workers and reform groups, the nation as a whole refused to take cognizance of our utter failure to set up any social insurance machinery.

We now think it somewhat amusing to recall the late William Howard Taft's reply to a question asked him at a meeting he addressed at Cooper Union, New York City, in 1908. A worker in the audience asked the President what was a man to do who was unemployed and who had no savings to draw on. The President, after some hesitation, gave his now famous answer, "God knows." This response is a rather accurate portrayal, not so much of our lack of knowledge perhaps, as of our lack of interest in doing something as a nation to help us in meeting the many social hazards of life.

At the very time President Taft expressed his complete ignorance of the great social problem presented by mass unemployment, shortly after the panic of 1907, European nations, led first by Germany, had already developed various kinds of social insurance. At that very time a British Royal Commission, established in 1905, was about to conclude its hearings and in the following year the British government announced its momentous decision to establish a compulsory system of unemployment insurance.

As the depression widened and deepened during the latter part of the Hoover administration, strenuous efforts were made to provide some form of relief for the unemployed, but that also was opposed as contrary to our well established principles of self-help and local responsibility. Although the causes of unemployment are nationwide and worldwide, the government insisted on regarding unemployment as a purely local problem and that the relief of those in distress could be met by the expansion of the system of neighborliness or by the frantic or inadequate appeals of private charity. Not until the closing months of the administration did Congress finally empower the R.F.C. to lend \$300,000,000 to the states, who were unable to help meet the relief needs of their citizens. This sum, it was also provided, must last for a period of two years.

Not until the coming of the Roosevelt administration was it possible to make adequate national provision for our relief needs, beginning with the establishment of the Federal Emergency Relief Administration.

This was a great step forward, to be sure, but there is no reason why those who are unemployed should be forced to fall back on public relief. No matter how adequate the relief

RELIEF, according to Mr. Glassberg, should only be regarded as a temporary measure pending the establishment of a permanent plan of social security. In his analysis of the Wagner bills, he expresses regret that they do not go further.

budget may be, or how carefully selected the personnel, public relief is bound to be objectionable. It can never satisfy the self-respecting worker who, because of our profit-motivated social and industrial system, is, with increasing

regularity, thrown out of work. To be eligible for public relief the worker must go through a long inquisition to establish his eligibility. As long as there is public relief, this is perhaps unavoidable, at least as long as the present relief laws remain on the statute books. As a rule, a man with any savings, any assets, or insurance, is not eligible for relief until he has exhausted all of them. Society, in other words, tells the industrious citizen who has laid something aside for the future that before he can get any public relief when he is out of work, he must first exhaust the fruits of years' of effort. Surely a great incentive to future savings is held out to our fellow citizens!

This condition could, of course, be corrected as it is by the system but recently adopted in Great Britain, where after a man has exhausted his twenty-six weeks of unemployment benefits and must fall back on public assistance, he is not required first to use up his available means. The law exempts a certain amount of savings entirely and only the amount of income derived from savings in excess of this sum is taken into consideration in determining the extent of a family's needs. It is perhaps needless to discuss the many other inadequacies of public relief, for example, the troublesome question of legal settlement, which results in a man either being denied relief in a county where he has not been a resident for a year, or his being required to return to his place of legal settlement, a survival of the old Elizabethan law which tended to tie a man to the place where he was born and which, in a country where labor is as mobile as is ours, is thoroughly anachronistic.

It is incumbent upon us to remove the fear of insecurity which dogs our footsteps from birth to death. In a country such as ours, where we have long since passed the days of scarcity, capable as we are of producing more than enough to satisfy our needs, life can and must be made secure. Unfortunately, we seem to have set out, as a writer recently pointed out, to resolve the peculiar paradox of poverty amidst plenty by destroying the plenty. How much more intelligent it would be if we would resolve this paradox by destroying poverty. This may be somewhat more difficult because it calls for more fundamental reorganization of our whole social and economic life, but unless we set out to attain this objective the days ahead will be full of social upheaval and individual bitterness and strife.

FOR MANY YEARS all efforts at inducing this country to adopt a system of unemployment insurance were impeded by the propaganda of selfish and interested groups concerning the nature of the British unemployment insurance system. So thoroughly successful was this propaganda that to mention the words "unemployment insurance" caused the word "dole" to flash across our minds. Almost without exception, people associated the two and still do. The English were roundly criticized for having placed their unemployed on "the dole" and the system that produced this was held up as a hor-

rible example of what to avoid. The fact that the British unemployed were not on the dole, that they were on the contrary receiving a weekly sum representing the amount of benefits they were entitled to, in accordance with the terms of the unemployment insurance act, was carefully hidden from view. It is true that the exact terms of the law were not strictly adhered to, that the limitation of benefits to a stated number of weeks per year was not always carried out because of the huge volume of unemployment which overspread England, although incidentally at no time did it reach the heights or depths that it did in the United States. However, relief had to be granted and it was thought best to use the available existing machinery to furnish this relief, instead of throwing the unemployed back on the local poor relief authorities, who were utterly inadequate to meet the needs of this situation. History will probably record as one of the great ironies of all times the fact that the United States, the only nation completely "on the dole," should have pointed the finger of scorn at Great Britain, which had developed the machinery to save its unemployed from the dole.

The depression has perhaps obscured the fact that even the return of normal employment with normal wages would not remove the need for social insurance, for at no time in the past was it possible for the wage earner to provide against an unexpected major illness, for sudden lay-offs, or for old age. There must be regularly functioning social machinery to meet these inevitable developments.

Assuming, however, that by taking thought and by exercising self-control, and assuming further that no bank failures will beset the hard road along which the worker must travel who sets out to save enough to meet these contingencies, what are the prospects of achieving security? What were the prospects in 1929? A study recently completed by the Brookings Institute showed that in that year 6,000,000 families, comprising 21 per cent of the total number of families, earned less than an average of \$1,000 a year, and that 16,000,000 families, comprising 59 per cent of the total, averaged less than \$2,000 a year. These 16,000,000 families, according to this study, were able to save only one and four-tenths per cent of their incomes. The 6,000,000 families were able to save nothing at all. At the top of the scale were 36,000 families with an income in excess of \$75,000.00 a year. The total income for these few families equaled the total income of approximately 12,000,000 families at the bottom of the ladder. This small group of families was able to save almost half its income.

This should conclusively answer the question of the possibility of the individual worker attaining any measure of security.

ALTHOUGH it is heartening to find the President giving wholehearted support to a program of social security, it is unfortunate that the measures proposed in the Wagner bills do not go very much further. The proposals in regard to old age security are considerably better than those concerned with unemployment compensation. The principle of matching state contributions with federal contributions is, to some extent, satisfactory. However, the major burden rests with the states and in those states where inadequate provision is made, the federal contribution will necessarily be limited. The Wagner bills provide for a federal contribution of \$125,000,000 in 1937 for old age pensions, but unless the states contribute at least as much as this, the federal contribution will be decreased. In view of the fact that the states now contribute about \$40,000,000 a year for old age pensions, it is questionable as to whether we can expect this sum to be increased to \$125,000,-

000 when the twenty states that are still without an old age pension law place one on their statute books.

Even if this were done, it would, on the basis of \$30.00 a month, make provision for but 700,000 of the needy aged, although the report of the Committee on Economic Security states that there now are 3,500,000 in this group with about 1,000,000 now receiving public relief and 180,000 receiving old age pensions.

The terms of the act, however, will force the states to liberalize their laws, bringing down the age limit from 70 to 65, as well as drastically cutting down the long period of residence now required.

The compulsory contributory old age insurance system proposed by the committee is not very clear in its provisions. It is based on actuarial principles and calls for a pay-roll deduction of one per cent, to be divided equally between employers and employes. This tax is to be paid in behalf of every worker and non-manual workers receiving less than \$250 a month, and is to be increased gradually at the rate of one per cent every five years, so that eventually all people on reaching the age of 65 will have built up an annuity, the amount depending upon their monthly wages up to \$150 a month. For those who are now middle aged, there will be a direct federal contribution to this fund, which it is calculated will not be necessary for the federal government to make until 1965.

The bill follows the steps previously traced by Great Britain and other countries. Some of the experts in the field regard this approach as the most practical one and as a more effective method of providing insurance against old age dependency than an outright federal grant out of current income and current taxation. Those opposed to the contributory system feel that it is unwise to erect the huge machinery necessary properly to administer all the records called for by such a system, and, furthermore, that it is unwise to take any amount from the workers' wages for future insurance, thereby decreasing his present consumption.

This same question is naturally involved in one's attitude toward the provisions of the Wagner bill concerning unemployment compensation. This section of the bill will perhaps meet with much more determined opposition and criticism because of its failure to set up one national plan, as is done in regard to old age dependency. This seems most regrettable and illogical. Surely the very same reasons that called for the setting up of a national compulsory contributory old age insurance system would apply to unemployment as well. Instead, the Wagner bill permits the development of 48 different kinds of unemployment compensation systems. The experts who advised the Committee on Economic Security and the committee's report definitely favored a federally administered system and pointed out that state administration may develop marked inadequacies. It is not at all clear as to why the Wagner bill rejected the advice of the experts and favors an approach which is bound to result in confusion, nor why it fails to provide any safeguard against the possible dissipation of unemployment funds. No minimum benefits are provided for, nor is the period during which benefits are to be paid defined. To talk of the need for 48 different states experimenting with unemployment insurance, in the light of the many years of experience of European nations seems a very impractical approach to the problem before us.

The chief foundation of the Wagner bill is the three per cent tax on pay-rolls. For many workers the amount of benefits received because of this limitation would be far less than the re-

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People I Have Offended

A Study in Tact

By the Rev. Philip P. Baird

Rector of St. Paul's Church, Riverside, Connecticut

THE HEADSTONE on the grave of many a parish is inscribed with the names of the people whom the parson has offended. Tact or tacks is the alternative of the clergyman. He does not say, "Go" and they go, nor "Come" and they come. If he says "Go" too often or too emphatically, he does the going. The church uses volunteer workers and in the church *volunteer* generally has its full sense of "according to the free will" of the individual involved.

Webster defines tact as "an intuitive appreciation of what is fit, proper, or right; discernment." A good definition, because tact is a fundamental instinct of the human race. Long before the intricacies of science were thought of or government or religion were well developed people used tact. Perseus conquered the snaky head of Medusa by tact. Having no mind to be turned into stone, which was the fate of all those who directly gazed upon her, he approached her guiding his steps by the reflection of her gory head in his bright shield. What happened to Medusa's head after that is significant. Perseus gave it to Minerva, goddess of wisdom, who placed it in the center of her shield. There one sees the judgment of the ages about tact. It is the center of wisdom.

Sometime ago I called a meeting of the Church school staff. Those twenty-five people had worked in harmony with me for a number of years, I felt that I knew them and that I could say anything I wanted to them so long as what I said was just and expressed in a gentlemanly manner. Due to them we had the best-run school in the community. I started my talk by telling them so. Of late, however, affairs were becoming slipshod, lazy lesson preparation, lax discipline. I told them about it. No names mentioned, no bitterness, no irritation. Everybody smiled and departed. "My, what a fine meeting this has been," I thought. Sunday came and with it the Church school superintendent. He took me aside.

"I hate to tell you, but you created quite a stir at the teachers' meeting," was his opening broadside.

"A stir!" I echoed, perfectly astounded, "the spirit at that meeting was beautiful. What do you mean?" I had complimented them, been kindly, we had been good friends for years, they left smiling—all this was running through my mind when he interrupted,

"I mean that three of them are ready to resign."

Then it all came out. Unconsciously I had lacked tact. My thirteen-year-old boy had lingered in the meeting for the first half hour. Natural, childish curiosity on his part, thoughtlessness on mine, but an insult in the mind of the teachers. He was one of their pupils; he would tell other pupils—then what has become of prestige?

The second mistake I made was similar to the first. Some of the teachers were in their fifties, others were in their twenties. Age holds a heavy hand on youth—lessened prestige again.

Tack remover number one: the parson's duties are official. Meetings at the parsonage are so frequent that this is lost sight of. The "Family Hold Back" sign should be put up at church meetings.

A corollary to this rule is, never even implicitly correct one

person in front of another. In the rush and bustle of a Sunday morning this is a difficult necessity. It means extra visits, but it means peace.

My third mistake at the meeting had been in first bragging up their work and afterwards letting them down. Although my compliments were deserved and sincere, the effect was that of patting them on the back in order that I might pour medicine down their throats. My praise had been taken as flattery. No tactful person uses flattery. Even sincere praise often repeated or given at the wrong time comes to be considered flattery. People say the parson has a "line." They are disposed to cut the line and let the parson down. Of course, in this case the order of my remarks should have been reversed. The praise would have been effective interspersed with the criticism or as a conclusion.

ONE OF THE commonest ways in which a clergyman offends the laws of tact is in his lack of sympathetic understanding of the individual with whom he deals. Most of us are so intent upon our objectives; the work of the Church seems so absorbing that, like St. Paul writes, we "see through a glass, darkly" when we look at our workers. We simply do not realize that these workers often lack the same absorption.

For example, there was a boy in my parish attending prep school. He intended studying for the ministry. I was proud of him and I thought that the congregation, too, would be proud of him. Moreover, it would help him to have the people express to him their pride. Therefore, one Sunday I included some information about the lad in my announcements and ended by asking that he stand by me at the door so that the people might have the privilege of shaking hands with him as they went out. Service ended, the boy disappeared. Nor would he come back for a solid year. He was shy. I had embarrassed him. The very method which would have pleased the average ministerial student had repelled him.

In the same manner, about a year and a half ago the Browns made their first appearance in service. When leaving, some of the women invited Mrs. Brown to their guild. She refused, nor did she ever again set foot inside the building. I called on her and asked the reason.

"Well," she said indignantly, "it's getting to a pretty pass when one can't go to church without being immediately dragged into one of the organizations."

A few months later the Smiths made their initial visit to service. The women, warned to soft-pedal their invitations, spoke to Mrs. Smith and went no further. Two weeks later I met Mrs. Smith on the street. Her greeting was,

"I am going to St.—where there is some hospitality. Not one of your members invited me to the guild."

About then it is that the parson feels like the popular song, "What to do about it? Let's put out the lights and go to bed." But it really isn't as hopeless as all that. It is purely a matter, as Webster remarks, of "an intuitive appreciation of what is fit, proper, and right." The ministerial student, Mrs. Brown, and Mrs. Smith were each one individual personalities. They

required separate study on the part of the parson and particularized handling. This means that he must come out of his abstractions and think of the personality he is going to use as well as the great objective for which that personality is to be made serve.

