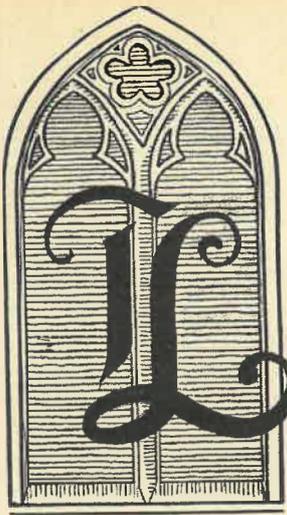
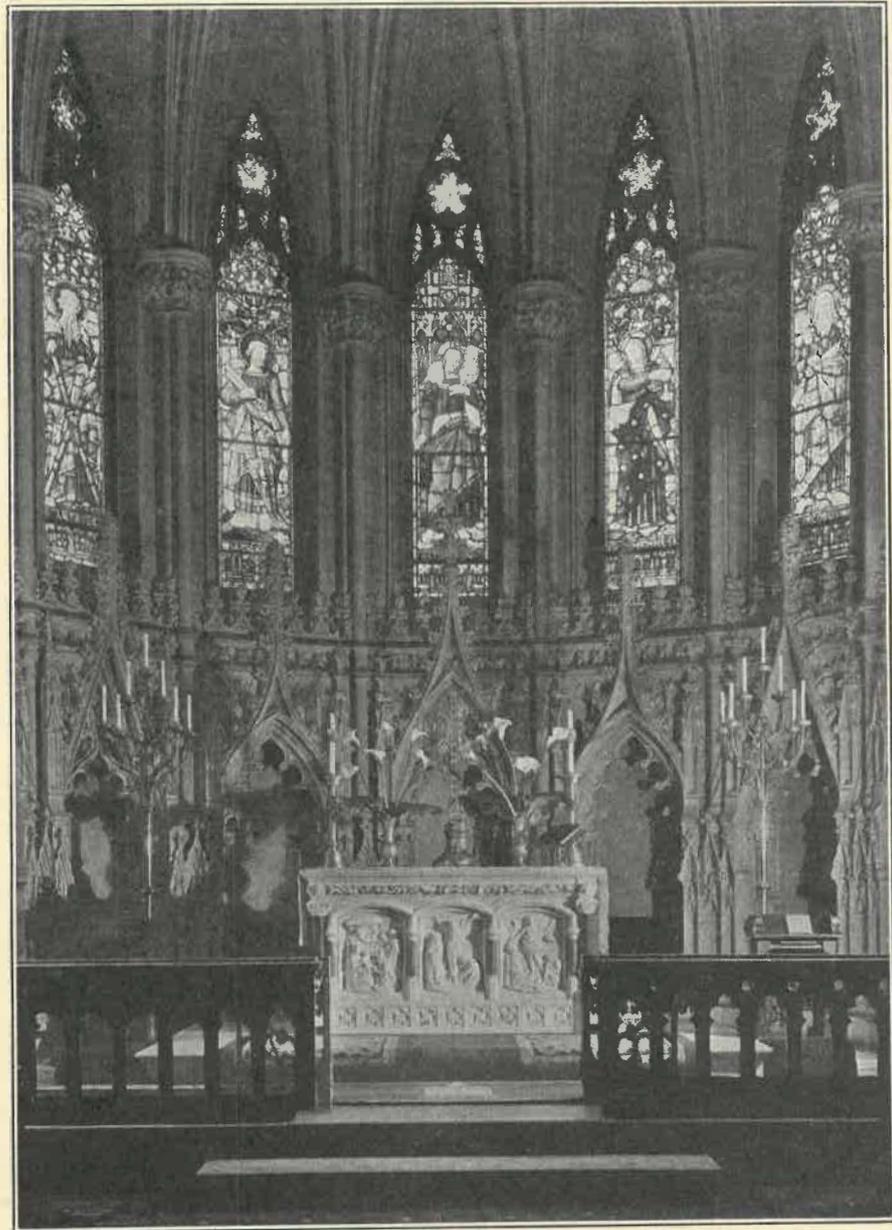
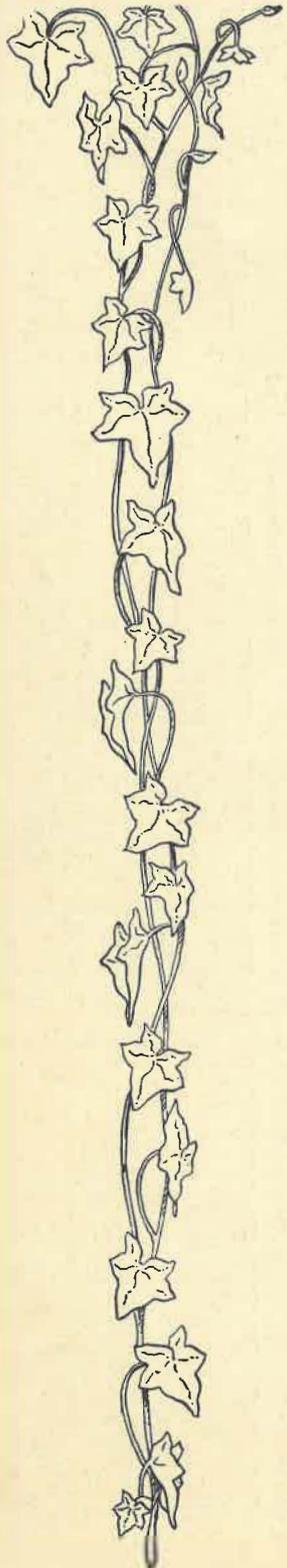


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January 23, 1937



# The Living Church



HIGH ALTAR, LONG ISLAND CATHEDRAL

Vol. XCVI, No. 4

Price 10 Cents

# CORRESPONDENCE

## Common Prayer

**TO THE EDITOR:** I always enjoy your correspondence columns. To many of our men in the mission field, who for long months have no opportunity to discuss the affairs of the Church with a fellow priest, these letters come as a great boon. They bring new ideas, new opinions, stir up new interest.

Your correspondent [L. C., October 31st] says that we need an Office Book for priests, and that it "would contain Morning and Evening Prayer, the Litany and possibly the Penitential Office, the Prayers for Various Occasions, the Collects for Sundays and Holy Days, the Psalter, and then the Lectons as appointed."

Good! I agree with him. But, as was pointed out in your columns [L. C., November 7th]: "We already have one. It is called the Book of Common Prayer."

Then it is proposed [L. C., November 14th] that "we take a Bible with Apocrypha, of a convenient size and reasonable (reasonable: where could a body find a Bible that is reasonable?), remove the King James' Psalter—insert an abbreviated form of Morning and Evening Prayer, together with the Collects and Psalter of the Prayer Book. If the Litany is wanted, put that in too. . . ." We cast one vote for the Litany.

Finally [L. C., November 21st], "While the clergy are discussing . . . the desirability of an Office Book . . . a layman pleads the great desirability of a layman's edition of the American Missal for use in the pews. . . . This would be an enormous aid to true and understanding devotion in those parishes where this Missal is followed. As it is now, much goes on at many Altars which to the ordinary worshiper is simply meaningless. . . . I wish that the Morehouse Company would print such a book."

Forgive us for breathing a fervent prayer that the Morehouse Company may never print such a book.

Forgive us, too, if we point out that in our humble opinion we already have an authorized Office Book in the Book of Common Prayer; that to "remove" and "insert" certain parts of that Book as a private pastime is a dangerous undertaking for any priest; that the use of the American Missal, or any other Missal save the one to be found in the Prayer Book of this Church, is irregular, if not illegal, and borders on disloyalty to the Church; that the very fact that a devout layman can write that "much that goes on at many Altars is simply meaningless to the ordinary worshiper" is a stinging rebuke to those priests who dare follow an Order for the Administration of the Lord's Supper not to be found in the Book of Common Prayer.

Are men whose heads and hearts have convinced them of the Catholic character of the Church going to be a party to the destruction of the Catholic character of her Book of Common Prayer? Are they going to rob that Book of its right and reason for being called a Book of Common Prayer?

Then, will those who retain the Book and use it as it has been authorized, protesting against unlawful and disloyal changes, be branded by our Catholic brethren as Protestants?

(Rt. Rev.) JOHN B. BENTLEY,  
Suffragan Bishop of Alaska.  
Nenana, Alaska.

## Liturgical Reform

**TO THE EDITOR:** In answering your questionnaire, I suggested good solid articles on matters of interest from time to time. A superb example is the article, Liturgical Reform, by Fr. Bayne in the issue of January 2d. It is informative, timely, and constructive. There is a lot of stuff (it is just that, "stuff") being talked of and done now in the name of liturgical reform, violating every canon of liturgical construction, and particularly vitiating definite belief in the real presence. It is a perfect treat to have this thought provoking article.

I beg to differ with the writer in one item. I am a bit skittish in his desire for brevity for ferial Masses. Half an hour seems little enough to give in the celebration of the Divine Mysteries, and it has been my experience that lay people who come to week-day Masses willingly give more than that in preparatory devotions and thanksgiving. Of course, I was trained in the old days when many lay people attended Matins before Mass and as many came again to Evensong in the afternoon or evening.

Brevity in the services never appealed to me. As a lad, more than 40 years ago, one morning, I served a certain curate (now dead, God rest him) who, on reaching the sacristy after Mass, eyed the clock and then said to me: "Twenty-two minutes, that's faster than the rector could do." Too polite to voice my sentiments aloud, I did mutter under my breath that it was nothing to be proud of. The rector, whom I had served hundreds of times, never had a reputation for speed. He never wasted time, but he never hurried. He always said his Mass with dignity and devotion and he has been an inspiration to me for many years. Again, while a seminary student, I once served a professor. While we were waiting for the bell to ring announcing the hour, he turned to me and solemnly said: "I never say a prayer in the vestry before service, it *saves*

time." For my part, let us keep the two lessons, Epistle and Gospel, and not discard one to "save time."

(Rev.) EDWARD P. HOOPER,  
Hoboken, N. J.

**TO THE EDITOR:** I am emphatically not one of those who consider our present Prayer Book incapable of improvement; but I submit that, whatever its imperfections may be, the time is not yet ripe for revision. For one thing, being of Scottish ancestry, I am somewhat appalled at the cost of equipping all of our churches with new Prayer Books. Again, the 1929 book can scarcely be said to have had a fair trial. Another 15 or 20 years should enable us to judge more accurately just where its strengths and weaknesses lie; and will, furthermore, enable liturgical scholars to advance our knowledge of that subject far beyond its present state.

I also hope that in that time some of the shallow thought which lies behind much of the criticism of our present book will have succeeded in dissipating itself. Some of the suggested revisions are enough to make one shudder. There was, for example, that proposed Order of the Holy Communion, sponsored by the *Churchman* something more than two years ago, which systematically deleted every phrase which so much as implied the Catholic doctrine of the Eucharist. Then there was that put forth by the "Four Presbyters" some time later; it contained some valuable suggestions, but also tended to be somewhat wobbly theologically.

Fr. Bayne's article [L. C., January 2d] was undoubtedly stimulating; but it tended to be rather vague in its practical suggestions and where definite not altogether consistent. How, for example, are we to reconcile the desire for an abbreviated Eucharist with a long *anamnesis* after the Oriental pattern? Also, I share your dread of a liturgy in "modern English." About the most sensible suggestion for revision which I have seen is that contained in an article by the Rev. Hugh H. F. Morton of Swanton, Vt., in the July, 1936, number of the *American Church Monthly*. This excellent proposal is thoroughly in accord with the spirit of the Prayer Book, and suggests such a rearrangement of our present Communion Office as would assimilate it to the English Rite of 1549 and the present Scottish Liturgy. Meanwhile, I think I can struggle along with the Prayer Book of 1929.

