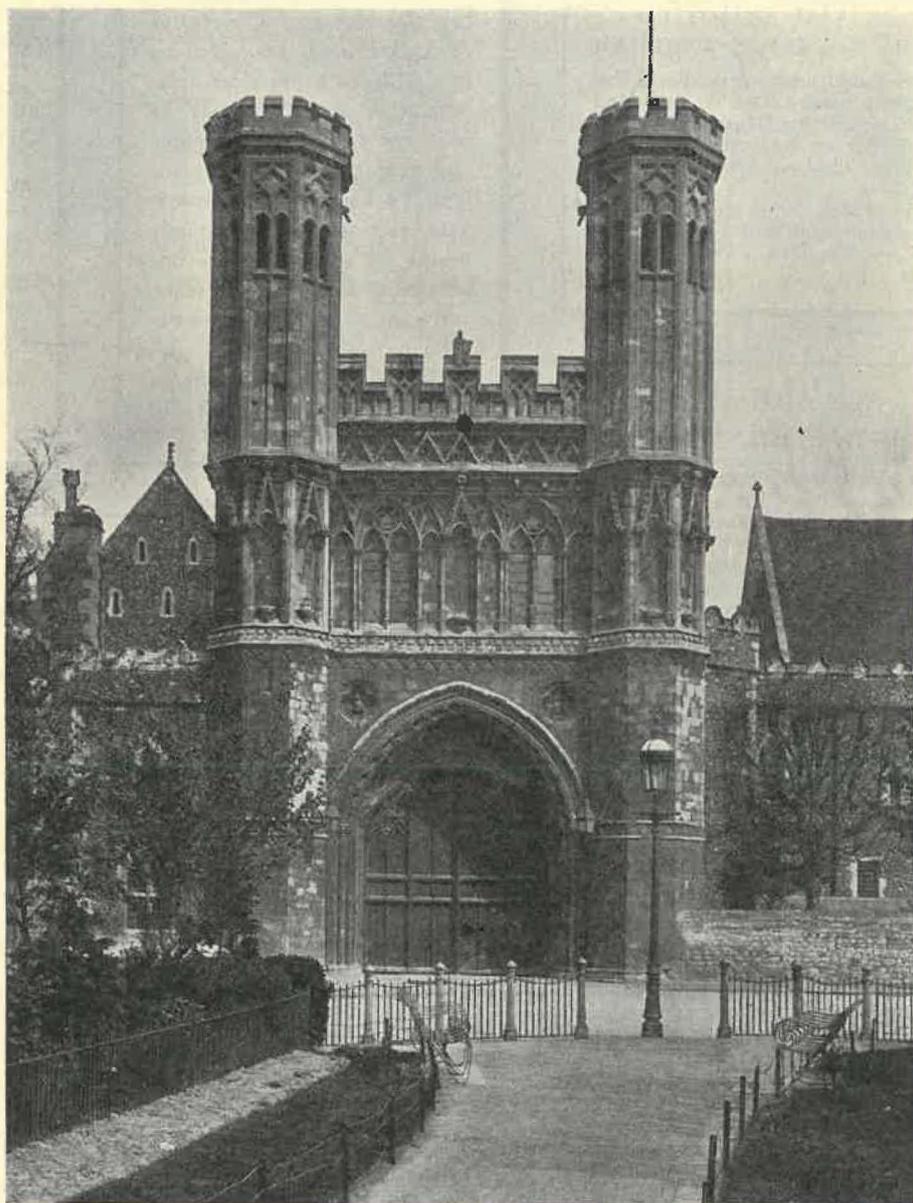
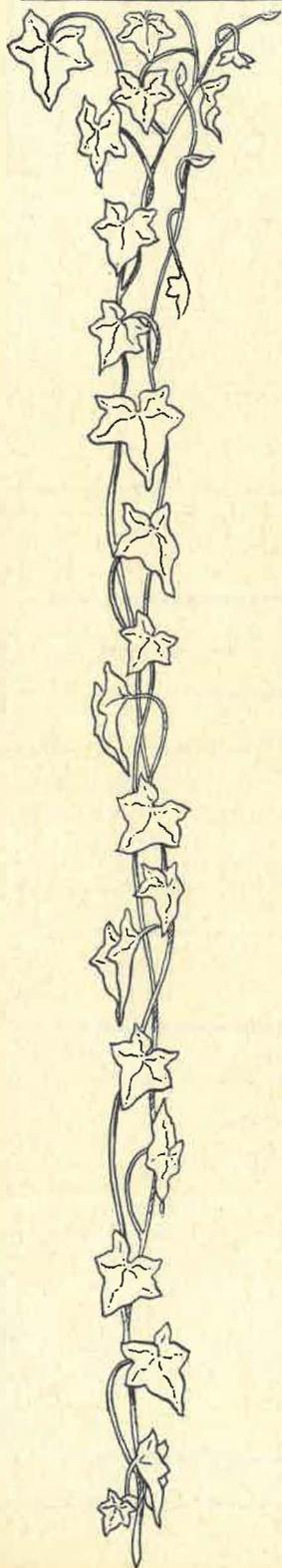


February 22, 1936



# The Living Church



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# The Living Church

Established 1878

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

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Published and printed by MOREHOUSE PUBLISHING Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street, Entered as second class matter at the Post Office, Milwaukee, Wis.

## 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



### FEBRUARY

- 23. Quinquagesima Sunday.
- 24. St. Matthias. (Monday.)
- 26. Ash Wednesday.
- 29. (Saturday.)

### MARCH

- 1. First Sunday in Lent.
- 4, 6, 7. Ember Days.
- 8. Second Sunday in Lent.
- 13. Third Sunday in Lent.
- 22. Fourth Sunday in Lent.
- 25. Annunciation B. V. M. (Wednesday.)
- 29. Fifth (Passion) Sunday in Lent.
- 31. (Tuesday.)

## CALENDAR OF COMING EVENTS

### FEBRUARY

- 22. Convocation of the Panama Canal Zone.
- 24. Consecration of the Rev. Vedder Van Dyck to be Bishop of Vermont.

### MARCH

- 4. Consecration of the Rev. Dr. Bartel H. Reinheimer to be Bishop of Rochester.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### MARCH

- 2. Grace Church, Albany, N. Y.
- 3. St. George's, Philadelphia, Pa.
- 4. St. Luke's, Germantown, Philadelphia.
- 5. St. Stephen's, Plainfield, N. J.
- 6. St. James', Hackettstown, N. J.
- 7. St. Paul's, Norwalk, Conn.

## Clerical Changes

### APPOINTMENTS ACCEPTED

ARTERTON, Rev. FREDERICK H., formerly curate at Christ Church Cathedral, Springfield, Mass. (W. Ma.); is vicar of St. Barnabas' Church, Springfield, and St. Andrew's Church, Ludlow, Mass. (W. Ma.). Address, 247 Union St., Springfield.

BREWSTER, Rev. HAROLD S., formerly dean of Gethsemane Cathedral, Fargo, N. Dak.; is rec-

tor of St. James' Church, San Francisco, Calif., since November 17th. Address, 4620 California St.

BROADBENT, Rev. SCOTT AMOS, formerly rector of Deer Creek Parish, Harford Co., Maryland; is in charge of St. Margaret's Church, Baltimore. Address, 2707 Cold Spring Lane, Baltimore, Md.

GARMY, Rev. C. R., formerly curate at Calvary Church, Pittsburgh, Pa. (P.); will assume the rectorship of St. Paul's Church, Columbus, Ohio (S.O.) March 1st.

HUTCHINS, Rev. FRANK H., formerly assistant at the Church of the Resurrection, New York City; is curate at St. John's Church, Yonkers, N. Y. Address, 3 Hudson St.

REDENBAUGH, Rev. ROBERT, formerly rector of St. John's Church, Mason City, Iowa, to be rector of the Church of St. Mary of the Angels, 4510 Finley Ave., Hollywood, Calif. Effective, March 1st.

SCHROEDER, Rev. WALTER W. B., formerly curate at Trinity Church, Michigan City, Ind. (N.I.); to be assistant at St. Chrysostom's Church, Chicago, Ill. Address, 1424 N. Dearborn Parkway. Effective March 1st.

WARD, Rev. JOHN FLETCHER, has been appointed in charge of the Church of the Ascension, Norfolk, Va. (S.V.), effective February 1st.

## CORRECTION

ZISCH, Rev. WILLIAM A., is a graduate of Berkeley Divinity School, and not of the General Theological Seminary as was stated in the notice of ordination, Diocese of Central New York, in THE LIVING CHURCH of February 1st.

## NEW ADDRESSES

MYERS, Rev. FRANK R., formerly 1151 W. Adams St., Chicago Ill.; St. Alban's School, Sycamore, Ill.

RUSH, Rev. WILLIAM R., formerly Malta, Mont.; 514 Lincoln St., Austin, Minn.

## LIVING CHURCH CORRESPONDENT

PENNSYLVANIA—Add Rev. ROBERT C. HUBBS, 3427 Howard St., Philadelphia.

## ORDINATIONS

### PRIESTS

EAST CAROLINA—The Rev. JAMES D. BECKWITH was advanced to the priesthood by Bishop Darst of East Carolina in St. Paul's Church, Clinton, N. C., February 5th. The ordinand was presented by the Rev. E. W. Halleck, and the Rev. Alexander Miller preached the sermon.

MAINE—The Rev. WILLIAM E. ASHBURN was advanced to the priesthood by Bishop Brewster of Maine in Emmanuel Chapel of St. Luke's Cathedral, Portland, February 6th. The ordinand was presented by the Rev. L. O. Diplock, and is in charge of St. Barnabas', Rumford, and the Church of the Good Shepherd, Rangeley, with address at 116 Penobscot St., Rumford, Maine. The Bishop preached the sermon.

WESTERN NORTH CAROLINA—The Rev. F. W. BLACKWELDER was advanced to the priesthood by Bishop Gribbin of Western North Carolina in St. Andrew's Church, Canton, N. C. The ordinand was presented by the Rev. Dr. Arthur M. Aucock, and the Rev. L. W. Blackwelder preached the sermon.

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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.

### Endowments

**TO THE EDITOR:** Fr. Rouillard's answer to my letter in your columns on the inadvisability of ecclesiastical endowments interests me.

His point seems to be that a large number of churches, including his own in Saratoga Springs, were built too largely and too elaborately to be kept in repair by present congregations. Therefore, endowment is imperative. With his difficulty, who can help having sympathy? He is the victim of former boom psychology and of the mistakes of his forebears who thought that over-elaborate edifices were conducive to the spread of Christianity. But that endowment of such buildings will somehow make them sound in-

vestments for the Christian religion, does not, somehow, seem to follow.

I wish he would not talk as he does about my "characteristically dogmatic statements." The Church has no dogma about endowments; and surely Fr. Rouillard knows the English language well enough to realize that no individual can make a "dogmatic statement." That involves a contradiction in terms. He really means to say that mine is a "characteristically opinionated statement."

I submit that even there he is wrong. I am the humblest of men, really; but I have a reputation for being opinionated, gained chiefly because, as in this present argument about endowments, every once in a while I find in the Gospels a clear statement of our Lord's and then, probably in a brutal fashion, insist that the Master knew what He was

talking about. This is very foolish of me, I admit; but somehow I conceive it to be my necessary duty.

In conclusion, may I say that I have entire admiration for Mr. John Carey. That does not make me approve his endowment ideas. (Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

### "Religion in the World's News"

**TO THE EDITOR:** I should have written you before how greatly I appreciate "Religion in the World's News." In October, 1935, I inaugurated a mid-week service of intercessions. It occurred to me after a few weeks that if we had something in mind of what was happening in the world our intercessions perhaps would be more real. And so I culled from THE LIVING CHURCH and the *Christian Century* chiefly what I felt were the most important happenings of the week; and these I read to a group who joined with me in the Wednesday morning intercessions, after which we placed the needs of nations, churches, groups, individuals as the religious happenings made known to us through the press, ecclesiastical and otherwise, before the long-suffering Father of all and joined our intercessions with His "who ever liveth to make intercession for us."

Your "Religion in the World's News" has saved me much labor and sieves the news much better than I could do. I have, therefore, read it each week to the group and in the manner and for the specific purpose above mentioned. I, for one, wish to vote for its continuance. (Rev.) JOSEPH KUEHNLE.

Natchez, Miss.

See comment in the editorial columns.—  
THE EDITOR.

### St. Matthew on Divorce

**TO THE EDITOR:** In THE LIVING CHURCH for June 1, 1935, a correspondent said, "The exception in our marriage canon is based on St. Matthew. If I am wrong I wish someone would tell me."

Since I have seen in THE LIVING CHURCH no answer to the above question, I should like to make the following reply:

The exception can not be based on St. Matthew—although those who believe in the exception may think so. For the exception in the canon refers to adultery and allows a divorce on account of that sin committed by either husband or wife. St. Matthew, on the contrary, makes no reference to adultery (*μοιχεύει*) but represents our Lord as allowing a marriage to be set aside on account of fornication (*πορνεία*) on the part of the wife. There is no reference in St. Matthew to setting aside a marriage on account of any sin by the husband. The reference is plainly to a case in which the wife's sin before marriage results in the birth of a child after marriage, the child not being the child of the husband. Such a putting away is not divorce but annulment. There is no need to appeal to the possible Aramaic original of St. Matthew. Until the contrary is proved, we may safely assume that the translator knew at least as much Aramaic and Greek as we do, and that he used the word *πορνεία* because he meant that word and not the other word.

Since writing the above, my attention has been called to a note by Dr. Frank Gavin on the "Excepting clause in St. Matthew" quoted in *New Testament Problems*, by W. K. L. Clarke, which note ends with these words, "the alleged Matthean exception contains no substantial departure on the point of Dominical marriage legislation from the Synoptic tradition as stated as Mark 10:2ff., and Luke 16:18." ARTHUR B. PAPINEAU.  
Vineyard Haven, Mass.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector

Sunday Masses: 8:00, 9:00, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M. Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M. E. P., Instruction, and Benediction, 7:15 P.M. Week-days: 7, 8; Thurs. and H. D., 9:30 also. Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW YORK

#### The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

#### St. James' Church, New York

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion.  
9:30 A.M., Children's Service and Church School.

11:00 A.M., Morning Prayer and Sermon.  
8:00 P.M., Choral Evensong and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

#### St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service, 12:05 to 12:35. Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

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

#### Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8, 12 (except Saturday), 3 P.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.  
Daily (except Saturdays) 12:20 to 12:40.

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues (Served by the Cowley Fathers)

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Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers, with Address and Benediction, 8.

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

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

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

Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



## EDITORIALS & COMMENTS

### Is the Church Disestablished?

RECENT CASES involving "civil liberties" of a religious nature bring up a problem that still cries for clear thinking. It has never been faced properly as an issue in recent public policy or Church polity. There is the divorce not long ago in a New Jersey court in which custody of the children was granted to the Methodist father on the ground that their mother is an atheist (and presumably, therefore, unfit as a parent). In Cincinnati Jewish merchants have protested a law closing meat shops on Sunday and demand an exception because their closing on that day, as well as Saturday (the Sabbath), prevents their meat being *kosher* on Monday morning according to the orthodox dietary law. The Cincinnati case will probably be argued in the light of a California precedent, where the Supreme Court has ruled that *kosher* dealers must close on Sundays regardless of the religious effect on their Monday stock.

The plight of the unhappy *schochat*, or of the atheist mother, is a plight affecting deep issues that need airing, unless we feel able to afford the risks taken by the proverbial ostrich in the face of danger. The whole question of Church and State, so prevalent in the political philosophy of mankind in all ages, appears to demand fresh treatment at each stage of the social process. Lord Bryce, with all due respect to his wisdom and his understanding of American attitudes, was quite mistaken in saying that "there seem to be no two opinions" in this country as to the interpretation to be put upon the First Amendment to the Constitution, providing separation of the Church and State. Certainly the New Jersey divorce decision fails to support his view that Americans, even the judiciary itself, believe in strict neutrality of the civil power to the extent of leaving these matters "entirely to one side, regarding them no more than it regards the artistic or literary pursuits of its citizens" (*American Commonwealth*, II, 557). It is not a problem that can be solved easily and equitably by arbitrary and over-simplified decisions, but neither can it be adjusted by proceeding as if it were already sufficiently clarified.

The statement of the American Bill of Rights that "it is the mutual duty of all to practise Christian forbearance to-

ward each other" does not clear up the question whether Christian forbearance goes the length of equal freedom for non-Christian believers or those who have no belief at all. The *kosher* merchant undoubtedly feels that the Bill is taken to mean merely *inter-Christian* tolerance, and the New Jersey divorcée can hardly be blamed for not believing that her intellectual differences with her husband are of no more concern to the State than a quarrel between post-impressionists and surrealists.

In at least one state in this country there is raging at the present time a fierce struggle over the question of state aid or public funds for Church schools. The controversy, described very bluntly, amounts to this: that (1) the Roman communion is seeking allotment of public money for its Church (parochial) schools, (2) the legislature seems to be disposed to grant it, and (3) the Protestant bodies are joined in a protest against the use of public funds for sectarian education in any form. Quite logically, the Protestants have warned denominational churches not to accept Works Progress Administration funds for any church project, since by doing so they might give cause for the accusation that Church and State are no longer separate. Contrary to the first impulse many of our readers will be sure to have, to say impatiently that this question has been settled, we should like to point out that the simple fact of this controversy, involving bitter words and rather hectic forms of pressure in legislative circles, is sufficient evidence that the question is still open at one door or another.

We understand, of course, that the Roman Catholic Church insists that religion should be an integral part of the educational process, and we believe with the members of that communion that schooling which treats religion as an elective side-issue is a pretty poor thing. Evidently, so far as the educational factor is concerned, the Protestants believe that the sort of religious training which can be given in public schools without raising sectarian complaint is adequate, or at least proper, and that all supplementary religious education should be given independently by the Church. The Roman Catholics protest at paying taxes to support a "non-denomina-

tional" religious view, the Protestants protest at the use of tax money for parochial schools, the Jews are restive under the Christology that creeps into public classroom exercises. Probably the New Jersey lady with some of her colleagues (if she belongs to Mr. Smith's Atheist Society) is angry at the use of money for teaching her children even the "neutral God" of the public schools.

**R**ELIGIOUS LIBERTY is a democratic ideal that originated with the Church rather than with the State. History abundantly demonstrates that the Churches, Protestant and Catholic alike, have paid dearly for Church-State alliances. The misfortunes of Lutheranism in Germany today, and of Roman Catholicism in Spain and Mexico, are cases in point. The Archbishop of York has frequently reminded us that there is one error even more serious than that of ignoring the truth and wisdom to be learned from the undivided Church prior to the Reformation, when it had definite temporal affiliations, and that greater mistake is to suppose that its civil character can ever re-emerge! It may well be that the only reasonable and sound course for religious societies of any nature is to cut loose entirely from secular affiliations.

But here again we have a statement easily made—and often made for that matter—but not entirely accepted by those who make it. The truth is that in countries like our own where the principle of the separation of State and Church is constitutionally accepted, there is nevertheless a certain measure of civil subsidy for religion. As secular forces and Humanist cults become more articulate they insist that the two interests are not actually twain, and that organized religion is not truly disestablished so long as religious foundations are tax free. Hence no apology is needed for raising the issue, nor for underlining the indeterminate nature of our present relations between Church and State.

Devoted religious men and women, with a sensitive feeling for social developments, are now asking themselves whether the Church is not, in effect, asking for discriminatory legislation in several *indirect* ways. They also wonder whether this does not in fact identify the Divine Society with a secular society which may prove unstable, and thereby put the visible Church in a precarious position in the event of a major social change. This is the ultimate prudence of their question, and we do not have to accept the strenuous view of Nicholas Berdyaev, that the Church must "once more return to the catacombs," in order to appreciate its bearing. In any case, we need not be apocalyptic to recognize the resistance that grows in our present civil order, as in the very rigorous re-examinations of all tax-exemption claims for Church properties in recent years. The whole question must and will be, not reopened since it has never been closed, but constantly raised until a minority-proof solution is adopted.