Akin to this type of parishioner is the inferiority complex group. Those people who because they belong to the servant or the laboring classes are eternally self-conscious in a parish abounding in white collars. These are difficult, as I learned once when I offered to pay back a dime to the daughter of a chauffeur. Mary was due at confirmation class and her parents had gone away without leaving bus fare. I suggested she borrow it from a neighbor and that I would pay her back when she arrived. The next day saw a telephone call, tears, and beratings from the mother who would put up with no such insult. Of course, I could have made the same offer to the children of any of my wealthy parishioners and received nothing but honest thanks. Here, again, I lacked tact. When all the air is evacuated from a ball nature requires a vacuum; likewise, when all the tact leaves a person, there are inevitably tacks. There is no middle way.

Other people whom I have offended include a junior warden with whom I took a stand, later found I was wrong, and apologized. He became angry only when I apologized. He said he wanted a pastor who "could stand on his own feet." Thus, there are occasions when tact demands that one stand kindly, but firmly, on the ground he has taken.

ONE particularly trying type is the boss. Johnston was one of those. He had served as sacristan in one of the English cathedrals. He certainly knew his work. However, it happened that I had a country parish and my purpose in having altar boys was to bring them to church and enable them to participate in the service of God. One morning I put two boys on to light the candles. The unfortunate fellows had failed to learn how to bow properly, nor did they know what to do with their awkward hands while they marched in procession. After service Johnston berated and fired them. When I insisted they remain, Johnston resigned.

I took Johnston aside and explained to him that this was a crucial time in the lives of the boys and that altar service was the one manner in which the Church could hold them. He immediately signed on again, though he muttered, "Just the same, they never would have such serving in Salisbury Cathedral."

The point is, I ought to have explained to Johnston before I put the boys to work. The boss type will respond if they are consulted and made to feel that the parson's plans are their plans. It is a nuisance—granted. Nevertheless, that species of worker is frequently a splendid force in the Kingdom of God and isn't that what the parson wants?

Finally, there are some people who just will not fit. It is a case of trouble every time they are near—just plain, nose people. I call them the Jimmy Durante type. When a worker is definitely in this class, it seems wise to dispense with him entirely. At his best every clergyman will grate on some nerves. If these people cannot be eliminated, the parson's only hope is to submerge his own "I" to the utmost and keep the worker's mind on the objective for which he works. That kind of person is generally strongly interested in whatever they work for and can be made to become thoroughly absorbed in it. Then as much as possible contact them through intermediaries.

In his *Principles of Salesmanship* Whitehead writes:

"Tact is the intellectual quality as courage is the moral

quality of the successful salesman. It is the lubricant which takes the creaks and jars out of the critical situation." He adds five "nevers":

Never show irritation in your voice; never argue; never stand on non-essentials; never be obsequious; and never carry a critical, contemptuous, or self-important attitude.

Such is tact for salesmen. The clergy are the salesmen of Christ.

Requiem in Japan

By the Rev. John Cole McKim, D.D.

THE PICTURE on the cover is aspirationist rather than realist. Requiem Masses have been celebrated at Anglican altars in Japan: but these are few and far between. The same is true of Reservation. "Authorities" hostile to these Catholic practices are usually opposed to anything Japanese in the architecture of our churches in that country. To the best of my recollection, there is only one place where all three of these things have occurred in combination.

The setting is reminiscent of a beginning which I made, in Koriyama, of a Japanese Church: but I never had the money to complete it and, after my departure, the good timbers were torn down and money was magically forthcoming for something its sponsors would probably call Gothic.

The ceiling is of fine thin planking laid over joists about two and one-half by two and one-half inches. The East wall is covered with fine dark green plaster which, when finished, would be sprinkled with gold leaf. The floors are covered with thick mats faced with fine straw.

The frame of the dossal, the retable, and the sanctuary rail are of lacquered hard wood. The tabernacle is of stone with gilt bronze door.

The inscriptions of the banners are (beginning at the left of the picture) (1) I AM THE BEGINNING, (2) I AM THE ENDING. The inscription on the dossal means BEHOLD I HAVE THE KEYS.

The position of the priest (the sacred vessels being veiled) is that of the post-Communion.

The small size of the casket connotes the fact that cremation is required by (local) law in almost all parts of Japan.

The traditional mourning color in Japan is white: and when the Japanese costume is worn (as by the widow and daughter in this picture), the old usage would prevail. Contrast with this the school uniform, with its modern mourning band, of the son, now "head of the house"—nominally.

This picture should suggest something of the extreme decency as well as the poverty of the people.

Toward Social Security

(Continued from page 258)

lief now granted. This inadequacy can be overcome only by a direct contribution from the federal government, matching the amount collected from employers.

Perhaps one can take some small comfort in the fact that every beginning is necessarily limited in scope and that improvements can be achieved only through repeated struggle. Every effort possible, however, ought to be made now to secure a more liberal appropriation for the payment of old age pensions and for the enactment of a nationwide, federally administered unemployment compensation measure, calling for adequate benefit payments for a much longer period than now appears possible. A vigorous campaign must also be made to secure a much needed system of health insurance.

The Racial Episcopate

By the Rev. George Frazier Miller, D.D.

Rector of St. Augustine's Church, Brooklyn, New York

A REVIEW from the hand of Bishop Winchester, under the caption *The Negro Question in Retrospect* (L. C., January 5th), is quite an entertaining story as expressive of reciprocal devotion, and, in some respects, of loyalty; but its essay to devise a scheme of ecclesiastical polity is anomalous and decidedly lacking as a challenging appeal. In undertaking the comments here intended, the writer desires to convey his thoughts in all modesty, and in all deference to position, but in the fullness of candor—a disposition vocally invited by everybody, but cordially resented by the vast majority of men.

The question at issue has, for long years past, occasioned exceeding unrest in the Church, and vexed the souls of many who have been exercised thereby.

First, the relation of slave stories does not engage the admiration of men whose imagination they are intended to excite, whose favor their aim is to secure: their reiteration is repellent, not appealing, and one ordained man in the Church, as well as another, irrespective of complexion, feels the force of his manhood, and mentally demands, if not in position physically to exact, a complete recognition of that estate: with him all condescension is inwardly resented, however much he may forbear the explicit indication of the fact.

There are many people in the Church whom the American attitude is pleased to denominate "colored" who have no slave traditions in their sanguine attachments; and the delineation of the stories portraying the tenderness of the "master" carries no conviction of genuine interest, bestirs no sentiment of gratefulness, but is accepted as the seizure of an opportunity to impress the mind of the listeners with the thought of the speakers' superiority.

The purport of the statement immediately preceding is to bring to a mental readjustment those persons who labor under the delusion that the iteration of these stories of the kind-hearted "masters" quickens in those they essay to patronize a grateful response to the condescension of the reciters and to the virtuous indulgence or forbearance of those whose praises are in course of proclamation. The invariable interpretation of such portrayal is that of a parade of the conceit of superiority for the winning of obeisance, and not a genuine revelation of a soul saturated with the beauty of Christian magnanimity. It matters not how delicately or adroitly that mind may convey itself, it is keenly sensed and cordially resented; and much edification might accrue to the misguided speakers were they privileged an audience to the whisperings in aftermath of their nursing phrase and benign countenance. The after effect is sometimes sardonic laughter, but, more frequently, it abounds in comedy.

Out of these people suffering under this color disability have sprung men and women in all walks of life—in Church and in state, in science and letters, in art and discovery, and invention; and not only do many of them play conspicuous parts in the learned professions, but some have attained unto eminence in their several fields of endeavor. Alaine Locke, born to the Church, but little interested in it now, took, in course, his Bachelor of Arts, Master of Arts, and Doctor of Divinity degrees from Harvard University; was awarded a Rhodes

scholarship at Oxford University, and is now a professor of Philosophy in an American university. Ernest Just attained to one of the highest records ever credited at Dartmouth College throughout the years of that historic seat of learning—a scholastic record seldom paralleled anywhere; is today recognized as one of the leading biologists of the world, is often in demand for lectures before scientific societies, not in America only but also in Europe, and every summer may find him at Woods Hole or at some laboratory in Italy, or elsewhere, making original investigations in marine life, or in the biological field otherwise. In the Church, among this particular group of people, were two priests whom their respective bishops held in such high esteem, for scholarship and ability in general, as to appoint them examining chaplains. One of them survives; the other, gone to his long rest, had been, besides, member of the standing committee, secretary of the diocese, and editor of the diocesan journal. Of the one surviving and continuing in that office of dignity and honor, his bishop, speaking to the writer, employed most glowing terms in praise of his accomplishments and capabilities. The complexion of those men neither hindered nor helped: it was their personal worth that counted, and that was as it ought to have been. Beginning with the great Worthington, all honor to the "episcopal triumvirate" of Nebraska, and to the Bishop of Colorado, for their appreciation of worth and their hardihood in according it that recognition which, in their estimation, it well had merited!

NOW THE QUESTION arises, What would some of our bishops and other Church dignitaries do, should they and these men be privileged, to meet? Meet them with an air of condescension and regale them with slave stories? Will some of our leaders not awake to the reality that the world now presses hard toward the middle of the twentieth century, and halts not toward the middle of the nineteenth? Pity it is that more of our leaders in Church have not a wider acquaintance with the foremost people of the class its mission aims to reach.

The thesis of Bishop Winchester seems to be the desirability and resources for the incorporation of these people in the communion of the Episcopal Church; and upon the supposition of the correctness of this view, what would be the attitude of approach on the part of himself and spirits like minded? That of beings secure upon a lofty pedestal pleased to convey their compassion toward a body miserably groping in darkness, in despairing search of a pitying and uplifting hand? The surest course to the alienation of those we would attract—most fatal to the end in view!

The masses of the people described as "colored" in American terminology have, indeed, a background of thralldom, but they have outgrown the period of pleasure and complacency in the former remedies meted out as the balm of that irresistible misfortune, and demand the consideration and status of men, and are restive and resentful under any other treatment.

Divisive policies are not a help, but always a hindrance, to the progressive march of the Church; and the separate establishment of bishoprics—under whatever name soever—for these people is divisive retrogression, and invitatory of their positive and vigorous resentment because it would be regarded

as an insigne of inferiority in the mind of those who devise the plan for the limitation of those compelled to live thereunder. The setting up of "racial bishoprics" in such ecclesiastical centers as Chicago, Memphis, and Baltimore, would prove no solvent for the maladjustments of our human relations in the Church of the Living God. And Bishops Suffragan of Sewanee, of the Mid-West, and of Washington, as suggested by Dr. Bragg (L. C., January 26th) would contribute in no degree to the allayment of the matter now under advisement, a harassing question for many years past.

The episcopal triangularities begotten of the creative genius of Bishop Winchester and Dr. Bragg, instead of elucidating and promoting the Church's charge and aim of evangelization, would complicate and retard the forward march whose pace of progress is now scarcely perceptible or appreciable in those sections of the land where the preponderance of population might justify a more hopeful outlook; and the putting of men in the bishopric on the basis of their color, whatever their complexion might be, would lead to no outbursts of enthusiasm or hysterical onrush of the people for incorporation in the folds of the Church.

The segregation of the clergy into convocations or councils on the ground of color, or the color theory, as is now the practice in many southern dioceses, is an inexcusable abridgment of human and spiritual claims, not claims in the field of voluntary or arbitrary enactment, but natural—claims co-existent with the nature of the beings affected thereby: it is gross and flagrant travesty of the Church's cardinal principle of Catholicity, both in its Apostolic doctrine and the universality of its human scope; it frustrates the spirit of Christ; it greatly retards, and is calculated ultimately to destroy, the Church's usefulness and life in fields of endeavor where now its services are ardently, but sometimes apathetically, addressed.

AND DR. BRAGG'S policy of support of his "National Council" is a colossal joke; and, its execution attempted, would miserably die a-borning. There is but one way to do anything wherein moral principles are an underlying issue, and that is to do it right. The only adjustment in maintenance of the principles of the Church, and keeping inviolate the mind of St. Paul touching the oneness of all men in the brotherhood of Christ, is the admission of all communicants of the Church, according to their various orders, on a full and complete equality into every feature of the life and work of the *Living Body of Our Lord*: so that whatever is granted to the one shall not be denied to another. The Church of the Living God is for the equal ingrafting of all men: the Church is Christ's, and not the private preserves of any group of men. Diocesan councils are not necessary to the life of the Church, but so long as they continue the scheme of legislative regulation in the Church, all the clergy, canonically resident within the diocese, should, alike, exercise all the rights and privileges accorded therein.

This brings us to a consideration of the refreshing information flashed from Southern Virginia. While composing these lines, a happy message makes its advent, the cheering words emanating from the pen of the Rev. J. Alvin Russell, principal of the St. Paul Normal and Industrial School, of Lawrenceville, Va.: "I am sure you will be interested to know that after 45 years of infancy the Negro clergy of Southern Virginia have sprung forth into full manhood. In other words, the Negro clergymen of Southern Virginia at the Diocesan Council held at Newport News on Tuesday, January 22d, were given full representation in the Council, which means that the 13 clergymen now in Southern Virginia have both a seat and a vote, just

as any other man in the Council. I feel sure you will be glad to rejoice with us in this forward step."

Bishop Winchester makes the following statement: "The Report to the recent General Convention of the Joint Commission of the General Convention of 1931 on the Status of the Negro in the Church, as published in THE LIVING CHURCH of November 17th, has attracted the attention of many who are interested in the Negro work, but there still seems no consensus of opinion as to what authority should be given the Negro officially in the Church." The answer to the query or statement of the Bishop is the courageous facing of the situation and the magnanimous response made by Southern Virginia—the recognition of every man, according to his order—bishop, priest, deacon, or layman—in the councils of the Church of God; where each, according to the dictates of his judgment or conscience, may exercise all the rights, privileges, immunities, prerogatives, et cetera, et cetera, that belong to, or inhere in, any other man—so much and no more.

Not the making of bishops out of black men, or any other particular kind of men, will "bring the nations into Thy fold and add the heathen to Thine inheritance," but there are two requisites, quite indispensable to the winning of people to the heart and service of our Church, and these are a favoring environment and considerate treatment—and nothing else will do.