(Rev.) NELSON W. MACKIE,  
Livingston, N. J.

## A Magazine for the Blind

**TO THE EDITOR:** A lovely service in the Christ spirit is having a joyous and hard time.

The *John Milton Magazine* is going out in Braille to blind adults in all states and possessions of the United States and 18 countries in all six continents, its circulation built up chiefly by one blind reader telling another or sending the magazine to another. *Discovery* for boys and girls is sent in Braille to individual children, blind parents, teachers of young people, and, mostly to state schools for the blind and to public schools which have classes for the blind. Half of each magazine is devoted to Sunday school Bible

(Continued on page 116)

## The Living Church

Established 1878

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

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No. 4

## EDITORIALS AND COMMENTS

### Appraising "The Living Church"

**W**E HAVE BEEN literally swamped with the returns from the questionnaire sent out as a supplement to **THE LIVING CHURCH** of December 26, 1936. These questionnaires and letters commenting on them have been pouring into our office every day and it has taken the full time of one person simply to tabulate the results and to mark for the editor some of the more pertinent comments. Some copies are still coming in every day.

We hereby thank all who have taken the interest to fill out and return the questionnaire or who have written us letters about it. It would be quite impossible for the editor to answer all of these letters and comments, though we have read them all and benefited by them. We beg our readers to accept this expression of our appreciation in lieu of a personal letter, and we assure them that all of their comments have been most welcome and helpful.

Some interesting facts emerge from the replies to our questions and we wish to share them with our readers. The first and most encouraging one is the overwhelming evidence of reader interest on the part of members of **THE LIVING CHURCH FAMILY**. Generally speaking, business houses consider a 2% return on any mailing an excellent record, even when return postage is supplied. The replies to this questionnaire, however, last week totaled nearly 6% of the entire mailing list of **THE LIVING CHURCH**, including copies sent as exchanges, free copies to advertisers, and so on. Moreover, questionnaires were still being returned and hundreds of readers not only sent back the questionnaire but wrote letters of constructive criticism to the editor. We wonder how many periodicals, religious or secular, can claim anything approaching the high reader interest indicated by these returns.

But what did the answers to the questionnaire indicate? Since our readers have expressed so much interest in the matter we believe they are entitled to have the results shared with them.

The first question asked was the following: "Which of the regular features of **THE LIVING CHURCH** do you like or dislike?" Tabulated in order of popularity, the various present features of **THE LIVING CHURCH** were found to appeal to our readers in the following order:

- (1) News of the Church
- (2) Editorials
- (3) Correspondence
- (4) Books of the Day
- (5) Through the Editor's Window
- (6) Everyday Religion
- (7) The Sanctuary
- (8) Church Music
- (9) Poems

The relative popularity of these various features is not, however, entirely indicated by the above tabulation. It is noteworthy that all of the features received many more checks in the column headed "like" than in the "dislike" and "indifferent" columns—with one exception. This exception was the poetry! The readers who checked this item in the "dislike" or "indifferent" columns outnumbered those who checked it in the "like" column by a considerable margin. Apparently the editor will have to wield his blue pencil more vigorously on the contributions of our poets.

**T**HE SECOND question asked was: "If one or two of the foregoing features were to be discontinued, which would you recommend discontinuing?" Relatively few of our readers replied to this question at all, and it is interesting to note that of those who did reply, more than half wrote in the word "none." In view of the replies to the first question it is not surprising that the next highest number of votes to discontinue indicated the poems.

Question No. 3 was: "Would you recommend restoring or adding any of the following features?" The features checked "yes" were, in the order of popularity, the following:

- (1) Brief instructions on doctrine.
- (2) Religion in the world's news.
- (3) Answers to correspondents.

The ones that received a larger vote in the "no" column were:

- Short stories
- Cartoons
- Sermonettes

We shall naturally give very careful consideration to these

suggestions, which indicate very definitely ways in which THE LIVING CHURCH can be improved. Incidentally, in view of the overwhelming vote against cartoons the editor is trembling at his temerity in publishing the half-page cartoon in last week's issue. No doubt hundreds of letters accusing the editor of frivolity, *lèse majesté*, and similar crimes are already in the mail!

Question No. 4 was: "What editorials during the past six months did you particularly like or dislike?" The votes on these were widely scattered, but the highest number of favorable votes went to the series of editorials on the Presiding Bishopric, while only two or three indicated that they disliked this series. We do not interpret this vote as meaning necessarily that our readers agreed with the points that we made in that series of editorials, but it does indicate quite clearly a keen interest in the editorial discussion of matters that will come before General Convention next October.

Question 5 was: "What articles during the past six months did you particularly like or dislike?" This question should be taken in conjunction with No. 6: "What writers would you like to have contribute more frequently to our columns?" The answers to these questions revealed among other things that the ten most popular authors are the following: (We are giving the ten highest not in the order of their rank but in alphabetical order so as to avoid possibly invidious comparison.)

Rev. Dr. Bernard Iddings Bell  
Ralph Adams Cram  
Rt. Rev. Charles Fiske  
Rev. William M. Hay  
Rt. Rev. Irving P. Johnson  
Rt. Rev. William T. Manning  
Rev. Desmond Morse-Boycott  
Rev. William G. Peck  
Rt. Rev. George Craig Stewart  
Rev. Theodore Wedel

In reply to question No. 7, "Would you like more or less news of other religious bodies?" apparently our readers are generally satisfied with our present policy. Those who checked "more" exceeded those who checked "less" by about 25% but nearly as many checked "indifferent" as their reply to this question.

QUESTION No. 8 was: "What other suggestions have you for improving THE LIVING CHURCH?" In reply to this question we received many valuable suggestions. During the coming weeks we shall study these very carefully and try to incorporate the best suggestions in THE LIVING CHURCH.

Questions 9 and 10 did not apply directly to THE LIVING CHURCH but were designed to indicate the interest that there might be in a popular monthly magazine edited by and for laymen. The response to this question was rather surprising to us. We had felt that a great deal of interest would be manifested in such a magazine, particularly on the part of our lay readers. However the "no" and "doubtful" answers were considerably greater than the affirmative ones. Comments on this question indicated a widespread feeling that it would perhaps be better to modify some existing periodicals to meet the need rather than to establish a new Church magazine. Many took the occasion to say that they felt that THE LIVING CHURCH already meets this need; others cited the *American Church Monthly* and other Church periodicals as suitable for the purpose.

We wish that we could quote some of the many comments made by our readers. Space does not permit us to do so, however, but we wish to say again that we appreciate all of these

comments, whether favorable or unfavorable. Both kinds of criticism help so long as they are given in a friendly and constructive spirit. Indeed, we would award the prize for the best criticism to the reader who checked all the features in the "dislike" column and at the same time attached a check to renew his subscription for another year. There's a man after our own heart!

### The "Diocese of Chicago"

THE LIVING CHURCH salutes its younger brother, the *Diocese of Chicago*, on its 50th anniversary. Strictly speaking, the *Diocese* is 52 years old, having been established in February, 1885. However, it skipped two years of publication and so, like a leap-year baby, has not had as many birthdays as its years would indicate.

The *Diocese of Chicago* is in a very real sense the younger brother of THE LIVING CHURCH, for we are children of the same parent. The original diocesan paper of what was then the diocese of Illinois dates back to 1847, when it was established as the *Motto*. So far as is known, however, there was only one issue of this publication and there was then a lapse until 1872, when the *Diocese of Illinois* began its publication. The name of this was later changed to the *Province*, and it was ably edited by the late Dr. Charles W. Leffingwell until 1878, earning the characterization of "the brightest monthly newspaper in the country."

The *Province* outgrew the diocese of Illinois and had subscribers in all parts of the country. Consequently it was decided to make it into a weekly Church paper and so in November, 1878, the *Province* was discontinued and the first issue of THE LIVING CHURCH was published, with the subscription list of the *Province* as the nucleus of its own list of subscribers. Dr. Leffingwell was not originally the editor of THE LIVING CHURCH but after six months he assumed the editorship. He continued in this position until 1900, when the late Frederic Cook Morehouse became its editor.

The success of THE LIVING CHURCH as a national Church weekly, however, left the diocese of Illinois without a diocesan paper. Following the division of Illinois into three dioceses and the change of name to the diocese of Chicago in 1884, the need for a diocesan publication was felt; and in 1885 the first issue of the *Diocese of Chicago* appeared under the editorship of Bishop McLaren. Thus began the publication that has steadily grown until today it is one of the three best diocesan publications in the American Church.

So again we say, Congratulations, little brother, on your 50th birthday.

### Toward Dictatorship?

ONE REVELATION of the Senate munitions inquiry has had none of the public attention it deserves. The venality of munitioneers who are eager to profit from the slaughter of war did not need to wait upon the inquiry to be exposed. The intervention of international Communism and Fascism in the Spanish war is not without its distasteful logic, nor is Robert Cuse's defiance of the American neutrality policy exactly a complete surprise. But at this time we call attention to the War Industries Mobilization Plan, and to the Army Plan for Universal Draft (S. 1721, 74th Cong., 1st Session).

In 1920 a committee of experts began to prepare the plan and in its present form it provides for the *universal conscription of all men over 18 years of age and the governmental control of all business and industry*. Legislation to put the plan in effect is all drawn up and ready to be submitted to Congress

at a moment's notice! Tremendous issues are involved, such as the traditional democratic freedom of the citizen and the denial of compulsive power to the State. The "Prussian Plan" never, to date, found much favor in America. The "Army Plan" may or may not be a thing which Christians and free men can endorse. But certainly it should be thoroughly aired in public discussion first. Too much is at stake, this side of the Totalitarian State.

As Senator Clark puts it, we need to ponder "the increasing growth of governmental dictatorship, enforced by military powers, over large groups of the population and the constant temptation therewith presented to certain elements in democracies such as ours to solve their own problems by force."

It has been said that this plan is a trial balloon sent up by the War Department to test out public opinion in regard to dictatorship. If so, it ought to be punctured forthwith.

### St. Paul's School

*Occasionally an editor receives an item that so completely covers what he would like to say himself that he can adopt it verbatim for his editorial columns. Such a rare contribution is the following, which comes to us with the news releases of the Department of Publicity, but which we are shamelessly taking over as one of our own editorials.*

THERE IS always something reassuring and stimulating to workers in any given cause when a totally unbiased observer, capable of speaking with authority, gives enthusiastic approval. Such instances are not rare in the life of St. Paul Normal and Industrial School at Lawrenceville, Va., one of the institutions fostered by the American Church Institute for Negroes, but a recent instance seems of such peculiar interest and value that with permission it can be passed on to friends in general of this great school.

The commendation comes from Miss Mabel Carney, professor of rural education at Columbia University. Miss Carney attended a conference held at St. Paul's under auspices of the American Country Life Association and was one of a number of distinguished speakers, who discussed Education for Better Rural Living, with particular interest in Negro groups. As part of her visit Miss Carney carefully inspected St. Paul's school, inquired into its history, appraised the range and quality of its work, and as an incident of her visit read *Adventure in Faith*,\* the recently published autobiography of the late Archdeacon Russell, founder of St. Paul's.

Upon her return to New York Miss Carney wrote to the principal, J. Alvin Russell, who is the son of the founder, in these terms:

"It was a great privilege to visit St. Paul's school last week and get first-hand impressions of the monumental work done here by your father and still carried on so successfully by yourself and Mrs. Russell.