#### Anti-God Education in Russia

**A**T A MEETING this month in Moscow of the Society of Militant Atheists it was admitted that Russia is by no means Godless yet. Emilian Yaroslavsky, long a fighter in revolutionary circles, made a report which claims half the Russian people for atheism. Even this is so hard to credit that we are inclined to be skeptical until more convincing reports and evidence is forthcoming. The substitution of scientific fertilizer for a naïve village "pope's" holy water sprinkled on worn-out soil may have shaken the ideas of some ignorant peasants. But we doubt, on principle, whether the spread of literacy among the Russian people, no matter how

much anti-religious propaganda goes with it, will be of any assistance to the atheist campaign. It is by no means unusual to hear Communists admit with a shrug that the antics of the Godless Society arouse as much sympathy for religious worshippers as the missionaries do. And nothing heartens our trust in the ultimate triumph of Russia's spiritual life more than to learn that at the same meeting of the Society a young woman parachute jumper argued her cause by claiming that she had never yet seen God or His angels in the air. Certainly the fact that she is Nina Kemmeva, pretty, blonde, 22, and holder of the women's delayed-parachute jump record, cannot cloak the caricature of her speech. It's too much like the side-show stunt of Mussolini many years ago when he took his watch in hand at a Socialist meeting and gave God five minutes to strike him dead—or forever remain non-existent—a trick that he probably learned from our own Bob Ingersoll! We take greater stock in the increase of New Testaments annually licensed for import into the Soviet Republics.

#### Two New Associate Editors

**I**T IS WITH very great pleasure indeed that THE LIVING CHURCH announces the addition to its editorial staff of two new associate editors, the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, and the Rev. Joseph F. Fletcher, director of the School of Applied Religion and priest in charge of St. Paul's Cathedral, Cincinnati.

Bishop Fiske needs no introduction to any Churchman and he is particularly well known to readers of THE LIVING CHURCH. Despite the multitude of his diocesan duties and the frequent calls upon his time because of his widely recognized ability as a preacher and writer, he has frequently contributed to our columns in previous years. His approaching retirement as Bishop of Central New York will give him more leisure for literary work and therefore we have been able to prevail upon him to accept the invitation extended to him many years ago to join our editorial staff.

Fr. Fletcher is widely known as one of the ablest of the younger Liberal Catholic clergymen. Co-author with Spencer Miller, Jr., of *The Church and Industry*, he is a recognized authority in the field of Christian sociology. His talents in this regard have recently been utilized by the Forward Movement, under the auspices of which there has been established the School of Applied Religion at Cincinnati, with Fr. Fletcher as director. This school will be a center where priests of the Church can do graduate work in Christian ethics, doctrine, and moral and pastoral theology, as well as sociology. Bishop Hobson has also appointed Fr. Fletcher as priest in charge of St. Paul's Cathedral.

We feel that the addition of these two new associate editors will greatly strengthen our editorial staff, and we are sure that the members of THE LIVING CHURCH FAMILY will rejoice with us in this forward step.

#### "Religion in the World's News"

**S**OME WEEKS AGO, in connection with our department, Religion in the World's News, we asked readers whether they found this feature worth continuing and also asked for frank criticisms of it and suggestions for its improvement if it is to be continued. We have been overwhelmed with the replies, almost all of which urge us to continue the department. We started to answer these personally but soon found that the volume of them made it impossible to do so. We therefore ask readers who have written us on this subject to

accept this editorial expression of appreciation in lieu of a personal reply.

We were particularly interested to find that several of the clergy are using this department as a basis for a weekly service of intercession. We are publishing one letter from the Rev. Joseph Kuehnle, rector of Trinity parish, Natchez, Miss., showing how he has found this feature valuable for intercessory purposes, and we hope that the department will be increasingly used for that purpose.

Certainly we shall continue Religion in the World's News in view of the favorable reception it has received. Indeed, we have made arrangements with the NCJC News Service for additional material for this department to be sent to us weekly by the NCJC Washington editor, Dr. Benson Y. Landis. In addition, our new associate editor, Fr. Fletcher, has agreed to collaborate with the Milwaukee staff in the preparation of this material. Thus the department will hereafter represent not merely the views of one editor but the collaboration of a number of well-informed observers. Its function will be not merely to record isolated religious aspects of the world's news but to correlate these into a running account in which an endeavor will be made to interpret them from the standpoint of Catholic ethics and sociology.

### Through the Editor's Window

WASHINGTON'S BIRTHDAY again! And in this election year the candidates, near candidates, and merely hopefuls will make the most of it, each claiming the endorsement of the Father of his Country on behalf of his own particular political nostrum. But we fear that Washington himself, if he were alive, would stand no chance of election as President in this year of grace nineteen hundred and thirty-six. Among others, he would certainly be opposed—

—by the American Legion, the Daughters of the American Revolution, and the Liberty League, because he was a known radical of revolutionary tendencies.

—by William Randolph Hearst, for the above reasons and also because he was born an Englishman.

—by President Roosevelt and the New Dealers, because he believed in the Constitution and in rugged individualism.

—by Bishop Cannon and the Methodist Board of Prohibition, Temperance, and Public Morals, because he believed in life, liberty, and the pursuit of happiness, and kept the best cellar in Virginia.

—by the Roman Catholics and Missouri Synod Lutherans, because he was a Mason.

—by the Atheist Society, because he was a Churchman.

—by the Negroes and the Civil Liberties Union, because he kept slaves.

—by the Communists and other radicals, because he was an aristocrat and a capitalist.

—by the artistocrats and capitalists, because he believed in democracy and the rights of the common man.

—by the League of Nations Association and the internationalists, because he warned of entangling foreign alliances.

—by the isolationists and hundred percenters, because he entered into a treaty of alliance with France, and welcomed Lafayette, Von Steuben, and Kosciusko as his allies.

—by the conservationists and the Amalgamated Fruit Growers of America, because he cut down the cherry tree.

Yes, Washington, will be honored in hundreds of flowery speeches this week-end, because he's safely dead and buried. But just who would vote for him if he were alive and running for office today? We fear it would be a case of millions for tributes, but not one vote for President!

## Everyday Religion

### Offended!

**M**ANY MEMBERS drop away from the Church because they never had a reason for holding on. They are the indifferent. They are no loss to the Church because never were they a gain. "These have no root."

But there are souls of another class which leave our fellowship. They are the exact opposite of the indifferent. And when they leave us it is a tragedy.

On my desk is a book I have prized for years. Again and again as I have turned to it I have thanked God for giving the two collaborating writers the insight, moral courage, faith, and love of man which the book required.

The other day I called a friend's attention to the book. He answered me with that pitying kind of smile which says plainly, "Don't you know?" I asked, "What is it? Tell me."

His answer was that for years those two writers had kept on, hoping against hope to find sympathy and encouragement for the great cause dear to their hearts. They were trying to interpret Christ in regard to a crying need of our time. The Church seemed to have no use for them. Everywhere they were met with denunciation, or what is worse, with empty condescension and indifference. One of the writers had the door of her father's house shut in her face. At last both of them gave up the Church as hopeless. They have lost their faith in us, if not in God.

It is a hard blow to learn of cases like these. One's heart goes out to the sufferers, but the keener pain is to think that people of the Church have turned them out. The Church is the real sufferer. She is linked in condemnation with a father who could close the door in the face of his own child.

No doubt these two offended ones have themselves contributed an element of offense. They should have loved Christ more than any project. They should have let patience have her perfect work. But on the other hand, what warrant have we ordinary Churchmen to frustrate and cast out our Lord's prophets; to fret away to the snapping point their faith in the Church—and in Him?

This unChristlike kind of excommunication is going on—not only against the mature but also against ardent youth.

There are two entirely opposed sayings of our Lord about "offense": (1) When many were offended at Him, He turned to His disciples and said, "Will ye also go away?" It is a most heart-touching plea. (2) The other is terrible in anger. "It were better for a man that he had never been born than that he offend of these little ones."

To our two outcasts He turns, holding out His hands, pleading, "Will ye also go away?"

God forbid that we should cast out any of His prophets or His children when their vision of Him demands more than we wish to yield, or when we think them mistaken about politics or economics.

### The Family

**I**F I WERE ASKED what in my judgment is the supreme need of the Church today, I would answer without hesitation, the revival of household religion. Let us never forget that the Gospel of Jesus Christ, His revelation of the nature and relation of Almighty God to us, is stated in terms of the family.

—Bishop Mann of Pittsburgh.

## Religion in the World's News

FEBRUARY 22d and 23d have been set aside by the National Conference of Jews and Christians in cooperation with a number of other religious bodies as "Brotherhood Days." Many meetings are scheduled to promote interfaith and interracial goodwill, and the special emphasis of this year's observance is the tradition of civil and religious liberty exemplified by Jefferson, Adams, Madison, the Lords Baltimore, Roger Williams, and other American leaders of Colonial and Revolutionary times. The necessity of religious forces uniting against the forces of "intrenched greed"—and, for that matter, against the forces of those who have nothing and want everything—commends the observance of Brotherhood Days to all Christians.

### THE TREND TOWARD TRADITIONALISM

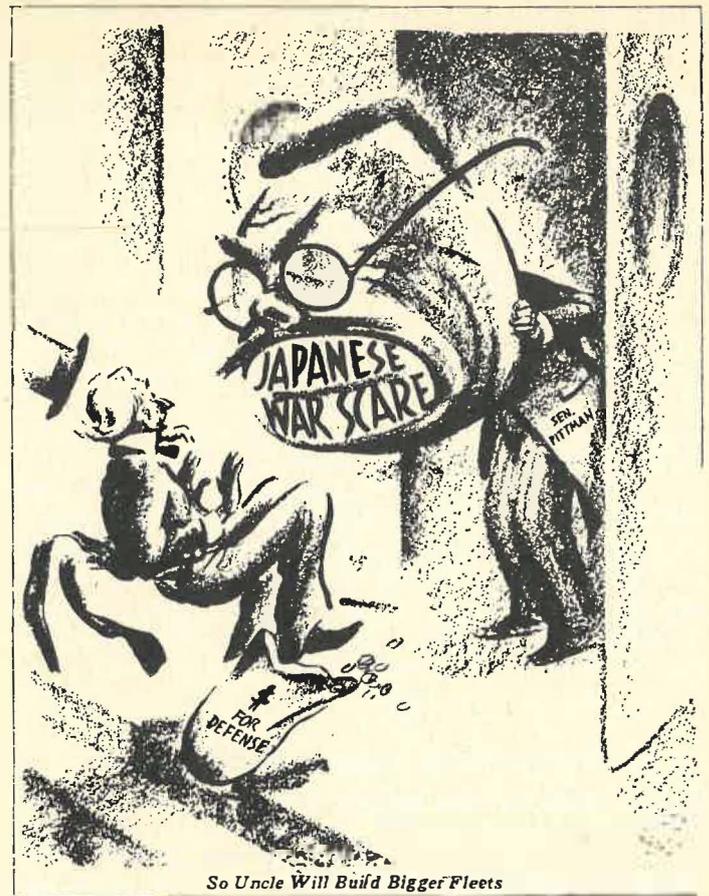
AMERICA has suddenly become extremely conscious of its fathers. The latest example is that of Secretary Ickes and Governor Talmadge standing in the great shadow of Abraham Lincoln, each claiming that his own particular theory of government is that which Lincoln would support if he were alive today. Similar scenes were enacted on Jackson Day and it is to be expected that Washington's birthday will call forth even more vigorous demonstrations of historical precedent for totally divergent political views. It is not the province of THE LIVING CHURCH to discuss the relative merits of these views, but we feel that it is appropriate for us to observe that the methods undertaken for their defense are an example of a startling change in ways of thinking which has taken place since the beginning of the depression.

A comparatively short time ago the whole country was engaged in demonstrating how far it had come from the ways of its fathers—how progressive it was. Now the advocates of social change, as well as those of the status quo, are attempting to fall back on historical precedent, calling upon the shades of illustrious Americans of former times to support their programs. Since one of the distinguishing characteristics of Catholicism is an emphasis on the whole Church throughout the Christian ages, perhaps this shift in ways of thinking is to be viewed as a propitious sign. But just as the emphasis on progress, in itself healthy, was carried in the boom days to an unwarrantable extreme, ancestor worship must be guarded against by Catholics, who will remember that even the most illustrious of their ancestors were men like themselves, capable of making the same mistakes.

### CHILD LABOR

OPPOSITION to the amendment to the Federal Constitution enabling Congress to legislate on Child Labor has taken the rather disingenuous form of asserting that the age limit is too high, and that therefore the amendment is an undesirable one. It is well known, of course, that at one time 12 years was considered a mature age and that even as late as the time of Shakespeare 15 was not considered an early age for marriage and the establishment of a home. Since a Constitutional Amendment is intended to be effective over a long period of time, it would seem to be very wise of Congress to take into account the steadily increasing length of juvenile dependency which follows in the train of civilization.

It is to be taken for granted that Congress will not enact any legislation so decidedly unpopular as that would be which attempted to restrict the right of 18-year-olds to work. However, it is also very definitely to be expected that, with an increase in the amount of schooling becoming more and more



So Uncle Will Build Bigger Fleets

(Courtesy of "The Milwaukee Journal")

general, at some time such legislation will have a decided advantage.

A survey published recently by the Federal Children's Bureau shows a marked increase in child labor, particularly in the 14- and 15-year-old bracket, together with an increase of from 1 to 12 per cent in the percentage of children working in factories, and from 4 to 17 per cent in that of children working in stores. The increase in employment of 14- and 15-year-olds together with a decrease in employment of 16-year-olds showed, according to the report, a tendency to supplant older children with younger ones, at, of course, a lower rate of pay.

### SENATOR PITTMAN AND THE GOBLIN

THE ACCOMPANYING CARTOON from the Milwaukee Journal seems to us an excellent characterization of a speech delivered in the Senate by Senator Key Pittman, chairman of the foreign relations committee of that body. Senator Pittman expressed himself as confident that Japan would soon unite with Russia to "assert and maintain the supremacy of the whole zone from Russia to the end of Siberia involving China and Japan and including them both, and there having complete control as against particularly the United States." From there, Senator Pittman traced the Bear and the Goblin as advancing together upon Alaska, according to an account of the speech in the New York Times. We hesitate to disagree with a man in so distinguished a position as Senator Pittman, but to us it seems highly improbable that a Communist revolution will soon take place in Japan or a Fascist one in Russia—and until one or the other of these two upheavals occurs, we may expect the two countries to be at sword's points.

An interesting comment on the accuracy of the caption  
(Continued on page 240)

# American Cathedrals

By Clinton Rogers Woodruff

A NATURAL and most praiseworthy desire on the part of the bishops of the American Church for an altar of their own, a permanent place for their *cathedra*, in short for a bishop's church, has resulted in the erection of upwards of sixty Cathedrals and pro-Cathedrals. Coupled with this has been the desire to afford a truly appropriate place of community worship, "a house of prayer for all people," a center of religious and social influence in the community, to impress upon people that religion is an essential element of natural and personal life, in short to worship God in the beauty of holiness. One by one structures have been planned and erected as Cathedrals, or strong and strategically located parishes have been taken over and converted into Cathedrals and pro-Cathedrals.

As Bishop Davies of Western Massachusetts in a recent ordination sermon said: "The American Cathedral is a fact. It ought to be more and more of a factor." The Bishop went on to say that a Cathedral, *per se*, presupposes an establishment more elaborate than that of a parish church. A Cathedral is a center for diocesan endeavor, and it ought as it evolves to be able to provide on its clerical staff places for specialists in the diocesan work of the ministry. It ought to conserve those many gifts of the spirit and to employ them to their richest possible fruitage.

"One thinks, for instance," he said, "in terms of Church music, and looks forward to a day when a canon precentor shall, in his office, complement the work of a skilled organist. One thinks toward the day when a man trained in the processes of religious education shall have a stall in the Cathedral where he will be available for coöperation with rectors and missionaries throughout the diocese; one thinks toward the day when a man, aflame with a missionary urge, shall find himself a member of the Cathedral staff and, from his place in the central church of the diocese, be in contact with its every forward-looking enterprise. One thinks, too, of a man more skilled in and adapted to the offices of personal ministrations—that which some of us call the religion of healing—and able, because of his Cathedral connection, to assist his colleagues

*THIS IS an introduction to a series of articles on the Cathedrals of the American Church, by Mr. Woodruff. ¶ The great Cathedrals now in process of construction at Washington and New York, and the Cathedral of Our Merciful Saviour at Faribault, Minn., said to be the oldest in the United States, will be discussed in early issues, followed by articles on other Cathedrals and pro-Cathedrals throughout the United States.*

in some of the specialized approaches of their purely pastoral work. One also foresees that day when the efforts of the diocese shall be translated into purely eleemosynary endeavors—these under the direction of a canon almoner.

"Perhaps I dream idle dreams—but they are realistic enough to be challenging and to suggest a Cathedral building era in America when the thought shall be of the house not made with hands."

That era is upon us in the American Church as the lengthening list of Cathedral buildings with constantly broadening functions amply testifies. The Bishop of New York in an address before the North American Conference on Church Archi-

tecture pointed out that among those now going up are some of the greatest in the world. There is the Liverpool Cathedral, which, when completed, will be larger than any other Cathedral in England. There is the Washington Cathedral, rising on the heights of St. Albans in the capital of our country, and there is the one in New York, the greatest of all Gothic Cathedrals in the whole world, by actual measurement of cubic content.

One point has greatly impressed me in the preparation of these articles and that is the emphatic testimony to the great and far-reaching influence of Cathedrals and Cathedral life. In an address at the College of Preachers, one of the notable developments of the Washington Cathedral, the widely known John R. Mott, a Methodist, spoke of their uplifting influence, their enriching influence, their anchoring or confirming influence as an apologetic, their unifying influence, their challenging influence.

At this same meeting, the Rev. Dr. S. Parkes Cadman, the pastor of the Central Congregational Church in Brooklyn and one time president of the Federal Council of Churches, said:

"The sacramental strength of the Cathedral as a result of 'The Word made flesh' subdues the secularism which pollutes the souls of men and women, and here brings their triumphs and their aspirations into captivity 'unto the obedience of Christ.' Brute material is robbed of its density and flung toward the stars in 'long drawn aisles' and pillared spaces which



CANTERBURY CATHEDRAL: The Mother Church of the Anglican Communion

testify to 'the greater glory of God.' One has only to contrast the religious art and architecture of this noble church with that of Oriental countries to understand that in this hallowed place the Word's living breath has wrought by human hands the creed of hope, deliverance and joy."

**F**OR THE most part the Old World Cathedrals, whether originally monastic or secular, were not built, and were rarely used, for the worship of multitudes. They were reserved, far more exclusively than today or at any time since the Reformation, for the clergy who ministered there and the lay folk who were attached to them. In the medieval idea the glory of God was far more prominent than the worship of man, or at least than the worship of the people. This was evident in the Cathedral churches. The existence of great parish churches, and many of them small as well as great, in almost every Cathedral city, proves this. When a population grew up round a Cathedral or monastic church a new edifice was built for it. Peterborough is a notable example.

With the revival of life all through the Church, it is more fully recognized today than, perhaps, ever before that the Cathedral, as truly said Mr. Beresford Hope long ago, is "the complement of a church, not the luxury of an establishment."

We have not yet worked out a definite American Cathedral standard. We will see as we go on a great variation in the form of organization and administration, but the influence of the Mother Church in England is to be seen in many directions. Speaking of Anglican precedents, the other day I came across the statute of King Charles I for the government of the Winchester Cathedral, from which I am tempted to quote, not only because of its inherent interest, but to afford a basis of comparison with American usage. The statute begins by commanding and entreating the Reverend Bishop of Winchester "in the bowels of Christ diligently to provide that the praises of God shall be constantly celebrated morning and evening in the aforesaid Church; that the most beautiful Fabric both without and within, as the dignity of the place doth demand, shall before all else whatsoever be preserved not only from all decay but even from defect, and from time to time, as often as occasion shall require, shall be put in good repair at the expense of the Church. . . . We decree therefore and ordain that there shall always be in the said Church . . . two Virgers, two Subsacristis, two Ministers in the Church to ring the bells and to set other things in order, two Porters, of whom one at least shall be a barber . . . two Butlers, one Cook, one Undercook."