Shrinkage in Mission Funds

FRANKLY, I do not believe that this tragic shrinkage in funds for missions can be charged entirely to the business depression of the past five years. It marks also a lessening of interest on the part of both clergy and people in the world wide work of the Church. And that lessened interest is to my mind largely the result of lack of proper information. How much do our laymen know of the missionary work of the Church at home and abroad? Once a year, at the time of the annual canvass, our people are asked to make their pledge for the support of the missionary work of the national Church. But what does the phrase mean to them? What have they heard during the year of what Bishop Rowe and Dr. Burke are doing in Alaska, or Bishop Roberts and his 6,000 Christian Sioux Indians in South Dakota, or Bishop Roots, that Christian statesman, in Hankow, China, or Dr. Teusler's great memorial, St. Luke's Hospital in Tokyo, Japan, or the splendid work of Dr. Patton and the American Church Institute in our schools for Negroes in the South?

How many of our clergy preach three or four missionary sermons during the year, sermons that are not exhortations about missions in general, but that *give definite information*, that tell the story of what bishops, priests, physicians, and educators are doing in our various mission fields? Why could we not have in our parishes and missions courses of lectures in Lent which would tell the story of our missionary work in terms of great personalities? Splendid work is being done and the facts can easily be obtained by application to the Department of Missions of our National Council, who are only too glad to send pamphlets describing it.

—Bishop Mann of Pittsburgh.

"RECALL"

AGAINST the shared devotion of these walls
Fades out the solitary year,
Beauty takes form and draws intensely near;
The shadows of all absences retreat
And living grows unutterably sweet.

This reassuring drama has retrieved
The carven singing of the soaring towers—
Voices intone the unforbidden hours
And I am borne on that murmuring sound
Back to lost shores, immeasurably found.

LOUISA BOYD GRAHAM.

Another Letter to Choirmasters

By the Most Rev. Charles P. Anderson, D.D.

Sometime Presiding Bishop and Bishop of Chicago

My Dear Choirmasters:

IN MY FORMER LETTER (L. C., February 23, 1935) I considered the relation of the choir to the congregation. I want now to consider the relation of the choirmaster to the choir and to the clergyman.

The responsibility for the music rests upon the clergyman. If there is too much or too little; if it is too elaborate or too simple, it is the clergyman's responsibility, not yours. This applies to both words and tunes. It applies to the choice of hymns, anthems, etc., and also to the music to which they shall be sung. A rector or priest in charge cannot rightfully or lawfully turn over this responsibility to anyone else. "But," you may naturally ask, "what if the clergyman is not musical?" In that case one of two things might happen. Either the choirmaster and congregation might conceivably suffer some hardships, or else (and this is more likely) the clergyman would seek competent advice and be guided by it. Under no circumstances, however, should the clergyman ever surrender to the choirmaster or to any music committee the right or the power to decide finally on the music of the Church.

This is one of the most important responsibilities attached to the rector's office. Non-musical clergymen are not likely to be untactful or overbearing in the matter of music. They can exercise their responsibility without doing any injustice to choirmaster or congregation. Some of the best music that can be heard is to be found in the churches of non-musical rectors, who keep a stiff control over the selection of music. The good choirmaster will never take advantage of his rector's musical inability; nor will the rector's ignorance of music ever justify him in completely surrendering his responsibility for the general musical character of the worship. He can always consult with the choirmaster or with a music committee. The music committee (where there is one) can only be an advisory committee to the rector. In the last analysis the clergyman must be held responsible for the choice and character of the music.

All this is clearly set forth in the canons of the Church:

"The control of the worship and the spiritual jurisdiction of the parish are vested in the rector, subject to the rubrics of the Book of Common Prayer, the canons of the Church, and the godly counsel of the Bishop."

Again:

"It shall be the duty of every minister to appoint for use in his congregation, hymns or anthems from those authorized by the rubric, and, with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung in his church. It shall be his especial duty to suppress all light and unseemly music, and all irreverence in the performance."

In harmony with these canons of the General Convention, is our own diocesan canon:

"The rector or priest in charge of a parish or mission has, by virtue of his office, the exclusive charge and care of all the spiritual concerns, music and ritual observances of the parish, subject and answerable only to the Bishop. He is entitled at all times to have access to the church."

Perhaps this is as good a place as any to draw attention to the restrictive law of the Church in the matter of music:

"Hymns set forth and allowed by the authority of this Church, and anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any office in this book, and also before and after sermons."

No doubt this rubric excludes some good hymns and anthems. It also excludes a great deal of sentimental rubbish which might otherwise obtrude into the regular worship of the Church.

BUT I MUST hasten on to something that lies very close to my heart, namely, the relation of the choirmaster to the choir. Your best work, my dear choirmasters, your best work or your worst work, is of the nature of a by-product. Your best work or your worst work as choirmasters will not be found in the realm of music, but in the influence which you exert over the boys of the choir. You may produce fine singing; you may scrupulously recognize the rector's responsibility and authority; you may be a good disciplinarian; you may do and be all this, and at the same time have a choir to which it is a misfortune for a boy to belong.

What influence is the choir having in the formation of the boy's character? That question transcends all other questions in importance. Remember that the choir exists for the worship of God. We cannot divorce the excellence of the music from the worship which it is meant to enrich. We cannot divorce chorister and character.

What impression is choir work producing on the boy's character? (for I am thinking chiefly of the boys). Is it making him reverent and respectful? Are the practices conducted with order and dignity? Do you keep good control over yourselves? Are you setting a good example in everyday life? Is the choir work begetting a love for the Church and a reverence for the things of God? Is the boy learning through membership in the choir, to hold religion and worship in esteem; or is there some kind of familiarity with holy things that breeds contempt? When your choirboy becomes a man, will he look back to his choir days with you as days where the things of religion found a permanent lodgment in his soul? The boy does not separate the man from the office. To him the only good choirmaster is the good man. Bad habits on the part of an otherwise good choirmaster—intemperance, irreverence, uncontrolled temper, the use of bad language and such like—would undo all that a choir might otherwise do for a boy.

It is not necessary to say more. May you, dear choirmasters, through your skill in music, through your love of worship, through your loyalty to the Church and her clergy, and above all, through your own exemplary lives, train the boys of today to be the devout Christian worshippers of tomorrow.

Communism

COMMUNISM is but paganism carved in a new fashion. Communism is spreading insidiously all over the world like a disease. In Communism the aim is to provide comfortable conditions for man as an animal. It seeks to provide these things by destroying all initiative of the individual. The antidote to Communism is not force; it is light.—*Bishop Maxon.*

The Phenomenon of God

VAN DYKE tells a story of an agnostic philosopher who, in a bleak winter, would save the birds. He saw them out in the cold—pity filled his heart. He opened the window and endeavored to entice them with food into the warm room, but they would not come. He went outside and tried to drive them in, but only frightened them. All they would do was to pick at the food on the ground and then try to fly.

Someone has completed the story by revealing his subsequent thoughts: "If I were a bird, they would understand and follow me, and I could save them."

Then, with new-found faith, this agnostic philosopher said: "O God, now I understand! The only way You could save mankind was to be a Man Yourself and through Your love for us, Your oneness with us, lead us."

—Rev. G. P. T. Sargent, D.D.

LINES TO BOYD VINCENT

May 18, 1845—January 14, 1935

BOYD VINCENT, manly servant of the Master!
 Your sturdy years bear witness to His Cross.
 Go forth, while we make profit of our loss,
 Into the larger life where labor vaster
 Awaits your ready arm, your hearty voice.
 Preside now in your immortality,
 Where faith is merged in full reality,
 And perfect love becomes the spirit's choice.
 Relieved of the infirmities of flesh,
 Free of the frame that wore the scars of time,
 'Tis yours to know the challenge of your prime
 And enter on Christ's ministry afresh.
 Your voice that struck the stubborn rock of truth,
 And roused the living waters for the parched,
 Shall sound no more where earthly choirs have marched—
 But in the realm of your discovered youth.

Your human course is run. The prayers are said.
 Deeper than grief, and brighter than our tears
 Are all the great achievements of your years,
 That end not with the office for the dead.
 You championed a normal charity
 To other faiths; pled for the simple soul
 Whose faith in little might attain the whole.
 While others strained and stormed, your clarity
 Tore off the mask that hid an issue's face,
 Exposing it to reason's honest light,
 And fear and ambiguity took flight,
 And there was room and atmosphere for grace.
 You could surrender, when your strength was done,
 Your staff of honor to a younger hand;
 You loved, though 'twas your nature to command,
 And took from him the homage of a son.
 You gave to many all affection lends:
 Denied a home's full benison, you spent
 The substance of your soul, and were content,
 To warm with cheer the hearthstones of your friends.
 You loved high learning to the last; but books
 Are less than people, and how well you knew
 That humor, kindness and purpose true
 Belong with black chimeres and shepherd's crooks!

Well done, Boyd Vincent! Bishop, Priest, and Friend.
 In ways we know not of, your visitations
 Will bring to us, from heavenly convocations,
 The benedictions that shall never end.

ELWOOD LINDSAY HAINES

Churchwomen Today

Ada Loaring-Clark

Editor

Churchwomen in Action

LENT IS AT HAND and with a breath of relief we contemplate turning from what may have been an over-emphasis of social activity to face a period of quiet, spiritual refreshment and growth, one in which we shall again take stock of our contacts with the Eternal Verities and our personal responsibility toward them.

If We be His Disciples! What Then? asks the cover of the Program Suggestions sent to us by the Woman's Auxiliary and to which I referred in our issue of February 2d. These programs have been prepared by Miss Margaret Marston and are ready for our use during the triennium 1934-1937. The thirty-one mimeographed pages of these suggestions provide material for three years of worthwhile study; they will be a helpful incentive to thoroughly face and consider the many topics impressed on us as being of vital importance in the religious life of all our Churchwomen. Miss Marston has done an excellent piece of work.

The suggested program on The Life of the Spirit is especially suitable for Lenten study and consideration. It is based on Dr. Robbins' address to the Auxiliary in Atlantic City. I should like to add to the suggested reading *The Gate of Life* by the Rev. Dr. W. R. Inge (Longmans, Green and Co., price \$1.00). This book, the Lenten study book of the Church of England this year, is always eagerly anticipated by many of us. The foreword has been written, as for many years, by the Lord Bishop of London. In the introduction the Bishop heartily commends Dr. Inge's book to "the many people who are terribly troubled by the difficulty of reconciling the state of the world as we see it today with a belief in the Power and Love of Almighty God." The twelve chapters of Dr. Inge's book are replete with helpful thought and will aid in building an intelligent outlook on many of the acute problems we are facing today. They cover such subjects as The Dedicated Life; Peace and War; The Justice of God; Human Suffering, and The Kingdom of God.

For the Direction of Youth

I AM ASKED to stress again the necessity of making proper provision for filling the unemployed hours of our young people profitably. Two years ago we were persevering in carrying out plans that had been carefully prepared. I am told that many of us have not maintained our enthusiasm for this project. Miss Alida Bowler, national chairman of juvenile protection, suggests that athletic sports, dramatics, pageantry, music, community dances, club activities, handicrafts and hobbies, in addition to ample library facilities, be sponsored in every parish. A consideration of leisure is just as important as a consideration of activity.

Here is an opportunity for our Church Periodical Club to provide suitable books and magazines. In many parishes opportunities are made for academic courses and vocational training. The need is just as great today as in past years. If we do not meet the challenge our young people will not escape character-demoralization and personality maladjustments that may constitute permanent handicaps all through their lives.

Books of the Day

Elizabeth McCracken, Editor

Books on Three Great Faiths

CATHOLICS, JEWS, AND PROTESTANTS. By Claris Edwin Silcox and Galen M. Fisher. Harper. Pp. 369. \$2.50.

THE PATH OF PROTESTANTISM. By Julius F. Seebach. Round Table Press. \$2.00.

THE AMERICAN JESUITS. By James J. Walsh. Macmillan. \$2.50.

THE CATHOLIC CHURCH IN ACTION. By Michael Williams. Macmillan. \$2.50.

EFFORTS in interdenominational cooperation led to the Institute of Social and Religious Research making this series of community case studies in localities of various sizes pointed to the problems of inter-faith relationships. The survey covered actual contacts and relationships between Roman Catholics, Jews, and Protestants. The data is divided under two heads: a study of the forces making for isolation, indifference, and difficulties; and a study of the social forces making for understanding and greater cooperation.

The most significant areas of conflict studied are the difficulties growing out of the Community Chest, efforts and methods of proselytization, public education, alleged industrial discrimination, and the irreligion of institutions of higher education. A good deal of space is given to the study of historical backgrounds for many situations can only be understood in the light of remote history. A careful study of the religious press was also made to discover either current tensions or sympathies.

The whole problem is considered of course from the majority point of view, the Protestant point of view, and the outstanding presupposition of the surveyors is that all must cooperate to face the emergencies of a new era. All great social problems are in the final analysis spiritual problems and differences in faith and order while real must recede into the background if the real problems of our age are to be faced.

Many questions which must be interesting as we hear them asked so frequently are given at least tentative answers: How much religious discrimination exists in American social and economic life? What is the status of Roman Catholic and Jewish teachers in the public schools? Is intermarriage a success? What efforts are being made to proselytize and what are the methods used?

In connection with Catholics, Jews, and Protestants, it is interesting to note three books which deal more extensively with certain problems or conditions made evident by the foregoing statistical study.

Dr. Julius F. Seebach, in *The Path of Protestantism*, traces the history of Protestantism and tries to indicate its future line of development. He feels that organic unity is neither possible nor desirable. The only unity which he sees is the old "Invisible Church" made up of all true believers. He tries to indicate in what ways Protestantism is not merely negative but is the upholder of positive values.

The much misunderstood and greatly suspicioned Jesuits have a sympathetic and understanding historian of their American enterprise in the well known and widely respected Dr. James J. Walsh. He will be remembered as the author of *The Thirteenth, Greatest of Centuries, The Century of Columbus, Old-Time Makers of Medicine*, etc. He was a member of the society for several years and has always been closely associated with it. In his present book, *The American Jesuits*, he tells of the brave men of the Society of Jesus who have labored in America from the time of their landing in Maryland to the present day.

Most well-instructed people whether they be Catholic, Protestant, or otherwise, have little knowledge of the practical operation of the Roman Church. Michael Williams who is the editor of the *Commonweal* has prepared a popular though accurate account of the administrative details by which the various world wide activities of the Roman Catholic Church are correlated and kept running. It is a plain statement of fact with no effort to defend. The first half of the book is devoted to the organization of the Church in Rome, its center, and the last half to a description of methods used to extend the Church throughout the world. *The Catholic Church in Action* is a book packed with information.

DANIEL CORRIGAN.

The Moffatt Commentary on Galatians

THE EPISTLE OF PAUL TO THE GALATIANS. By George S. Duncan. Harper. 1935. \$3.50.