"I read your father's autobiography and was impressed anew with the heroic struggle he made in establishing his school. Men of his type never thought of 'abdication' but carried on against almost insurmountable odds and nowhere have I read a more interesting record of such an effort than in Archdeacon Russell's autobiography.

"Let me say that your institution impressed me as one of the best schools of its type I have ever seen, either White or Colored. I was impressed not only with the efficiency of all your activities, but also with the fine spirit of Christian service throughout the institution and with the cordial and democratic relationships between yourself and your faculty."

The conference was the fourth annual gathering of groups from Virginia, Maryland, and North Carolina, representing

Negro colleges all interested in improving rural conditions generally and especially as they affect Negro people.

"Much of the success of this meeting," wrote Miss Carney, "was due to the efficient leadership of St. Paul Normal and Industrial School. Both faculty and students made a fine showing throughout the meeting."

Despite such endorsements as these, St. Paul's school because of reduced appropriation from the general Church and shrinkage of all revenue is operating under a well-nigh staggering deficit and faces the possibility of even further serious reduction in personnel and in range of work. No unit presents a more powerful argument for the speedy rehabilitation of the Church's missionary resources.

### Forward in Japan

PARADOXICALLY, one of the most interesting Church publications that we have seen in some time is one that we cannot read. It is the Japanese Forward Movement Christmas book for boys and girls, and is a translation of last year's American Christmas booklet, *The Coming of the Light*.

The most delightful thing about it is that the booklet is not only translated but the illustrations have been redrawn to bring them into conformity with Japanese customs. This is, of course, the proper thing to do as Christianity is no more foreign to Japan than it is to the United States and ought to be represented as an indigenous religion. The accompanying illustrations taken from the American and Japanese versions of *The Coming of the Light* will show the clever way in which this change has been made.

As we have noted before, the Forward Movement in Japan is being sponsored by the Brotherhood of St. Andrew, which has taken the initiative in translating the pamphlet, *Forward—day by day*. With the Advent-Christmas booklet issued December 1st a full year has been completed and more than 40,000 copies distributed. A report from our Tokyo correspondent says:

"The whole Forward Movement has proven to be one of the most stimulating educational and spiritual forces in the Church. . . . Some of the most cheering letters of appreciation have been received from men and women workers in all parts of the Empire and in all dioceses a large number of the parishes, missions, and institutions are now buying the booklets for their members' daily use."

The fact that this literature is printed in their own country and presented in their own language with Japanese illustrations "has aroused them to feel that the Church is their own and not a mission being carried to them by an outside agency." We are told that the successful adaptation of the Forward Movement literature to Japanese usage is the work of the Rev. Dr. P. O. Yamagata, assisted by the Rev. H. C. Spackman. The young people's material has been translated by a young theological student of the Tohoku district, Nobumoto Takuma,



\*Morehouse, 1936. Price, 85 cts.

and the illustrations have been redrawn in Japanese fashion by Miss Bessie McKim, retired missionary of North Tokyo.

The way the Church in Japan has made the Forward Movement its own is a matter for rejoicing, and it is to be hoped that similar steps will be taken in other language speaking parts of the Church.

### A Missionary Diocese

THE DIOCESE of Pennsylvania has set an example that may well be followed by other dioceses. Facing a possible deficit for current expenses, although the present indications are that there will be none, it dared to increase its expectations to the National Council by \$40,000; pledging \$175,000 for missionary work. This adventure in faith followed the great missionary mass meetings of last autumn addressed by Bishops Manning, Rowe, and Taitt and precedes the "Drama of Missions" which will be staged in Philadelphia just preceding General Convention. This pageant will show by concrete examples just how missions are run. In the words of Dean Shriner, the dynamic head of the diocesan missionary research committee, and a man with a vision, "it may cost \$20,000, but it will mean a million for missions." Surely worthy precedents are being established in the old diocese that may well be accepted throughout the entire Church and lead to the much needed revival of missionary interest. The Bishop, the Dean, and their co-workers believe that our Blessed Lord's injunction to go into the whole world and preach the Gospel still has binding effect on His followers. May the Pennsylvania plan be widely emulated!

### Dean Evans

THE ELECTION of the Rev. Allen Evans, Jr., to be Dean of the Philadelphia Divinity School is an event of first importance in the field of training for the ministry. Without abandonment of any of the basic courses, an increased, perhaps chief, emphasis will be placed on the social phases. This has been the policy of the school for some years, but with the advent of the new head it will be sympathetically extended and developed. Of course the first burden that Dean Evans will have to shoulder will be the securing of funds, as the school suffered very seriously during the depression—especially by the failure of the Philadelphia Company for Guaranteeing Mortgages. Dean Evans brings to his task abounding energy, wide Philadelphia connections, sound Churchmanship, and deep interest in the school's program. He is fortunate in having the hearty coöperation of the retiring Dean, Dr. Bartlett.

### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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A Friend .....	\$ 1.00
L. J. E. and G. E. ....	100.00
E. M. M. ....	10.00
	\$111.00

#### RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Xessus .....	\$100.00
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It is, when you come to think of it, a significant thing that no true prophet died a natural death.

—Rev. James M. Gillis, C.S.P.

## Conscientious Objection

By Bishop F. J. McConnell  
Of the Methodist Episcopal Church

THE QUESTION of the conscientious objector to war is up again—the man who will never aid or abet war on any account. He will not enlist himself in time of war, and he will do all he can to keep others from enlisting.

The conscientious objector does not help us much when he tells us that the social aim should be to preserve a conscience utterly free from all trace of compromise with war. Conscience has no way of settling social issues except by taking consequences into account. The final test is the effect on human welfare: does a given course make for the largest and finest human life?

It does not quite answer this question to have the objector reply that the main aim ought to be to keep one's conscience unsullied. There are other people so deeply concerned about the welfare of their fellows that they lose sight of what happens to themselves—conscience and all. If they think killing or dying on a battlefield will help their fellows, they do not think of their own consciences. They are so anxious about the salvation of others that they do not stop to ask whether they themselves are saved or not.

They do not regard the approval of conscience as a spiritual luxury to be held fast to. They take the consequences of their belief. Likewise, the conscientious objector must take the consequences of his belief, as did Roger Baldwin in accepting a prison sentence for his attitude toward the World War. The absolutist objector must expect the furies of an adverse public sentiment to be turned loose against him. Moreover, if he is sent to jail, he must not be too forgiving to tell, when he gets out, just what was done to him in jail, where it was done, and who did it.

For, whether the conscientious objector is willing to admit it or not, he is serving by dramatizing before public opinion the effects of a war-crazed public sentiment. The story is told that, at the outbreak of the World War, an Austrian pacifist refused to fall in to go to the battlefield. He was asked if he knew what that meant. He replied that he did, and a few hours later fell dead before a firing squad. There is something involved here beyond the mere satisfying of one's own conscience, namely, the dramatic setting of a principle before public opinion.

The manifest heroism of the conscientious objectors is the spearhead today in the fight against war, their bravery being of that extraordinary type that knows nothing of the artificial excitement produced by the uproar of battle itself. I bow more profoundly to the conscientious objectors than to any other heroes of the past war. Oh, don't cease to be gentle, gentle reader, at this! I mean the conscientious objectors who took and take the consequences. Not the writers, myself included, who have written and continue to write, without any special risk.

Still, we who thus write do play our part, though it involves no great hardship. It is our task to help persuade the public to see war in its true perspective. To do this we are not saying that no good has ever come from war, or that soldiers are brutes, or that a man would not be justified in killing in self-defense or in defense of his wife and children. We are thinking of the very practical problem of how to set public opinion against wars between nations.

There is nothing that militarists dread more than public pronouncements against war. For they know that wars have

(Continued on page 98)

# A Modern Lent

The Rt. Rev. Charles Fiske, S.T.D., L.H.D., LL.D.

Sometime Bishop of Central New York

**H**OW CAN WE MAKE this year's Lenten observance real and vital? A generation ago Lent was kept with reasonable faithfulness as a period of penitence, prayer, abstinence, and special discipline and devotion. Times have changed. It

is not altogether the fault of the Church, nor does it argue indifference on our part, that in the observance of Lent the quiet devotional practices of 40 or 50 years ago are no longer generally observed. There were more "neighborhood churches" in those days and attendance at Lenten services did not involve so much inconvenience or cost. (Church attendance now costs much, even for carfare, in a family of any size.)

No one has been affected by this change so much as have our young people. Many of them have grown up without the Church loyalties which characterized other days, without the Church atmosphere, without a similar home atmosphere, without the helps to devotion which (despite the amused superiority of present-day cynics) were prized and proved to be of real value in the quickening of spiritual apprehensions and appreciations.

Moreover, life is different now. It is crowded with many other interests. For men, especially in these last half dozen years, there is the tremendous pressure of business anxiety. For women there is more of outside activity. For all of us there are the discouragements, difficulties, and disillusionments of this storm-tossed era. For many, young or old, the appeal of Lent no longer sounds a responsive chord. It seems to make religion a soporific. It lacks what we may call, with an apology for triteness, a challenge and adventure. Calls to penitence seem prosaic and out of date. A leading Methodist preacher, whose Church was established through such a call to penitence and conversion, declares that it is as difficult now to secure a conviction of sin in the courts of the Lord as it used to be, in prohibition days, to secure a conviction of "bootlegging" in the courts of a great metropolis.

What are we to do in such a situation? First: There is need of a new approach. Services must be short, attractive, and adapted to present-day conditions. We must be on our guard, for example, to avoid the merely conventional. Not only must we have hymns which people can sing; but we must ask what sort of hymns can truthfully be offered to God in worship. That will mean banishing some that are dear to evangelistic hearts. People nowadays, for instance, do not "look at heaven and long to enter in"—why force them to tell lies about it by asking them to sing something which makes them say they do? Let us be genuine and sincere. How about a different approach to the whole subject of sin? How would it do to speak of it as spiritual unhealthiness—surely quite as much a thing to be concerned about as physical unhealthiness? It is at least a more modern approach, if not altogether satisfactory.

I am not at all convinced that young people today are any worse than the young people of other days. The chief difference is that now they talk more about their badness, whereas they used to keep quiet about it. That really offers an opportunity for the youth of the Church to bear witness to their

*LENT comes very early this year, and since many rectors are already planning their Lenten programs we are happy to publish this article by one of our associate editors, Bishop Fiske, giving a number of valuable suggestions for making this season more profitable to the Church member.*

convictions. They can do this better than can older people. They know the language. But it is not altogether a question of language; we bear witness best through what we are. We can tell our young people that and tell them frankly and plainly, even bluntly.

Special Lenten services and preaching must take account of these dominant ideas. However loyally we hold to the Prayer Book services, for example, we may well plan for others of a more informal type, with more warmth, if we are to meet the needs of a new day.

Second: This generation is sadly in need of Christian instruction. The silly sentimentality which some months ago characterized most discussions of King Edward and his "love" and "happiness" proves that. So few commentators seemed to know anything about the Christian law of marriage. Even if they thought that the Ipswich divorce cleared the ground for an "innocent party," they forgot that the marriage thus dissolved was of two persons both of whom had previously been divorced. Nor did they remember that the previous divorce of the woman was still an obstacle to a new union. How many of the clergy follow the suggestion of our own canon and give any real instruction about the sacredness of marriage or on our Lord's teaching? And if there has been a failure in the teaching office here, is there a like failure in other matters? During Lent there will be confirmation instructions in many parishes.

This offers opportunity for plain teaching on many such matters. Lent can at least become a reality for these candidates. Is it always made so?