A reminiscence of one of the great abuses of the Middle Ages is to be found in His Majesty's enjoiner that "forasmuch as there is nothing more profitable to the right governance of all things both at home and abroad than the watchful eye of a Ruler, We decree and will that the dean shall reside at home in Our Church ninety days at the least in every year, whereof We will that one and twenty shall be continuous, and on each day of his Residence he shall attend divine service in a habit proper to his degree and to the choir unless he be hindered by lawful Impediment."

As an evidence of the growing sense of community responsibility they decreed that the several canons in residence "shall live apart with their households, and so bestow in honest outlay the good things which they have received by the liberality of Us and Our Forefathers, that they may not be seen either to have sought bypaths for avarice, or to have fallen into prodigality. But if . . . there be any of the Canons who hath not from any other source beyond the Stipend of the Church forty pounds a year of fixed income, estimated at that sum after the deduction of charges, We will not that he be compelled to

support a separate household, but give him leave to board within the bounds of Our Church at the table of the Dean, or of any Canon, or of the minor Canons, with their consent."

Here are some further details:

"Forasmuch as We have determined that God must be honoured before all things by hymns, psalms, and unceasing prayers in this Our Church, We decree and will that so far as may be the six Priests whom we call minor Canons, the Deacon also and the Substitute, together with the Master of the Choristers and the Organist, as well as the ten lay clerks, all of whom We establish for the continual singing of the praises of God in the choir of Our Church, shall be learned, of good report, and honest conversation, and furthermore expert in singing, the which We will to be certified by the judgment of those in the same Church who are well skilled in the art of musick.

"We decree and ordain that of the minor Canons one ripper in years than the rest and distinguished above them by manners and learning be chosen as Precentor by the Dean and Chapter. . . ."

"We decree and ordain that in Our Church aforesaid at the choice and appointment of the Dean and Chapter, there be six Choristers, boys of tender years, of resonant voices, and apt for singing. . . ."

**A**S THE Dean of Chichester recently pointed out a Cathedral is essentially the home of a religious fraternity whose duty it is corporately to offer to God the daily round of prayer and praise contained in the offices of the Church. This is the conception of a Cathedral to be found in all parts of the Christian Church. The regular services are carried out by the clergy whom the bishop has chosen to be his council or senate. It is essential to this right performance that as many members of this community as possible should continually take part, otherwise the corporate character is lost. It is not essential that there should be any other worshipers present. The services should be rendered, he said, "with as much dignity as the resources of each Cathedral allow." To this end the fraternity should have at its command some assistants who are musically capable, as Bishop Davies declared in his ordination sermon, "and others who will perform the ceremonial functions without which the music may grow top-heavy."

The revival of these ideals has wrought great changes. The daily presence of a number of canons has replaced the anomaly of "the canon in residence," and the full Prayer Book use of Matins, Holy Communion, and Evensong has come into its own.

It is the chapter services, in the Dean's opinion, that are the life-blood of a Cathedral, the element that preserves it as the heir of a great tradition and not a mere piece of dead antiquity. Their spirit can be felt in the building when they are not in progress. Not many outsiders may wish to assist at them continuously, but they will receive inspiration from the knowledge that they are unceasingly offered, and some of their fragrance will fall upon them as they drop in for a few moments in the morning on their way to business, or in the evening as they return home.

American Cathedrals, of course, have not reached this point of development except in a few instances, although the number where "a full Cathedral service" is afforded is increasing. Thus far in the United States the Cathedral idea has been much more an aspiration toward a fuller and richer religious life. As the proponents of Grace Cathedral, San Francisco, have declared, the popular, but inadequate, conception of a Cathedral is that of a building rather larger and more ornate than most churches, in which stately and ceremonial services are held on

a scale denied the average congregation. It is more than that, however. In a singular and special way it is a center of Christian life in the city and representative of all those elements which seek the spiritual betterment of a community. In this light, the Cathedral first of all is a message—the message of every person who joins in the task of building it.

“In its beautiful form, its aspiring towers, the soaring lines of its vaulted interior, its lovely treasures of carved marble and richly stained glass it speaks to the world of human desire to glorify the things of the Spirit. In such a building nothing less than the most perfect gifts that men can give, the finest workmanship of artist and artisan will suffice. For it must represent the deepest religious emotion of men in such unmistakable form that none who enter it can fail to feel its beauty and power.”

AS AN imposing symbol and a stately monument the Cathedral has meaning. It is more than that, however, it is a center of power and usefulness in the community. More public than a parish church, and serving a congregation that changes more or less from service to service, it reaches out to and does draw in those who are not attracted to other churches, and thus influences many lives that could not otherwise be touched. It is a sanctuary, too. Open from morning to night, it is entered by many who come alone to feel its calm beauty, to sit a while, to rest, to pray, to go away refreshed in mind and spirit. Representing as it does in an impersonal way the whole spiritual life of the community, the Cathedral is available as is no other building for gatherings on public occasions. Here memorial services for great men and women are fittingly held; here thousands can gather to express their common sorrow, joy, or thanksgiving. The Cathedral is thus, in a special sense, a community shrine.

It is something much more. It is the mother church of the diocese, the seat of its bishop, and the home of all its ministers. In the words of the late Bishop Nichols, “young and old in the diocese should come to regard the Cathedral as their common possession and common hearthstone pride, and the sanctuary of solidarity for every priest and pastor.” At the Cathedral the work of the diocese should be centered. The bishop is assisted by the dean and other clergy in maintaining the worship of God. From the Cathedral center, representing the bishop and the diocese, they go out to their labors in mission work, in homes, in hospitals, in retreats, and in the multitudinous interests appertaining to a vigorous and healthy diocese. The Cathedral, therefore, represents the corporate life of the diocese, just as it provides a spiritual center for the communal energies of the city which it adorns.

A Cathedral should be still something more. In America we are gradually but surely working out a new conception. In reading the histories of the sundry Cathedrals and pro-Cathedrals in this country, one is impressed with the fact that consciously or unconsciously, their founders and those responsible for them are animated by the same idea, namely that they must embody in an outward and visible form the spirit of the two great commandments: The worship of Almighty God in the beauty of holiness, and the service of man. Instance after instance will be given in the course of these articles where the Cathedral has become the center of institutional activities, of philanthropic and general community endeavor. The Buffalo Cathedral, for instance, speaks of “the immortality of usefulness” of its activities.

From these preliminary remarks it will be seen that the Cathedral movement in America is one of important significance fraught with great possibilities even though surrounded by many difficulties and problems.

## Churchwomen Today

Ada Loaring-Clark

Editor

### Study of Latin-America

THOSE OF US who are planning a study of Latin-America during the Lenten season, based upon the book *That Other America* by John A. Makay, with the manual for leaders by Dr. A. W. Sherman, *Understanding Latin-America*, will find the outline as prepared by Miss Margaret Densmore, educational secretary of the Woman's Auxiliary of the diocese of Minnesota, to be most helpful and enlightening. Miss Densmore who lives at Red Wing, Minn., makes many suggestions and is prepared to tell you about the handicraft from the Latin-American countries and also will suggest music for use on the programs.

Miss Densmore plans six sessions for the six weeks of Lent, one chapter filling a complete program.

PROGRAM 1—First chapter. Discretionary topics are: trends of Spanish exploration; story of Montezuma. Other books recommended are: *South America* (James Bryce); *Latin American Backgrounds* (Hulbert); *The Two Americas* (Dugan).

PROGRAM 2—Second chapter. Discretionary topics are: types of women among the aristocrats; among the common people; modern feminine independence. Books recommended are: *Stories of the Latin American States* (N. Sanchez); *Handbook on South America* (National Council); *Women Under the Southern Cross* (Miller).

PROGRAM 3—Third chapter. The discretionary topics are: origin of Mexican agrarian revolts; the rule of Porfirio Diaz; the attitude of the United States government toward Mexican refugees prior to the Revolution of 1910; interesting items on Peru, Ecuador, Brazil, Columbia, Venezuela. The additional books recommended are: *Handbook on Mexico* (National Council); *Bright Mexico* (Barretto); *Mexico* (Stuart Chase); *Peace by Revolution* (Tannenbaum).

PROGRAM 4—Fourth chapter. Discretionary topics are: ancient civilizations; Indians of South America; Work of the Y. M. C. A., and Y. W. C. A., with books to be read as follows: *Ancient Americans* (Emily C. Davis); *The Other Spanish Christ* (Mackay); *That Freedom* (Gray).

PROGRAM 5—Fifth chapter. Discretionary topics: early history, as found in any good history; present political conditions in Cuba; interesting items on Puerto Rico, Dominican Republic, Virgin Islands, Cuba. Books recommended: *The United States and the Caribbean Area* (Monro); *Adventures With Christ in Latin America* (Miller); *Handbook on West Indies* (National Council).

PROGRAM 6—Sixth chapter. Discretionary topics: discuss and review the organization and development of Episcopal Missions in Latin-America; describe the work done under the United Thank Offering in Latin-America; describe the work done for Latin-Americans in the United States, especially at El Paso, Texas, and in Arizona. The National Council can supply valuable leaflets.

A study of the missionary work of our own Church can be worked in with every program and a good map is an essential. It is not expected that every group will use all the suggestions that are offered. Select what will interest your group and plan your program accordingly. Devotions to be used at each meeting will be found in *Understanding Latin America* by Dr. Sherman.

# Patience

By Miss Edith M. Almedingen

SOME TIME AGO my eyes were opened to a marvel by a tiny sparrow in a London square. I was sitting on a bench when the tiny thing hopped down on the ground almost in front of me. Had I stretched out a hand, I might have touched it. Very slowly, it got nearer and nearer to the little twig lying on the ground. The twig was small enough, but it looked immeasurably bigger than the bird. Fascinated, I did not stir and watched and wondered. The little fellow picked up the twig. I suppose he knew it was just the right kind of twig for his nest. He meant to have it. But he would not fly a great distance with the twig in his beak. He knew better than that. He carried it along. The twig dropped down once, twice, a third time. On each occasion the sparrow picked it up, and hopped further and further toward the plane tree in the middle of the square. Suddenly, from out the thickly leafed branches of the tree there came an encouraging chirp-chirp. The bird on the ground, the twig having just fallen once more, raised his head and replied on the same brave note. Then he lifted his burden once again.

I almost wished I could say to him, "Little fellow, this twig is much too heavy for you. Give it up. Is it really worth it? I am sure two smaller twigs would do just as well."

But, of course, I sat silent and still, and the tiny bird went on, now carrying the twig, now pushing it along, nearer and nearer to the foot of the tree. At last, it was reached. With an effort he picked up the twig and hopped onto the lowest branch, only to hop down again as the stubborn twig fell down for about the tenth time. Now the little fellow exerted all his strength. He flew to a higher branch and laid the twig alongside so that it should not fall off again, while he rested for a second or two. Then he flew higher still, and rested for another brief spell. At last, I lost him among the branches, but the chirping that broke out from the top of the tree was eloquent enough: he had indeed scored a triumph, carried the twig safely to his mate, and both of them were singing about it.

While they were talking about it, I found myself covered with sudden shame.

The patience of that tiny sparrow would have been enough to shame even a patient individual, and I knew I was far from that.

"She's done it for the third time today," said a woman I knew one day, as the crash of some broken crockery came from the kitchen. "She must either be more careful or else she'll have to go. I've no patience with her."

And once at a sale I saw a well-dressed woman walk up to a crowded glove-counter, where three girls were hastily trying to satisfy the various needs of about ten customers. The woman waited for something like two minutes, then turned away and said in a loud voice to the nearest shopwalker, "Oh, I've waited here for ages and ages. I've got to the end of my patience," which could not have been very long.

But one could go on multiplying these examples indefinitely.

All of us are impatient. We scramble through life much in the same way as though time were like eggs waiting to scramble. We hurry and scurry and boast about getting along at something like eighty miles per hour, and that not only on the main road either. Waiting for anything at all is apt to bore us to tears. "Slow motion" is not for us who are born in an age of utterly fiendish speed, and we never remember that the

world went on living and accomplishing a lot (certainly not less than is being done in our day) in an age when mechanic locomotion and telephones were undreamed of. But the world has certainly lost patience since those days.

YET PATIENCE still remains a virtue—all the more welcome because of its present rarity. Patience is like oil poured over the cogs of our engine. It smoothes the running and makes it easier. It is a great virtue and it walks hand-in-hand with courtesy.

Think of the patience which must have lived in the heart of the woman who was Helen Keller's teacher. A blind, deaf, and dumb girl, like Miss Keller, was taught to read and write, was fully educated, made to take a place of honor in the forefront of her world, and that in spite of the rigid imprisonment of three out of her five senses. Helen Keller has accomplished wonders indeed, but the crowning marvel of it all lies in the patience of her teacher. She could not hurry over her titanic task. She had to wait.

Think of the patience of all those men and women who devote their lives to cancer research. Their progress is necessarily slow. Any hurried movement might work untold havoc with the possible results of their life-long investigations. They cannot afford to hurry and to skimp. They have to wait.

And yet how few among us can keep patience while waiting for a trolley car on a rainy evening!

So much for patience, as applied to this world. But what about the infinite and wonderful patience of God? If He were impatient with us, our whole world might cease to exist. And goodness knows He has enough reason and to spare to lose patience with us. None of us could honestly say we have deserved the benefits of His patience. When our own hands have distorted our lives, we usually turn round and blame Him for the injustice which is not in Him at all. And still His patience does not weaken. In spite of ourselves, He loves us on and on. We keep wasting the time He has given us to prove ourselves in, but He remains patient. We keep wasting the best He has given us, and He is patient. We wilfully close our eyes to all the beauty He has put into the world so that we might take our gladness in it, but He is never impatient over our stupid crass blindness.

And He does much more than that. He keeps calling and calling us to a fuller life, made sweet with a more intimate knowledge of Himself, He keeps His arms opened for us, and though we choose to remain deaf to that call and prefer to turn away from those arms, His patience is rock-like and never wavers, and He thinks Himself rewarded if we turn to Him in an unworthy eleventh-hour manner.

"You can never bore God either with your importunity or with your indifference" said an old writer, and I think he spoke true: But—just because He is so infinitely patient, must we go on taking advantage of it? Must we go on saying to ourselves, "Well, that can wait"?

Were we ever to treat our neighbor's patience in the same casual manner, it would be spent in no long run, but His ways are not ours. He waits. The infinite patience is always His. And those who come to Him after the heat of the day is over and the working hours are few, receive the same treatment as those

*(Continued on page 239)*

# Measures Adopted to Balance the Budget

## Report and Resolutions of the National Council at its February Meeting

**A**CTING under the instructions of the General Convention National Council has faced the task of presenting to the Church a balanced budget for 1936; *viz.*, a budget wherein the proposed expenditures for the prosecution of our work in 1936 should be balanced by reasonable receipts.

*AT ITS MEETING in New York February 11th to 13th, the National Council unanimously adopted a balanced budget, but outlined methods by which the cuts adopted may be restored through the response to special appeals to be received by March 31st.*

Foreign Missions		
Foreign ...	\$ 47,577	
Extra Continental ..	19,744	
Latin America .....	12,513	79,834
Departments .		20,600
American		
Church, Institute for Negroes .....		3,800
Coöperating Agencies .....		6,000
Total .....		\$158,917

After careful and diligent scrutiny of the reasonable expectation as recorded at this date and an examination of the expenditures as represented by the 1935 budget modified by certain permanent deductions we find an operation shortage of \$127,100. This shortage it must be remembered represents a shortage, not of the revised asking budget of 1936 but of the modified 1935 operating budget.

It is clear, therefore, that we must raise, and raise at once, before March 31st an additional sum of \$127,100, or cuts amounting to \$158,917 must upon that date become operative in the various departments and fields of our activity.

This shortage is made clear by the following brief but comprehensive statement:

We propose that the Church be acquainted at once with this situation. If the amount named can be raised by March 31st the cuts proposed will not be necessary.

### OUTLOOK FOR 1936

*As of February 12, 1936*

Estimated Income for 1936		
1. Expectations .....	\$1,385,339	
2. Estimated additional Income from Dioceses—based on informal reports .....	20,000	
3. Interest from Trust Funds ..	365,000	
4. United Thank Offering ...	252,325	
5. Miscellaneous Income .....	75,000	
6. Supplementary Offering in hand or pledged .....	52,000	
	<u>\$2,149,664</u>	
7. Less Margin of Safety .....	45,000	
Estimated Net Income		\$2,104,664

Since however it is our duty to present a balanced budget and since this balanced budget necessitates the distribution to various fields and departments of possible cuts which can be restored only by further gifts on the part of our fellow Churchmen, the National Council presents a table of the proposed reductions in appropriations totalling \$158,917, and distributed as follows:

### DOMESTIC MISSIONS

Aided Dioceses	Proposed Cut
Arkansas .....	\$ 400
Duluth .....	448
East Carolina .....	509
Easton .....	800
Florida .....	861
Fond du Lac .....	600
Georgia .....	694
Kansas .....	650
Lexington .....	571
Marquette .....	248
Mississippi .....	894
Montana <sup>1</sup> .....	
Nebraska .....	460
North Carolina .....	625
Northern Indiana .....	234
Olympia .....	444
Oregon .....	444
Sacramento .....	500
South Carolina .....	1,144
South Florida .....	511
Springfield .....	600
Upper South Carolina .....	432
Western North Carolina .....	2,478
West Texas .....	648
Total .....	\$15,195

BUDGET FOR 1936		
Emergency Schedule, 1935 .....	\$2,313,115	
Adjustments—Permanent—Net .....	36,351	
Basic Budget .....	\$2,276,764	
Less Estimated Lapsed Balances .....	45,000	
Estimated Expenditures .....	\$2,231,764	
Estimated net income as of February 12, 1936 .....	\$2,104,664	
Prospective Deficit .....	\$ 127,100	

Domestic Districts	
Arizona .....	\$ 3,300
Eastern Oregon .....	5,106
Idaho .....	2,522
Nevada .....	1,337
New Mexico .....	1,887
North Dakota .....	3,300
North Texas .....	1,072

To meet this deficit the following reductions will be made as of March 31, 1936 unless this money is raised. The total reductions are \$158,917, as expenditures will have been made on these items for one-quarter of the year therefore the reductions are nominally one-quarter greater than the amount required:

### REDUCTIONS

Domestic Missions		
Aided Dioceses .....	\$ 15,195	
Domestic Districts .....	33,488	\$ 48,683

<sup>1</sup> No reduction to Montana because of withdrawal of grant from a legacy.

Oklahoma <sup>2</sup> .....	.....
Salina .....	1,393
San Joaquin .....	1,260
South Dakota .....	3,169
Spokane .....	1,790
Utah .....	1,566
Western Nebraska .....	1,642
Wyoming .....	4,144

Total .....\$33,488

FOREIGN MISSIONS

Foreign	Proposed Cut
Anking .....	\$ 3,940
Hankow .....	8,832
Shanghai .....	11,297
Kyoto .....	7,629
North Tokyo .....	9,997
Tohoku .....	3,292
Liberia .....	2,590

Total .....\$47,577

Extra Continental	
Alaska .....	\$ 3,840
Honolulu .....	3,184
Philippines .....	8,101
Panama Canal Zone .....	757
Puerto Rico .....	3,862

Total .....\$19,744

Latin America	
Brazil .....	\$ 3,928
Cuba .....	3,651
Dominican Republic .....	754
Haiti .....	1,588
Mexico .....	2,592

Total .....\$12,513

DEPARTMENTS

Departments	Proposed Cut
Publicity .....	\$ 2,000
Woman's Auxiliary .....	3,200
Social Service .....	2,300
Religious Education .....	2,000
Ecclesiastical Relations .....	1,500
Field—Priority .....	4,800
Social Service—Priority .....	4,800

Total .....\$20,600

American Church Institute for Negroes.....\$ 3,800

Coöperating Agencies	
Commission on Evangelism.....	\$ 4,000
Girls' Friendly Society.....	500
Church Mission of Help.....	500
Faith and Order.....	1,000

Total .....\$ 6,000

The National Council proposes that the various bishops, officers, and organizations involved in these reduced appropriations be informed at once:

I. That the cuts shall become effective on March 31st, subject, however, to restorations, provided (a) There be special designated additional gifts applicable to the specific field, department, or organization involved; (b) Or by restoration to be determined by the Council when additional general pledges or gifts from diocesan, parochial, or individual sources shall justify such restoration.