THIS, the latest volume of the Moffatt New Testament Commentary, is one of the most welcome. For it is fifteen years since a competent commentary appeared in English, and this one—E. D. Burton's—frankly represented the general position of a decade earlier. But Dr. Duncan is completely abreast of the knowledge of today.

Those who have not kept in touch with recent developments in Pauline research may find some of its statements rather startling. Particularly the discussion of iii: 19—iv: 11, where it is demonstrated that the apostle asserts that the Old Testament Law was not given by God at all; it was the work of "elemental spirits," not essentially evil but who "exercised an evil influence by intervening between the worshipper and God." This interpretation—the only one that makes sense out of the famous verse iii: 20—has long been accepted in technical circles, but this is the first commentary written in English that states it. Nor is it as disturbing as it first appears. It is an attempt at Biblical criticism with the only tools available in the first century, expressing as it does the conviction that the ceremonialism of the Pentateuch stands on a lower religious level than the prophetic portions.

Dr. Duncan, moreover, undertakes to do proper justice to St. Paul's opponents. These were not bigoted zealots but included in their number St. James and St. Peter. In essence they agreed with St. Paul as to the saving value of faith, but they felt he was sacrificing needlessly religious customs whose worth had been proved for centuries. And the commentary makes clear that St. Paul in his excitement said more than the occasion warranted, that he descended to brutality and coarseness in his invective. And yet he was eternally right. Galatians is a writing whose importance for religion cannot be exaggerated. The Apostle may have lost his temper but he saved Christianity.

Of minor matters, it may be observed that Dr. Duncan allies himself with what is nowadays almost the accepted opinion in England, that Galatians was written before the Apostolic Council and is the earliest Pauline work we have. It is certainly the most satisfactory solution of a host of critical problems. We might wish that in his discussion of iv: 25 he could have mentioned as an alternative rendition, "Hagar" is the name given by Arabians to Mount Sinai." And a somewhat too determined evangelicalism leads him to find too much in iii: 13; Dr. Burton's interpretation is more satisfactory.

BURTON SCOTT EASTON.

Three Books on Latin America

THE SPANISH CONQUISTADORES. By F. A. Kirkpatrick. Macmillan. \$5.00.

BRIGHT MEXICO. By Larry Barretto. Farrar and Rinehart. \$2.00.

DON SEGUNDO SOMBRA. By Ricardo Güiraldes. Translated by Harriet De Onís. With an Introduction by Waldo Frank. Farrar and Rinehart. \$2.50.

THESE THREE BOOKS, different in intention and substance as they are, should be read by all Church people who are interested in the present situation in Mexico and who wish to understand it. While not one of the books so much as touches on the actual problem, all three furnish invaluable aids to seeing that problem in its true light.

The Spanish Conquistadores is the seventh and latest volume in a series of books entitled *The Pioneer Histories*. The enterprise is English; the *Histories*, handled in the United States by Macmillan, are published in London by A. & C. Black. Dr. Kirkpatrick says explicitly in his introduction that all the works consulted in the preparation of his book are to be found on the shelves of the British Museum. And the general editors of the series, Dr. V. T. Harlow and Dr. J. A. Williamson, state that they were led to undertake their work because no full treatment of the subject to be considered was accessible in English. This will surprise many Americans, who are too apt to believe that everyone knows the main facts of the Spanish conquests in this

hemisphere. The book is not difficult to read, and there are helpful maps. A bibliography would make the book so much more valuable that one hopes the author will include in a second edition a list of those books in the British Museum: some of them may be in American libraries.

Bright Mexico is a "travel book" of a new and delightful sort. The author went to Mexico with his wife, simply because they wanted to see the country. They had no thought of "investigating" anything, nor even of writing anything about what they saw and did except letters to their friends at home. Mrs. Barretto made sketches of much that they saw, just because she was so enchanted with it. When they returned home, they decided to "make a book." So Mr. Barretto wrote and Mrs. Barretto drew. The result is not only charming; it gives a vivid and true impression of that "bright land, where shadows are so black."

The third book is a story, translated from the Spanish of the distinguished Argentinian, Ricardo Güiraldes. Waldo Frank, in an introduction, tells how he himself saw the *gaucho* who was the original of the Don Segundo of the story: "A grand old man, and I saw him dance and sing improvised verses as it is described in the book." The story is told in the first person, by the *gaucho*, who explains at once that the word *gaucho* means an abandoned orphan. Mr. Frank regards the boy as a "South American Huckleberry Finn." But he seems to the reviewer to resemble Huckleberry Finn only in that he is a boy-at-large. His thoughts, his feelings, his hopes, and his fears are essentially Latin. He is aware of the shadow hovering over him. Boys and girls too will always read *Huckleberry Finn*, but only men and women will read *Don Segundo Sombra*. And they will gain much from reading it: knowledge of and increased ability to help the Latin Americans at our country's door.

Our Immigrant Population

IN THE SHADOW OF LIBERTY: A Chronicle of Ellis Island. By Edward Corsi. Macmillan. \$3.50.

MR. CORSI knows Ellis Island. He entered it as a child as an immigrant and subsequently became the United States Commissioner of Immigration and Naturalization in the New York district. It may be truthfully said he knows it from every side. He has an interest in and sympathy for those who pass through its gates, and he had a desire, which he largely fulfilled, of making the entrance into this country kindly and hospitable. The book teems with anecdotes of various nationalities and of the scandals and deficiencies of the past. Altogether it is a fascinating book of human interest and should be read by all who are interested in our immigrant population, which, thanks to past liberality, is a very large one. Today, however, immigration is almost a minor matter and emigration is a much larger one.

The story of the reforms that he introduced is quite as interesting as any other portion of the book and he shows what can be done by a courageous, publicspirited public official.

CLINTON ROGERS WOODRUFF.

The Problem of Modern Doubt

THE CHRISTIAN FACT AND MODERN DOUBT. By George Arthur Buttrick. Scribner. Pp. xv, 311. \$2.50.

I FOUND THIS BOOK so satisfactory that I lost no time in presenting a summary of it to one of my parish organizations. In a pleasing yet lucid and convincing style, the author deals with the grievous problem of modern doubt, its causes and the way to face it. Doubt has been engendered largely by the scientific progress of the age, which religious leaders have not universally been able to meet; and the opposition of certain conservatives to the indubitable discoveries of recent years, coupled with a growing impatience on the part of the people with an unscientific approach to truth, must have given an unfavorable impression of faith itself. Another cause of the current doubt is to be found in the new psychology, which has betrayed an arrogance unknown in scientific circles. "In the quarrel with religion the psychologist . . . has given provocation. Stigmatizing prayer as mere auto-suggestion and worship as 'mere projection' or 'escape,' psychology is guilty not only of confusing the part with the whole, but also of leaping over its self-erected fences to make pronouncements in realms where it has no warrant." Perhaps a more signifi-

cant source of doubt is in the materialistic bent of the age—the utter absorption in things rather than in the eternal values.

There are chapters on God and His reality, on the finality of Jesus, on the authority of the Bible, on the validity of prayer, on the cross and its meaning for today, and lastly on the life beyond this life. There is much food for thought and meditation.

EDGAR L. PENNINGTON.

The Bishop of London's Lenten Book

THE GATE OF LIFE. By W. R. Inge. Longmans, Green. \$1.00.

THIS IS THE SECOND time that Dr. Inge has written a Lent book for the Bishop of London. The first one, *Personal Religion and the Life of Devotion*, issued for the Lent of 1924, contains the memorable chapter, Bereavement, which brought comfort to many in sorrow. This present book opens with a chapter on Death the Gate of Life, which is certain to become as widely known. As in the earlier Lent book, there is no particular connection between the several chapters. In some instances, these were published essays, in the 1924 book. All of them, in *The Gate of Life*, were first used as sermons, preached to University students. The Bishop of London's preface recommends the book to everyone.

New Novels

HEAVEN'S MY DESTINATION. By Thornton Wilder. Harper. \$2.50.

HORNETS' NEST. By Helen Ashton. Macmillan. \$2.50.

BARNHAM RECTORY. By Doreen Wallace. Macmillan. \$2.50.

HEAVEN'S MY DESTINATION is Mr. Wilder's first book since *The Woman of Andros*, from which he takes as his text, "Of all the forms of genius, goodness has the longest awkward age." George Brush, a graduate of a Baptist college, where he was converted by a girl evangelist, accepts everything he ever heard of. He is prohibitionist, anti-tobacconist, pacifist, Gandhi-ist, Tolstoy-ist and a firm believer in The American Home; but he is unable to detect the fallacy in his pathetic question, "Isn't the principle of the thing more important than the people that live under the principle?" So, while "traveling in school books" through the corn belt, he tries to convert his fellow salesmen, kneels in Pullmans and writes Scripture texts on hotel blotters. His very simplicity and sincerity lead him into strange situations and objectionable places, culminating in his arrest; the courtroom scene, where he expounds his views on the treatment of criminals, is the best thing in the book.

Much of Mr. Wilder's material is crass, but his treatment is always objective. Many situations are laughable, but there are real problems under the surface. And, at the end, there is more than a hint that the awkward age will be followed by an age of grace.

The *Hornets' Nest* is a nest of gossip in a small English town, and the hornets buzz about a bungled appendicitis operation in its nursing home. The chief characters are three physicians, a famous surgeon who is past his best work, a pleasant but inefficient family practitioner, and an enthusiastic young doctor just out of the medical school. The female characters are mostly hornets, except for a very patient patient to keep the balance and an earnest night nurse to provide the inevitable romance. As in the author's earlier *Dr. Seracold* the story is mostly medical, with its best scenes those in the hospital. These are very well done, really interesting and without a touch of morbidity.

In *Barnham Rectory* lived kindly and devout Austin Mapperly and his crippled son Thomas, the parish organist. Their easy going life in the run-down old house was contented, until the return of Austin's daughter, Audrey, fresh from Cambridge and panting to reform the world. Beginning at home, she tried to force Thomas into a job and the rectory maids into other jobs, only to be checkmated by her father's consideration for others. Then, as self-appointed curate, she ousted the perennial committees of the parish and undertook by lantern-slide lectures to educate the village in "The Ideals of Democracy." But her only convert was the gardener, who adored her and deserted his former sweetheart; the result was tragedy. So Audrey, utterly unable to cope with her mistakes, gave up her campaign and married a London clergyman. Barnham was left in peace; the rector and his son to their lives of gentle influence; and the fate of the London parish to speculation. "No one," said Thomas, "could make a success of Audrey."

M. P. E.

NEWS OF THE CHURCH



Bishop of Rochester Dedicating New Church

**St. Simon's Parish Opens Edifice
Free of Debt**

ROCHESTER, N. Y.—St. Simon's Church here was dedicated recently by Bishop Ferris of Rochester. A number of the clergy participated in the service.

The edifice is the first this congregation, until now a mission, has had. It was opened free of debt. The Rev. Frank L. Brown is rector.

Bishop Ferris also dedicated the altar and font, gifts from Trinity Church, Geneva. The church has two memorial windows, one directly over the high altar, wrought in Tiffany glass, the gift of Mrs. John N. Beckley. A window from St. Paul's Church, Rochester, is over the chapel altar. The other windows were designed by J. Foster Warner, church architect, who contributed his work.

Mrs. John Montiganany and Mrs. Charles Hoeing gave the sanctuary lamp. Asphalt tile floors are the gift of Mrs. Granger A. Hollister.

Colorado Church Extension Department Issues Monthly Periodical for Isolated

DENVER—The Colorado diocesan department of Church extension is issuing a paper, the *Rural Churchman of the Diocese of Colorado*, among isolated Churchmen. The periodical will include each month a sermonette, written by one of the diocesan clergy; a short instruction on the Church year; suggestions for Bible readings; suggested prayers; and news items from the isolated families.



ROCHESTER CHURCH DEDICATED
Two views of St. Simon's Church, Rochester, recently dedicated by Bishop Ferris, are shown above. The picture of the interior shows the high altar.

Grace Chapel, New York, Observes 39th Anniversary February 10th

NEW YORK—Grace Chapel observed its 39th anniversary February 10th by a special service in the chapel at which the rector of Grace Church, the Rev. Dr. W. Russell Bowie, preached. The vicar of the chapel, the Rev. Francis A. Sanborn, is ill and away on leave. The oversight of the work at the chapel during this interval is being taken by the Rev. Felix Kloman.

Danville, Pa., Church Named in Will

DANVILLE, PA.—Christ Church here will receive \$1,000 under the will of the late Harry E. Farnsworth, a member of Mazoning Presbyterian Church. He left \$2,000 to his own church and large contributions to every other church in Danville.

Council's Funds Total \$11,574,468.21

**60 Per Cent Invested in Railroad and
Public Utility Bonds; Rest in Real
Estate, Mortgages**

NEW YORK—The Committee on Trust Funds of the National Council of the Episcopal Church holds funds having a total book value as of December 31, 1934, of \$11,574,468.21, according to Lewis B. Franklin, treasurer.

These funds are held by the National Council as the Board of Directors of the Domestic and Foreign Missionary Society of the Church, the corporation through which the National Council operates. The income is used in part to help in meeting the cost of carrying on the work of the Church as contained in the annual budget

(Continued on page 271)

Principal of Garden City Cathedral School Resigns

**Miss Bytel Retires After 26 Years of
Service; Miss M. B. Reid Successor**

BROOKLYN—The Cathedral Chapter has reluctantly accepted the resignation of Miss Miriam A. Bytel, who for 26 years has been principal of the Cathedral School of St. Mary, Garden City. Miss Bytel insists that she thinks 26 years is long enough for any one to carry such responsibility. Her resignation becomes effective July 15th.

Bishop Stires of Long Island and the chapter sent Miss Bytel assurance of their long continued gratitude for the sympathetic investment of her life in the great company of young girls who are now extending her influence by their teaching and example.

Miss Marion B. Reid, at present assistant principal of Kingswood School, near Detroit, has been chosen to succeed Miss Bytel. She was formerly a member of the faculty of Miss Hall's School, Pittsfield, Mass.

Five Tribes Represented Among Girls in Liberian Holy Cross Mission School

MONROVIA, LIBERIA—Five tribes and dialects or languages are now represented among the 16 girls in the school conducted by the English Sisters of the Holy Name at Holy Cross Mission in Liberia. It makes teaching somewhat awkward, though most of them can understand Gbande, which the sisters are studying, and the older girls have learned some English. About half the children are very young, four or five years old.