Moreover, Lent may be made a time of instruction about the sacraments generally, as it may also be a period of instruction on the fundamentals of the Christian faith. What a splendid opportunity to teach winsomely the life of Christ, with emphasis on His sinless human personality; also, of course, with instruction about His example and the possibility of making it a model of life for ourselves in a world so different from that in which He lived and so much more complex. What an opportunity for thorough grounding of our faith in Him as God—an unveiling of the heart of Deity. I am convinced that congregations hear very little of such teaching and that what they hear is not given with thorough understanding of the modern approach to the subject. Indeed, I doubt, again, that they hear much of the sacrifice of the Cross, or are told in any reasonable way how it is effective, or what we are to do to make it effective for ourselves.

**W**HICH LEADS to the third suggestion: first, that people not only need, but want, such instruction in some of the difficult problems of faith; second, that the clergy are too timid in giving it and often have not wrestled with such questions seriously and earnestly enough to give satisfactory guidance. I should like to see every preacher studying the answers to such questions as were asked by a group of young fellows in the Edinburgh Cathedral Boys' Club, or in the scholarly teaching on similar subjects by religious leaders of

England in the two books of *Radio Talks on Religion*,\* published several years ago. The Edinburgh problems are dealt with in another little book just issued entitled *Asking Them Questions*.† Both are too technical and theological for general use, but for the clergy they give suggestive thoughts on questions which trouble many people who are too reticent or too fearful to voice their doubts and difficulties. Perhaps Lent may offer opportunities for such instruction in group meetings, even at the risk of awakening doubts for those who are as yet untroubled. It is not a good practice to "let sleeping dogs lie"; some day they may spring up and give us a lot of discomfort.

**A** GAIN: many people are asking whether there should not be a radical change in the conduct of noonday services, with more of prayer and less of preaching; or, at least, more of instruction and less of homiletics. Not instruction by way of forcing dogmatic pellets down people's throats, but doctrinal teaching practically applied and warm and vivid with evangelistic fervor. St. Paul made his theology—yes, his Christology—the basis of his moral teaching. "Let this mind be in you, which was also in Christ Jesus." He never argued about doctrine for the sake of doctrine.

There is enormous opportunity just now, too, for studying to apply the Christian ethic to the problems of modern life. The preacher will have to be careful here, if he would escape wild charges of Communism, Fascism, or Socialism. He must be more than careful, to speak, not what *he* thinks, but about such principles as are clearly set forth in Christ's teaching. It is quite possible that downtown groups may be formed in which business men will discuss these subjects. They will be free to interrupt, question, argue, of course. Together they may be able to see what the social teaching of Jesus means for the world today. I listened, not long ago, to an illuminating exposition of the Holy Communion as the "Christian Social Pattern." It made one furiously to think. Whatever else it is, the Holy Communion is the meeting of members of a family at the family table. Go to Holy Communion with that in mind, and it is as if everyone else at the communion rail were a family friend or relative. Think what it would mean if thousands of our communicants caught that vision and tried to bring the "Christian Social Pattern" into society!

It would be well, also, to evaluate anew some special Lenten services: Is the preaching of the Passion on Good Friday effective in smaller parishes, where most of the congregation are present for only a short time? Is not the conventional exchange of pulpit for week night and Sunday evening services still more ineffective? Have we emphasized sufficiently the open church for prayer? Cannot something be done for more frequent communions at early hours? Is not a noonday celebration for worship worth trying, if instruction is given as to non-communicating attendance? (Apart from other considerations, because a large number of communions would lengthen the service.)

Finally: The Forward Movement gives a special impetus to a more definite planning of Lent. The Movement has now arrived at a point which is reached in all efforts of the kind, where there is likely to be a slump in enthusiasm and a rapid decline. It can be avoided if care is taken to make Lent an opportunity for following the plan just as faithfully as so many did at its inception: (1) A general house-to-house distribution of the booklets, not a pile at the church door for those who will take them; (2) repeated five-minute instruc-

tions on their use; (3) like instructions on the Disciples' Way: Turn, Follow, Learn, Pray, Serve, Worship, Share; (4) the fuller use of the new Forward guide series for groups; (5) the use of such groups in quickening others into interest. Lent must be made definite as well as sincere and natural. It would be hard to find a better plan for making it so than the Forward Movement provides, especially if emphasis be laid upon its being a corporate effort of the whole Church.

More people than we suspect are willing to do something; only they don't know what. It is our business prayerfully to try to help them find out. A circus owner, notified that one of his leopards had escaped, telegraphed: "Shoot him on the spot." The manager in charge telegraphed again: "Which spot?" People are still asking some such question as that. It isn't really a silly question; it is asked in honesty, if in rather simple bewilderment. I wonder whether we bishops and clergy are not a bit vague in our moralizing. Are we asking people to pray, serve, worship, share, without a single practical suggestion as to *how* they are to follow our excellent advice?

### A Missionary Hospital

**T**HE SCARCITY of medical and surgical service in some parts of the United States is simply appalling. An instance of this has come to light from southwestern Arizona where it has troubled the Church's missionaries for a long time. In the region around Salome, the Episcopal Church has the only organized religious work in an area of 5,000 square miles of desert country.

Up to last year, if you met with an accident or became ill in this region you could choose between driving 54 miles in one direction to a small hospital or depositing \$50 in advance to bring an already overworked doctor to you; or you could go to Phoenix, 108 miles away; or if you were dependent on the county you could drive 124 miles to the county seat, if you lived to get there, over a terrible road, including 90 miles through desert without a house or a drop of water. Many sick people have died on this trip. None of the population have much money.

Now it happened that during the World War an American doctor working overseas became so out of humor with what seemed to him the uselessness and hopelessness of patching up human beings only to keep them alive for another war that when the war ended he withdrew entirely from his profession and went into mining. This took him, as it further happened, into southwestern Arizona in January, 1936, and news got about that a doctor was actually living in that region and that he was a most capable physician and surgeon. People began to call on him and he responded gladly, driving miles around, until he had not time enough to attend to his mining business.

He kept hoping that some way would appear by which all the doctor work could be brought to one center where he could look after it and still take care of his family by his mining affairs. Bishop Mitchell and the Rev. Edgar W. Henshaw, priest in charge of All Saints' Mission at Salome, were keenly interested but the Church had no resources to start a hospital. By mid-April they, together with Dr. Alexander, had united their efforts in most earnest prayer that some way would open.

On April 30th the doctor came in somewhat depressed to report that Mary Reid, 85 years old, known to all as Aunt Mary, was dying of cancer and in her house even the simplest nursing care was impossible. She would certainly die on the way if sent over the rough roads to the county seat. The alter-

(Continued on page 100)

\**Radio Talks on Religion*, edited by the Rev. Leonard Hodgson. Morehouse Publishing Co. Vols. 1 and 2 combined in one volume, \$2.00.

†*Asking Them Questions*, by various authors. Oxford University Press. \$1.50.

# The Way Out

By the Rev. John W. Gummere

Rector, St. Andrew's Parish, Charles Town, W. Va.

THE RETURN of improved business conditions places squarely upon the shoulders of those who determine the missionary policy of the Church a responsibility and an opportunity. The former calls for a fearless examination of the methods of the past, a frank and open appraisal of their value, and, if they are found to have been unwise, the determination of a new and forward looking policy. Their opportunity lies in the application of what can be learned from the past to the new period. It will not be enough for them to tell us that now the time has come to restore the old cuts. It will be for them to tell us that such a restoration, if determined upon, is justified by the results which those appropriations in past years produced, and they should tell us as far as possible what those results were so that we may be assured thereby.

The old statement that people do not give to missions because they do not know what the missions are accomplishing, is a dangerous half truth. It challenges them to examine the missionary investment and invites them to discover what many have suspected for a long time. They are thus apt to find that a very high price is paid for a rather slight gain and their confidence in their leaders may thus be shaken. Since we have been told this over and over again, it is not to be wondered at if some of us accept the challenge, dig up the facts, and try to think of a way out. That is just what this article is endeavoring to do.

We have within the borders of the United States 15 missionary districts. How much of a financial investment do we put into them and what sort of a growth do they evidence? We have been told in the *Spirit of Missions* that the Church is growing "where it got a good start." Does that imply that there are sections where it is not growing because of the lack of such a beginning? If so, then we must see that this condition is rectified even if we have to start all over again on a new method, and now that everybody is getting off to a new start the Church cannot afford to fail to take account of stock.

The records of these districts have just been examined over that period of years which lies between and includes 1922 and 1934. It is a good period to study, for it begins with that business revival which followed the postwar slump; it includes the years of pronounced prosperity; and it concludes with those years of liquidation from which an emergence began to be noted in 1935. Thus a cycle would seem to have been completed during the period under examination. What happened in those districts during that period? Much happened of an indefinable value. Moments precious in the eyes of God and men were experienced, but statistics do not treat of these. They must not be forgotten, but neither must the statistics.

The Journals of General Convention, verified whenever necessary by the *Living Church Annual*, show that in those years the communicant strength of the 15 districts increased 12,201. That is an average of 938 per year in the entire group, and of 62 in the individual district.

In that period the National Council, acting as the agent

*STATISTICS do not tell the whole story of the Church's work, says Fr. Gummere, but they do tell an important part of it. In this paper, which aroused considerable interest when read at the synod of Washington, suggestions are made on the basis of past performance for a revision of the Church's domestic missionary policy.*

of General Convention, appropriated to the 15 districts \$8,081,396 according to the figures published in its annual reports. It will therefore be seen that if, for the sake of round numbers these eight millions were to be divided by twelve thousand, the cost to National Council of increasing by

one communicant the number reported by those districts would be exactly \$666. But this increase could not have been accomplished unless the people in those areas were likewise contributing to the maintenance of their local churches, and the Journals of General Convention record that in those years they did contribute \$8,089,775. (It is interesting in passing to note that the Council has matched dollar for dollar the contributions of the people of the districts.) So if this last sum were to be divided by 12,000, it would be evident again that it also cost the Church in the districts \$666 while they increased their communicant strength by one, and it may therefore be reasoned that the cost to the Episcopal Church of adding this one communicant was approximately \$1,332.

THE NUMBER of communicants reported in the districts was 47,621 in 1934, but if we take 7,000 as the average number which each district should have if it is to become self-supporting, then the total must be raised to 105,000. The shortage in that year was in round numbers 57,500, and if the rate of progress is maintained as in 1922-1934 then we may anticipate another 62 years of patient waiting, and contributing.

The thought is thus suggested that under the present policy a sum quite staggering in its proportions—38 millions—would be required from us to raise each district to a sufficient numerical strength for it to become an independent diocese. The old policy points to the year 2000, at which time some of the districts will have been receiving aid for 130 years. There must be some other way out, for this policy is a blind alley.

The discovery of such an exit can only be accomplished by an analysis of the method of expenditure of the missionary funds, and so we turn to that examination.

Of the \$8,081,396 which the National Council appropriated, \$945,651 was given to Church institutions such as hospitals, sanatoria, private schools for boys and girls of the white race in see cities, and to others for Indians. Just how effective a means of evangelization is this institutional work? Do those institutionalized districts show a greater growth in communicant strength than those in which no such work is done, or do they show less? Now is the time to appraise before we begin to talk about restoring cuts to these institutions, for it is a striking matter of record that when cuts were handed to these institutionalized districts they absorbed them in their institutions to a large degree.

How true this is is demonstrated by the fact that in 1930 the sum of \$649,697 was appropriated to the districts for all purposes. This shrank to \$457,786 in 1934, a reduction of \$191,911 from one extreme to the other.

In the case of appropriations to institutions, the average sum during the period was \$72,742 but in 1934 it had fallen

to \$18,420, a reduction of 75% or \$54,322 from the average year and a considerably greater cut from those years in which the appropriations were more generous.