II. The National Council further recommends that the bishops, officers, and organizations involved be informed that

after March 31st such remaining cuts may be progressively restored as the National Council is able to allow because of additional gifts or pledges applicable to the fields or projects involved.

III. The National Council also recommends that all bishops, officers, and organizations thus notified of cuts be informed and assured that the Council is proceeding at once to present to the whole Church as clearly and vigorously as possible the urgent need of preventing these cuts from having to be made at all and that we confidently count upon the sympathetic and earnest prayers and coöperation of all those whose work and hopes are jeopardized to join with us in making our appeal to the whole Church as effective as possible.

Now as to the method of presenting the call to the Church. The National Council has received many helpful suggestions and is convinced that no one of them should be chosen as the only way. There will doubtless be many plans fitted to the situation in many dioceses and in many parishes. We do, however, recommend:

1. That a brief, clear, and convincing statement of the situation and urgent need be at once prepared and issued to the Church and secular press.

2. That the President of the National Council communicate with each bishop of every diocese and missionary jurisdiction, presenting the situation and asking him to bring together his clergy at once, to acquaint them with the situation, to press upon them the urgency of the need, and to devise a plan whereby the peril of the Church's mission may be brought effectively to the attention of every communicant and sympathizer in each diocese and missionary jurisdiction. (The letters sent out by the President of the Council to individuals whose names were furnished by many of the bishops of our dioceses have brought in more than \$50,000. That is to say, an amount equal to more than one-third of what we need in additional pledges has come in from one-half of one per cent of our communicant list. We are convinced that if through our bishops and our clergy the communicants of the Church can be reached at once with the story of the Church's missionary peril the response will be immediate and the situation will be saved.)

Now as to the various methods which have been suggested:

(a) Many dioceses, jurisdictions, parishes, or individuals may choose to elect a project—that is to say—to assume the restoration of one of the proposed items now in jeopardy and the Council will gladly offer a schedule of such projects with information thereupon.

(b) Some may prefer to make a plus pledge over and above their present expectation or contribution leaving its application to the discretion of the Council.

(c) Some may be willing to initiate a special offering culminating at Easter or even Whitsunday.

(d) Some may prefer a One Day's Income Offering.

(e) And certainly there must be many consecrated laymen and laywomen who are stewards of wealth and who will be glad and quick to choose a definite project for restoration or to make a substantial offering.

And throughout the appeal must be not merely for the necessary \$127,100 to save \$158,917 in cuts. That will only restore us to the emergency budget of 1935. Our appeal should be an earnest and vigorous one, such as to bring a response which may sweep us into a genuine forward movement to increase the support of the parish and of the diocese, and to bring the National Council budget up to the figure named by the General Convention, viz.: \$2,700,000.

The National Council has not been unmindful of the larger questions involved in this whole situation nor of prob-

<sup>2</sup> No reduction to Oklahoma because of voluntary reduction of \$5,000 in appropriation included in second item (\$36,351).

lems which transcend the present immediate problem. We are convinced, and thoroughly convinced of two great needs:

I. A careful, deliberate, competent, and thoroughgoing study of a new administrative organization which shall integrate the various aspects of our work, achieve greater unity and economy and efficiency.

We know very well that this will take time but we believe it is not too soon to prepare very definite proposals looking to this end which may be presented to the General Convention of 1937 and we recommend that a Special Committee of the Council begin investigations and studies looking toward this end.

The other problem which is a very much deeper and a very much larger one we also recognize. It involves not merely a strengthened missionary promotional and educational leadership at headquarters, not merely the mechanical techniques of promotion and publicity, and these have their important places in the Sacramental life of the Church, but this problem involves the very life of the whole body of Christ itself. We believe that the vitality of the Church's life as the body of Christ is registered in her missionary fervor. We believe that the *raison d'être* of the Church is to spread the Kingdom, to radiate the life more abundant which is found in Jesus, and to make the way, the truth and the life of the Living Christ the way and the truth and the life of all men. We know that we are living in a world where the tides are moving very swiftly and one of these is a resurgent tide of paganism.

The clash of forces at home and abroad is not the clash of mere political parties or national policies, nor the warfare between armies, nor the threatening warfare between navies or bombing planes, but is at bottom the old apocalyptic spiritual warfare between Christ and Cæsar, between the Lamb of God and the Beast.

We feel the hurrying movements today of great spiritual forces arraying for battle and engaging in battle, but once more we also feel the Presence on every part of the field of One whose eyes are as eyes of flame and whose vesture is dipped in blood and upon whose head are many crowns, and we are His followers. We cannot escape strife; we can escape the shame of cowardice and apostasy.

Therefore we feel that beyond this important and urgent and immediate need there is a needed call to the whole Church to reawaken and to every communicant of the Church to move up into the comradeship of Christ. We rejoice in the contribution being made by the Forward Movement Commission and its moving and stirring messages, day by day, but there can be no forward movement of the Church unless it be expressed in moving out into a world of doubt and darkness, bringing that radiance of redemption which Christ alone can create through His Church. Therefore we ask you to appoint a committee of this Council to report in April, on what our future policy should be with respect to missionary promotional and educational activities.

We are not dismayed with the situation which we face. It is the continuing situation calling for valor on the part of our leadership and for equal valor in all our discipleship.

The other day almost in one hour the English-speaking world lost from the temporal scene two great exemplars, one of majesty, and the other of minstrelsy. We shall dare to close this report with the ringing words from that minstrel, who dying yet liveth and singeth:

Though all we know depart,  
The old commandments stand.  
In courage keep your heart,  
In strength lift up your hand.

To face the naked days  
In silent fortitude,  
Through perils and dismsays,  
Renewed and renewed.

Though all we made depart,  
The old commandments stand;  
In patience keep your heart,  
In strength lift up your hand.

No easy hopes or lies  
Shall bring us to our goal;  
But iron sacrifice  
Of body, will, and soul.

#### RESOLUTIONS

I. That the officers be and are hereby instructed to communicate at once to all the bishops, executives, and organization officers affected by the proposed schedule of cuts the various reductions effective March 31, 1936, together with the conditions of restoration of the same.

II. That the officers be and are hereby requested to prepare from the report and other available data a statement for publication.

III. That the officers be and hereby are requested to carry out the recommendations of the report: (1) With respect to notification of the bishops and all dioceses and jurisdictions. (2) With respect to the preparation of a schedule of projects. (3) With the submission of various plans.

IV. That the Council appoint or cause to be appointed without delay (1) A committee to meet and investigate plans of permanent promotion and missionary education and to report at the April meeting. (2) A committee to set on foot at once a thorough reconsideration and review of our administrative plan of organization and to report at a subsequent next meeting of the Council.

V. That the officers, *viz.*: the Presiding Bishop, the President of the Council, and the vice-president, together with the committee, be given power to restore items of reduced appropriation as the increased income between now and the meeting of the Council may justify such restoration.

#### Patience

(Continued from page 236)

who began early in the morning and bore the heat of the noon-tide. He makes no exceptions. He is no lover of meticulously graded qualifications. It is the coming to Him that alone matters in His plan.

So, next time, when you are kept waiting in a store or just anywhere, and when you feel your patience near the snapping point, could you just pause for a second and say to yourself:

"Goodness, but I must have kept Him waiting much longer than these paltry ten minutes. He never once lost His patience with me" and then you will find yourself able to pay back in the same coin that He pays you—minted in the courts of perfect and courteous patience.

#### On Staying Young

TO GROW OLD GRACEFULLY is an art, but to grow old and at the same time keep the heart young is more than an art, for it is a glorious triumph. Some people gather up all their trouble and worries and store them away for their old age. Many embitter the afternoon of life by re-enacting their hurts and disappointments and overlooking their opportunities and blessings. We need never grow old so long as we retain our faith, our hopes, and our brightest anticipations.

—Bishop Woodcock.

## Religion in the World's News

(Continued from page 232)

writer's analysis may be supplied by the fact that later in the week the largest peace-time army appropriation bill in the history of the country was passed in the House of Representatives by a vote of 204 to 36. If the bill is passed by the Senate and receives the Presidential signature, as there is no reason to believe it will not, the sum diverted from schools, hospitals, and filling the ordinary needs of the every-day consumer is \$545,226,318, otherwise to be expressed as five billion loaves of bread.

### THE NEUTRALITY LEGISLATION

**P**OSSIBILITY OF DRASTIC legislation to restrict trading with belligerents has virtually faded. Present administration proposals are to extend the existing law with small changes until May 1, 1937. A group of thirteen senators led by Senator Nye of Nebraska is presenting determined opposition to this watering down, offering, according to a *Times* report, an amendment changing the date of expiration to April 30th of this year, to force new action within the present session of Congress. If this amendment fails, they are said to be preparing to propose two others, one warning American nationals that they may trade with belligerents only at their own risk, and the other empowering the President to prohibit shipments to a belligerent of any commodity in excess of normal amounts. Determined filibustering is expected to follow in the wake of these two proposals.

### THE MEXICAN EPISCOPATE THANKS ITS SUPPORTERS

**F**ORTY BISHOPS and archbishops of the Roman Catholic Church in Mexico have signed a letter addressed to brother bishops in Great Britain, Spain, Central and South America, and our own country, telling some of the facts of the persistent persecution conducted by the Mexican government, and expressing thanks for prayers, gifts, and rousing of public interest in the plight of the Mexican Church. "In Tabasco," the letter states, as quoted in the *New York Times*, "all churches have been destined for other purposes [than religious ones] and any priest in order to exercise his office must be married. In numerous cases the authorities go far beyond the clauses of the Constitution, even to the extent of charging Catholics as seditious criminals when they defend their church by licit means. . . . The terrible situation in which we live has resulted in the expulsion of prelates and priests, their assassinations, and those of faithful Catholics."

Special thanks are given to the United States for gifts and for world publicity on the situation of the Mexican Church.

### THE ROMAN CATHOLIC CHURCH IN GERMANY

**T**HE LATEST ATTEMPT of the Nazi government to destroy all undesirable alien influences was the arrest of 150 leaders of Roman Catholic youth organizations. The charge on which most of these leaders were arrested is, perhaps, typical of the lack of imagination characterizing all fanaticism, and especially that of the proponents of National Socialism. Treasonable relations with Communist and Socialist groups and the distribution of Communist literature is, according to Otto D. Tolischus, *New York Times* correspondent, the accusation against these sworn enemies of Communism, Socialism, and all other philosophies based on the writings of Karl Marx.

The sudden resumption of active warfare between Roman Catholics and Nazis followed upon the heels of abortive negotiations between the Church ministry and three bishops of the

Roman Church, an outcome of the conference of the bishops at Fulda which, while authorizing the negotiations, issued an encyclical containing a veiled warning against the Hitler youth organizations. For a long time the German mind has been prepared for this blow against the Roman Catholic Church by repeated arrests of monks, nuns, and clergymen on the plausible charge of attempting to take illegal advantage of the foreign exchange.

Last week the power of the secret police was extended so that now they may issue orders to district governors and demand the cooperation of local police forces. Not even the most ardent supporters of a political régime enjoy the activities of its secret police; and it is to be hoped that thoughtful Germans who have been inclined to string along with the Nazi régime in the past will be made more sharply aware of the gradual strangulation of all their liberties under the Nazi government.

### TWO PAPAL ANNIVERSARIES

**O**N FEBRUARY 11th the concordat between the Roman Church and the Italian Government was seven years old. Both parties to the pact claim that advantages have resulted from it, one of which to the Church was permission to participate in Fascist education! It cannot be denied that the Roman Church has participated in Fascist education, and has actively supported at least one Fascist régime—that of Chancellor Dollfus in Austria—and to certain temporal advantage. But whatever the temporal advantages of such a compromise may be, it is very clear that the spiritual losses are incalculable.

On the following day Pope Pius XI's 14th anniversary in the Papacy was celebrated. His efforts for social justice, for peace, and for the sanctity of marriage, as evidenced in his encyclical letters, deserve the acclaim of all Catholics, whether of the Roman, Anglican, or Orthodox communion. His position in the Italian-Ethiopian war has been an extremely difficult one, and our criticisms of him in these columns have been not against the Bishop of Rome, whose limited position would prevent effective opposition to the sins of the national government, but against the assumption that this Bishop possesses an infallibility in faith and morals that will work when the temporal interests of both himself and his national Church are so perilously involved as they have been in this war.

### BRITISH EVANGELICALS RELY ON PARLIAMENT

**O**UR LONDON CORRESPONDENT writes that at the opening of the Islington Evangelical Conference last month the Rev. J. M. Hewitt, vicar of Islington, said: "Any attempt to dispense with the concurrence of Parliament, when any change in the doctrine or worship of their Reformed Church was proposed, must give rise to serious misgivings. There could be no assurance of continuity if the Church's doctrine was to be mainly determined by the bishops." This surprising statement is in effect an admission that if the Church were free to elect her own bishops the result would be that extreme Protestants would have no chance of preferment, according to our correspondent. This reliance on secular authority is incongruous with Evangelicalism and is, in fact, pure Erastianism, naked and unashamed. Our correspondent advises us, however, that the extreme Protestants of the Islington tradition are a small and dwindling section of the Evangelical party in England.

**W**E ARE NOT BRAVE when we keep from sin because of fear. It is well to fear, it is bravery only when we fight. Temptation is the strong man's opportunity to do right. It is the weak man's opportunity to do wrong.

—Bishop Woodcock.

# King Edward VIII and the Poor

*Some Memories of His Slum Adventures*

By the Rev. Desmond Morse-Boycott

CONTACTS WITH ROYALTY are treasured memories by those fortunate to have them, but to a person who, day in and out, year after year, prays in the liturgy and offices of the Church for the King, the Queen, the Prince of Wales, and all the Royal Family—prayers which, despite their repetition, nay because of it, endear them to him almost as personal friends—they are more, much more.

One memorable Christmas an object of my daily prayers—now King Edward VIII—walked out of the Book of Common Prayer onto the stage of my life.

The clergy of the London parish where I was working (wherein was a mission of which the then Prince of Wales was patron) had gathered to discuss the tremendous secret of his impending visit, which might easily be ruined by premature publicity. Nobody must know. He must be taken into the red-hot places of the earth *incognito*.

He came, and went here and there, doing hard tasks charmingly. What a strain it must have been to him, then a very young man, to do these things day after day without respite. A parson who, in his own small domain, has also to be ever on duty and always gracious and interested in others, can understand it a little. . . .

He went into every club and played pong with small boys, who can now proudly boast that they beat the King of England, or were beaten by him. He joined in songs and merry-making with a spontaneous zest. Poked and pryed into the smallest details of our work with that royal interest which has endeared him to all.

So the hours passed by—but not for me, for my task, and that of the singing-boys of whom I was in charge, was to haunt his track, so that wherever he went in the dark, drab parish he might be dimly conscious of sweet music.

It was a good wheeze, originated I think by the late Fr. Jellicoe who, a Magdalen man like His Majesty, was on terms of close friendship with him, but a difficult one, as the boys were not "in the know." For three long hours, that freezing night, I lied freely, inventing every conceivable excuse for keeping them at it. "What is this secret?" the youngsters kept on asking.

"Ah!" I would say, "you shall know presently. It will be the greatest moment of your lives!"

At long length we frostily abandoned the streets and went into our buildings to await the Prince.

"The secret is about to be disclosed," I answered the persistent questioners. "Henry, you have a black mark over the left eyebrow. Remove it—the mark I mean. Now behave very nicely. Sit in a line. We'll sing just one more carol and then. . . ."

The Prince came in. The climax of our lives arrived. Shyly he advanced to us and held out his hand. I took it with equal shyness. He spoke graciously to the astonished boys and asked them to sing another carol, the words of which I had written, which they did—none too well, for they, too, were nervous, and had been singing off and on for hours.

Then came the anti-climax, as the Prince went out. They turned and tore me to pieces. "Three long frozen hours," they mourned, "and all the time we thought we were in for a feed! You can keep your secrets next time."

But now the little scamps, all grown to men, are, I am sure, like myself, gladdened by the memory of the charming young man, with a rather sad face, who then shook our hands.

A few years later he paid another visit to my slum, but this time went mainly into the homes. There was a poor old lady in a narrow street called "Little 'Ell" whom I had been visiting, as she was near the end of a long life. I had been trying to persuade her to let me take her Holy Communion. "No," she would say, "I'd rather wait until I can come round to church. My home isn't fit." The poor old woman felt that

keenly. At long last I was able to over-persuade her, and I can remember vividly her beautiful piety, as she received Communion in bed, while what the Psalmist has called "things creeping innumerable, both small and great beasts" gathered round the two lighted tapers that burned on the bedside table.

Imagine her joy, when, in that peaceful frame of mind, a little later, the door opened and the Prince of Wales walked in. The Heavenly King, first, then the son of her earthly King. She did not live long, but those two incidents cast a golden ray over the evening of her days.

He never failed to do the gracious and royal thing. When a photograph was to be taken he would single out someone to stand by him, and yet manage by consummate tact to make no one jealous. There was a colored girl on one occasion. He stalked over quickly and led her in front of the lens.

## Christian Education

SECULAR EDUCATION is a process of making children at home in our secular civilization. Christian education is a process of making them at home in the City of God, the antechamber of which is the Church. Therefore the social aspect of all Christian education must include much more than social ethics, it must include all the ways of the Church, which is the family of God. It must aim to make children at home not primarily in human civil society but in the Divine society, the Church of Jesus Christ.

—Dr. D. A. McGregor.



Wide World Photo.

### KING EDWARD VIII

A picture taken when His Majesty was the "young Prince of Wales" described in this article.

# Books of the Day

Edited by Elizabeth McCracken

## The Epistles of the Ancient Church

THE EPISTLE SELECTIONS OF THE ANCIENT CHURCH: An exegetical-Homiletical Treatment. By R. C. H. Lenski. Lutheran Book Concern. \$4.50.

DR. LENSKI'S purpose is to encourage preachers toward an expository preaching that rests on very thorough exegesis. The Epistles for the Lutheran Church year form his subject matter, and each Epistle is subjected to a minute exegetical analysis, with the results of the analysis summed up in a sermon outline; naturally this makes a bulky volume (nearly a thousand pages), but the price is surprisingly low. And, for preachers who share Dr. Lenski's convictions, the material he offers should be highly fruitful. But not everyone will share those convictions, which are expressed with uncompromising rigidity. The key to the New Testament is set out once and for all in the classic Lutheran formularies, and to deviate in any point from those formularies is to confuse Scripture with human misinterpretation and to embark on a sea of error: Dr. Lenski has not the slightest doubt that this is so and asserts it with all the energy at his command. Consequently those of other denominations who use the book will find much with which they cannot agree. However, if they will take the trouble to study what Dr. Lenski has to say, the very unfamiliarity of his approach may help them to understand many familiar truths in a new light.

B. S. E.

## Franciscans in Conference

THE FRANCISCAN EDUCATIONAL CONFERENCE: Report of the Seventeenth Annual Meeting. Capuchin College at Washington, D. C. 1935. \$1.00.