Forward Movement in Central New York

**Bishop Fiske Takes Aggressive Steps
to Promote Work; Diocesan Com-
mittee Named, Program Outlined**

UTICA, N. Y.—Aggressive steps to promote the Forward Movement in the diocese of Central New York have been taken by Bishop Fiske. He has appointed 10 clergymen and 23 laymen as a diocesan committee, named a general chairman, George A. Loewenberg, sub-chairmen for the various districts, and outlined a program pending the formulation of a general plan by the committee.

Copies of THE LIVING CHURCH of February 9th, containing an address on the Forward Movement by Bishop Hobson of Southern Ohio, chairman of the General Convention Forward Movement Commission, were ordered sent to members of the committee by Bishop Fiske.

INSTRUCTIONS ISSUED

"Until general instructions have been received from the chairman of the diocesan committee, the sub-committees will begin work *at once*," said Bishop Fiske in his instructions. "Later the work can be coordinated; but we must not wait for further plans. Here is a suggested program:

"1. Begin immediately to make known to the clergy and leading laymen in every parish and mission the purpose of the Forward Movement. Read the address by Bishop Hobson over and over again until you have caught something of his enthusiasm, with a vision of the possibilities of the movement. Talk with the dean of your district.

"2. Then ask the cooperation of every rector or missionary in charge in your district and try in each parish to get a local committee of men interested. Use the Woman's Auxiliary in getting the women equally interested. Tell them that we look to them as a cooperating agency. Tell the clergy that I also expect their hearty support. Urge them to order at once copies of the Lenten pamphlet prepared by the Forward Movement Commission.

"3. Make it plain that this is a movement to revive true Christian discipleship, not simply a plan to get money, although (of course) anyone who is spiritually alive cannot help doing something for the Church. Emphasize especially these steps for the individual:

"a. An honest self-examination with a view to more faithful worship and zealous service in the future; daily private prayer as well as weekly worship; faithful Communion, with due preparation.

"b. The common study during Lent of some simple book of instruction, in order to emphasize the need of a well-informed group of Church people, knowing what they believe and why, as well as fully consecrated in Christian discipleship. I would like to suggest *How to Use Your Church*, by Louis Jabine (Macmillan), *The Christ We Know*, or *From Skepticism to Faith* (Harpers), among my own books; the series of the late Bishop Anderson's Letters to Wardens and Vestrymen, now running in THE LIVING CHURCH, or the articles to be published in the *Witness* during Lent.

"4. In this connection, try to enlist every parish organization for regular worship throughout the Lenten season, special private exercises of discipline and devotion, with a

Harrisburg Women Conduct Pre-Lenten Campaign to Raise Church Attendance

HARRISBURG, PA.—The devotional committee of the Woman's Auxiliary of the diocese of Harrisburg is undertaking a pre-Lenten campaign to arouse renewed interest and to stimulate church attendance throughout the diocese. One feature of the campaign involves cooperation with the Forward Movement, especially in the distribution of the Lenten pamphlet *Discipleship*.

good Communion the first Sunday in Lent and at Easter.

"Among other things, make an attempt at once to see the clergy and ask them if they are prepared to order copies of the Lenten pamphlet on Discipleship now being printed in quantity by the general Forward Movement Committee at a very reasonable cost. Ask the wardens, vestrymen, and trustees whether they have read the copy of the *Church Messenger* for February sent to them this week. You will find the movement recommended in this issue of the diocesan paper and you will find the pamphlet described on page 159 of the issue of THE LIVING CHURCH just mailed to you.

"Especially important is it to note that the Forward Movement Commission has asked the entire Church, in all its membership, to make a Communion on the first Sunday in Lent, March 10th. This is the first time any such general call has gone out to the whole Church.

"5. Try to follow up all this work frequently, so that no parish may miss the opportunity to take its part in the movement. If the clergy and lay representatives will follow up your first visits, again and again, we can be sure of progress. Let it be known that you expect to make a report at the diocesan convention and that you wish to have it as complete as possible. Each month, report to me your committee expenses for postage, etc., and let Bishop Coley and myself underwrite this expense from our discretionary funds, or (when possible) help us out financially.

"6. After the meeting of diocesan convention, the work will be kept up, I hope. Let us get over the notion that our Christian obligations necessarily lag in winter and are sure to expire entirely in summer. The call is for real discipleship and an honest effort to live the life we promised to live when we declared our purpose to follow Jesus Christ as our Lord and Saviour."

Philadelphia Professor Conducts Conference in Princeton Parish

PRINCETON, N. J.—A conference on Prayer and Life will be held in Trinity Church, Princeton, from February 28th through March 3d. The conductor is the Rev. Dr. Royden Keith Yerkes, of the Philadelphia Divinity School.

In addition to general parochial services every evening, there will be special conferences for the men and the women and a service for the children.

Sacramento W. A. Reëlects

SACRAMENTO—Present officers of the Woman's Auxiliary of the diocese of Sacramento were reëlected at the annual meeting in Christ Church Cathedral here February 13th. Miss Charlotte Brown of Nevada addressed the 108 women present.

Anglican Society Reëlects Officers

**Bishop Oldham, Prof. H. R. Gummey
Speakers at Annual Meeting;
Membership Gain Reported**

NEW YORK—Officers of the Anglican Society were reëlected at the annual meeting in the parish house of Trinity Chapel February 14th.

They are Bishop Oldham of Albany, president; the Very Rev. Dr. Milo H. Gates of the Cathedral of St. John the Divine, New York City, vice-president; the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, treasurer; and the Rev. Charles E. Hill, rector of Christ Church, Ballston Spa, New York, secretary.

In spite of stormy weather the attendance broke all records with members coming from as far as Cleveland, Boston, Atlantic City, Philadelphia, and Albany. The secretary reported an increase in membership during the past year from 117 to 173. Ten bishops now belong to the society.

In the evening a meeting open to the general public was held. The speakers were Bishop Oldham, and Prof. H. R. Gummey of the Philadelphia Divinity School. The former outlined a fourfold positive program for the society: first, to make the Lord's Service the primary service on the Lord's Day; second, to promote a reverent and intelligent Anglican ceremonial; third, to inspire a greater loyalty to the Catholic faith as this Church hath received the same; fourth, to make the society better known and extend its influence more widely throughout the Church by means of publicity, literature, meetings, etc. Dr. Gummey made a spirited and scholarly address on the liturgical principles and work of the Society.

Iowa Convention Endorses Legion of Decency, Membership Drive On

MASON CITY, IOWA—The Legion of Decency was "heartily" endorsed by the 83d annual convention of the diocese of Iowa at its meeting in St. John's Church here February 12th.

The convention, in a resolution, also provided that the Bishop authorize the chairman of the department of publicity of the Bishop and Council to receive membership in the Legion of Decency.

Elections included:

Standing committee: the Rev. Messrs. R. F. Philbrook, W. Ernest Stockley, and Frederic G. Williams; and Messrs. Clarence M. Cochrane, J. K. Deming, and Ira R. Tabor. Newly elected members of the Bishop and Council are the Rev. Messrs. H. B. Hoag, Charles H. Young, and Charles F. Edwards; and Messrs. H. Phillips, D. Nelson McClelland, Arthur Lynn, and H. A. Gooch.

Provincial Synod delegates: the Rev. Messrs. John E. Flockhart, LeRoy S. Burroughs, Louis H. Matheus, Ernest B. Mounsey, F. B. Shaner, and Stanley M. Fulwood; and Messrs. Edwin G. Moon, John L. Powers, H. Phillips, J. H. Whittemore, H. A. Gooch, and Arthur Lynn.

Dr. Wood to Speak on "Church of Air"

"Forward in Missions" Subject of Address March 17th; Dr. Hobbs to Conduct Broadcast Service

NEW YORK—Next in the Episcopal "Church of the Air" broadcasts is Dr. John W. Wood, secretary of the National Council's Foreign Missions Department, speaking over WABC, New York, and the Columbia network, at 10 A.M., Eastern Time, March 17th.

Dr. Wood's subject will be Forward in Missions, which is in the spirit of the preceding broadcast by Bishop Hobson of Southern Ohio on the Forward Movement. The Rev. Dr. G. Warfield Hobbs, editor of the *Spirit of Missions* and head of the National Council's Publicity Department, conducts the service for Dr. Wood's broadcast.

1,000 Philadelphia Women at Missionary Meeting

Fr. Burton, G. W. Pepper, and Dr. Wei Among Speakers

PHILADELPHIA—One of the most prominent diocesan events of the last few weeks was the annual all-day missionary meeting of the Pennsylvania branch of the Woman's Auxiliary in the Church of the Holy Trinity, Rittenhouse Square, February 6th, with an attendance of about 1,000 women.

The gathering began with a celebration of the Holy Communion with Bishop Taitt of Pennsylvania as the celebrant, assisted by the Rev. Howard R. Weir, rector, the Rev. Dr. Franklin Joiner, rector of St. Clement's Church; and the Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill. Noon intercessions were conducted by the Rev. Thomas L. Harris, rector of the Church of St. Luke and the Epiphany.

The Rev. Spence Burton, Superior of the Society of St. John the Evangelist, the preacher at the morning service, speaking of his recent trip to the Orient said that this is no time for us to retrench in missionary work and urged the sending of the finest men to the mission field.

In the afternoon, George Wharton Pepper gave a talk on the financial situation of the Church, vividly explaining the budget and stating that the "effort of the individual is indispensable in saving the country and the world."

Dr. Francis C. Wei, president of the new Central China College, Wuchang, spoke of the Christian influence in and out of the Church in China and said that the challenge of China to the Church today is greater than any church has ever met since the days of the Roman Empire.

Other speakers were the Rev. Dr. Robert W. Patton, head of the American Church Institute for Negroes, and Walter Battle of St. Paul's School, Lawrenceville, Va.

Police Attend Service of Armenians in Boston

BOSTON—Unusual participants in a service held in the Cathedral Church of St. Paul February 3d were armed guards, detectives, and a score of uniformed police officers with two sergeants. The occasion was a memorial service for the assassinated Armenian Archbishop Tourian of New York.

About 1,400 members of the Armenian Church crowded the interior of the Cathedral while the Most Rev. Mampré Kalfayan, acting prelate, celebrated a Solemn High Mass during the memorial service for his predecessor in office. Assisting in the lengthy service, notable for magnificent ritual with attendant resplendent color, were the Armenian priests of congregations in Boston, Worcester, Providence, Lowell, and Watertown. In addressing the congregation, Archbishop Kalfayan paid tribute to the sacrifices of the late Archbishop Tourian and besought the members of the dissenting party to forget enmity, cease ambition to set up an opposition Church, and to rejoin their Church.

Synod of Northwest Will Meet at Fargo

OMAHA, NEBR.—The next synod of the province of the Northwest will be at Gethsemane Cathedral, Fargo, September 24th to 26th.

The invitation of Bishop Bartlett of North Dakota to hold the synod in Fargo was accepted at the meeting of the executive council of the province in All Saints' Church here January 9th.

In arranging for the synod at Fargo, the department of religious education has planned an exhibit from the Church schools. An important feature will be an exhibit of work among the Indians. Special emphasis will be placed at the next synod on the plans of the Joint Commission on the Forward Movement.

N. C. Diocesan Budget is Cut to Keep Pledge

RALEIGH, N. C.—An important meeting of the executive council of the diocese of North Carolina was held in Raleigh January 11th. The pledges for the year failed to meet the budget adopted at the last convention by nearly \$7,000. The council decided that every effort must be made to meet the tentative pledge to the National Council made by the deputies at the time of the General Convention. So the diocesan budget was cut severely.

Dr. Prichard Westminster Abbey Preacher

MT. KISCO, N. Y.—The Rev. Dr. H. A. Prichard, rector of St. Mark's Church, Mt. Kisco, returned recently from a short trip to England, during which he spoke at the preaching service at Westminster Abbey January 20th as one of the exchange preachers between this country and England.

Church Pension Fund Opposes Federal Act

Sympathy Expressed With Ideals of Plan, But Legislation is Held Dangerous to Actuarial Soundness

NEW YORK—In a statement addressed to 15,000 bishops, clergy, and lay workers of the Church, the Church Pension Fund pointed out that the pension features of the proposed Economic Security Act would provide less for the clergy than does the pension structure now in successful operation in the Church.

Moreover, although in full sympathy with the ideals of the act, officials of the fund believe that the legislation in its present form constitutes a serious threat to the actuarial soundness of the organization which the Church has taken more than 20 years to perfect.

ADDED PAROCHIAL BURDEN SEEN

"If the Economic Security Act is passed in its present form," says Bradford B. Locke, executive vice-president of the fund, in a letter accompanying the statement, "it may become impossible for the Church Pension Fund to continue successful operation, unless the various parishes, missions, and other ecclesiastical organizations can continue to carry the present assessment of the fund, plus the added burden of a five (or perhaps six per cent) tax under the compulsory plan, plus an Unemployment Compensation Tax ranging from one per cent to three per cent of the payroll, as contemplated in another section of the bill."

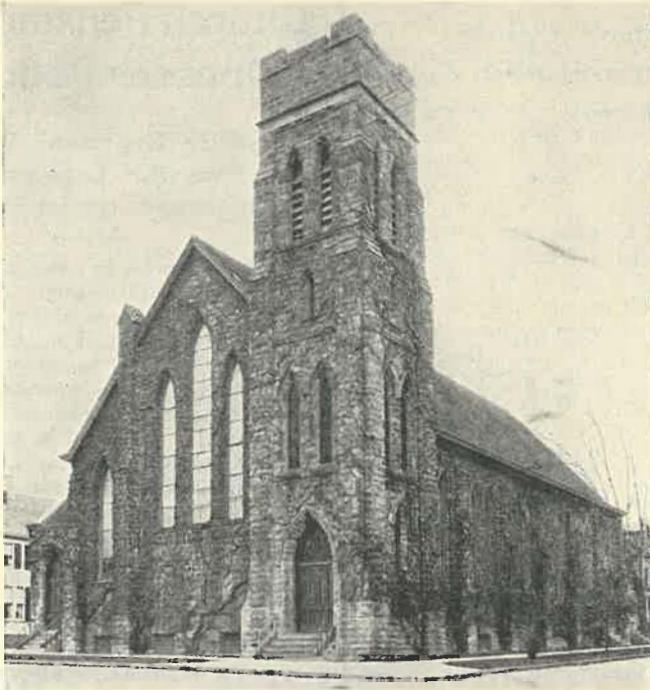
The Church Pension Fund was the result of a world-wide study of pension systems instituted by the Church in 1913. In 1917, after an original reserve of approximately \$8,000,000 had been collected by Bishop Lawrence, the fund began operations and now has assets of approximately \$31,000,000. Pension payments have now passed \$1,100,000 annually, and the pension roll includes some 2,200 names.