Thus it is evident that the institutions absorbed 29% of the general reductions, and our missionaries' salaries did not have to take the whole burden. In the future their salaries must be restored, but the restoration of appropriations to the institutions is a different matter, and it is this sum of \$54,000 which the reader is asked to bear in mind.

The following would seem to be pertinent facts.

The Journal of General Convention records that in 1922 Arizona reported 3,039 communicants but in 1934 that figure had dropped to 2,826. In that period there was granted to it a total of \$666,462 of which roughly 33% (*i.e.*, \$218,984) was expended upon institutions. The communicant loss was 213.

The picture in Wyoming is better and when its figures are combined with those of Arizona, and then contrasted with those of a group of districts in which no money was appropriated for institutions we begin to see daylight.

While the Church gave \$1,758,495 to these two districts, it expended \$563,955 of this sum on institutions, and it gained 1,508 communicants.

At the same time it was giving \$1,465,329 to North Texas, Eastern Oregon, Western Nebraska, Nevada, and San Joaquin, and was spending not a cent on institutions. These showed a gain of 2,532 communicants despite the fact that \$300,000 less was appropriated to them than to the other two, but the average cost to Council of increasing the list by one communicant is \$666, and had the National Council been able to contribute to them as much as it did to Arizona and Wyoming, it may be argued that this group of districts would have shown a further increase of 450 communicants. This would have brought their total increase up to 2,982, and the non-institutionalized group would have shown an increase of almost exactly twice as many as the two that have been institutionalized.

There will be those who in spite of these figures will plead for the restoration of grants to institutions. They will state that the Church must educate children and heal the sick, but whether she must do this as an institution is a decidedly open question in the minds of many. Undeniably there have been times when it was essential for her to do such things, for had she not done them no one else could or would. But now times are changed, and we see every day that others can and do. Sometimes they do it better than the Church and into their municipal and state hospitals, sanatoria, and schools she can send her evangelists at a fraction of the cost of duplicating those institutions. It is interesting to note that if and when the Church is obliged to close a hospital which it has been supporting with missionary money, it takes the community but a short time to adjust itself and in a very few days those who need hospitalization have found their way into other wards. Or if there is a real need for the maintenance of the operation of the institution, the public will see that it is maintained as is evidenced by the public support given to Rowland Hall in Salt Lake City. We now have the chance to see what the public thinks of our institutions. If it feels that it cannot do without them it will support them; and if they are not essential, the Church will be better off spending its money on essentials.

What is essential to the missionary districts? It is essential that they cease to exist as missionary districts and become independent dioceses. For three score years many of them have been struggling along under the leadership of men chosen by the House of Bishops from large urban parishes or from execu-

tive positions. Many of these have never laid eyes upon their new field until after their consecration and come to their work as strangers to a strange land. Not a few in the past have been so unsuited to their lot that they have remained as strangers speaking a language not understood of the people, hungering for the East and chained to the West. Perhaps that is why the Church is not getting a good start and growing as we could wish to see it grow. We have tried the old way long enough, and opportunity knocks at another door.

It has been stated that during the years 1922-1934 the National Council gave \$945,651 to the institutions in this great area. It is entirely within the realm of possibility that in the next 13 years it may be in a position to do the same thing again. If it does it will gain in all probability just about the same results, but if, instead of restoring those cuts to these institutions it were to place each year in a sinking fund a sum equal to that restoration (\$54,000) and if that fund were held intact and permitted to increase by compound interest of 5% through the next 13 years, then at the conclusion of that period the Church would have enough (\$1,035,000) to add to the episcopal endowments already existing (\$165,000) in the districts to endow the episcopate in every one of those districts and they would then be in a position to go forward in the dignity of independence under their own chosen leaders.

In 1902 Bishop Lawrence completed one of his many great works as a result of a very practical vision. He had come to realize that the diocese of Massachusetts was too large for him to administer as it was then constituted. He knew it must be divided and was confronted with the choice of casting off Western Massachusetts as a missionary district or establishing it as a new diocese. There was not sufficient wealth in Western Massachusetts to endow its episcopate, so he made a series of trips throughout the eastern part of the state and there raised the necessary funds. These were then presented to the new diocese and it started its career as a diocese under the leadership of the man of its choice. Under him it grew, and an article in *THE LIVING CHURCH* on the death of his successor records how notably that growth has continued.

When our leaders of today are ready to follow such a reasonable precedent as Bishop Lawrence established; when they recognize the necessity of presenting to the Church a program in which the elements of strategy are so pronounced as to be visible to all who care to examine it; when that program of action is so forward looking in its plan that it is in step with the Forward Movement; when we can begin to dare to believe that the day is near in which certain aspects of our work are to be completed once and for all; then out of us will go much of discouragement, and we will be ready to follow those leaders from the midst of this wilderness to a new elevation.

## Conscientious Objection

(Continued from page 94)

to be undertaken by the mass of a nation's population in a temper of devotion to a cause which seems to them holy. The masses will not fight for economic issues, or merely to advance nationalistic schemes, unless they feel something beyond this.

The people of the United States put 4,000,000 men into military camps in 1917 and sent 2,000,000 of them overseas, without the men thus sent having any direct vote on the matter. I think there are some causes for which I might be willing to be killed, but before going forth to be killed, or to kill, I should like the privilege of making a few remarks. No remarks are possible after the fighting begins.

# Preparing for Holy Orders

## *The Candidate's Viewpoint*

By the Rev. James M. Duncan

Rector, Church of the Ascension, Auburn, R. I.

THE RECENT ARTICLES in THE LIVING CHURCH on the subject of candidates for Holy Orders have been valuable and interesting, but for the most part they reflect the attitude of the Church's authorities, particularly her scholarly examiners. Very little has been written from the viewpoint of the candidate for Holy Orders, and what he can expect from the Church. May I submit the following considerations?

(1) *Vocation.* It is our Lord that gives vocation to a young man to offer himself to the Church. Too often this fact is forgotten by all concerned. It is true that a man may be mistaken about vocation to the priesthood, but as a rule this mistake seems to be cleared up for him sooner or later by those in authority. Normally, by contact with his bishop, rector, seminary faculty, and other candidates the validity of a vocation can be tested, is tested. We should be very careful not to try to pass judgment on a man's vocation to Holy Orders when we examine him. It is not the business of examining chaplains to pass on the "general fitness for the ministry." Yet a good many of them do just that.

(2) *Preparation.* Our Lord calls poor boys as well as rich to be His priests. He calls also all sorts and conditions of men to minister to all sorts and conditions of humanity. It is true that we should demand a proper educational background for all candidates; but we have no right to expect that all the candidates will be intellectual giants. It is difficult for many boys to get a college education, and especially difficult now "to work one's way through college." Why not establish funds for the education of those who need help? We are a rich Church and there are many who would give to such funds; and we have small need to worry about finding capable men to administer them.

(3) *Theological Preparation.* Examining chaplains all know that many of the boys who come up for examination are grossly ignorant of the fundamentals of doctrine, discipline, and worship of the Church. In seminary these men have been at the mercy of professors who oftentimes have given them much and varied information about the latest theological fads and theories, but have spent very little time on the basic principles of the Faith.

Perhaps the professors think that the men already know something about the Faith as a result of their life in the Church and the church schools, but the average product of our parishes knows very little.

Too often, the theological courses are far removed from the realities that the candidate will have to face in the work of the priesthood. For instance, pastoral theology has been taught in one seminary by a man who has for years and years been out of contact with the average parish and the average layman. Visiting lecturers are often brought in to talk about parish problems; but invariably they are the "successful men" who have assistants, secretaries, etc., and consequently know very little of ordinary parish problems. The usual candidate, unless he has influential friends, cannot expect such a rich and elaborate parish. He will have to go out and make "bricks without straw." Why not invite some "average" priests to

talk to the men? At any rate, the seminary training fits almost no one for what he has to do.

(4) *Examining Chaplains.* The candidate has a right to expect Christian treatment at the hands of his examiners. It is rather difficult to be examined in one or two days upon three years' work and study. There are many details that slip one's mind. It is impossible, too, for the candidate to know just what answer the individualistic examiner wants, what answer fits in with the hobby of the examiner. Even these hobbies vary from time to time. Quite often the examiners seem to be exhibiting themselves rather than examining the candidate. A national Board of Examiners and Examinations is the way out of these many difficulties. From it the candidate would know in some degree what to expect, and would also be freed from the unjust tyranny of odd, sometimes very odd, examiners. The Church would be sure that the fundamentals of the Faith would be the foundation of all examinations; and a man would know that he was being examined by the whole Church and not by one diocese alone.

THE CHURCH needs priests. She expects that they should be scholarly, trained, and educated; but more than that is needed, if they are to work and labor with humanity. They must be men of vision, yet willing to be patient "hewers of wood and drawers of water." The Church has no need for intellectually conceited snobs, brilliant and nothing more; or for those who view their priesthood as a polite profession. The times demand real pastors, real prophets, and real priests, and our Lord is calling such to serve Him; but once called, are they being trained with common sense, or examined rationally? The ordinands themselves for the most part think not.

### ROSARY

SHE WAS so small and fragile as she came to pray,  
The little church, its doors ajar,  
Seemed to await her coming, and be glad;  
The organ, too, she loved so well to play—  
The old stone steps, and time-worn door  
Waited to greet her as an old friend  
And bid her welcome, who had walked so far.

In daytime or at night her footsteps passed  
Along the silent street, and came to rest  
Within the sleeping walls, as a child comes home  
From long wandering, and at last  
Finds a haven in familiar things,  
Contentment, and a holy joy  
Upon its mother's waiting breast.

Upon my life she shed a kindly glow,  
A rosary of service to all men,  
Each bead a simple wish, a hopeful prayer  
For all God's creatures, high and low;  
And when each bead was told and done,  
She reached the cross, and gained at last  
God's smiling benediction waiting there.

WYNONA COLLIER.



## CHURCH MUSIC

Rev. John W. Norris, Editor



### Questions and Answers

ONE OF THE OBJECTIVES planned for this department was that it should prove helpful to the clergy and choirmasters in the conduct of Church music in their respective parishes. It was planned to include the answers to questions sent to us at the end of each week's article. This has been done on occasion, but two factors have prevented it being a regular feature: (a) the amount of information to be given in a few hundred words, and (b) the amount of words necessary to give adequate answers to the questions received. Many of these answers have required more writing than that involved in a single issue of the department. Three of these letters are in part given this week and condensed answers provided.

This is done for the benefit of those who may be facing the same problem.

The first question came shortly before Christmas and asked for suggestions of music "for a choir composed solely of high school girls and ladies, none of whom have had very much musical training." It was pleasing to have the writer add:

"I will be grateful for your advice, as I am for the guidance of your Church Music column in THE LIVING CHURCH. I am making a notebook of your articles in order that they will be more available for the choir leader, organist, and choristers."

A similar problem is raised by the choirmaster of a rural church in Massachusetts who writes:

"I wish you could solve for me the problem of the volunteer choir in the small village. That is, show me how, with inadequate material, to produce a dignified, beautiful service. Without a complete quartet we cannot do justice to finely harmonized music, and on the other hand unison singing such as plainsong is found distasteful to both choir and congregation. Is there anything good to be had that is in the modern idiom, melodious, easily sung, and in unison? The rural choir has to have something of its own, but has it been composed yet?"