THE PAPERS in this year's report of the Franciscan Conference are good, but less interesting than those of last year. They deal more largely in platitudes—what is a platitude, except a truth generally recognized and seldom practised? There is however much of value; the series opens with a charming little introductory address on St. Bernardino of Siena; and repeatedly the true Franciscan note is struck: "Is it not the plea of social justice and Catholic doctrine that birth into this world is man's title to a sufficiency of the things of this world?"—a remark which might have been made either by St. Francis or by President Roosevelt. Perhaps the most important paper as it is the longest is that by Fr. Marion Habig, O.F.M., on the Third Order. The social leadership of Franciscan Tertiaries has been often a dream, sometimes a fact. It is the intense desire of Fr. Marion that this order fulfil the vocation conceived for it by Leo XIII: "It is the Third Order of St. Francis that must renew the face of the earth." He pleads for recognition that the Tertiaries constitute no mere confraternity or guild, but a true religious order; and indeed, could they gain the sense of corporate vocation which is the strength of a distinctive "religious" life, they might become a great force in modern times. Is the revival of the medieval Tertiary attitude toward War, for instance, unthinkable? When however Fr. Marion comes to indicate just what their activity might be, his treatment becomes hesitant. From corporate participation in social reform, the Tertiaries are it seems, after much discussion, debarred. One has a curious feeling, reading this paper, of thought and desire straining at the leash and seeking in a spirit of careful obedience to official limitations, to discover a function for the Third Order which those very limitations preclude. For if the order is to fulfil the hopes of Pope Leo, it must surely do more than incite its members to private piety plus the performance of works of mercy—an ideal which is no distinctive mark of one Christian group more than another. Personal sanctification is doubtless the beginning of any permanent social values; but why forever stress a prerequisite as if it were also a method and a goal? Fruitful suggestions are, however, given, especially toward the end, as in a quotation from Fr. Cuthbert; and the paper presents an admirable succinct summary of Tertiary history, valuable even to those who know Mandonnet, Callaey, etc.

VIDA D. SCUDDER.

## A Day in One Vicar's Ministry

MEN AND BRETHERN. By James Gould Cozzens. Harcourt, Brace. \$2.50.

ERNEST CUDLIP, vicar of Holy Innocents' Chapel, New York, has his official work among the poor, but his temperament makes him equally at home among over-sophisticated "intellectuals"; those who have lost faith in everything, including all moral standards. Mr. Cozzens pictures one day in his life. He is called upon to deal with a squalid deathbed, a dilettante mystic, a pompous rector, an educated woman who has found "freedom" bitter, an opinionated social worker, a zealous but scatter-brained curate, a little Communist who finds the curate more attractive than Communism, a hopeless drug-addict, and so on—and so on—with the perpetual obligato of a jangling telephone. Only those intimately familiar with Church work can understand this book—various reviewers have missed its point entirely—or appreciate the advice Ernest has to give: how unfortunately often is it impossible to do anything but guess as to which is the less of two crying evils! (In one instance, however, many will think that Ernest guessed wrong.)

Mr. Cozzens' characters always have individuality, and this is particularly true of his gallery of clerics. So keenly etched are they, indeed, that the absence of a prefatory assurance that "all characters are purely imaginary" may be significant. Still, whatever gentle malice there may be in the portraiture, it is so good-natured that nobody ought to feel hurt. And the author is to be congratulated on his lovable picture of the elderly "Mr. Johnston."

E.

## Canon Mackay's Old Testament Sermons

SOME STUDIES IN THE OLD TESTAMENT. By H. F. B. Mackay. Macmillan. 1935. Pp. 205. \$2.00.

THIS IS a collection of sermons, preached for the most part, as the author informs us in an introductory note, in All Saints' Church, Margaret street, London, during the War. As a contribution to the literature dealing with the Old Testament it is, on the whole, negligible. Canon Mackay treats the Hebrew Scriptures not as the historically conditioned response of the people of Israel to God's revelation of Himself, but as a collection of divine oracles. He has indeed given us a series of admirable character studies, replete with penetrating observations based upon the rich experience of a long, devoted, and fruitful ministry; but his failure to distinguish between the divine self-revelation and the often inadequate human response thereto has spoiled the effect of his work, and invested it with an air of unreality. It might almost have been better if he had left the Old Testament alone, and based his studies on characters presented elsewhere. However, provided due care is taken to guard against the author's fundamental misconception as to the nature of the material upon which he draws, the book, written in pleasing style, may be read with no inconsiderable profit.

CUTHBERT A. SIMPSON.

## Music for the Layman

THE LAYMAN'S MUSIC BOOK. By Olga Samaroff Stokowski. W. W. Norton. \$2.75.

MADAME SAMAROFF is an accomplished and brilliant musician having had a long career on the concert stage as a pianist, and at the present time is a member of the piano faculty of the Guillard Foundation Graduate School of Music and head of the piano department of Philadelphia's increasingly well known Conservatory of Music. She places her wealth of knowledge and experience in this attractive book for the edification of those who have not studied music. While of necessity there is some technical language she takes pains to explain the words so used. Ordinarily she uses the simplest words to convey her meaning. Her definitions of the words most frequently employed are illuminating and to the point. For instance she defines polyphone, counterpoint, and fugue and then illustrates them. Her chapter on "Music in the Concert Hall" is especially helpful, as is her chapter on "Modern Tendencies." She treats her subject with sanity and clarity.

CLINTON ROGERS WOODRUFF.

# NEWS OF THE CHURCH

## Diocesan Service Closes R. I. Mission

Clergy and Laity of All Communions  
Attend Service Addressed by  
Bishop Quin of Texas

PROVIDENCE, R. I.—As a climax of the two week long diocese-wide mission of the diocese of Rhode Island which lasted from February 2d to 16th, a diocesan service was held February 17th in the Rhode Island auditorium, attended by many clergy and laymen of other communions as well as a large number of members of the Episcopal Church.

Bishop Quin of Texas was the speaker at the service, which was also attended by Bishops Wilson of Eau Claire, Ivins of Milwaukee, Bennett, Assistant of Rhode Island, and Perry, the Diocesan and Presiding Bishop of the Church.

Sixty-three parishes, many of which were personally visited by Bishop Perry, took part in the mission, which was led in the various parishes by many noted clergymen from within and without the diocese.

Although it was still too early to be certain about results of the mission, it was felt on all sides that its object, as stated by Bishop Quin, "to open up new avenues of thought—to deepen spiritual life—to incite people to some definite action toward producing a Kingdom-of-God kind of citizenship, and to reach those who are missing the joy of the Christian life," had been in large measure attained.

## Honor Crosses Awarded to Four Chicago Clergy, One Layman

CHICAGO—Four clergymen and one layman received distinguished honors through awards from Bishop Stewart at the annual pre-convention dinner of the diocese, February 3d at the Hotel Sherman under Church Club auspices.

Dr. Herbert W. Prince, rector, Church of the Holy Spirit, Lake Forest, was honored for his work in the social service department of the diocese and for notable parochial work in Lake Forest.

The Rev. Samuel J. Martin, priest-in-charge, St. Edmund's Church (colored), was awarded the Cross of Honor for his work among the colored people of Chicago.

John D. Allen, the second layman on whom the Cross of Honor has been conferred, was honored for his activity as president of the Centenary Fund, chairman of the Church Club, president of Cathedral Shelter and Chase House and other diocesan activities.

The Rev. Floyd E. Bernard, rector, All Saints' Church, Ravenswood, was cited for his accomplishments in an extremely difficult city field. He has sent twelve young men into Holy Orders and a number into mission fields.

The Rev. F. H. O. Bowman, vicar, Grace Church, Pontiac, received the honor for his work in the prisons and rural fields of his section.

The dinner was attended by nearly 600 men and women of the diocese.

## National Council Faces Serious Reduction in Mission Work With \$158,917 Budget Cut

### *Bishop Shayler to Take Vacation to Recuperate*

OMAHA, NEBR.—Bishop Shayler of Nebraska, who has been confined to his home for some weeks is steadily making progress and hopes to be able to take a vacation in the south before long. He expects to resume his episcopal duties by Eastertide.

### Pennsylvania Mission to Begin February 27th

PHILADELPHIA—The diocese of Pennsylvania will begin its ninth annual diocesan Lenten preaching mission on Thursday, February 27th, to be carried on for six successive Thursday evenings. The special preacher at the first of the series of services will be the Rev. Granville Williams of the Church of St. Mary the Virgin, New York. This year the diocesan commission on evangelism is coöperating with the diocesan commission on the Forward Movement in the conduct of the mission. All of the services will be held at the Church of the Holy Trinity on Rittenhouse Square, near the center of the city.

The special preachers on the succeeding evenings will be in the order named: the Rev. Frederic S. Fleming, Bishop Taitt the diocesan, the Rev. William Appleton Lawrence, the Rev. Phillips E. Osgood, and the Rev. Arthur F. McKenny.

### Altar Guild to Hear Dr. Lewis

NEW YORK—The New York Altar Guild has announced that a lecture will be given by the Rev. Dr. Leicester C. Lewis on February 27th at 10:30 A.M. in St. James' Parish Hall, Madison avenue and 71st street.

### *Two S. Y. A. Stations Established in Springfield*

SPRINGFIELD, ILL.—Two stations of the Seven Years Association, the Anglican Catholic Youth Movement which has roused widespread interest in England, have been formed in the diocese of Springfield. One, at Jacksonville, is under the leadership of the Rev. S. Patterson, rector of Trinity Church; the other, at St. Paul's Pro-Cathedral, Springfield, has Virgil Hicks as station-master. Both stations are in coöperation with the Forward Movement.

Attempt to Follow General Convention's Instructions to Make Expenditures Balance With Receipts

NEW YORK—New cuts in the National Council's budget were determined upon at its meeting here February 11th to 13th, unless added funds to the extent of \$127,000 are assured by March 31st.

In brief, for 1936, the proposed balanced budget shows a shortage of \$127,000 below the emergency schedule which was the operating budget of 1935. Unless this money is raised by March 31st, total cuts of \$158,917 will have to be made. (The second figure is larger because three months of the year will have passed and the shortage would have to be distributed over less than a whole year.)

A telegram from Bishop Manning of New York to Bishop Cook of Delaware, president of the National Council, received early in the first session, precipitated discussion of this serious problem which continued until noon prayers and was later resumed. Bishop Manning's telegram read as follows:

"In spite of continued financial difficulties which prevented us from reaching our goal for 1935, the diocese of New York will take the same objective of \$200,000 for the General Church as its goal for 1936. It must be distinctly understood by the National Council that this is not a pledge nor a promise, but an objective which we shall hope and strive to achieve. We believe that if earnestly striven for a high objective even if not fully achieved is better for the Church than a low objective fully attained."

### LOWER PLEDGES FROM TEN DIOCESES

Bishop Cook had stated in his report, just read when the telegram came in, that he was "frankly disappointed at the expectancies sent in by the dioceses, since it had been reasonable to hope that each would pledge as much as each gave in 1935." Nineteen dioceses did show an increase in the amount pledged but ten showed a decrease. This indicates that with the individual gifts "we shall not meet the present operating budget by \$200,000." The diocese of New York paid on its expectancy the sum of \$172,864.33, and is one of the dioceses to take the same objective for 1936 as for 1935. The Rev. Dr. Sargent, at the suggestion of a member of the Council, telephoned to Bishop Manning to inquire of him as to what he believed would be the proportion of the objective likely to be raised in 1936. Bishop Manning's reply was that he could add nothing whatever to the statement contained in his telegram.

Bishop Stewart of Chicago said that Bishop Manning set a fine example in this

(Continued on page 248)

## Plan Dinner to Aid Christian Refugees

Plight of German Churchmen and Ways of Aiding Them Subject of Meeting at Hotel Astor, New York

NEW YORK—Interest will be focused on the problem of Christian refugees from Germany, of whom there are at least five thousand, at a dinner to be held under the auspices of the American Christian Committee for German Refugees at the Hotel Astor, New York, on Thursday, February 27th, at 6:30.

Victor Ridder, WPA administrator in New York, will be toastmaster, James G. McDonald, who resigned last month as High Commissioner for German Refugees, will speak to the guests over a telephone hook-up from Florida. The speakers at the dinner will be Dr. Walter M. Kotschnig, of Austria, a director of the High Commission for Refugees Coming from Germany, and in charge of the non-Jewish, religious, and political groups, and Dr. Frank Bohn, economist and writer, who recently returned from a two thousand mile tour of Germany.

Five hundred guests are expected at the dinner. An afternoon conference from 3 to 6 will precede the dinner, at which the ways in which the Christians of the United States can meet the grave situation facing these refugees, will be the subject of discussion.

Among members of the Episcopal Church sponsoring the dinner are the Presiding Bishop and Mrs. Perry, Bishop Cook of Rhode Island and Mrs. Cook, and the Rev. Dr. and Mrs. Walter Russell Bowie.

### Rev. Dr. Sutton Conducts

#### Retreat for C. N. Y. Clergy

CLEVELAND, N. Y.—The Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, New York City, conducted a retreat for the clergy of the diocese of Central New York at St. James' Church, Cleveland, the Rev. George McNish, rector, February 12th to 14th. Arrangements were in charge of the Rev. Fenimore E. Cooper, whom Bishop Fiske has appointed diocesan retreat secretary.

According to the Rev. Mr. Cooper retreat movements have been begun in 48 dioceses and missionary districts of the Church.

### Florida Church Celebrates

#### Centennial With Retreat

APALACHICOLA, FLA.—The 100th anniversary of Trinity Church, Apalachicola, was celebrated January 30th, with a centennial sermon preached by Bishop Juhan of Florida, who also confirmed a class presented by the rector, the Rev. Joseph R. Walker.

An unusual feature of the celebration was a retreat held through the centennial week, January 26th to 31st, by the Rev. Newton Middleton, rector of St. John's parish, Jacksonville.

### Radio Talks Sponsored by Forward Movement

NEW YORK—The Forward Movement is in charge of the next four broadcasts in the Episcopal "Church of the Air" series with Bishop Maxon of Tennessee as the first speaker. He will broadcast from the Cathedral in Washington, D. C., at 10 A.M., Eastern Standard time, Sunday, March 8th, over WJSV. This is nation-wide over the Columbia network.

Bishop Manning of New York will be the speaker in this series on April 26th, from New York. Speakers will be announced later for the two remaining dates in the Episcopal "Church of the Air" series which the Forward Movement is filling, on July 5th and August 16th.

### St. Vincent's Guild, Priests'

#### Fellowship Meet in New Haven

NEW HAVEN, CONN.—"Saints do not come to us ready-made," said Fr. Roger S. Anderson, rector of Trinity Church, Waterbury, at the 23d annual St. Vincent's Day Guild Service at Christ Church, New Haven, on the evening of January 22d. Fr. Anderson stated briefly the life of St. Vincent and appealed to the acolytes from several parishes present to pattern their lives according to the example of their patron saint.

After this service, the Rev. C. Clarke Kennedy officiated at Benediction, assisted by the Rev. F. F. H. Nason of Hartford and Fr. Anderson.

In the morning of St. Vincent's Day, the annual Priests' Fellowship Mass was offered in Christ Church. Fr. Kennedy was the celebrant, assisted by the Rev. L. A. C. Pitcaithly of Berkeley Divinity School as deacon. This was followed by a meditation on the practice of a conscious presence of Christ at all times, by the Rev. J. H. Chappell, curate at St. John's Church, Waterbury. A business meeting followed the luncheon at the Graduates' Club. Two excellent papers were read by Fr. Sill, O.H.C., of Kent School, and by Prof. Urban of Yale. Fr. Sill dealt with Religious Education, and Prof. Urban on the Relation of True Philosophy to Religion.

The next meeting of the Priests' Fellowship will be held at Seabury Memorial Church at Groton in April, and the fall meeting at Kent School. Archdeaconry meetings were recommended in months when no regular meeting was held, to promote the cause of the Fellowship.

Fr. Liebler explained the true meaning of the pamphlet on reunion with the See of Rome. And Fr. Flockhart, rector of St. Thomas' Church, New Haven, spoke on the Forward Movement.

### Dean Moore on Radio

CHICAGO—The Very Rev. Gerald G. Moore, dean of St. Luke's pro-Cathedral, Evanston, is to deliver the Ash-Wednesday radio address over Chicago Station WGN.

## California Diocesan Building Completed

Offices of Bishop and Organizations in New Earthquake-Proof Structure, Gift of Mrs. Monteagle

SAN FRANCISCO—The diocesan house, the gift of Mrs. Lydia Paige Monteagle, has just been finished and is now occupied by Bishop Parsons of California, the archdeacon, the treasurer, the department of revenue, the department of religious education, the department of publicity, and the staff of the Pacific *Churchman*, with a large room for the Woman's Auxiliary and the House of Churchwomen.

In characteristic San Francisco fashion, the building fronts on the lowest side of the Cathedral block, which is Taylor street, with the end facing on Sacramento street. Because of the contour of the close, the second story door at the back opens on a terraced garden.

The building is of reinforced concrete, earthquake proof, conforming to the French and Spanish Gothic of the Cathedral.

Mrs. Monteagle left \$50,000 for the building and \$5,000 to be invested for its maintenance. A simple service of blessing was held on the last day of the diocesan convention. From 1907 till 1936 the diocesan offices had been housed in a temporary building, and general satisfaction was expressed at the change.

### Forward Movement Leads to

#### Progress in Texas Parish

TYLER, TEX.—The year 1935 has been one of real Forward Movement, spiritually and materially, for Christ Church here.

No new methods were used, and no new technique developed, said the rector, the Rev. DuBose Murphy, in commenting on the progress.

He added that the *Forward—Day by Day* booklets had aided materially. The progress included 19 baptisms, including four adults; there were six in 1934; and the annual average for the past 15 years was nine. Twenty-four confirmations; there were nine in 1934; the annual average for the past 15 years was 12. The number of communicants has increased from 310 to 341, a gain of 10 per cent.

### Correction

ON PAGE 264 OF THE LIVING CHURCH for January 4th a news item under a New York date-line stated that: "The Men's Society of St. Thomas' Church, a very active organization, voted to affiliate with the Laymen's League of the Church, as a branch." The impression was conveyed that the parish was St. Thomas' Church, New York City, of which the Rev. Dr. Roelif H. Brooks is rector. The Men's Club of this parish has taken no such action.

The date-line should have read "Mamaroneck, N. Y.," the Men's Society of that parish being the organization which took the action noted. The rector of St. Thomas', Mamaroneck, is the Rev. Frank Deam Gifford.

## Consecration of Oregon Diocesan

Bishop Johnson, in Sermon at Consecration of Bishop Dagwell, Urges Patience in Episcopal Duties

PORTLAND, ORE.—The Rt. Rev. Dr. B. D. Dagwell was consecrated Bishop of Oregon at Trinity Church, Portland, February 12th, by Bishop Matthews of New Jersey. Co-consecrators were Bishops Sanford of San Joaquin and Ingley, Coadjutor of Colorado. A large congregation attended, including representatives of the press, who had given the event front-page news stories for some time preceding the consecration.

Bishop Johnson of Colorado, who delivered the sermon, said in part:

"Let us consider the duties of the Episcopal office. The ideals as set forth in the text have been deflected by canons and customs. You will find it necessary often to serve tables and to give much attention to details of administration. In attending to this remember that bishops came to America under great suspicion, and they have been so regarded ever since. Consequently you will often find yourself in the rôle of a scapegoat rather than a shepherd. You will be blamed for many conditions which you have been given no authority to regulate, and you will be expected to exercise powers that have never been bestowed upon you.

### NEED OF PATIENCE

"In such circumstances you will be required to exercise great patience which, after all, is the sum of all virtues. For what is faith but patience with God, and what is hope but patience with self, and what is love but patience with others?"

"I am confident that you have accepted this office fully cognizant of its difficulties, and fully determined to seek the approval of your Master rather than the praise of men, and also well assured that His grace will be sufficient for you. . . .

### THREE ESSENTIALS FOR MORALE

"The three essentials that I would recommend for diocesan morale are: (1) That your bishop shall have the grace to feed and care for the sheep. From an intimate knowledge of him for 20 years, I feel that I can assure you that he will perform his part. In my judgment the people of the diocese are on trial, for his capacity has been tested, and found not wanting. (2) That the clergy live each for the other and all for the Church, so that they love, serve, and forgive one another. (3) That the laity shall accept the program of the Church and give it their hearty coöperation and support.

"The Church is like an orchestra composed not of one hundred saxophones, but of many different instruments, each to be kept in time, to play the score set before them, and all in key."