So successful has been the fund that its organization has served as the model for the pension systems of the Church of England and of the Church of Canada, the Presbyterian Church of the U. S. A., and others.

The proposed federal bill would provide at the start approximately \$22.50 per month in old age pensions, and even after 30 or 40 years when it is presumed that the system would be in full operation, pensions would not exceed about \$75 a month. On the other hand, the average old age pension of the fund is now \$1,000 a year, having increased from \$600 a year at its first payments 18 years ago. Because of its reserve basis and its scrupulous observance of actuarial principles, the fund's average pension will continue to rise. Pensions as high as \$1,500 a year are even now being paid.

NO PROVISION FOR WIDOWS

Moreover, the federal plan makes no provision for widows, except that, if the pensioner is married and has a "dependent spouse" at the time he became eligible for a pension, he may convert his individual pension into a joint and survivor pension



GRACE CHURCH, LOCKPORT, N. Y., OBSERVES 100TH YEAR

for himself and his wife on a correspondingly reduced basis. The Church Pension Fund now makes about a third of its payments to widows, and in addition, has found it possible to make a cash payment of \$1,000 to the widow of a clergyman dying in active service.

Minor orphans are cared for in the Economic Security Act, only under drastic conditions and by pure relief, and even then the provision is contingent upon state cooperation. Missionaries and lay workers serving outside continental United States are also eliminated from provision in the Act. The Church's pension organization now makes liberal allowance for minor orphans and serves all clergy whether at home or abroad.

Other considerations which will complicate the practical application of the federal plan have been pointed out by George A. Huggins, consulting actuary and member of the executive committee of the Church Pensions Conference, and were outlined in a statement submitted to Congressmen February 5th. Since, under the Economic Security Act, non-manual laborers who receive more than \$250 a month are not provided with pensions, assessments for pensions may become intermittent as a clergyman fluctuates around the \$250 mark in salary.

"We have to consider," said Mr. Huggins, "that as a group of workers, ministers are not paid on a profit basis, but in fact on the basis of a living wage. And yet because of social and economic demands on them in every community, there are some who are paid amounts in excess of \$250 a month.

"This excluded group constitutes percentages of the total group of active workers that varies somewhat in the several denominations, from about five per cent to about 25 per cent, with a general average approximating 15 per cent. Furthermore, when the life service of these individuals who are thus excluded is studied, we find that on the basis of the remuneration received in the early years of their service and in many cases in

the later years, they would be included in such years. That is, the higher range of salaries among ministers applies usually to their service in the prime of life."

DR. VAN KEUREN CRITICIZES ACT

While approving in general the purposes of the Economic Security Act, the Rev. Dr. Floyd Van Keuren, secretary of the Social Service commission of the diocese of New York, said that the bill "is loosely drawn, ambiguous, and even contradictory."

"It is impossible, too," he said, "to estimate the ultimate cost to the taxpayer. One item, however, is significant. In addition to taxes for specified federal appropriations and for uncertain amounts which states themselves would levy to match federal allotments, the ultimate tax of five and one-half per cent paid by the employer for unemployment compensation and old age annuities, on the basis of a \$30,000,000,000 national payroll, would amount to \$1,850,000,000 annually."

San Joaquin Convocation Held at Hanford, Calif.

HANFORD, CALIF.—The twenty-fifth annual convocation of the district of San Joaquin was held in the Church of the Saviour, Hanford, January 23d-24th.

Elections included:

Executive Council: the Rev. Messrs. W. A. Cash, Seth C. Hawley, W. E. Patrick, W. Payne, A. L. Walters; and Messrs. W. G. Cochrane, F. A. Eckstrom, S. W. R. Langdon, and J. B. Wrenn.

Delegates to the provincial synod: the Rev. Messrs. A. W. Farlander, W. E. Patrick, and W. Payne; Messrs. Coburn Cook, S. W. R. Langdon, and J. B. Wrenn.

Speakers at the convocation dinner included the Rev. Quincy Ewing, retiring vicar at St. James' Mission, Lindsay; Miss Willa Marsh, dean of girls, Technical High School, Fresno; and the Very Rev. Henry H. Shires, dean of the Church Divinity School of the Pacific, Berkeley, Calif.

Lockport, N. Y., Parish Holds Anniversaries

Week of Activities Marks 100th Year of Church and 25th Year of Dr. Zwicker's Rectorship

LOCKPORT, N. Y.—Grace Church at Lockport, in the diocese of Western New York, has just completed the observance of the 100th anniversary of its organization as a parish, as well as the 25th anniversary of the rectorship of the present rector, the Rev. Dr. Henry F. Zwicker.

The celebration took the form of a week's observance of the activities and progress of the parish. The rector preached his anniversary sermon February 3d.

Those participating in the activities included Bishop Davis of Western New York and Bishop Ferris of Rochester.

The celebration was particularly a tribute to the energy of Dr. Zwicker, who in his 25 years of service has been a leader in things spiritual in the community, has made a large increase in the communicants of his parish, and brought an endowment fund of \$14,000 to over \$65,000 with a beautifully equipped church and adjoining rectory. His services as priest of the parish, dean of the Niagara Frontier Deanery, and trustee of DeVeaux School have placed him among the religious leaders of Western New York and his parish as one of the strong parishes of the diocese.

Passaic, N. J., Parish Celebrates 75th Year

PASSAIC, N. J.—Two former rectors of St. John's parish, together with Bishop Washburn, Coadjutor of Newark, participated at the 75th anniversary service January 27th.

The Rev. Leonard W. S. Stryker, the present rector of St. John's Church, Youngstown, Ohio, preached in the morning, while at the evening candlelight service the Rev. Albert J. M. Wilson, rector of Christ Church, Greenwich, Conn., was the preacher. The Rev. Peter R. Deckenbach, rector of Christ Church, Belleville, the mother church of St. John's, Passaic, was also present.

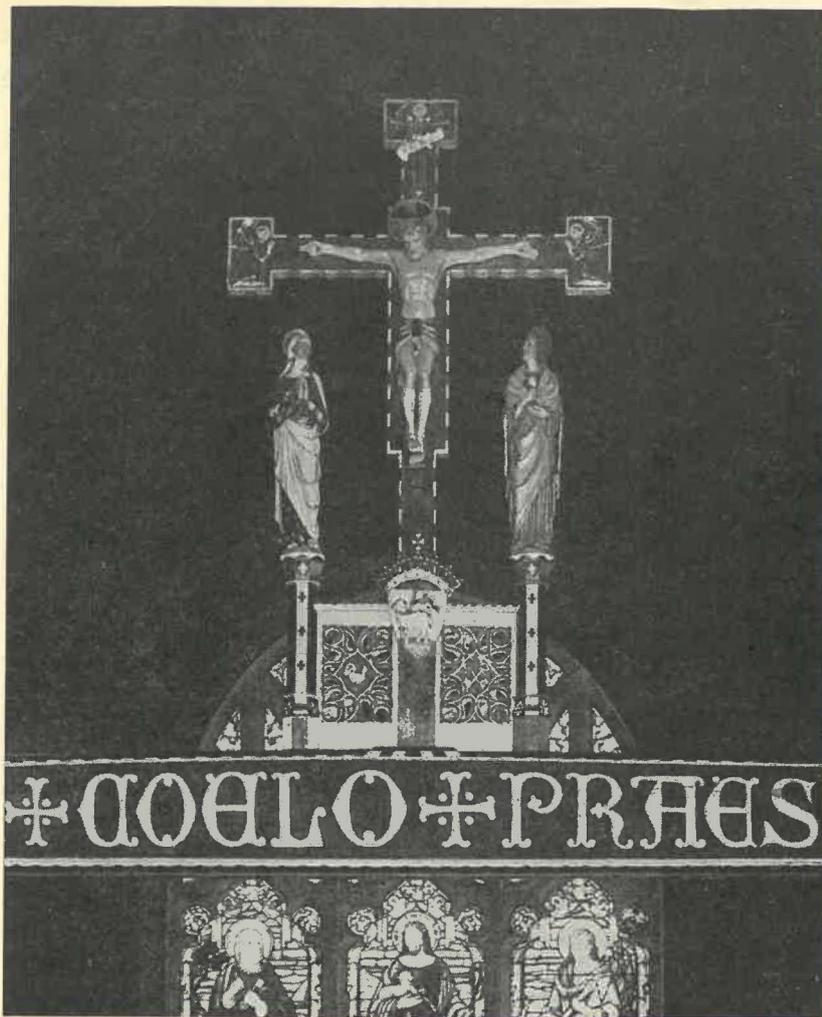
A beautiful printed folder commemorating the 75th anniversary was prepared for the occasion. The present rector is the Rev. Donald MacAdie.

Bequests to Churches

NEW YORK—By the will of Harry Berkeley Parsons, who died on January 26th at his home here, the Church of the Incarnation receives a bequest of \$1,000, and Christ Church, Rye, N. Y., is given the same amount. Mr. Parsons was professor emeritus of Rensselaer Polytechnic Institute, Troy, N. Y.

Washington Clergy Conference

WASHINGTON, D. C.—A conference of the clergy of the diocese of Washington will be held at the College of Preachers March 4th.



ROOD PRESENTED TO WESTON, MASS., CHURCH

St. Peter's Church, Weston, received this rood recently from a parishioner. The work was done by Robert Robbins of New York. It is carved in wood and richly polychromed after the manner of the thirteenth century. The predominant colors are red, blue, and gold. The Latin inscription across the beam, "Panem de coelo praestitisti eis," translated reads "Thou hast given them bread from Heaven."

Memorials in Mississippi Parish Dedicated by Bishop

GREENWOOD, MISS.—A number of memorials in the Church of the Nativity here were recently dedicated by Bishop Bratton of Mississippi. The Rev. W. L. Botkin is rector.

The memorials include a pulpit in memory of the Rev. Randolph Royal Claiborne, litany desk in memory of the parish founders, lectern in memory of R. F. McLellan, Jr., prie dieu in memory of Sallie Morgan Morehead, priest's choir chair in memory of Nell Bradley Crooks, priest's sanctuary chair in memory of Mr. and Mrs. Edward R. McShane. A set of white eucharistic vestments were given by D. S. Wheatley. A sacristy cabinet with crucifix, drawers for five sets of vestments, and other necessities has been installed.

Thirty candidates were presented for confirmation. This number exceeds the three highest years of the parish's history.

Mission at Houtzdale, Pa.

HOUTZDALE, PA.—The Rev. L. O. Duvall preached a successful mission in Holy Trinity Church February 18th to 22d.

Bishop Stewart Pontificates at New York Acolytes' Festival

NEW YORK—The annual festival of the Guild of St. Vincent of the Church of St. Mary the Virgin was combined this year with the annual service of the national guild. The service took place February 12th.

Bishop Stewart of Chicago, who was in New York for the meeting of the National Council of which he is a member, pontificated. The sermon was preached by the rector of St. Mary's, the Rev. Dr. Granville M. Williams, S.S.J.E. An unusually large number of priests and acolytes attended, in addition to many other interested persons.

Atlanta Counsellors Hear Miss Fischer

ATLANTA—Miss Dorothy May Fischer of the National Council conducted a training course for counsellors of the Young People's Service League of the diocese of Atlanta, the week of January 28th. The classes were held at All Saints' parish house, Atlanta. Young people from the entire diocese gathered at All Saints' Church February 3d to hear Miss Fischer.

Chicago Suburb Gets New Church Building

Altar and Pews Given by Three Other Churches to Congregation at Flossmoor

CHICAGO—From vacant store to dignified church is the transformation which occurred in Flossmoor, suburb on Chicago's south side, recently. The result is new and attractive quarters for St. John's Mission there. The Ven. F. G. Deis dedicated the new quarters.

The church now occupies a place of vantage in the center of town where it is easily accessible. An altar was provided for the church by the Church of the Good Shepherd, Momence, while St. Paul's, Kankakee, and Christ Church, Joliet, gave the pews. The Rev. Rex Clift Simms is priest in charge.

Council's Church Funds Total Value \$11,574,468.21

(Continued from page 267)

and in part for special purposes as provided in the legacies or deeds of gift through which funds came to the society.

"At the end of 1934 60 per cent of the total fund was invested in railroad and public utility bonds, for the most part issues legal for investment by savings banks and trustees in the state of New York," said Dr. Franklin. "The other 40 per cent was invested in real estate and real estate mortgages.

"Most of the investments are included in the 'Consolidated Trust Fund.' For the year 1934 the income on this fund, collected in cash, was at the rate of 4.39+ per cent as compared with a rate of 4.54+ per cent in 1933.

"The book value of the investments in corporate securities, as determined by the purchase price or by appraisal of securities when received, as of the end of 1934 was \$6,935,450.39. An independent appraisal gives the market value as \$7,028,115.26, an appreciation over the book value of \$92,664.87.

"Other investments are made up as follows:

First mortgages on real estate	\$3,520,014.00
Real estate mortgage certificates	79,250.49
Real estate owned	1,026,831.88
Cash	12,921.12

Total

\$4,639,017.49
"Out of 201 real estate mortgages 109 representing slightly less than half of the total amount of money show no arrears as to the payment of interest or taxes.

"It is not possible to make any accurate appraisal of the value of these real estate investments but satisfactory progress is being made in clearing up arrears and putting the properties and the mortgages in good condition.

"The Committee on Trust Funds has in its 'Investment Profit and Loss Account' a credit balance of \$272,985.33."

Fire Damages Mt. Morris, N. Y., Church

MT. MORRIS, N. Y.—St. John's Church, Mt. Morris, was damaged by fire February 17th. The loss, about \$2,000, was covered by insurance.

Californians Regret World Court Defeat

Priest and Layman in Palo Alto Lead Public Meeting in Asking Reconsideration by Senate

PALO ALTO, CALIF.—Profound regret at the “narrow nationalism” exhibited in the Senate debate on the World Court, and “bitter disappointment at the rejection, by a narrow margin, of a simple proposal, which if adopted might have given this depressed nation and an unhappy world some reason for hopefulness and confidence in the future” were expressed in a resolution adopted at a public meeting here February 10th.

The resolution was moved by Prof. H. R. Fairclough of Stanford University, a deputy from California to the recent General Convention, and seconded by the Rev. Oscar Green, rector of All Saints' Church here.