The answer to both these queries is that there are today a great many fine unison compositions, including anthems, canticles, and service music, which could be used in such situations. This music is not an arrangement of a composition designed originally for four part singing. It has been written for unison and the absence of harmonies in the voices is made up by richer harmonizations in the accompaniments. These compositions are not easy and require careful study and analysis as well as careful preparation. Geoffrey Shaw's "Worship" (or "O brother man") is a fine unison anthem, while the *Evening Service in C* by Henry G. Ley is a splendid example of unison settings for the canticles. Catalogues of unison numbers may readily be obtained from any of the leading music dealers.

A different type of question follows:

"Will you help a brother in distress? I am a member of the ——— music club and I am on the spot, having been assigned the program for our January meeting, which they have requested to be in the form of a service of Evening Prayer, although I have been requested to speak on Liturgical Music, which, strictly speaking, I suppose, is the music of the Holy Communion. If, however, you can assist me by recom-

mending something that I can read up on, I certainly will appreciate it."

We suggested that probably what his music club wanted was an address on Church Music, rather than one on the music of the Holy Communion, since "liturgical music" has come to mean to many any of the music that is part of the services of a church using liturgical forms of worship. We suggested that instead of Evening Prayer he use Evensong, singing everything, except the Lessons, between the versicle, "O Lord, open Thou our lips," and the third collect. It seems hardly necessary to add that the first part of Evensong, being penitential in character, should not be sung, or that the Lord's Prayer should be sung only when it is used after the salutation following the Creed. For private reading we suggested three books previously mentioned here, *Church Music*, by A. S. Duncan Jones; another book with the same title, by Sydney H. Nicholson; and *Music and Worship*, by Davies and Grace.

### A Missionary Hospital

(Continued from page 96)

native was an ambulance to Phoenix which would cost \$200. She could just manage that expense but if she went she might not survive the trip and if she did she would only be left there to die far from family and friends among strangers.

At that point Mrs. Henshaw produced a brilliant idea: Would Aunt Mary, instead of paying for an ambulance, use that money to buy a proper bed if a place could be found for it and some arrangement made for nursing? Aunt Mary would. A house on Church property was available. Within 22 hours a hurried trip to Phoenix had secured the bed, the house had been opened, the patient installed, and whether it would or not the Church had a hospital.

At once the mission was beset with sick people, not people with imaginary ills, the Rev. Mr. Henshaw reports, but really sick ones who had only kept going because there was no relief available. Aunt Mary lived three months, kept free from pain, and died in peace with her family at hand. The house is now named for her, the Mary E. Reid Hospital.

Another cancer case was a woman who had returned home to die, nearly destitute after paying for clinic treatments, "spent all her living on physicians," as St. Luke says; she has been restored to nearly normal life at the new hospital.

A third cancer case was a man who was found away out on the desert in desperate condition, who has been relieved and may yet be restored to work. There were also:

Five young people in motor accidents, some of whom could certainly have died on the way to a doctor elsewhere.

A baby bitten at night by a deadly spider, two hours away even from help in Salome, but her life just saved.

A family on its way through, looking for work, mother and child overcome by heat—treated, fed, sent on their way.

A Mexican child, undernourished to the point of disease, treated and started toward health.

Other broken bones and insect bites, pneumonia, fevers—all these within less than five months.

Expenses? Yes. Bills outstanding? Yes. Equipment and alterations on credit and faith. An arrangement with the county for certain cases. All patients who can pay something have done so gladly and current expenses have been met except for the drug bill which is large because a large stock must be on hand where other resources are so far distant. No destitute person has been turned away. And larger quarters are already needed.

# The Passion of Our Lord

## *A Lenten Service of Devotion*

**T**HE FOLLOWING SERVICE on the Passion is an attempt to meet the need for a popular Lenten daily service. Composed for use at St. Paul's Church, Pawtucket, of which the Rev. Roberts A. Seilhamer is rector, it is used by several parishes in the diocese of Rhode Island. It is now published for use throughout the Church by the Morehouse Publishing Company at 5 cts. a copy, \$3.50 a hundred.

One verse of the selected hymn will be sung at each appointed place, until the last, when hymn will be concluded. Number of hymn is posted.

The congregation remains kneeling throughout the service.

Opening Sentence.

V. The Lord be with you.

R. *And with thy spirit.*

V. Let us pray.

The Lord's Prayer.

V. O Lord, save Thy servants;

R. *That put their trust in Thee.*

V. Send unto them help from above.

R. *And evermore mightily defend them.*

V. Help us, O God our Saviour.

R. *And for the glory of Thy Name deliver us; be merciful to us sinners, for Thy Name's sake.*

V. O Lord, hear our prayer.

R. *And let our cry come unto Thee.*

### IN MEMORY OF THE PASSION

**O** MOST mighty God and heavenly Father, Help us as we follow the Passion of Thy Son, our Saviour, to feel more deeply the love He bears us. May the vivid recollection of His bitter sufferings and death, the heartaches and discouragements that were His as those whom He loved and trusted betrayed, denied, and forsook Him, increase in our hearts the hatred of sin and bring us to love Him more and more. Between our sins and their just reward, we set the Passion of Thy Son, our Lord Jesus Christ. Amen.

*Or this:*

**A**SSIST us mercifully with Thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby Thou hast given unto us life and immortality; through Jesus Christ our Lord. Amen.

### THE BETRAYAL

V. We adore Thee, O Christ, and we bless Thee.

R. *Because by Thy Cross and Passion Thou hast redeemed the world.*

Reading: St. John 18: 1-5 and St. Matthew 26: 48-50.

**O**HOLY Saviour, help us realize that when our loyalty to Thee wavers or we indulge in sin, we also betray Thee. By the memory of Thy sacred Passion aid us in avoiding all such betrayal and with the help of Thy grace enable us to stand steadfast under all temptation. Amen.

V. O Lamb of God, who takest away the sins of the world;

R. *Have mercy upon us.*

Hymn.

### THE DENIAL

V. We adore Thee, O Christ, and we bless Thee.

R. *Because by Thy Cross and Passion Thou hast redeemed the world.*

Reading: St. Luke 22: 54-62.

**J**ESUS, the Saviour of men, grant that unlike St. Peter, we may never deny Thee in thought, word, or deed, but may be true to our dedication in baptism and confirmation by remaining constant in our fellowship with Thee. Amen.

V. O Lamb of God, who takest away the sins of the world;

R. *Grant us Thy peace.*

Hymn.

### THE CONDEMNATION

V. We adore Thee, O Christ, and we bless Thee.

R. *Because by Thy Cross and Passion Thou hast redeemed the world.*

Reading: St. Mark 15: 1-6, 11-15.

**O**MERCIFUL Saviour, condemned by Pilate because of expediency and pressure, give us strength to stand true to high ideals even at the cost of alienating others, and to remain faithful soldiers and servants unto our life's end. Amen.

V. O Lamb of God, who takest away the sins of the world;

R. *Have mercy upon us.*

Hymn.

### THE HUMILIATION

V. We adore Thee, O Christ, and we bless Thee.

R. *Because by Thy Cross and Passion Thou hast redeemed the world.*

Reading: St. Mark 15: 16-21.

**W**EARIED and humiliated Saviour, in our time of testing, when discouragement lies heavy upon us, may we realize that by our faithfulness to righteousness, like Simon we help Thee bear Thy Cross, and grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed. Amen.

V. O Lamb of God, who takest away the sins of the world;

R. *Grant us Thy peace.*

Hymn.

### THE CRUCIFIXION

V. We adore Thee, O Christ, and we bless Thee.

R. *Because by Thy Cross and Passion Thou hast redeemed the world.*

Reading: St. John 19: 17-23.

**O**SUFFERING Saviour, who for our sins did hang upon the Cross, grant us Thy pardon, and grant that we, walking in the way of the Cross, may find it none other than the way of life and peace. Amen.

V. O Lamb of God, who takest away the sins of the world;

R. *Have mercy upon us.*

Hymn.

### THE ENTOMBMENT

V. We adore Thee, O Christ, and we bless Thee.

R. *Because by Thy Cross and Passion Thou hast redeemed the world.*

Reading: St. Matthew 27: 57-60.

**G**RANT, O Christ, that as we are baptized into Thy death, so by continually mortifying our corrupt affections, we may be buried with Thee; and that through the grave and gate of

*(Continued on page 104)*

# The Joy at Your Door

By Edith M. Almedingen

Author of *From Rome to Canterbury*

**A** LITTLE WHILE AGO I happened to see the picture of a boy of about 15, his bare feet ankle-deep in wood shavings, two roughly planed pieces of wood in his arms. Above the slim golden throat a smiling face looked at you, a face which seemed to have gathered unto itself all the sunshine since the world's beginning. That picture was called "The Beloved Son," and its originality had a quality not easily to be forgotten.

Then again, once, when traveling about Italy, I came across an antique ivory, kept in a small private collection. The ivory represented a young man, happiness chiseled in every feature, his arms outstretched as though he were truly eager to embrace the whole world. That ivory was known as "The Young Christ."

The picture and the ivory led to several reflections, and the chief among them was the idea that, surely, such a way was the right way to portray Christ, a way which ought to come more and more into its own. A happy, smiling Christ, who came first and foremost so that we might learn how to find joy in Him. What more natural than that our minds should be used to picturing Him in this way? The heritage He left us was one of joy and the most exquisite happiness.

It might be argued that the word "happiness," when applied to religion, has a somewhat dangerous edge to it. It might suggest what nowadays is called "sloppiness" for want of a better word, and then again we usually connote happiness with laughter, and nobody in his senses would dream of laughing at prayer. And laughter, of course, is utterly out of place, though chiefly because we have grown so used to laughter which has mockery for its father and contempt for its mother.

Yet, all the same, all true religious experience has the keynote of deep happiness underlying it. Why? Because the essence of religion lies in the conception that Someone who was there before the world began made you for Himself. In Christianity this note of happiness rises to stupendous heights—for every man and woman who chooses to hear it, because God became Man, our Brother in very flesh, our Comrade.

In the earliest days of Christianity this expression of joy found fortunate and frequent outlet. Those were the times when people thought of their Lord in terms of sheer joy, hence St. Paul's legacy of boldly spoken gladness came to find so many echoes in the work of the earliest among the Christian poets. They sang a litany of pure praise, for to them Christ was the King of Joy. When you have spent a few moments browsing in among those half-forgotten hymns and anthems, you cannot but love them. The occasional ineptness of the words, the rough edges of many a line—these don't seem to matter in the least. In the realm of spiritual things, those people still move as princes of the blood. As we read their clumsy lines, we may wish to snatch a pen into our own hands, "Of course, we'd have expressed this a million times better." Perhaps we might have achieved a better literary form, but let us not forget that theirs had been a terribly flaming sincerity, a big torch of it, and the fire that fed it so continuously was their being glad in knowing themselves Christians, followers of the King of Peace and Gladness.

"I was glad when they said unto me: we will go into the house of the Lord," sang David in his own inspired hour so

long ago, yet for all of us, if we but wished it, there need be no future tense in the second part of the verse quoted above. We are already in the house of the Lord, we are its members, fully acknowledged and as fully privileged, always made to feel that we do indeed belong there. If we but wanted to, we would find ourselves on such an intimate footing with the Master of the household that gladness would become our birthright, for Christ, the Master of the house, is the source of all pure joy.

This joy is something immeasurably more than mere pleasure as we commonly experience it. To begin with, it has one salient quality all its own. Man cannot give it to you and man may not take it away from you. It does not depend on the mood of any given moment. It is not influenced by the immediate environment. Above all, it is immune from all shallow, reactionary impulses. It has its own hiding-place in Christ who came to live and to die among us that we might learn that spiritual life is happiness with God.

"This joy of Christianity," some might shrug, "—and what of Calvary?"