Other bishops in attendance were: Bishop Parsons of California, epistoler; Bishop Rowe of Alaska, gospeler; Bishop Schmuck of Wyoming, who read the contents of the bishops; and the presenting Bishops, Keeler, Coadjutor of Minnesota, and Remington of Eastern Oregon.



THE RT. REV. B. D. DAGWELL  
Bishop of Oregon

## Dr. John, Assistant Bishop on the Niger, Dies, Aged 64

LONDON—The Church Missionary Society has received a cable announcing the death of the Rt. Rev. Dr. Thomas Charles John, Assistant Bishop on the Niger, who was the sixth African to be raised to the episcopate. He belonged to the Hausa race, and was a grandson of slaves. He was born 64 years ago at Lokoja, in Nigeria, and was educated at Fourth Bay College, Freetown, taking degrees in arts and theology at Durham University, which also conferred on him the honorary degree of Doctor of Divinity. He was ordained in 1902. He held various pastoral and educational charges, until in 1920 he became principal of the C. M. S. grammar school at Freetown, Sierra Leone, where he had been successively pupil, teacher, and vice-principal. He was appointed canon of St. George's Cathedral, Freetown, in 1924, and sub-dean in 1929. In December, 1932, he was consecrated Assistant Bishop on the Niger.

## Anonymous Gift of \$100,000 Aids Central China College

NEW YORK—An anonymous gift of \$100,000 for Hua Chung (Central China) College, Wuchang, was announced by the Rev. Dr. Arthur M. Sherman at a meeting of the board of directors of that institution held here February 13th. In addition to this sum, which is for plant and equipment, the same donor pledged \$5,000 a year for the next three years toward the operating budget of the college. This generous gift will make possible much-needed repairs and expansion at Central China College.

## Dr. Wood Well on Way to Recovery

Executive Secretary of Foreign Missions Department Expects to Leave Hospital at End of This Month

NEW YORK—Reassuring news of the condition of Dr. John W. Wood, executive secretary of the National Council's foreign missions department, has been received from Dr. Wood himself. He entered the hospital in December for a surgical operation, the possibility of which he had known for some time. Complications following gave serious cause for alarm for a time but since the middle of January Dr. Wood has been making steady progress. He hopes to leave the hospital by the end of February and after a period of recuperation away from New York expects to return to his official duties with renewed vigor.

A note written by him adds: "The work of the department is being effectively cared for by my associate, the Rev. Artley Parson, as acting executive secretary, and the small group of devoted assistants who make up the office staff."

Dr. Wood adds:

"Messages have come from many parts of the world, from members of the mission staff, as well as from friends in this country, with assurance of their sympathy and prayers for recovery."

Dr. Wood expressed himself as deeply conscious of the fact that he owed his life and the opportunity for renewed service to the gracious goodness of God in answering their prayers and in guiding the work of the physicians.

## 40th Anniversary of Order of Sir Galahad Marked in Boston

BOSTON—The 40th anniversary of the founding of the Order of Sir Galahad was observed in Boston, on January 17th when a dinner at the Boston Chamber of Commerce was tendered the Ven. Ernest J. Dennen, Archdeacon of Boston. Three bishops participated in the program: Bishop Lawrence, principal speaker; Bishop Sherrill who made the presentation; and Bishop Babcock who also addressed the gathering.

In addition to delegations from the courts of the Order in New England, leaders from other dioceses were present.

This unique order for boys has branches in Australia, China, England, and Canada, and throughout the United States.

## Rev. Dr. Gowen Marks 50th Year

SEATTLE, WASH.—The Rev. Dr. Herbert H. Gowen, author of many books, and professor of Oriental studies at the University of Washington, celebrated the 50th anniversary of his ordination to the priesthood recently. The occasion was marked by the congratulations of friends and fellow-members of the staff of the diocese of Olympia, with which he has been connected for over 40 years.

## Dr. Franklin's Trip Results in Action

Council Takes Steps to Complete Construction Program of St. Luke's International Medical Center

NEW YORK—Second in interest only to the discussion and action on the financial situation in the proceedings of the National Council at its recent meeting was the return of Dr. Lewis B. Franklin, treasurer of the Council, from his visit to the Orient.

On the financial losses due to closing of the Raven group of American-owned banking institutions in Shanghai, Dr. Franklin reported that in United States currency, the amount involved is about \$430,000. Two of the four Raven banks, which held respectively \$3,000 and \$313,000 (Chinese currency) of the mission's funds, show no hope of recovery. A third, which held \$347,000 expects to pay not less than 20 per cent. The fourth, having \$744,000, shows the chief hope of recovery; this company's assets are in land.

Regarding St. Luke's International Medical Center, Tokyo, Dr. Franklin recommended that the building program be completed in accordance with assets now in hand, which total about \$392,000. If it is evident by next December that the funds are not sufficient to complete construction, Dr. Franklin recommends that property, known as the river block, owned by the hospital be sold and the proceeds, which would complete the necessary total, be used for building. The Council's action:

The National Council feels strongly that the construction program of St. Luke's International Medical Center should be completed at the earliest possible moment, and if by December 1, 1936, funds sufficient for this purpose are not in hand, either in cash or pledges, the National Council will then take under consideration the question of selling the river block in order to finance the completion of this work.

Enthusiasm and strong conviction as to the value and extent of work remaining to be done marked the report made by Dr. Franklin on his trip as a whole.

### PLAN HOSPITAL BUILDING CAMPAIGN

Action as follows grew out of Dr. Franklin's recommendations about the hospitals in China and the Philippines and after reference to the foreign missions department was adopted by the Council:

In view of the obvious need for future replacement in the building of our hospitals in China and the Philippines, as evidenced by the report presented by Dr. Franklin, the President of the National Council is requested to correspond with the bishops advising them of the desire of the National Council to be of the maximum help to them in this respect, and asking the bishops for their opinion as to the appointment of an advisory committee to assist the bishops and the National Council in the development and operation of these hospitals, particularly in the problems of personnel and plant. The Council would also ask the bishops for their consent as to a survey of the hospitals preparatory to the

## Cincinnati Church Sets Up Panel to List Members Who Remember Parish in Wills

CINCINNATI—A memorial panel, recently hung in the east transept of Grace Church, College Hill, Cincinnati, provides for the listing of the names of parishioners who name the parish in their wills.

The number of gifts which can be given to a church are limited and their cost great in many cases. And there are more needs in a parish than stained glass windows, font, litany desk, and so forth. So the panel was designed to meet this need. The recognition is the same for an offering of \$25 as it is for \$250.

The Rev. K. B. Woodruff is rector.

formulation of a unified plan for the development of our medical work in these fields.

An expression of sympathy to the people of England in the death of King George was adopted and signed by the Presiding Bishop and President of the Council, to be sent to the Secretary of State for transmission.

As this was the annual meeting of the Council, the election of a secretary took place and the various departments made their annual reports. The Rev. Franklin J. Clark was reelected secretary, his 26th annual election to that office as he was also secretary to the Board of Missions which preceded the Council. In all this period Mr. Clark has never missed a meeting.

The resignation of the Rev. C. Rankin Barnes, effective March 15th, called forth many expressions of regret, as did also that of the Rev. Dr. B. H. Reinheimer, reported in the previous Council meeting as of March 4th. Word came from several sources urging that these offices be filled at the earliest possible time, and they are given priority in the list of restorations.

New legacies or additional gifts or payments for investment received by the treasurer since the December meeting total \$71,051.

The trust funds committee was reelected: Messrs. John S. Newbold, Walter Kidde, and Harper Sibley, with the Council's president, Bishop Cook, and treasurer, Dr. Franklin, *ex-officio*.

The Council is trustee of the Reinforcement Fund which is being accumulated by friends of the Church's work among the deaf. The Conference of Church Workers among the Deaf submits its annual budget based on income from the fund and the Council appropriates. This year \$300 is a scholarship for a seminary student, and \$200 for other miscellaneous work.

Notable at this Council meeting but much regretted was the fact that no missionary appointments, domestic or foreign, were made and scarcely any scholarship aid was voted. A recent count of vacancies now in the Church's foreign staff alone showed 121. These are not places where new work might be undertaken; they are existing vacancies for which money is not available.

## "House of Young Churchmen" Created

California Convention Establishes New Group, Aged 14 to 25, as Part of Young People's Program

SAN FRANCISCO—An important action taken by the eighty-sixth convention of the diocese of California, held February 4th and 5th in Grace Cathedral was the creation by resolution of a "House of Young Churchmen," aged 14 to 25, which shall meet each year. The first convention will be held on February 29th, and March 1st of this year. California for 30 years has been notable for its House of Churchwomen which has met concurrently with the diocesan convention and given an important outlet to the activities of the women.

A resolution was also passed urging greater use of the young people as vestrymen and as delegates to convention.

The climax of the convention was a great mass meeting on the evening of February 5th arranged by the group interested in religious work among college students. A massed choir of three hundred headed by the Cathedral Choir, and made up of the choirs from parishes "around the Bay" marched in procession, followed by some 60 representatives in cap and gown of faculties and students of 12 colleges. About 50 clergy with Bishop Parsons, the diocesan, brought up the procession. Some 200 students ate dinner together at Trinity Church and came to the Cathedral for the service. The Rev. Eric Bloy, rector of St. James' Church, La Jolla, in the diocese of Los Angeles, delivered a stirring sermon on the text—"Do we look for another?"

### New Cleveland College of Religion

CLEVELAND (NCJC)—An announcement made from the office of the Federated Churches of this city tells of a new project in religion started in February to be known as the Cleveland Downtown College of Religion. The first course to be offered is on Contemporary Theology of Germany, England, and America. It is being given by Prof. Walter Marshall Horton of Oberlin Graduate School of Theology two hours a week for 16 weeks and graduate credit will be given to those qualified, in that school, toward graduate degrees.

Other courses will be added as there is demand for them. Requests have come to the committee for work on religious education, Church administration, social and racial problems. The work to be offered will all be of academic standing.

### Celebrates 10 Years as Rector

NORTHAMPTON, MASS.—The Rev. Albion C. Ockenden has recently celebrated the 10th anniversary of his rectorship at St. John's Church, Northampton. Many tributes were paid in his honor, one being the presentation of a check for \$500 by his friends in the parish and the Smith College, in appreciation of his long and devoted service.

## Dr. Kagawa Urges Study of Nature

Japanese Christian Says Teaching of Bible and Religion Should be Aided by Natural Beauty

CHICAGO (NCJC)—The annual meeting of the International Council of Religious Education began February 10th at the Stevens Hotel. The principal event of the day was the address by Toyohiko Kagawa.

He stressed the fact that religious educators should teach the Bible and religion through an intensive study of nature. He said that one of the things that interested him in Christianity was the New Testament text which says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin."

He is surprised, he said, to see buildings costing \$100,000 devoted to religious education so lacking in beauty inside. "There are just rows of chairs," he declared.

He continued by saying that children love birds, flowers, rocks, and fish. They see God in nature and that city children must be brought into contact with lakes, rivers, mountains, and trees.

## Brotherhood Secretary Speaks in Two Michigan Dioceses

DETROIT—Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, was a visitor to the dioceses of Michigan and Western Michigan during the week of February 2d. He attended and addressed a dinner meeting of the Brotherhood in St. Paul's Church, Jackson, on February 5th, and on the 6th, spoke at a father and son dinner for all men and boys in parishes in the metropolitan Detroit area, at St. John's parish house, Detroit.

Mr. Palmer attended the convention of young men of the diocese of Western Michigan in Grand Rapids on February 7th and 8th, and returned to Detroit to speak at the morning service in St. John's Church, on Sunday, February 9th.

## Mississippi Council Meets

JACKSON, MISS.—The Rev. Dr. Charles Clingman, Bishop-elect of Kentucky, addressed the 109th annual council of the diocese of Mississippi, at its meeting here January 21st to 23d, on The Work of the Laity in the Church. After the service at which the address was made, the laymen met for the purpose of reorganizing the Laymen's League of the diocese.

Two new missions were admitted to union with the council: St. John's, Glen Allen; and St. Thomas', a Negro mission at Columbus.

The Rev. H. W. Wells was elected to the standing committee to replace the Rev. Robert E. Grubb. Other members and diocesan officers were reelected.

The following were appointed deans of convocation: southern, the Rev. J. S. Hamilton; northern, the Rev. E. L. Malone; rural, the Rev. Val H. Sessions; Negro, the Rev. A. B. Keeling.

## New Building is Forward Step for Nebr. Hospital

OMAHA, NEBR.—A step forward to larger community service was taken this week by the Church hospital dedicated to the memory of Bishop Clarkson. The hospital board announced the purchase of the privately owned Lord Lister Hospital, which has nearly twice the capacity of Clarkson. The present building will be abandoned and all work transferred to the much finer structure, which is within a block of All Saints' Church.

The new building will be free of debt, as the transaction involved a sufficient transfer of land and the old property to cover all costs.

## Miss Matthews Tells Atlanta W. A. of National Church Work

ATLANTA, GA.—Miss Elizabeth Matthews was the principal speaker at the annual convention of the Atlanta Woman's Auxiliary, held in Atlanta, January 21st and 22d. Miss Matthews, an associate member of the Forward Movement Commission, and one of the four women elected to sit on the National Council, told of the work of these bodies and brought greetings from her own diocese of Southern Ohio. Other speakers were Fr. Boynton of Christ Church School, Arden, N. C., who conducted a school of prayer, emphasizing meditation as being a part of the life of Christ as well as service; and Miss Louisa B. FitzSimmons, a member of the rehabilitation department of the government, who told of the projects among rural and city communities.

## Southern Virginia Council Meets

PORTSMOUTH, VA.—Preparation for the 100th anniversary on August 31st of the birth of the first Bishop of Southern Virginia, the Rt. Rev. Alfred Magill Randolph, occupied an important part of the proceedings of the annual council of the diocese, meeting here January 28th.

The first readings of two amendments to the diocesan constitution were passed by the council: one, to grant voting rights to churches which have failed to pay their diocesan assessment during the previous year, but making provision that this privilege might be withdrawn by canon; the other, to change the date of the council from January to May.

New elections to the standing committee include the Rev. T. S. Will, the Rev. Dr. William A. Brown, and Col. James Mann; to the executive committee, the Rev. N. E. Wicker, Jr., the Rev. Charles H. Holmead, and George B. Townsend.

The Rev. Messrs. E. R. Carter, Jr., Marshall E. Travers, David C. George, Charles E. Stewart; and Messrs. C. G. Milham, George S. Bernard, James Wells, and E. B. Young were chosen as deputies to the provincial synod.

## Unusual Confirmation Class

WILKINSBURG, PA.—A grandmother, her daughter, and two grandsons; a brother and two sisters; a mother and daughter; a blind university graduate; and candidates from five other communions were confirmed at St. Stephen's Church, January 26th, by Bishop Mann of Pittsburgh. They were presented by the Rev. Dr. William Porkess, rector.

## Canon Hodgson Gives Paddock Lectures

Noted English Clergyman to Attend Many Meetings in Preparation for 1937 Conference at Edinburgh

NEW YORK—The Rev. Dr. Leonard Hodgson, canon of Winchester Cathedral delivered the Paddock lectures on the Grace of God at General Theological Seminary, February 17th. On February 13th he had met with the General Convention Commission on the World Conference on Faith and Order, and on the following day with the American section of the continuation committee of the conference. Bishop Manning presided at the former, and the Rev. Dr. J. Ross Stevenson at the latter meeting, both of which were devoted to the discussion of plans for the 1937 conference in Edinburgh.

Canon Hodgson went to Washington February 18th to conduct a conference at the College of Preachers, and while at Washington will deliver a sermon in the Cathedral February 23d. Leaving Washington in the afternoon of the 23d he will go to Baltimore where he will be the guest of the Rev. Dr. N. C. Powell and preach in Emmanuel Church.

On the 24th he will go to Toronto, where he will give three lectures and an Ash Wednesday address at Trinity College, and on the 27th will be present at a luncheon meeting with Canadian members and supporters of the Faith and Order Movement. While in Toronto, Canon Hodgson is to be the guest of the Rev. Provost F. H. Cosgrave.

Canon Hodgson will return to this country on the 28th, visiting Detroit to address the Detroit Institute on the Faith and Order Movement and attend a dinner of members and supporters of the movement.

From Detroit he will proceed to Boston, where, the guest of the Very Rev. W. L. Sperry, dean of Harvard Divinity School, he will preach in the Boston Cathedral in the morning of March 1st, and in the evening at Trinity Church. While in Boston, Canon Hodgson will conduct daily Morning Prayer at Harvard University from March 2d to 6th.

On the 6th he will again visit New York, where he will meet on the 6th and 7th with the committee on Church Unity in Life and Worship of the World Conference, of which Dean Sperry is chairman.

He will preach in the Cathedral of St. John the Divine on the morning of March 8th.

## W. N. C. Priests' Fellowship Formed

ARDEN, N. C.—A Priests' Fellowship has recently been formed at a meeting held at Christ School, Arden, Bishop Gribbin and ten of the clergy of Western North Carolina, attending. An invitation to join the Fellowship has been extended to all the clergy of the diocese. The Rev. J. B. Sill was chosen president and the Rev. Charles F. Boynton, secretary.

## National Council Faces Serious Budget Cut

*Continued from page 243*

matter of a very high objective. He said:

"Bishop Manning is right to inspire his people to try for a high objective. My own diocese and other dioceses of which I know are trying to secure more than we have set down as our goal. I know that Chicago will give more than has been promised."

Bishop Stires of Long Island spoke for his diocese, saying:

"Long Island pledged \$55,000, but we have an objective in the diocese of \$65,000. The distinction between what is promised and what is hoped for and is being worked for is important. There is enough confusion without bringing in the question of what may possibly be expected."

At this point Bishop Sherrill of Massachusetts arose to say:

"We have appointed a committee of five to consider and present a plan to balance the budget. We cannot refer this matter to that committee until we know the attitude of this council to the major problem: are we going to balance the budget or are we going to proceed with it as it now stands, on our expectations? If we do decide to balance the budget, then the Church should know the story of what balancing it will cost the Church's work; what it will mean to take \$200,000 from the budget."

### GENERAL CONVENTION'S INSTRUCTIONS

Bishop Stewart of Chicago said:

"We must follow the instructions of General Convention to pay as we go. I would not have consented to serve on the committee, of which I am chairman, to consider and present a plan, if I had not supposed we were to obey General Convention. I thought the committee was to suggest, and to inform the Church what must be *had* if we are *not* to cut."

Judge Philip S. Parker of Massachusetts asked here, "How far are we bound to follow the instructions of General Convention to balance the budget?"

### AN IMPORTANT QUESTION

Dr. Lewis B. Franklin, vice-president and treasurer, said:

"The question Judge Parker raises is an important one. It is pretty serious to disobey General Convention. But it is a mistake to take *one* resolution out of the report of the Committee on Budget and Program. The report sets forth a principle of partnership. A drastic change was made when each diocese was allowed to elect what it should give. We have got less, even though times are better. The Church knows the situation. There is no question of not knowing. Every possible method of meeting the emergency schedule has been used, and we have failed to meet it. But I am sure the Church can support the Church's missionary work. People no longer have any chance to give to missions. We get what treasurers choose to send of what the people contribute—after diocesan and parish needs are satisfied. The people don't *know*. Our methods are wrong. This council should not be bound by an emergency measure, made two years ago. We should go directly to the people of this Church and tell them that the missionary work of the Church is dying on its feet."

## "Bishop's Test," Reading Program Features of Texas Young People's Program

HOUSTON, TEX.—The young people of the diocese of Texas are kept well informed on the Church and its work.

Supplementing the work of the rectors, Bishop Quin and the diocesan department leaders are active in educating the young people.

A feature is the "Bishop's Test," given annually to the young people.

The winner of the test must make a grade of 90 or above and to that winner goes a scholarship to Camp Allen and the Bishop's Cup.

"Tell what you know about the Forward Movement and what you can do to share in it," is the first question in the current test.

Another feature of the young people's work is a diocesan reading program and contest, sponsored by the department of religious education during Lent.

Judge Parker here asked another question:

"If we adopt a budget, aren't we bound to adopt a budget within our means? We shall be disobeying a mandate of General Convention if we adopt a budget beyond our known means."