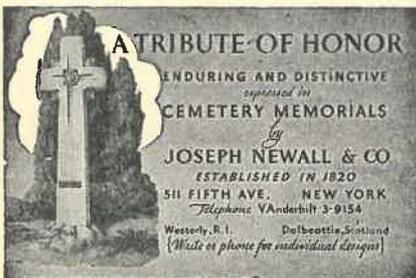
The meeting resolved to petition the Senate to reopen the whole question of our country's adherence to the treaty establishing the Permanent Court of International Justice.

The resolution emphasized that during the past 15 years all the presidents, of both political parties, have urged such adherence, that the platforms of both the Democratic and Republican parties included approval of such adherence, and that there had been an overwhelming expression of opinion favorable to such adherence.

Belief was expressed that the Senate minority has thwarted the wishes, “not only of the President, but also of the majority of citizens, and by so doing has led the world at large to believe that the United States, the most powerful, the most secure, and the most influential of all the nations, has no faith in international coöperation and thus paralyzes all efforts to secure that end.”

Church Mission of Help Service

NEW YORK—The Church Mission of Help of the diocese of New York held its annual service of re-dedication in St. Thomas' Church, on the afternoon of January 27th. The Rev. Fr. Shirley C. Hughson, O.H.C., chaplain of C. M. H., made one address and Charles C. Burlingham, president of the welfare Council of New York, made the other. Bishop Gilbert, Suffragan of New York, pronounced the benediction. The rector of St. Thomas', the Rev. Dr. Roelif H. Brooks, was in the chancel. There was a large congregation, in spite of the severe weather.



Increased Distribution of Bible During 1934

NEW YORK—A preliminary review of last year's work of the American Bible Society shows that in the United States the society distributed over 200,000 entire Bibles in 1934, an increase of 35 per cent over 1933.

In China, although more entire Bibles were distributed in 1933 by all agencies than in any year since the beginning of evangelical work in China, the number distributed in 1934 by the American Bible Society alone was 17 per cent greater than the preceding year.

Encouraging Reports to Mississippi Council

MERIDIAN, MISS.—Encouraging reports were heard at the 108th annual council of the diocese of Mississippi which met here January 22d and 23d. The diocese approved and pledged coöperation to the Forward Movement.

Elections to the standing committee included the same laymen. Clerical members now are the Rev. Messrs. W. B. Capers, Val H. Sessions, R. E. Grubb, and E. R. Jones.

Executive committee: the Rev. Messrs. W. B. Capers, Val H. Sessions, D. M. Gray, C. G. Hamilton, G. M. Jones, and Messrs. J. R. Nason, L. S. Gaudet, E. H. Simpson, F. R. Hawkins, and J. M. Wilson. The Rev. Messrs. W. G. Christian, E. R. Jones, and G. M. Reese, and Messrs. J. D. Ball and E. H. Bradshaw were appointed.

Increased Enrolment of Nevada Children in Isolated Work Group

RENO—In the annual report of her work among the isolated in Nevada, Miss Charlotte L. Brown reports an enrolment of 100 children at the beginning of the year and 177 at the close. Contacts were made with more than 300 children during the year, part of whom have since moved away (being for the most part in mining camps) and part of whom have been made members of the Church schools in nearby communities. She now is in touch with 83 families in Nevada.

AMERICAN CHURCH MONTHLY

The Rev. Granville Mercer Williams, S.S.J.E., S.T.D., Editor
The Rev. Charles Carroll Edmunds, D.D., Associate Editor

March, 1935 Vol. XXXVII, No. 3

Editorial Comment

The World Court—The Fallacy of Questionnaires—General Convention—A New Tyranny—Our Imperfect Devotion—Hippolytus Once Again—Humanism Boasts—Literary Loyalty—The Home Mission.

Catholic Worship, Franklin Joyner
Some Early Christian Theologians, II, Tertullian, W. Norman Pittenger

Within the Gates, John Cole McKim
Seeking a Christian Church, Part II, Hoxie N. Fairchild

A New Englander Is Transplanted, Carl M. Truesdale

The Oxford Movement and Community Life for Women, Part II, Sister Mary Theodora, C.S.M.

Religion on the Roman Catholic Campus, William P. Sears, Jr.

Book Reviews

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Field Department Conducts Meetings

Regional Conferences Being Held Throughout Nation; Last One in Boston April 23d

BOSTON—Regional meetings were being conducted during the latter part of February under the sponsorship of the Field Department of the National Council in various parts of the United States. Some meetings will be held in March, concluding with a meeting April 23d and 24th in Boston.

The schedule included: February 19th and 20th, Kansas City, Mo., Minneapolis, and Philadelphia; February 21st and 22d, Denver, Milwaukee, and New York; February 25th and 26th, Portland, Oregon; February 26th and 27th, Indianapolis and Atlanta; February 28th to March 1st, San Francisco, Buffalo, and Charlotte, N. C.; March 4th and 5th, Richmond, Va., and Shreveport, La.

Each meeting was to be attended by the bishops, executive secretaries, and secretaries of the field departments in that area.

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Chinese Churches Seek Definite Unity Action

Conference Headed by Bishop Shen Favors Idea of the South India Union Scheme

SHANGHAI—A conference on Church Unity in China, called by the standing committee on Church unity of the Church in China and held in Shanghai January 23d and 24th, was attended by representatives of six other religious bodies: the Church of Christ in China (numbering some 120,000 communicants), the Methodist Episcopal Church (c. 46,000 communicants), the Methodist Episcopal Church, South (c. 13,000 communicants), the American Baptists (c. 10,000 communicants), the North China Kung Li Hui or Congregational Church (c. 5,000 communicants), and the British Methodists (c. 21,000 communicants). Bishop Shen of Shensi was elected chairman.

Statements were made with regard to the attitude that the various Christian bodies had adopted toward Church unity and a lively but good-tempered discussion followed. The general opinion seemed to be that something along the line of the South India Union could and should be undertaken. At length the following resolutions were unanimously adopted.

"1. We, the members of this Conference, find ourselves united in loyalty to Jesus Christ and in an earnest desire to become so united to Christ that the result may be an organic union of all Christian bodies in China. We believe that the time has come when some definite action in this direction is not only desirable but necessary. We therefore pledge ourselves to work for the establishment of groups of Friends of Church Unity in every place where possible.

"2. This Conference appoints (seven members representing each of the Christian bodies participating) to act as a Continuation Committee to arrange for a further Conference and Retreat in 1936 and also to prepare literature on the subject of Christian Unity."

The Anglican Church was represented at the Conference by Bishop Shen of Shensi, Bishop Hind of Foochow, Bishop Scott of Shantung, the Rev. Drs. Y. Y. Tsu, and M. H. Throop, the Rev. Messrs. W. P. W. Williams, K. E. Zi, W. P. Roberts, J. G. Magee, F. S. Gray, and Messrs. A. T. Y. Chow and L. D. Cio.

Priest Presents 328 Confirmation Candidates Within Past Six Years

EVERETT, MASS.—The Rev. William H. Pettus, rector of Grace Church here, has presented 328 persons for confirmation in the past six years.

Long Island Clergy Hear Bishop Hobson, Dr. Wei

BROOKLYN—Bishop Stires of Long Island invited his clergy to spend February 11th at Garden City for pre-Lenten conference and preparation. Bishop Hobson of Southern Ohio, chairman of General Convention's Commission on the Forward Movement, spoke in the morning, and Dr. Francis C. M. Wei, president of Central China College, spoke on the situation in the Orient. In the afternoon Bishop Stires spoke on Preparation for Lent.

Bishop Hobson gave a clear idea of the plans of the commission. It is not to be a "whirlwind campaign," but a quiet and persistent long-time effort in education and enrollment.

Colorado Cathedral's 75th Year is Observed

DENVER—St. John's Cathedral here is observing its 75th anniversary. A parish dinner was held January 17th and addresses were made by Bishop Johnson, the Very Rev. Benjamin D. Dagwell, and representative laymen. Bishop Hobson of Southern Ohio, a member of the parish when a boy, preached February 17th, and Bishop Johnson preached the diocesan commemoration sermon February 24th.

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Pennsylvania Layman Honored During Aberdeen Celebration

CHAMBERSBURG, PA.—While visiting his native city, Aberdeen, Scotland, Gavin T. Binner, secretary of the vestry of Trinity Church here, last year was highly honored at a service commemorating the 150th anniversary of the consecration of Bishop Seabury. At the time of the service it was learned that Mr. Binner was the only member of the American Church present. He was, therefore, invited to sit between the Bishop of Argyll and the Isles and Bishop Danson of Carlisle.



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Bishop Matthews in Holy Land Christmas

Celebrates Midnight Eucharist in Chapel of Abraham by Invitation of Orthodox Authorities

TRENTON, N. J.—Bishop Matthews of New Jersey celebrated the Midnight Eucharist Christmas in the Chapel of Abraham at Jerusalem.

The following are extracts from a letter from Bishop Matthews.

"We were met on our arrival by the Lord Bishop of the Anglican communion, the Rt. Rev. Dr. Graham-Browne accompanied by Canon Bridgeman of our American Church. ... Guided by Canon Bridgeman, I called in ceremony on the Greek Orthodox Patriarch —also the Latin and Armenian Patriarchs. The Greek Patriarch invited me to celebrate the Holy Eucharist at midnight on Christmas in the Chapel of Abraham which is built as a part of the structure of the Church of the Holy Sepulchre, and in part over Calvary itself.

"It was a great moment for me, as the Christmas bells were ringing to stand there and offer the Blessed Bread and Wine in the presence of a few of the faithful, also to offer ourselves, our souls and bodies, as our reasonable sacrifice. We had already, on Christmas Eve, been in the Church of the Nativity, which is Greek Orthodox, and said our prayers in the grotto where Jesus was born; the solemn hush which falls like a soft mantle upon everyone who enters creates the feeling of a Presence that makes it a Sanctuary. No mere 'sightseers' go there, or if they go, they become worshippers in spite of themselves. ...

"The Greek Cathedral surrounding the Holy Sepulchre and Calvary gives me the strangest feeling of being itself alive. The Orthodox worship is such a glowing, fervid, and unselfconscious thing, and so fairly pulsing with personal devotion that our own Liturgy with all its dignity and beauty seems cold by comparison, and the Latin rite with its ceremonies and stately pomp feels less real and less sincere. Rome always has the mailed fist even when the hand is encrusted with gems. They flash like diamonds; while the Orthodox Liturgy glows and blooms like a garden of red roses and the Anglican Rite seems like a tall lily, somewhat passionless. ...

"The American Church has made vital contacts with these most ancient Churches of the East, especially the Greek Orthodox and the Armenians, by sending as 'our legate' the Rev. Charles T. Bridgeman, who is attached to the Anglican Cathedral of St. George as a canon. Fr. Bridgeman is an enthusiastic and well-equipped scholar and teaches both in the Orthodox Greek Academy and in the Armenian Seminary, where he is highly esteemed."

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Bishop Barnwell Plans Georgia Tour in April

SAVANNAH, GA.—Bishop Barnwell of Idaho, recently elected Bishop Coadjutor of Georgia, will come to Georgia in April and make a tour of the diocese for confirmations, and to attend the diocesan convention to be held in Albany May 8th. He will then return to Idaho to complete his visitations and will assume his work in the diocese of Georgia October 1, 1935.

Miss Ruth F. Woodsmall Elected Y.W.C.A. World's Council Secretary

NEW YORK—Miss Ruth F. Woodsmall, who has been a member of various commissions studying social conditions and problems of the Near East and Oriental countries and who for a number of years has been identified with the work of the Young Women's Christian Association, has been elected general secretary of the World's Council of the Y. W. C. A. Miss Woodsmall will assume her new duties September 1st, in Geneva, Switzerland.

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Fr. Burton to Address Altar Guild

NEW YORK—The Rev. Fr. Spence Burton, Superior of the Society of St. John the Evangelist, will lecture to the New York Altar Guild March 7th at 10:30 A.M. in St. James' Parish Hall, his subject being The Altar and Missions. Fr. Burton has recently returned from a trip around the world, in the course of which he visited many mission stations.

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Kentucky Merger Groups Meet Soon

Committees Appointed by Two
Diocesan Conventions to Consider
Consolidation in Near Future

LOUISVILLE, KY.—At the recent session of the convention of the diocese of Kentucky a motion was made and carried that a committee be appointed to confer with a like committee from the diocese of Lexington, having in mind the consolidation of the two dioceses.

The convention of Lexington met a week later and also appointed a similar committee. These committees expect to have a joint conference shortly.

Both dioceses are largely missionary and the depression of the last few years has almost prohibited any extension in the rural work of either diocese.

All is of course tentative. Nothing can be done finally, until the proposed merger is approved by the General Convention meeting in Cincinnati in 1937.

Praise Given Kingdom of God Movement in Japan

TOKYO—The Kingdom of God Movement brought its five year organized program to a close December 31, 1934, with a get-together thanksgiving meeting of its principal leaders.

Leaders declared the work of the movement ushered in a new era in the history of Japanese Christianity—an era of creative coöperation. It has demonstrated that the Christian forces here can combine and function as a unit toward great ends.

Strong statements were made by various Christian leaders testifying that "during the past five years this movement has not only enabled the Japanese Christian Church to fight its way without loss through one of the most difficult periods of her history, but has enabled her to be a constructive steady force in the nation's agitated life."

Chairman Tomita stated that before the Kingdom of God Movement was launched he had devoted himself largely to the work of his own church and group, but "that this movement had created in his heart a keen spirit of coöperation and convinced him that coöperation among the Christian communions was absolutely necessary if Christianity is going to win out in Japan and in the world."

Colorado Diocesan Convention Approves Forward Movement

COLORADO SPRINGS, COLO.—The Forward Movement was unanimously approved at the 49th annual convention of the diocese of Colorado at Grace Church here February 17th. Bishop Hobson of Southern Ohio was the special speaker.

New members of the standing committee are the Rev. R. A. Russell, succeeding the Rev. Dr. Albert Martyr, and W. M. Spalding, succeeding W. W. Grant, Jr.

Provincial Synod deputies: the Rev. Messrs. C. H. Brady, J. S. Foster, H. E. Rahming, Z. T. Vincent, James W. F. Carman, and B. D. Dagwell; and Messrs. J. E. Kinney, Carney Hartlev, W. W. Winne, C. A. Long, G. S. Sabin, and W. W. Kirby.

New officers of the Woman's Auxiliary are Mrs. Irving P. Johnson and Mrs. Fred Ingley, honorary presidents; Mrs. Clarence C. Moore, president; Mrs. L. C. Hurley, first vice-president; Mrs. Howard Moore, second vice-president; Mrs. Z. T. Vincent, third vice-president; Mrs. W. F. Droge, fourth vice-president; Mrs. M. V. Driscoll, recording secretary; Mrs. W. B. Robinson, corresponding secretary; Mrs. M. B. Holt, treasurer; Mrs. J. E. Kinney, assistant treasurer; and Mrs. Flournoy Rogers, U. T. O. treasurer.