Yes, what of Calvary, indeed, if Calvary had been the end of all things? But it was not. Christian gladness takes its beginnings from the triumph which Calvary alone made possible.

**T**HERE IS just one more point. Someone once said to me, "It is all very well to go on talking about this gladness of Christ and in Christ. But where can we see a single shred of it in the world around us? Human life is a burden to most people. People go on struggling just to keep themselves alive, and don't they fail all too often?" And then comes the familiar pitiful refrain: "But, of course, God never really cares."

Nobody can deny that existence has become a cumbersome business, a tangle with so many knots to it that, strain our eyes as we might, we cannot always see the pattern underneath. But let us be fair: whichever unpleasant knot we may pick up, let us remember that human hands once tied it, not ours, sometimes, but someone else's. Human hands—not God's. The beginnings of every unhappy muddle either in national or in individual life can usually be traced to one common source: someone's attempt to turn life into something God never meant it to be.

The world's life is like a house with many doors to it, and some of them are kept so stubbornly closed against the Lover of all human kind. Yet, whenever any door is thrown open—to stay open—there is light and greater dignity of living, and a clearer purpose in all we try to be or do, and, above all, gladness which, coming from Christ, sweeps all into its reaches, and then all becomes worth-while. Even drawing water from the tap may have its own trill of music, were we but willing to let our ears hear it.

## WORDS

**P**EBBLES,  
*O so lightly*  
*Tossed, start restless waves*  
*That reach to distant shore—so with*  
*Each word.*

GERTRUDE G. JUDD.

# BOOKS OF THE DAY

Edited By  
Elizabeth McCracken

## Church Buildings of the Future

THE CHURCH OF TOMORROW. By William Ward Watkin. Harpers. \$2.50.

**B**EGINNING HIS CAREER in the office of a church architect, later entering upon a professorship of architecture at the Rice Institute, it is gratifying to note that Professor Watkin should devote his book on design to church architecture. Written for the student of ecclesiastical architecture, it should also be of much interest to practicing architects and "those about to build." Whether the reader will be more thrilled with the author's enthusiasm for the great medieval period of church building or by the plea for romance and adventure in design for "the church of tomorrow" is for the individual to determine. There is an appeal to the student and layman to travel and see for himself the true wonders of the transition of church design through the great centuries of ecclesiastical art and apply the spirit and inspiration that actuated such perfection to the problems of our time, and especially the future of church building.

The substance of those chapters leading to the design of the future church is that to appreciate and understand that which has "enriched and ennobled life" the student had best familiarize himself with the great works of the Early Christian, Byzantine, Romanesque, and Gothic periods of building. This is accomplished by a most interesting and happily brief but sufficient discussion of the merit of the distinguishing features of design of the Roman basilica, the churches of Ravenna, Pisa, and Venice, the Romanesque of Spain, Southern France, Germany, Italy, and England, with finally an appreciation of the perfection of creative art of the 13th century as seen at Paris, Chartres, Amiens, and Bourges.

Granted that the Church does not become subject to a condition of society rapidly becoming nomadic in an age of automobile trailers, sure foundations will continue to be provided for the superstructure of the church of the future. Upon this firm base an architectural development may be expected, embodying all that is best in organic art of the past, avoidance of the absurdities of modern church building as exemplified in atrocious examples of the use of concrete, steel, and glass here and abroad. There is no reason why the proper use of modern materials, which of course modify design, cannot be the basis of a developed church architecture, evolved around planning dictated by requirements of the future. Religion itself does not change. Catholic ideas do not make the subject of church planning stereotyped. To the contrary the church gives the architect his most wonderful opportunity in the field of design. The Church still remains the great patron of the arts.

FRANK E. CLEVELAND.

## Unemployment Relief from 1857 to 1922

UNEMPLOYMENT RELIEF IN PERIODS OF DEPRESSION. A Study of Measures Adopted in Certain American Cities, 1857 Through 1922. By Leah Hannah Feder. Russell Sage Foundation. 1936. Pp. 384. \$2.50.

**I**T IS undoubtedly true, as this author states, that those responsible for unemployment relief measures in times of distress have too often concerned themselves solely with the immediate crisis and made no attempt to profit by earlier discoveries. Yet one reason for that failure has been the absence of just such books as this, giving in compact form the experience of America's larger cities in dealing with the relief problems of those six periods between 1857 and 1922 during which special relief measures were undertaken. Except for Philip Klein's admirable study of the post-war depression, *The Burden of Unemployment*, there has been little comparative material in book form.

This volume is the longest and most thorough of the Russell Sage Foundation's new series of Emergency Relief Studies. It forms the author's thesis for her Doctor of Philosophy degree, and shows both the merits and defects of such a document. It is impersonal, objective, and quite lacking in literary flavor. As the subtitle indicates, it is emphatically a study, meticulously detailed and thoroughly analytical.

The author, who is associate professor of applied sociology at Washington University, performed a research task of the first order in providing this sorely needed historical outline of unemployment relief. She sketches in great detail the relief measures used in each of the six depressions, recognizing that the period covered corresponds to the era during which social work arose and became well organized in the United States. Her story proves her major contention that "with each depression, emergency measures were embarked upon, quite evidently without adequate understanding or appreciation of previously tried remedies." Yet out of depression has frequently come the beginning or strengthening of constructive forces in a community. In fact, "it was the impact of the depression on established agencies which, in the aftermath of depression, led to improvements."

While intended primarily for the technician in social work, Dr. Feder's volume is bound to prove both an invaluable reference volume and an additional stimulus to a more basic treatment of the causes of unemployment. Once more the country is indebted to the Russell Sage Foundation for the production of an invaluable volume which only a nonprofit group could afford to publish. Attractive in form, thoroughly documented, and well indexed, the book also contains a full bibliography. C. RANKIN BARNES.

## The Church of England Year-Book

OFFICIAL YEAR-BOOK OF THE NATIONAL ASSEMBLY OF THE CHURCH OF ENGLAND, 1937 (Coronation Number), London, SPCK, for the Press and Publication Board of the Church Assembly. Price 3/6.

**T**HE Official Year-Book of the Church of England is larger this year than usual, since it contains a special section devoted to the Royal Coronation next May. Unfortunately the book was printed before the abdication of King Edward VIII and so does not contain the changes necessary to bring it into accord with the change in the monarchy. This, however, does not detract from the special articles on the Coronation Service, the Crown and the Church in English History, and other special features. The other features of the book are the usual ones containing statistics and information about the Church of England and the entire Anglican communion. The book is ably edited and presents a comprehensive picture of the Anglican Church at work throughout the world. C. P. M.

## The Last of a Sermon Library

NATIONAL AWAKENING. By the Rev. Samuel W. Shoemaker. Harpers. Pp. 108. \$1.00.

**F**OR MORE than four years the House of Harper has been publishing each month a volume of sermons by a leading American preacher. With the publication of this, the 50th volume, the series comes to a conclusion. By a coincidence, this library of sermon books opens with a volume by one of our own clergy and closes with a book by another. The first volume is by the Rev. Joseph Fort Newton, *The Angel in the Soul*; the last is this book by "Sam" Shoemaker. That does not mean that our clergy have dominated the series. Of the other 48 preachers, the Episcopal Church can claim but four: the Rev. W. R. Bowie, the Rev. B. I. Bell, Bishop Fiske, and Bishop Stewart.

Six of the 50 "outstanding" preachers is not a good "batting average," although we suspect it is just about representative of our pulpit excellence. When the volumes are examined, however, it may safely be said that the six clergy have done credit to the Church. The titles of the other four are: *When Christ Passes By* (Dr. Bowie), *Men Wanted* (Dr. Bell), *From Skepticism to Faith* (Bishop Fiske), and *The Victory of Faith* (Bishop Stewart). Their sermons seem to be more full of teaching; indeed, more full of "meat." We could have wished that other representative preachers of our own communion might have been added to the list—and they could easily be named as worthy by anyone who knows our bishops and leading clergy. However, here are Baptists, Congregationalists, Methodists, Presbyterians; many of them with a very definite "message," notably such men

as Doctors Sockman, Tittle, Stewart, Holt, Jefferson, W. P. Merrill, Horton, Kirk, Atkins, and William Adams Brown. We miss Fosdick and the late Dr. Cadman; but this is not because they were not invited—they had other publishing obligations.

We wonder how many ministers have the complete library of 50 volumes and how they rate the books. Certainly this volume by the Rev. Mr. Shoemaker will be found full of vigor. It is made up, in part, of sermons preached before international gatherings of the Buchman movement and throughout breathes the spirit of these so-called "Oxford Groups." The sermons are sincere, straightforward, genuine, moving. E. B. F.

#### A Study in World Perspectives

SHAPING THE FUTURE: A Study in World Perspective. By Basil Mathews. Abingdon Press. 1936. Pp. 166. \$1.00.

REALIZING that the freedom and fellowship for which mankind has struggled for centuries are now threatened at their very foundations, the author is convinced that they can and must be retained. He contends that blind forces rule only when man deliberately abdicates and allows them to mount the throne of authority and so dominate him.

This is a vivid, stirring book, representing a radical revision of lectures given successively at Victoria University, Toronto, Trinity College, Dublin, and Queen's University, Belfast. At Dublin they were presented by invitation of the Bishop of Ossory on a new foundation created by the Missionary Council of the Church of Ireland. Except for an added introductory chapter, devoted to the basic question, Can We Shape the Future? the volume retains the easy lecture form.

Mr. Mathews faces the new frontiers of paganism—Nationalism, Communism, a mechanistic civilization, and the new hedonism—with the conviction that they can be met only by a thorough-going Christian revolution. "The life-and-death problem for the Christian and the Christian Church today is to discover to what degree we and it are entangled with standards of value that are essentially pagan and to shake ourselves free from them." Pointing out that "the cross is the eternal flame of revolution" he proceeds to ask: "If the Church is not revolutionary in an evil world like the present order, if you and I are not revolutionary, are we Christians?" He denies any conflict between personal and social religion. "On the contrary, the stronger our emphasis becomes upon social change the greater is the need for men personally and wholly dedicated to the Kingdom of God."

A Britisher with broad international experience in missionary leadership, the author came to this country several years ago as professor of Christian world relations at Boston University and Andover-Newton Theological school. This latest product of his pen is strong on missionary perspective and weak on Christian sociology. Furthermore, he gives a challenging list of special services which young Christians might offer to the foreign field, ranging from coöperative banking to domestic hygiene and from psychology to agriculture; yet does not even mention the ordained minister.

It is a fine, spirited volume, fearless and realistic. Student groups will enjoy it. The absence of an index is serious.

C. RANKIN BARNES.

#### Groups, Then and Now

GROUP MOVEMENTS THROUGHOUT THE AGES. By Robert H. Murray. Harper. 1936. Pp. x-377. \$2.00.

THE AUTHOR is an enthusiastic adherent of the Oxford Group Movement, and he sees in the same the possibilities of a spiritual revival parallel to the great movements which have swayed Christianity in the past. "Institutionalism is apt to lag behind the spiritual needs of a generation," he says: "this institutionalism requires to be vitalized by the Spirit of God." He gives a very interesting survey of the Montanists, the Franciscans, the Friends of God, the Port Royalists, and the Methodists; and he introduces the Tractarian movement as a prelude to the great stimulus which Christianity has experienced in recent years. His historical review is good but it is probable that his enthusiasm is that of the loyal adherent rather than of the well-balanced student. The book contains a good deal of information regarding Frank Buchman and his followers and undoubtedly recounts much which no critic can fairly ignore.

EDGAR L. PENNINGTON.

#### A Novel by a Poet

JOHN DAWN. By Robert P. Tristram Coffin. Macmillan. \$2.50.