### WARNS AGAINST NEW DEFICIT

Bishop Sherrill vigorously agreed, saying:

"I thoroughly agree with Judge Parker and not at all with Dr. Franklin. We disobeyed General Convention once. They said: 'We'll forget that, but under no circumstances do it again.' I should never consent to go to General Convention from this Council with another deficit. We may have less rather than more income in 1936. Another deficit would destroy everything we wish to protect.

"What *are* these new methods Dr. Franklin mentions? What good does 'telling the story' do? We have had it told, again and again, fully. People *do* know the seriousness of the situation. We can do no more in the diocese of Massachusetts this year than we have done. To try, even, for more would hurt future work. Has the president or the treasurer *any* practical *plan*?—not pious aspirations and glittering generalities, not statements that the Church can support the missionary work of the Church, but a *plan*."

Bishop Bartlett of Idaho, Executive Secretary for Domestic Missions then said:

"No one has any idea that the budget should *not* be balanced. The question is *how*? I think an appeal for the amount we are short would balance it. It would be fatal not to try."

Bishop Page of Michigan, the next speaker, said:

"The National Council might as well face the fact that its present income will not meet the budget. Special efforts were made last year. Those sources are dried up now. We are going to lose a vast amount of confidence if we *don't* balance the budget. The power of leadership in the National Council will be gone if the Church should hear that it isn't going to live within its income."

### W. A. URGES DRIVE FOR FUNDS

Miss Lindley, speaking for the Woman's Auxiliary, said:

"The Woman's Auxiliary believes the budget should be balanced; but not by cuts. We think the method should be going out and getting the money."

Bishop Stewart of Chicago spoke again here, saying:

"When the Bishop of Massachusetts speaks as he does we must remember that the diocese of Massachusetts has done even more than its share. We should not go again to those dioceses that have done all they could. But those dioceses that have done little might do more. I am trying to avoid 'pious aspirations' and 'glittering generalities,' to which Bishop Sherrill so rightly objects, so I will be particular. Tennessee, for example, has \$1,000,000, left by will. I wish Chicago had! I don't know the diocesan problems of Tennessee, but \$1,000,000 *must* make things easier. Why not ask Tennessee to help raise that \$200,000? They must be able to do it. General Convention skated around the partnership principle. But we must return to it."

Bishop Cook said at this point:

"My diocese, like Massachusetts, is giving out of all proportion. But in many dioceses it is impossible to get at the people. The clergy are like stoppers in a bottle; you can't get past them to the people. That is not so in my diocese, nor in Massachusetts, nor in some others; but it is pretty generally."

Bishop Taitt of Pennsylvania said:

"Aren't we emphasizing the business rather than the religious side of missions? We seldom hear a missionary sermon in these days. I think also that the study of comparative religion has decreased the interest in Christian missions."

John S. Newbold of Pennsylvania at this point introduced a resolution that the National Council obey the instructions of General Convention literally. Just before the Committee of Five held a meeting to consider and present a plan to balance the budget, Mr. Newbold withdrew his motion. There was more discussion before that hour arrived. Judge Parker was asked by Dr. Franklin what he understood by balancing the budget, Judge Parker replied:

"Appropriations shall not exceed expected receipts. That is what balancing the budget means."

The original Committee to consider and present a plan for balancing the budget, appointed at the December meeting of the National Council, consisted of Bishop Stewart of Chicago, chairman; the Rev. Dr. Karl M. Block of Missouri, and Miss Eva D. Corey of Massachusetts. Dr. Block being absent, Walter Kidde of Montclair, diocese of Newark, was appointed in his place; and the Committee was enlarged to five by the addition of Bishop Stires of Long Island and the Rev. Dr. Sargent of New York. Bishop Sherrill of Massachusetts was invited to sit in with the Committee. The Committee reported at the next morning's session, February 12th. The Report was read by Bishop Stewart. The Council went into executive session for its discussion, and remained in executive session until late in the afternoon. As the outcome of the discussion, certain cuts were determined upon and plans to raise funds to make those cuts unnecessary were formulated. Unless these funds are assured by March 31st, the cuts will be made.

## Traces Reasons for Council's Deficit

**Dr. Reinheimer Deplores Making Quotas Matters of Appropriation Rather Than Partnership**

**N**EW YORK—While the Committee of Five to consider and present a plan for balancing the budget were meeting, the National Council received the annual reports of the departments. Most of them were presented by title. The Rev. Dr. Reinheimer, after presenting the report of the field department by title, addressed the council. He said:

"I hope this meeting of the National Council will not adjourn simply with the budget balanced. That is only one incident. Balancing the budget without doing more would be futile. The National Council must face the situation. There are four outstanding reasons why we do not get adequate support for the missionary program of the Church.

"(1) There is the changing point of view regarding the missionary enterprise. The old conception has been disqualified, and the Church has been tardy to see this. The Laymen's Inquiry was meant to reinforce, but, as it fell out, it weakened missionary endeavor.

"(2) There is criticism of the National Council, much of it justified. This should be frankly faced. It is unsettling the Church and weakening support. This distrust of the National Council is a mighty big factor in the present lack of support.

"(3) The hard times have cut down financial support. In the past, missionary work was built too much on the large givers. We need to democratize giving. It is a fallacy that the Church people have not heard the missionary message. They have. But the responsibility for supporting it must be brought home to *all* of them.

"(4) The last General Convention wrought confusion. Quotas were so handled that people thought the quotas were abolished. They were not. What happened was that they became a matter of appropriation rather than partnership, no longer in the hands of the people but in the hands of the treasurers of dioceses or parishes.

"These four points suggest four remedies: (1) An affirmative, positive, militant statement of the Church's program and policy in the sphere of domestic and foreign missions. (2) Reorganization of the administrative machinery of the Church Missions House. If this is not done from within, it will soon be done from without by the Church. (3) An educational campaign. (4) A statement of the division of responsibility of diocese, parish, and individual in the Church's missionary work.

"This cannot be left to local option. The General Convention at Atlantic City shifted it from the National Council to the dioceses. It cannot be so left. Three-fourths of the dioceses are unprepared to cope with it—not unwilling, but unprepared. Some one must do it; it is the function of the National Council."

Dr. Reinheimer further startled the National Council by saying that the Church needed to be shocked into realizing the situation. He said:

"Send out word to the Church that, rather than cut any of the work in the domestic

## Rev. Mr. Hindry, Trinity, St. Augustine, Retires

**S**T. AUGUSTINE, FLA.—The Rev. L. Fitz-James Hindry, rector of historic Trinity parish for the past 32 years retired from active service on Sunday, January the 26th, and preached his farewell sermon to his congregation on that day. He and Mrs. Hindry sailed for Italy February 7th to travel abroad for a year or more. They expect to return to St. Augustine to make their home after their travels.

Incorporated into the Rev. Mr. Hindry's address to his people, was an expression of deep appreciation for the love and loyalty shown him throughout his long term of service, and also an account of his stewardship of the past 32 years. Mr. Hindry stated that, on coming to Trinity, he found an unfinished building, the altar, which was four feet long, having been in use since the Civil War.

The spiritual growth and development of the parish were outlined, and in speaking of the relationship that had existed between him and his people, the retiring rector made an earnest plea for a continued and renewed loyalty to his successor, the Rev. Armand T. Eyer.

The Rev. Mr. Hindry has been president of the standing committee of the diocese of Florida since 1927. He will retain this office in spite of his retirement, the Rev. Ambler M. Blackford, of Jacksonville, having been elected as vice president and authorized to preside over the committee during Mr. Hindry's absence from America. Mr. Hindry has served the diocese for many years as a member of the executive council, as chairman of the Committee on Constitution and Canons, and other positions of importance and responsibility. He has been a member of the House of Deputies of General Convention since 1910.

## Dean Bratenahl Speaks on Symbolism of New Reredos

**W**ASHINGTON—On February 9th a service of considerable interest took place in the great choir of the Cathedral on Mount St. Alban, when the Very Rev. Dr. G. C. F. Bratenahl, dean, spoke on the symbolism of the carved figures of the new *Ter Sanctus* reredos. This structure contains ninety or more carved figures and is one of the most elaborate screens found in any Cathedral. It has just been completed and the great choir, which has been closed for six months or more, has been reopened as a place of worship.

and foreign field, we propose to abolish the departments at the Church Missions House: Social Service, Religious Education, Publicity. Then, the people would see how urgent is the need for the money to meet the Emergency Schedule, at least."

Dr. Reinheimer explained later that he was not advocating the abolition of the departments; he was merely saying what might happen if we should say that we must do it, or cut the work in the field.

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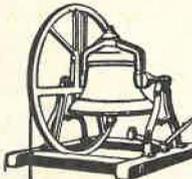
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**W.A. Executive Board  
Opposes Budget Cut**

National Auxiliary Leaders at New  
York Meeting Urge Drive for  
Small Gifts From Many Givers

**N**EW YORK—The national executive board of the Woman's Auxiliary held its regular meeting in Church Missions House, New York, February 7th to 10th. Serious illness hindered the attendance of several members, though all but five were present, in spite of stormy weather. One member had to spend 27 hours getting to the railroad. On Thursday night before the meeting, the Rev. W. Russell Bowie, rector of Grace Church, New York, held a service for the board in Grace Church chantry.

The board was deeply concerned about the financial outlook for 1936 and still more for the need of education to restore and strengthen the Church's work in the future. The board expressed itself as earnestly opposed to balancing the 1936 budget by cutting the work any further, believing that it can be balanced by securing additional gifts, especially small gifts from many givers. The board intends to study further at its April meeting the outlook for the future and the reasons for the lack of more adequate support.

The present total of the United Thank Offering gave cause for both gratification and chagrin. A tabulation shows that up to February 1, 1936, 30 dioceses and districts have given more than they gave in the same period last triennium, 42 have given less, 2 have the same amount, for 12 the comparison is incomplete, and the report for the foreign branches is also incomplete. The Rev. D. A. McGregor led a discussion on religious education and Miss Anderson one on young people.

A panel discussion was held on The Episcopal Church and Negro-white relations. With Mrs. Pierce presiding, the panel consisted of two Negro Churchwomen, Miss Esther B. Brown, one of the Auxiliary's national field secretaries, and Miss Mary Kirk, a social worker now with the Brooklyn Bureau of Charities and formerly on the faculty of St. Augustine's College, Raleigh, N. C., two southerners, Bishop Penick and Mrs. Cain of the executive board, a northern woman living in the South. Mrs. Fred W. Thomas, who is also a member of the executive board, and Miss Anderson. Miss Brown also reported to the board on the field work she has been doing.

In discussing work among young people, Miss Leila Anderson called attention to the section on that subject in the mimeographed program material issued by the Woman's Auxiliary early in 1935 under the title, *If We Be His Disciples—What Then?* The board expressed the hope that young women may be among the delegates elected to the next triennial. One board member reported that in her diocese the president of the young people's society is ex-officio a member of the diocesan council.

Miss Nannie Hite Winston of Louisville, Ky., has for some years represented the

**Bishop Bartlett Honored at  
Departure From North Dakota**

FARGO, N. D.—Bishop Bartlett was honored recently at a dinner which marked his formal retirement from North Dakota. Dean Richardson of Gethsemane Cathedral, Fargo, was toastmaster and delivered an address in which he praised Bishop Bartlett's work. He said "the four years of his administration were years of real achievement. He has set a high standard in North Dakota."

Murray Baldwin presented a tea and coffee service which was a gift from the clergy and laity of the district. The Rev. N. E. Elsworth of Bismarck spoke on behalf of the clergy, A. S. King of Grand Forks for the laity, and Percy Godwin for Fargo.

**Spokane Convocation Meets**

SPOKANE, WASH.—The "marriage" of the missionary district of Spokane with northern Idaho was felt to be a felicitous event by the clergy and laity at the first convocation following the union, held at the Cathedral of St. John the Evangelist, Spokane, January 26th and 27th.

The Very Rev. Chester B. Emerson, dean of Trinity Cathedral, Cleveland, Ohio, addressed the convocation on the Forward Movement.

Delegates to the annual synod of the Pacific are the Very Rev. Charles E. McAllister, the Rev. Donald Glazebrook, and the Rev. Stanley Ashton. Robert Salisbury of the Cathedral of St. John the Evangelist, Spokane, was elected district president of the Young People's Fellowship. Mrs. Alice Stevenson, Epiphany, Spokane, was re-elected president of the Woman's Auxiliary.

executive board on the Inter-racial Commission which has its headquarters in Atlanta. Miss Winston is resigning from the commission and the board expressed its appreciation of her fine service. Mrs. H. J. MacMillan of Wilmington, S. C., president of the Woman's Auxiliary in the Fourth Province, has been asked to represent the board on this commission.

The tragic condition of the Russian Church was called to the board's attention, especially in relation to the only Russian seminary now functioning, the Russian Orthodox Theological Academy in Paris. The board voted to do anything possible to spread information about it.

Among a number of national conferences attended by various members of the board since the last meeting, the Conference on the Cause and Cure of War was reported by Mrs. Beverly Ober, who said that this year's conference was in marked contrast to last year's because of the frequent mention of the need of spiritual resources, whereas last year only political and economic factors were recognized.

The conference included 11 national women's organizations and its discussions naturally showed wide diversity of opinion but unity of desire for peace. The matter of world peace is a complex one, but, like Christianity itself, Mrs. Ober said, it has its deep simplicities underlying all its complexities. The findings of the conference are obtainable from the office at 1624 Grand Central Terminal Building, New York City.

## Westchester Church Schools Trade Ideas

Success of Church School Teachers' Institute Leads to Plans for Many Inter-Parish Functions

NEW YORK — On four consecutive Tuesday evenings during the month of January the churches in the township of Greenburgh in Westchester county, New York, carried on an institute for the Church school teachers of the several parishes coöperating. The purpose of the institute was to bring about the exchange of methods which has been found to be effective in suburban areas, and to study the implications of the Experience-Method in Religious Education. The churches which sponsored this movement were Christ Church, Tarrytown; St. Barnabas' Church, Irvington-on-Hudson; Zion Church, Dobbs Ferry; Grace Church, Hastings-on-Hudson; St. Mark's Church, Nepera Park; and St. Barnabas' Chapel, Ardsley-on-Putnam.

Miss Mabel Lee Cooper of the National Department of Religious Education gave a series of lectures covering the modern approach to the subject.

The leaders of the discussion groups were Mrs. Julian Chase of Tarrytown, William R. Alley of Dobbs Ferry, Flint Kellogg of Irvington and the General Theological Seminary, Spencer Hopping of Hastings, Dr. Homer A. Stebbins of Dobbs Ferry, and Mrs. W. A. Taylor of Hastings.

This coöperative enterprise among the churches of western Westchester has led to the formation of a committee for the purpose of initiating common ventures which will help the individual parishes. Already tentative plans are being made for a joint Church school service in the spring, a summer school for Church school teachers and workers, and a large men's meeting in the fall. The central executive committee is composed of the Rev. Charles E. Karsten, chairman, the Rev. C. Kenneth Ackerman, the Rev. William N. Colton, the Rev. John Reilly, D.D., and the Rev. Bertram Mortlock, together with the superintendents of the Church schools represented.

### Girls' Friendly Associates Confer on Economic Problems

TROY, N. Y.—Some fifty associates of the Girls' Friendly Society throughout the diocese, together with interested leaders, held an all day conference at St. John's Church on Saturday, February 8th, for discussion of economic problems, particularly as they affect employed girls. The morning speaker was Mrs. Emily Barrows Weber, assistant director of the women's bureau, New York State department of labor. The afternoon conference was conducted by the Rev. W. E. Sprenger, director of Trinity Institute, Albany. There was an extraordinary interest and enthusiastic response to the presentations of the conference subject.

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## Mission to Men Held in Ottawa

Evangelistic Campaign Arouses Interest Throughout Canadian Church; Other News From Canada

**T**ORONTO—From January 31st to February 7th a mission to men was held in Ottawa as a first step in the diocesan campaign of evangelism. Every evening there were services in the Cathedral. An excellent publicity campaign had been working on the program with the result that all dioceses in Canada were watching and praying for God's blessing on this "Mission to Men."

### PROVINCIAL SYNOD MEETS

The recent meeting of the provincial synod of Canada held in Fredericton is the first to be called since 1924. The Metropolitan, Archbishop Richardson, is strongly in favor of these conferences and advocates that they be made to serve as more effective links between the general and the diocesan synods. His Grace, the Primate, was the special preacher at the synod service in Christ Church Cathedral which was broadcast for the benefit of Church people all over the Maritimes.

In his sermon the Primate spoke of the value of the office to which he has been called as a unifying factor in the life of the whole Church in Canada. He stressed the fact that greater emphasis was needed upon doctrine, "The Church's greatest task is to teach the knowledge of God, especially as He is revealed in Jesus Christ." The individual Church member needs to make a much greater effort to develop the devotional side of life. He concluded by saying that all our Church members need more knowledge of the Church and the work of the Church.

The Bishop of Niagara, following out a suggestion made at the last diocesan synod, has just concluded a two day conference of clergy when the real business, not the financial work, of the Church was considered. Over 80 were present. The Bishop himself presided and gave an address at each of the three sessions on the following topics: The Personal Life of the Priest, The Priest in His Parish, and The Priest in a World of Change.

All the sessions were held in church. This gave to the discussions a soberness and a dignity that would not have been possible in a parish hall. All realized that they were in their Father's house and about their Father's business.

Another factor was the absence of the laity. This is no reflection on the laity, and doubtless when their conference takes place they will appreciate the freedom of expression which will be possible if the clergy are rigorously excluded. But it was possible for more than one clergyman to speak of his problems with less restraint than would have been possible if the lay delegates from his parish had been listening to him.

### DIALOGUE SERMON

On Sunday evening, January 12th, the sermon in St. George's Church, Montreal,

## Unusual System Followed by Layworker Brings in Baptisms, Confirmations

QUINCY, ILL.—A layman who is a candidate for holy orders followed out an unusual system in building up the parish of the Good Shepherd, Quincy.

Without any young people to begin with, Frank F. Bowe, who was called to the parish to assist the vicar, the Rev. J. K. Putt, whose work in ministering three widely separated parishes had undermined his health, obtained the names of over 300 high school students. Recognizing distance and religious affiliations as eliminating factors, Mr. Bowe sifted down the list to about 90, of whom 34 became members of a young people's society. In ten months, with the aid of family calls, Mr. Bowe presented a class of nine for confirmation and seven young persons for baptism to Bishop White of Springfield. More of the young people are studying for future confirmation.

The young people, according to Thomas M. Beatty, warden of the parish, have learned that they must work as well as play about the Church, and Mr. Bowe's rooms have been open to them for discussion and study at all reasonable hours.

took the form of a dialogue between the rector, the Ven. Archdeacon Gower-Rees, and his assistant, the Rev. L. Dunwell. The subject was the question of church-going.

The rector, who spoke from the pulpit, explained that Mr. Dunwell would represent the average non-church-goer, that he would give the arguments so well known to all clergy.

### MEREDITH CHIMES DEDICATED

Before a congregation which filled every seat in the Cathedral in London, Ont., the Meredith Memorial Chimes, which during the summer had been re-cast, enlarged, and re-tuned in England, were dedicated by the Dean of Huron on the first Sunday after the Epiphany.

The service followed one in use for similar purposes in the diocese of Winchester and besides the act of dedication included prayers for "those who by the sound of these bells are called to the House of Prayer"; "those who with their outward ears in their daily calling hear the sound of these bells"; "that all they for whose passing away from this world these bells shall sound may be received into the Paradise of Thine elect," and "that those who by sickness are hindered from coming to the House of the Lord may by these bells be reminded of Thy Church."

The bells had been re-cast, enlarged, and re-tuned by private generosity and devotion, but it is understood that the work was the gift of members of the Meredith family by whom the bells were first erected.

### CHANGES AND APPOINTMENTS

The Rev. W. R. Ramsay Armitage, for the past 16 years rector of the Church of the Messiah, Toronto, has been appointed rector and sub-dean of Christ Church Cathedral, Vancouver, B. C.  
The Rev. P. J. Dykes, B.A., rector of St. George's, Toronto, has been appointed to the parish of St. Peter's, Cobourg, Ont.