Consecrated Bishop of Ripon

LONDON—Canon G. C. L. Lunt, formerly vicar of St. Mary's, Portsea, recently was consecrated Bishop of Ripon.

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W. North Carolina Wants More Territory

Diocese of North Carolina to be
Asked for Three Counties; Bishop
Touret Speaker

ARDEN, N. C.—The 13th annual convention of the diocese of Western North Carolina held at Christ School, Arden, January 5th and 6th, passed a resolution asking the diocese of North Carolina to cede three counties, Yadkin, Forsythe, and Iredell, to the western diocese.

The matter will be presented to the diocese of North Carolina for its consideration and action.

Bishop Gribbin repeated that more people had been confirmed in the diocese in 1934 than in any previous year.

Bishop Touret, retired, was the speaker at the missionary service.

The following were elected members of the standing committee: the Rev. Messrs. George Floyd Rogers, Arthur W. Farnum, James P. Burke, and W. C. Cravner; and Messrs. Haywood Parker, W. L. Balthis, David P. Harris; and Dr. C. H. Cocke.

Executive council: the Rev. Messrs. A. W. Farnum and W. S. Stoney, and Messrs. William Balthis and David Harris.

“Church Times” Comments on South India Scheme

LONDON—The *Church Times*, commenting on the resolution on the South India Scheme, passed by the General Council of the Church of India, says that “it is a striking example of the habit of first stating facts, and then politely suggesting that perhaps after all facts do not matter very much. The General Council affirms that union must be based on the unification of ministries through the historic episcopate. It does not ‘presume to designate as invalid’ sacraments administered by those who have been ‘regularly’ but not episcopally ordained. But why are the authorities of the Church of India unable to decide a question of ‘validity’? Validity only means assurance.”

The scheme is now to be submitted to the diocesan councils, and to be re-submitted to the General Council at some date not earlier than two full years from this week's meeting.

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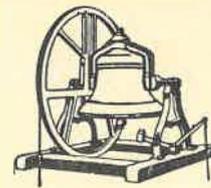
Ven. Mok Shau-shan Consecrated

Assistant Bishop of Hong Kong

SHANGHAI—The Ven. Mok Shau-shan was consecrated Assistant Bishop of Hong Kong on St. Paul's Day in St. John's Cathedral, Hong Kong, in the presence of a large congregation of Chinese Christians.

The Presiding Bishop of the Church in China, the Most Rev. Dr. F. L. Norris, acted as consecrator, being assisted by Bishop Hall of Hong Kong, Bishop Curtis of Chekiang, Bishop Ding, Assistant Bishop of Fukien, and Bishop Nichols, Suffragan of Shanghai. The sermon was preached by the Rev. P. Jenkins, a professor in the Union Theological Seminary, Canton.

Bishop Mok is 68 years old and has been pastor of the Church of Our Saviour, Canton, for many years. The title of the see is being changed from Victoria to Hong Kong.



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W. F. PARSONS, PRIEST

MIDDLETOWN, CONN.—The Rev. William Francis Parsons, retired priest of the diocese of Connecticut, died in the Middlesex Hospital, Middletown, January 23d, bringing to a close a ministry of more than 40 years.

Born in Boston, February 13, 1868, the Rev. Mr. Parsons was graduated from St. Stephen's College in 1888, receiving later the degree of Master of Arts, and from the Berkeley Divinity School in 1891. He was ordained deacon in 1891, and priest in 1892. In 1892 he married Miss Ethel Stocking of Portland, and in the same year became rector of St. Stephen's Church, Schuylerville, N. Y., remaining there until 1896. After a year as curate of Christ Church, Troy, N. Y., he was successively rector of St. Luke's, Troy, 1896-1904; St. Andrew's Church, Darien, Ga., 1904-1909; and the Church of the Incarnation, Atlanta, Ga., 1909-1911. From 1911 to 1917 he was on the missionary staff of the diocese of Rhode Island with residence in Phillipsdale, R. I. He was rector of the Church of the Ascension, Wakefield, R. I., from 1917-1921, and of St. Peter's Church, Weston, Mass., 1921-1927. In May, 1927, he returned to Connecticut, and became missionary in charge of Lyme and Niantic. From this work he retired in August, 1933, on advice of his physician, and went, with Mrs. Parsons, to her family home on Rose Hill, Portland. Surviving are Mrs. Parsons and one son, Paul S. Parsons of Hartford.

The funeral was held January 25th, in the Chapel of St. John the Baptist, Rose Hill, Bishop Budlong of Connecticut and the Ven. Sidney W. Wallace, officiating.

MISS MARY A. CASE

BOSTON—Miss Mary A. Case, philanthropist and prominent parishioner of Christ Church, Swansea, died in Swansea Village February 1st at the age of 89 years.

Miss Case was president of the Ladies' Society of her parish for 56 years, and sponsored the choir for 30 years. She was a sister of the late Mrs. Frank S. Stevens who, in addition to innumerable benefits to her native town, gave to the diocese of Massachusetts the Rest House for Episcopal Clergy and Laity in Swansea.

Surviving Miss Case are two cousins, Norman S. Case, former Governor of Rhode Island, and Alfred Case of Rehoboth.

The funeral service was conducted February 4th by the Rev. J. Wynne Jones.

ELLA M. TAYLOR, DEACONESS

BROOKLYN, N. Y.—Deaconess Ella M. Taylor, for many years a Church worker in the diocese of Long Island, died in Brooklyn February 8th.

She was born in St. Kitts, B. W. I. When she came to this country as a young woman, she worked first at St. Phebe's Mission,

Brooklyn, and afterward in St. Ann's parish in the same city. For 25 successive summers she was in charge of the Girls' Holiday House at Washington, Conn., which was maintained by St. Bartholomew's parish, New York.

Deaconess Taylor took the deaconess training at St. Faith's, New York, and her first work as deaconess was at St. Ann's Church in Morrisania. Later she was one year in Mount Kisco, and then returned to Grace Church, Brooklyn Heights, where she did parish work for a number of years.

The funeral was in Grace Church, Brooklyn Heights, February 11th, and a burial was at Pittsford, Vt.

MRS. WILLIAM MARSH

MEMPHIS, TENN.—Mrs. William Marsh, for 20 years active in the work of the Woman's Auxiliary in this city and

diocese, died February 2d in a West Plains, Mo., hospital.

Mrs. Marsh was for three years vice-president for West Tennessee of the diocesan Auxiliary, and for the past six years secretary of rural work. She was especially active in work for isolated women of the Church, and in the Church Periodical Club. As one of the principal organizers in Memphis of the World Day of Prayer, Mrs. Marsh recently received a tribute from the committee of that interdenominational prayer day throughout the world. She was a communicant of St. Luke's parish, Memphis. Burial was in West Plains.

JOHN M. PROPHECT

ROCHESTER, N. Y.—John M. Propheet of Mt. Morris died in Rochester February 15th, after a short illness.

The death of Mr. Propheet is a great loss to his parish, the diocese, and the general

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Church. For many years he was a member of the department of missions, the executive council, and the standing committee of the old diocese of Western New York and was a deputy from that diocese to the General Convention seven times. He served as deputy from the diocese of Rochester to the Convention in Atlantic City and at the time of his death was an active member of the department of missions.

He is survived by his widow, Margaret H., four daughters: Miss Marian Prophet, of Mt. Morris; Mrs. John A. Merwin of Englewood, N. J.; Mrs. W. H. Jeffreys of Rosemont, Pa.; Mrs. G. Kirby Collier of Rochester; two sons, J. M. Prophet, Jr., of Mt. Morris, and Wilson B. Prophet of Rochester.

The funeral was held February 17th from the Methodist Church in Mt. Morris. St. John's Church, of which Mr. Prophet was a warden for many years, was closed because of a fire that morning. Bishop Ferris of Rochester and the Rev. J. W. D. Cooper, rector of St. Michael's Church, Geneseo, officiated.

MRS. LYMAN PHELPS

SANFORD, FLA.—Mrs. Mary Blaine Phelps, widow of the late Rev. Lyman Phelps, former rector of the Church of the Holy Cross, Sanford, died at the local hospital February 4th at the age of 75.

Both she and Fr. Phelps were close personal friends of Bishop Whipple of Minnesota, during the years the Bishop spent his winters at Maitland, Fla. Mrs. Phelps had occupied positions of public service and at one time was a faithful worker in Holy Cross parish. She is survived by a sister, Mrs. Carrie Blaine Yeiser of Miami, Fla., and a niece, Mrs. Vivian Y. Larramore, poet laureate of the state of Florida.

The Rev. Arthur Searing Peck, former rector of Holy Cross parish, officiated at the funeral. Burial was in the local Lakeview Cemetery February 6th.

MISS JULIET C. SMITH

BROOKLYN—Miss Juliet C. Smith died after a brief illness at her home in Jackson Heights, New York. She was an ardent Church worker and self-sacrificing in her philanthropies. She had lived and worked at St. Bartholomew's Church, New York, the Church of the Good Shepherd, Topeka, Kans.; St. Peter's Church, Denver, and for the past eight years at St. Mark's Church, Jackson Heights, New York.

She took an active interest in the work of the Daughters of the King, the Chapter at St. Michael's Church, Denver, where she built the rectory, being named for her. She was the author of many poems, as well as a number of religious pamphlets and articles.

The funeral service was held at her parish church in Jackson Heights February 6th. The burial office was said by the Rev. Carl W. Nau and the rector, the Rev. R. L. Scofield; the celebrant at the Requiem was the Rev. Harry Watts assisted by the Rev. A. E. Hawke and the Rev. Albert P. Mack. Interment was at Greenwood Cemetery, Brooklyn.

Woman's Auxiliary Junior Branch is Organized in Harrisburg

HARRISBURG, PA.—A Junior Branch of the Woman's Auxiliary has been organized in the diocese of Harrisburg. Eighty representatives from parishes in the diocese attended a meeting at St. Stephen's Cathedral, Harrisburg, February 12th. Mrs. Harry Fitch, Milheim, Pa., a communicant of St. John's, Bellefonte, Pa., was elected chairman. Miss Sallie Dean, provincial director of junior women's work and provincial representative on the national executive board; Mrs. Wyatt Brown; Mrs. William Rote, diocesan director of the Church Periodical Club; Mrs. James Spotts, Lancaster; and Mrs. Lesley McCreath, president of the Cathedral Chapter of the Woman's Auxiliary, addressed the meeting.

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RETREAT

PHILADELPHIA—There will be a day of retreat for teachers and other women at St. Margaret's Mission House, 1831 Pine St., on Saturday, March 9th. Conductor: the Rev. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa. Retreat begins with Mass at 8 o'clock and ends at 4 P.M. Those wishing to attend will please notify the SISTER IN CHARGE.

English Intellectuals "Turning to Religion"

Rev. Humphry Bevor Says Romans and Anglo-Catholics Are Chief Beneficiaries

PROVIDENCE, R. I.—The intellectuals in England are turning to religion in large numbers. The Roman Church and the Anglo-Catholics are the chief beneficiaries of the movement. An alliance between groups of devout Evangelicals and Anglo-Catholics, which is taking the place of the old entente cordiale between the moderates of both parties, is making rapid headway and is the hope of the Church. . . . The Groups are not now and never have been strong among the youths of Oxford.

All this and more of interest and edification the Rev. Humphry Bevor, librarian of Pusey House, Oxford, and a writer of standing in the religious and literary world, told a group of clergy recently at the parish house of St. Stephen's Church.

For an hour and a half he talked, analyzing with clear insight and in simple terms the current of religious thought in Great Britain.

"The young men of old Church families whose parents lost all touch with religion are," he said, "eagerly looking into the teachings of Christianity at Oxford these days. But they have to be taught the rudiments. At home they received no training or instruction.

"What the Church needs most of all is an output of books on her history and teachings written in a popular way that will appeal to the intellectuals who are not interested in theological niceties. The Roman Church is turning out such books, and they are being read far and wide. To them is due in considerable part the turn toward that faith.

"The disestablishment of the Church in Wales has been a great gain. So long as it was in their opinion forced upon them the Welsh took pains to spurn it. But now that it is making an appeal on its own merits there is a strong movement to enter it. Indeed, so many evangelical clergy are seeking orders that many have had to be rejected because of lack of training and education.

"In England disestablishment would mean an increase in numbers, but it would make it impossible for the Church to maintain its great historic shrines like Westminster Abbey and Lincoln Cathedral."

Rev. G. L. Tucker Conducts Mission at Montgomery, Ala., Church

MONTGOMERY, ALA.—The Rev. Dr. Gardiner L. Tucker, executive secretary of the department of religious education in the province of Sewanee, held a Bible mission in Montgomery recently. His lectures, under the auspices of the three parishes of the city, were given both at the Church of the Ascension, and at a hotel.

The Church of the Ascension recently celebrated its 25th anniversary at which time a historic address was made by Algernon Blair, senior warden of the parish and one of the original vestrymen of this church. The present rector, the Rev. P. N. McDonald, has been in charge of the parish since 1919.

Federal Council's National Preaching Mission Plans Discussed

NEW YORK—At the first meeting of the Federal Council's Department of Evangelism for the biennium 1935-36, held here January 25th, plans for the proposed National Preaching Mission were the chief subject of interest. Great enthusiasm for the undertaking was manifested and the feeling expressed that it might have far-reaching effects in kindling a spiritual re-

vival. At least a year, perhaps a longer period, is to be spent in preparation, the mission not being scheduled to be held before 1936. No announcement has yet been made of those who will be invited to carry on the mission in twenty or more of the major cities of the nation.

Mission at Carlisle, Pa.

CARLISLE, PA.—An eight day mission will be conducted at St. John's Church here, March 3d to 10th, by Fr. Joseph, O.S.F.

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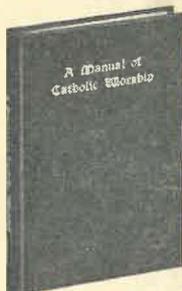
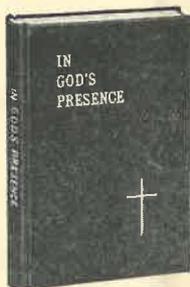


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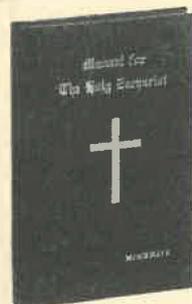
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