## Complete 1937 World Conference Plans

Administrative Committee of Life and Work Council Also Discusses Plans for 1938 Youth Conference

**L**ONDON (NCJC)—Plans for the World Conference of Churches to be held at Oxford in 1937 were completed at the February meeting of the administrative committee of the Universal Christian Council on Life and Work.

Tentative plans for a great youth conference in Europe in 1938 were also discussed. It is hoped that 2,500 young people representing the churches will meet at that time under the joint auspices of the Universal Christian Council and the World Alliance for International Friendship Through the Churches.

It was reported by Dr. J. H. Oldham, chairman of the program for the World Conference in 1937, that leading representatives of the churches, of the universities, and of Christian laymen have already been selected in many communions in different countries. A number of important studies have also been inaugurated in which jurists, government officials, professors of history, specialists in Church affairs, and youth are seeking some answer to the question of the way by which the spiritual authority of the Church and the freedom of the individual conscience can be related to governmental life.

The staff of the Universal Christian Council, made up of French, Swiss, German, English, and other nationalities, is soon to have an American collaborator, if plans laid by the administrative committee are carried out. The committee has virtually selected a man, it was learned, but is not yet prepared to announce his definite appointment. Upon his appointment the new American representative will meet interested groups in the United States.

## Plan to Observe Anniversary of N. J. Social Service Dept.

TRENTON, N. J.—On February 23d an anniversary celebration of the beginning of the work of the Social Service Department of the diocese of New Jersey 20 years ago will be held in the crypt of Trinity Cathedral. The excellent record of this department is said to be due to the vision of Bishop Matthews who at that time had just become Bishop of New Jersey and to the selection of the Rev. Canon Samuel G. Welles to head the department.

### Anking Missionary in Georgia

SAVANNAH, GA.—Miss Alice Gregg, home on furlough from the missionary district of Anking, China, addressed an inter-parochial gathering of young people in St. John's parish house, January 24th. Bishop Barnwell, Coadjutor of Georgia, made a short talk. Earlier in the day Miss Gregg had talked to the Woman's Auxiliary of St. John's. The Rev. C. C. J. Carpenter is rector.

## Roman Catholics Score Maldistribution of Wealth

CHICAGO (NCJC)—The Roman Catholic Conference on Industrial Problems opened at the Palmer House with a discussion of unemployment insurance and old age pensions by Ruben G. Soderstrom, a member of the State Legislature and president of the Illinois State Federation of Labor, who said, "It seems that the whole depression is constitutional and anything we try to do about it is unconstitutional." He was vigorously applauded when he urged the necessity of a six-hour day and a five-day week with no reduction of pay.

Fr. R. A. McGowan of the National Catholic Welfare Conference, Washington, D. C., spoke on the Encyclical on Income, Prices and Property. He said that the rules of the Encyclical of Pope Pius XI had been believed in but denied in practice throughout the whole history of the United States.

Quoting statistics on the returns of estates presented for probate, he said that 80 per cent of Americans own only five per cent of the property and this fact, he emphasized, is the apex of the denial of what we love to call American principles. Greed, he declared, has killed our ideals under our free-for-all competitive system. The eternal drive of every man to get more than his neighbor upsets the whole balance of social and economic life in the community.

### NCJC Head Calls U. S. Level-Headed

NEW YORK (NCJC)—America is not likely to be swept off its feet by sudden tides of prejudice, because our liberties rest upon written and solemn constitutional guarantees, Newton D. Baker, general chairman of the National Conference of Jews and Christians, declares in an introduction to *Liberty Documents*, a pamphlet published recently by the National Conference.

The 24-page pamphlet, priced at 10 cts., contains extracts of statements made by early colonial and revolutionary American leaders on the subject of civil and religious liberty, and quotations from historic American documents on the same subjects. It is edited by Prof. Edward Frank Humphrey of Trinity College, Hartford.

Among the early American leaders whose statements on civil and religious liberty are quoted are Lord Baltimore, William Penn, James Madison, Alexander Hamilton, John Adams, George Washington, Charles Carroll, Thomas Jefferson, and Daniel Webster.

### Cathedral Choir Reopened

WASHINGTON, D. C.—After being closed several months the Great Choir of the Washington Cathedral has been reopened for public services of worship. It was closed during the erection of the *Ter Sanctus* reredos over the high altar. This is said to be a masterpiece of ecclesiastical art, being a sculptured stone screen of massive dimensions and of exquisite workmanship, taking the place of the improvised and temporary reredos, which has been dismantled.

## Religion and Social Justice Discussed

Dean Grant and Dr. Evans, Religious Editors, Hold "Conversation" Before Seabury-Western Students

CHICAGO—Religion and Social Justice was the subject of a "conversation" between Dr. Frederick C. Grant, president of Seabury-Western Theological Seminary, and Dr. John C. Evans, religious editor of the *Chicago Tribune*, before Northwestern University students on February 7th.

In his discussion, Dr. Evans declared that all social institutions operate in three categories—health, education, and religion. These three basic social institutional categories must be thought of after the pattern of the theological trinity in which the persons are inseparable and unmixed, yet one in three and three in one. The objective of religion is not a means of achieving morality or of achieving any other thing; religion is an end in itself. Such religion actually transcends morals and makes ideals of morality unnecessary. We are not in need of a new morality but rather of a stronger emphasis upon a system of loyalties lofty enough to render systems of conduct or morality obsolescent.

In his remarks, Dr. Grant said there are still two competing systems of social control: the secular and the religious, State and Church. Religion, said Dr. Grant, must remain something distinct from "social passion." The Church's main function today is still that of a religious society; its two major tasks are worship and teaching. Yet when a pastor finds the lives of his people cramped and suffocated by unjust and working conditions, he cannot as a man of sincerity and honor fail to protest against such conditions and try to right them. The Church's main task is spiritual; you cannot divorce the spiritual from the material, the economic, the industrial, since man is a unity.

### East Carolina W. A. Meets

WILMINGTON, N. C.—The forty-ninth annual meeting of the Woman's Auxiliary of the diocese of East Carolina was held in St. John's Church, Wilmington, Rev. E. W. Halleck, rector, on January 22d and 23d.

Addresses were made by Dr. Hawkin R. Jenkins, Philippine Islands; Mrs. George Marshall, Tokyo; Miss Elizabeth Griffin, a missionary from the Philippines home on furlough; the Rev. George S. Gresham, chairman of the diocesan department of religious education; Bishop Darst of East Carolina; and the Rev. W. H. Wheeler of the Thompson Orphanage, Charlotte.

The Rev. Theodore S. Will of St. John's, Hampton, Vt., made the address at the mass meeting on the first night. His subject was the "Forward Movement" and he showed how it had already caused a spiritual rebirth in the Church. He closed his address with the words, "We must go forward or we go backward; there is no middle ground, no standing still."

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## † Necrology †

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### CHARLES W. HOLLISTER, PRIEST

LOS ANGELES, CALIF.—The Rev. Charles Warren Hollister, Ph.D., retired priest of the diocese of Los Angeles, died on December 29th at the age of 77 after a lingering illness at the Good Samaritan Hospital. The funeral was held at the Church of the Good Shepherd, Venice, where Dr. Hollister was the rector from 1917 to 1931. Bishop Stevens officiated, assisted by Bishop Gooden and the Rev. Alex Lyall, the present rector. The interment was in Hollywood Cemetery, Los Angeles.

Dr. Hollister was born in Woodsville, Ohio, on October 25, 1858, the son of Warren Hollister and Elizabeth Armstrong Hollister. He attended Allegheny College, and obtained the degrees of Doctor of Philosophy and Bachelor of Sacred Theology from Boston University in 1885. He was ordained deacon in 1886 and priested in 1887 by Bishop Bedell.

Dr. Hollister is survived by his wife, Mrs. Cora Commins Hollister, whom he married in 1894; one son, Nathan Hollister; and three daughters, Mrs. Adelaide Ranson, Mrs. Will McFolk, and Mrs. G. C. Carlson.

### GEORGE H. BATCHELOR

MEMPHIS, TENN.—George H. Batchelor, senior warden of Grace Church, Memphis, died suddenly on February 9th. He had attended Grace Church in the morning and was driving members of his family home from an organ recital at St. Luke's Church when stricken. Bishop Maxon and the Rev. W. D. Bratton, rector, officiated at the burial from Grace Church, February 11th, assisted by the Ven. Charles K. Weller, archdeacon of West Tennessee, and Canon James R. Sharp, secretary of the diocese.

Mr. Batchelor for many years was most active in the work of the Church in parish and diocese. As a lay reader he not only served in his own parish, but for over 30 years went twice a month, in all weathers, to Ravenscroft Chapel, about 40 miles from Memphis, to conduct an afternoon service. He was at the time of his death a member of the bishop and council, and vice-president of the episcopal endowment corporation of the diocese.

He is survived by his widow, two sons, a daughter, and seven grandchildren, all of Memphis.

### JAMES CHURCHILL COOKE

DOSWELL, VA.—James Churchill Cooke, senior warden of St. David's parish, King William county, diocese of Virginia, died at the home of his daughter, Mrs. Fenton Noland, of Hanover county, on February 7th, aged 96 years.

Mr. Cooke was born February 22, 1839 in St. Martin's parish, Hanover county, the son of the Rev. John Cooke, at that

time rector of the parish. He was a Confederate veteran, having left the University of Virginia in 1861 to enlist in Gen. Stuart's cavalry, serving to the end of the war. He had the remarkable record of having attended as a lay delegate the annual councils of the diocese of Virginia for 68 consecutive years; once as lay delegate from St. Martin's parish, and 67 years as the lay representative of St. David's parish. Not-

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## ANNOUNCEMENT

### Resolutions

THE REV. EDWARD RITCHIE

*"Whereas* it hath pleased Almighty God to call to his rest our friend and brother, the Rev. EDWARD RITCHIE, long time a member of this diocese and of the 'Catholic Club';

*"And whereas* Fr. Ritchie was endeared to us by his loving personality, gracious manner, and kind ways, and was respected alike for his character and learning and for his modest and self-effacing conduct;

*"Be it resolved* that the Philadelphia Branch of the Clerical Union record their sense of sorrow and loss in the death of Fr. Ritchie and their affectionate regard for him as a learned and Godly priest, a wise and faithful pastor, and a good and gracious gentleman, and that this resolution be spread upon the minutes and a copy sent to THE LIVING CHURCH requesting its publication."

REGINALD HEBER WELLES, BISHOP AND DOCTOR

The Council of the Confraternity of the Blessed Sacrament having assisted in a solemn Pontifical Mass of Requiem at St. Ignatius' Church, New York City, on Friday, February 7, 1936, met and adopted the following minute:

*"Whereas*, on November 22, 1935 it pleased Almighty God to take to Himself the soul of our dear Father-in-God REGINALD HEBER WELLES, Bishop and Doctor, sometime Bishop of Fond du Lac, and for nearly twenty-three years Superior-General of this Confraternity, the Council acting for the Confraternity as a whole, express a sense of deep sorrow at our loss and place on record our thankfulness for the inspiration of a great leader.

Bishop Weller was first a man of God: a champion of the Catholic Faith and its recovery in all its fulness and glory in the Anglican communion; his manner of life a pattern for all to follow; a tender shepherd and ruler in his own diocese, his spiritual vision and personal magnetism made him an influence throughout the Church and overseas. For all he has meant in the conducting of the affairs of the Confraternity we are, as a Council, most appreciative and will pray always that his dear soul may grow in the rest and peace which cometh to the "good and faithful servant."

We therefore order this resolution spread upon the minutes and a copy sent to Mrs. Weller and the same published in THE LIVING CHURCH.

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## RETREATS

A DAY OF DEVOTION, February 22d, to be conducted by the Rev. J. Wilson Sutton, D.D., at Trinity Chapel, West 25th St., New York City. The day begins with Morning Prayer at 7:45 A.M., followed by a celebration of the Holy Communion. Addresses are given at 10, 11:30, and 2:30. Intercessions are offered at 12:30 and Evening Prayer is said at 4 o'clock.

A PARISH RETREAT FOR WOMEN will be held at Trinity Mission House, 211 Fulton St., New York City on Saturday, February 29th, beginning with Mass at 8 o'clock. The conductor will be the rector, the Rev. F. S. Fleming, D.D. Those wishing to make the retreat will kindly communicate with the SISTER-IN-CHARGE.

withstanding his great age Mr. Cooke retained all his faculties, and was actively interested to the last in the Church and community life of the parish.

The funeral was held at Old Fork Church, St. Martin's parish, on February 9th, by Bishop Tucker of Virginia, assisted by the Rev. J. P. H. Mason, rector of the parish, and the Rev. Dr. G. MacLaren Brydon, secretary of the diocese.

**MISS MARY NILES**

CONCORD, N. H.—Miss Mary Niles, daughter of the late Bishop Niles, died at her home in Concord on January 22d, in her 69th year. Miss Niles served many years as registrar of the diocese of New Hampshire, and took an active part in the affairs of the Church, local and diocesan.

The funeral service was conducted in St. Paul's Church, Concord. Bishop Dallas, the diocesan, and the Rev. Bernard N. Lovgren, rector, officiated.

**MRS. ALICE K. STODDARD**

PHILADELPHIA—Mrs. Alice Kent Stoddard, widow of the late Rev. James Stoddard of Mount Holly, N. J., died in Chestnut Hill January 27th.

Mrs. Stoddard, who was in her eighty-first year, was born in Brooklyn, N. Y., the daughter of George Lewis and Matilda Rockwell Kent Lewis.

She is survived by four children: Virginia Stoddard, Alice Stoddard, George Stoddard, and Dr. James K. Stoddard, all of whom reside in this city.

**JOHN N. VANDER VRIES**

CHICAGO—John N. Vander Vries, official of the United States Chamber of Commerce and a prominent Chicago Churchman, died at his home in Winnetka on February 14th following a heart attack. He was a vestryman of Christ Church, Winnetka, director of the Church Club, and well known for his public addresses at Church gatherings. He was a past president of the Chicago Rotary Club and active in other civic affairs. Mrs. Vander Vries, a member of the Illinois State Legislature, and a son, John, Jr., survive. Funeral services were at Christ Church, Winnetka, on February 17th.

**CHARLES BEECHER WARREN**

DETROIT—Charles Beecher Warren, diplomat and internationally-known legal authority, died at his home in Grosse Pointe Farms, Michigan, on Monday, February 3d of heart trouble, at the age of 65 years. Mr. Warren, a member of Christ Church parish, Detroit, and a vestryman for 16 years, formerly served as ambassador from the United States to Japan, and to Mexico, and had been internationally recognized for his legal talents ever since 1896, when at the age of 26 he was appointed associate counsel for the United States Government before the Joint High Commission which adjudicated the claims of Great Britain in the historic Bering Sea Controversy. He had been ill for about two years, but maintained contact with his office up to a few months ago.

Mr. Warren was born in Bay City, Michigan, April 10, 1870. At the age of 14 he entered Albion College, becoming president of the freshman class. Going on to the University of Michigan, he specialized in history and constitutional law, and was graduated in 1891 with honors, the degree of Bachelor of Philosophy, and election to Phi Beta Kappa. He graduated from the Detroit College of Law in 1893. For many years a power in the Republican party, Mr. Warren's first connection with the party took place in 1908, when he was named a Michigan delegate-at-large to the Republican National Convention. In 1909, Mr. Warren and Elihu Root were appointed by President Theodore Roosevelt as attorneys for the United States in a dispute with Great Britain over North Atlantic fisheries, in the first case in which the two world powers appealed to The Hague Tribunal. Mr. Warren took an active part in the nomination of William Howard Taft, as he did later in the nomination of Warren G. Harding in 1920, Calvin Cool-

idge in 1924, and Herbert Hoover in 1928.

In June, 1921, President Harding named Mr. Warren ambassador to Japan, where he remained until February, 1923. Later in 1923 Mr. Warren and Judge John Barton Payne went to Mexico as High Commissioners. Their work resulted in the resumption of diplomatic relations with the Obregon Government, and in Mr. Warren's appointment by President Coolidge as ambassador to Mexico. He returned to the United States in 1924.

He was president of the Building Committee for the new and beautiful Christ Church Chapel, Grosse Pointe Farms.

Mr. Warren is survived by his widow and three sons, Charles Beecher Warren, Jr., Robert Warren, and John Buel Warren. Another son, Wetmore Warren, the eldest, died in 1919.

The funeral service, held in Christ Church Chapel on February 6th, was conducted by the Rev. Francis B. Creamer, rector. A special committee of the Detroit Bar Association was in attendance.

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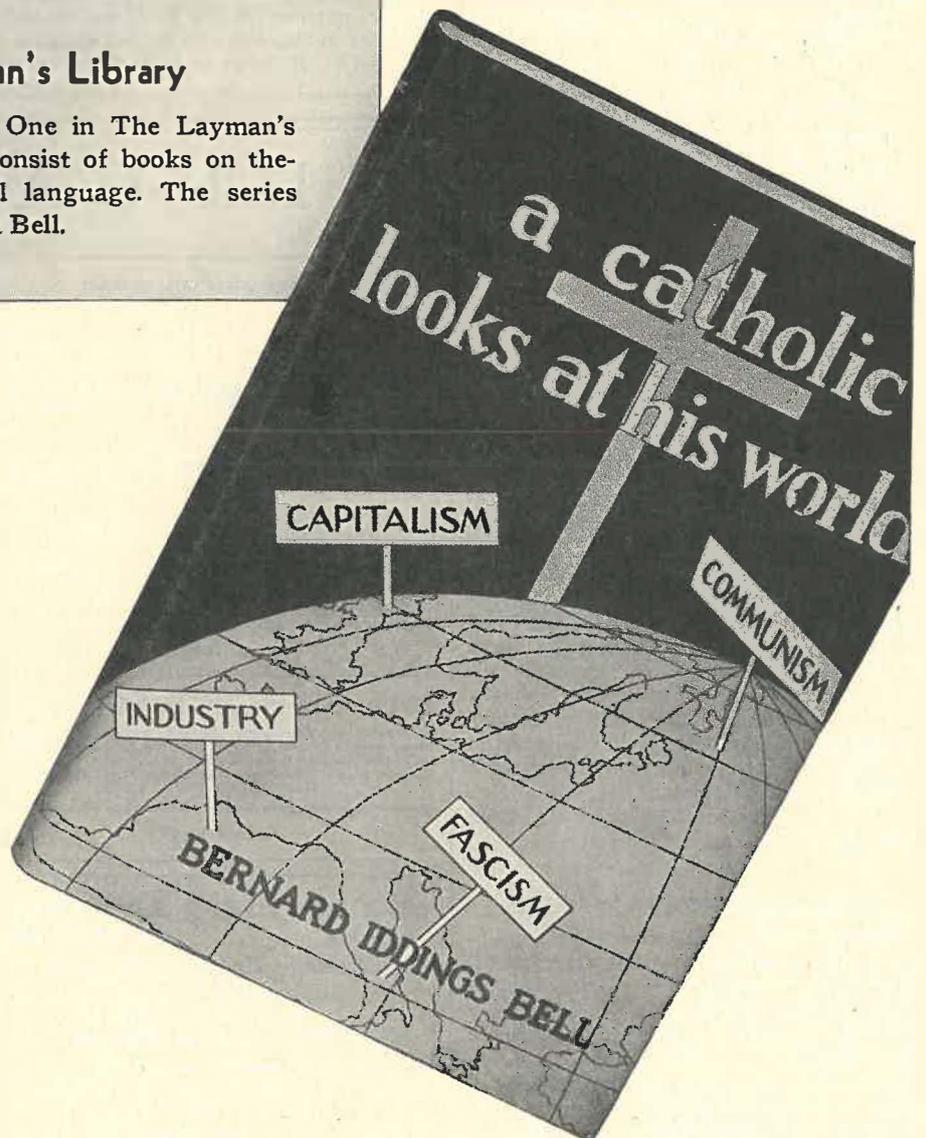
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