SOME READERS complain that modern novels lack action. But this charge cannot be brought against the present volume, which covers four generations of American life in explosive fashion, starting with an Indian massacre in colonial days and ending with a battle in the Civil War. In between are sea fights in both wars with the British, the seizure in Bristol Channel of a British warship by American prisoners, and the gold rush of 1849, with various minor adventures, such as the stealing of an English bride, interspersed to keep the tale from flagging. Into all this Mr. Coffin has worked a pewter cup as the symbol of the family whose chronicle he relates; a cup which "shall go across the years as the sign and seal of our strength." But as a symbol of so strenuous a group a cup seems somehow inadequate. E.

#### The Passion of Our Lord

(Continued from page 101)

death, we may pass to our joyful resurrection; for Thy merits who died, and wert buried, and rose again for us. Amen.

V. O Lamb of God, who takest away the sins of the world;  
R. Grant us Thy peace.

Hymn.

V. Glory be to the Father, and to the Son, and to the Holy Ghost;

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. From our enemies defend us, O Christ.

R. Graciously look upon our afflictions.

V. With pity behold the sorrows of our hearts.

R. Mercifully forgive the sins of Thy people.

V. Favorably with mercy hear our prayers.

R. O Son of David, have mercy upon us.

V. Both now and ever vouchsafe to hear us, O Christ.

R. Graciously hear us, O Christ; graciously hear us, O Lord Christ.

V. O Lord, let Thy mercy be showed upon us;

R. As we do put our trust in Thee.

#### LET US PRAY

(To be said by congregation.)

OMOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldst not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to Thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare Thy people, whom Thou hast redeemed; enter not into judgment with Thy servants; but so turn Thine anger from us, who meekly acknowledge our transgressions, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with Thee in the world to come; through Jesus Christ our Lord. Amen.

ALMIGHTY God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

#### THE BLESSING

The Lord bless us, and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up His countenance upon us, and give us peace, both now and evermore. Amen.

# NEWS OF THE CHURCH

## Oklahoma to Ask Status of Diocese

Special Convocation to Meet in June to Prepare Memorial; Seek Diocesan Endowment

PONCA CITY, OKLA.—Resolutions preparing the way for a memorial to General Convention requesting admission as an independent diocese were the leading accomplishment of the 43d annual convocation of the missionary district of Oklahoma, held at Ponca City on January 13th and 14th.

Final preparations will be made at a special convocation to be held next June, when it is expected the endowment campaign and other necessary preliminaries will be completed. This annual convocation was Bishop Casady's 10th as Missionary Bishop of Oklahoma.

Chief speakers at the convocation, and at the meetings of the House of Church Women, held at the same time, were Bishop Hobson of Southern Ohio and Dr. Lewis B. Franklin of the National Council. The women were also addressed by Miss Helen Cobb of Western Massachusetts, and the men by Eugene E. Thompson, president of the Layman's League of the Episcopal Church.

Appointments were made as follows to the council of advice: the Rev. Messrs. H. J. Llwyd, James Mills; Messrs. Eugene Wittington, C. P. Gtowsal.

Elections were as follows: Deputies to General Convention: the Rev. George H. Quarterman, Ardmore; L. W. Pratt, Tulsa. Alternates: the Very Rev. James Mills, Oklahoma City; J. B. McClelland, Jr., Oklahoma City. District chapter: the Rev. Messrs. H. J. Llwyd, James Mills, K. W. Hill, H. B. Morris, E. H. Eckel, Jr.; Messrs. J. B. McClelland, Jr., C. W. Tomlinson, O. A. Jennings, Alex. McCoy, Gen. Robert U. Patterson.

## Orthodox Archbishop Celebrates at St. Petersburg, Fla., Church

ST. PETERSBURG, FLA.—The Most Rev. Athenagoras, head of the Greek Orthodox Church in North and South America, celebrated Mass at St. Peter's Episcopal Church here, January 8th, assisted by other Orthodox clergy, the Byzantine choir, and a large congregation. The Rev. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, L. I., N. Y., preached the sermon.

## New GFS Field Secretary Chosen

NEW YORK—Miss Helen C. C. Brent, president of the Girls' Friendly Society, announces that Miss Margaret D. Jefferson has been engaged as field secretary of the society and will commence her work with a visit to Iowa this month. This is the first time that the GFS has had a full-time secretary in two years.

## Rev. Allen Evans, Jr., Accepts Call to Deanship of Philadelphia Divinity School



DEAN EVANS

## Sarah J. Watson Dies in Monterrey at Age of 88

Laredo Parish Held Special Christmas Service for Archdeacon's Mother

MONTERREY, MEXICO—On the Feast of the Epiphany, January 6th, Sarah J. Watson, the mother of Archdeacon Watson of Mexico, died at their home in Monterrey at the age of 88 years.

Mrs. Watson fell and broke her hip in 1934 and had been a helpless invalid until her death. In spite of constant suffering she was always cheerful, so that she made many friends.

There is no church in Monterrey and her desire was that she might go to a church on Christmas day and take part in the service and hear the choir sing. So in spite of weakness she was taken to Laredo, Tex., on Christmas Eve. The rector of the church was quite ill and they had prepared for an elaborate service for midnight and a plain Eucharist for Christmas morning, but when the organist heard that Mrs. Watson had come so far for the service, plans were changed and the choir came for 10 o'clock and sang the service, Archdeacon Watson officiating.

The burial took place in Monterrey, the American colony and many Mexicans paying tribute. There being no other clergyman the Archdeacon officiated at the service. A Requiem was said in the house the same day.

New Plan of Training Seminary Students to Be Carried Out by Rector of Trinity, Rockaway

PHILADELPHIA—Announcement was made January 17th of the acceptance by the Rev. Allen Evans, Jr., of a call to become dean of the Philadelphia Divinity School. The announcement was made by Bishop Cook of Delaware, president of the joint boards of the divinity school. Dean Evans will assume his duties February 1st.

Dean Evans has been the rector since 1927 of Trinity parish, Rockaway, L. I. He is 46 years of age. He received his education at the Haverford School, Yale University, and the Philadelphia Divinity School.

His diaconate was served under the Rev. Curtis H. Dickins, chaplain of the Philadelphia Navy Yard. From his ordination to the priesthood in June, 1918, until May, 1919, he was chaplain of the 104th Infantry of the 26th (Yankee) Division and served overseas, participating with his regiment in all the major engagements of that unit.

On his return to America he became senior curate of St. James' parish, Philadelphia, under the Rev. John C. Mockridge, a parish notable for its school of religion and other experiments in the field of religious education, and a rector who is noted for his ability as a teacher. Dean Evans left St. James' parish to become rector of the suburban parish of the Atonement, Morton, Pa., and priest in charge of St. James', Prospect Park. In 1923 he was called to the Church of the Epiphany, Winchester, Mass., and remained there until his election to Trinity parish, Rockaway, in 1927.

## SCHOOL TO STRESS CLINICAL TRAINING

Dean Evans comes to the Philadelphia Divinity School to lead the school under a new plan for the training of candidates for Holy Orders. This plan is designed to give the students clinical training in the pastoral relationship as a part of their preparation. The school year will be lengthened from eight months to eleven.

Under the direction of physicians, chaplains, and social service workers the students will go out for actual work in institutions and parishes as a part of their seminary courses. No lessening of attention to the academic preparation is contemplated. Each student will be required to spend three months of every year in practical work, however.

## DR. BARTLETT TO AID

Dr. George G. Bartlett, who has been Dean of the school for the past 22 years,

(Continued on page 113)

## Father Consecrates Dr. W. A. Lawrence

Western Massachusetts Diocesan  
Advanced to Episcopate by Rt.  
Rev. William Lawrence

SPRINGFIELD, MASS.—The first Bishop in the history of the American Episcopal Church to be consecrated by his father, Dr. William Appleton Lawrence was advanced to the episcopate by Bishop Lawrence, former Bishop of Massachusetts, in Christ Church Cathedral here, January 13th. The Presiding Bishop, Bishop Perry of Rhode Island; and Bishop Sherrill of Massachusetts also joined in the consecration, as did other bishops present. Dr. W. A. Lawrence is the third Bishop of Western Massachusetts.

In his charge to the new Bishop, Bishop Lawrence, who also preached the consecration sermon, declared:

*"My Son:* My father used to say to me again and again, 'No man has ever been blessed throughout life as I have been.' I have repeated his words for myself, 'No man has ever been blessed throughout life as I have been.' And of all His blessings, this one stands high, that you are able to take up the refrain into your own life. With the confidence of the people of this diocese, which will, I know, ripen into affection, you will go in and out among them carrying the gospel of a joyful, grateful service; singing to yourself, 'Bless the Lord, O my soul, and all that is within me, Bless His Holy Name.'"

Bishops Babcock, suffragan of Massachusetts, and Moulton of Utah were the presenters, and the attending presbyters were the Rev. Frederick C. Lawrence, brother of Dr. W. Appleton Lawrence and rector of St. Peter's Church, Cambridge, and the Rev. Robert R. Carmichael of Grace Church, Providence, R. I. Bishop Cook of Delaware, president of the National Council, was litanist; Bishop Dallas of New Hampshire was epistoler, and Bishop Brewster of Maine was gospeler. The Rev. Dr. Charles L. Pardee was registrar. The masters of ceremonies were the Rev. Ralph Henry Hayden, rector of St. Stephen's, Pittsfield, the Rev. John Vernon Butler, rector of St. Peter's, Springfield, and the Rev. William Smith, rector of St. Matthew's, Worcester.

The certificate of election was read by the Ven. Marshall E. Mott, Archdeacon of the diocese; the canonical testimonial by the Rev. Dr. A. Vincent Bennett, rector of Christ Church, Fitchburg, and president of the standing committee; the certificates of ordination by the Rev. William Payne Roberts of St. Paul's Church, Nanking, China, and the Rev. Richard Greeley Preston, rector of All Saints' Church, Worcester; the consents of the standing committees of the Church by the Hon. Russell L. Davenport, chancellor of the diocese; and the consents of the bishops by Bishop Bennett, auxiliary in Rhode Island.

### UKRAINIAN PRIMATE ATTENDS

Bishops Budlong of Connecticut and Washburn of New Jersey, and the Most



© by F. W. Donnell.  
RT. REV. DR. W. A. LAWRENCE  
New Bishop of Western Massachusetts

Rev. Joseph V. Klimowicz, Primate of the Ukrainian Orthodox Church, were also present.

A large congregation attended to witness the first consecration of a bishop of the Episcopal Church in Springfield since 1878, including the vestry of Grace Church, Providence, R. I., the new Bishop's former parish, and many clergymen of the dioceses of Western Massachusetts, Massachusetts, and Rhode Island, together with clergy of other communions, the officers of the province of New England, diocesan officers, and prominent laymen and women of many communions.

### APPEALS FOR QUICKENED SPIRIT

In his sermon Bishop William Lawrence made an appeal for "a quickening by the spirit," so that the standards of life may be raised and the spirit of brotherhood spread.

"Back of much of the terrorism and hatred which grips Russia and Spain," he said, "is a disregard of the welfare of the people by the Churches. In the shadow of rich Churches faith declined because worldliness crept in and too little attention was given to the upbuilding of character among the masses."

The Holy Communion service followed, celebrated by Bishop Perry, assisted by the Rt. Rev. William Lawrence, who administered the Communion to his son. The immediate family and friends of the Bishop with the standing committee received.

There was an early celebration of the Holy Communion at the cathedral at 7:30 with special prayers for the episcopate. Dean Percy T. Edrop was the celebrant, assisted by Archdeacon Marshall E. Mott, the Rev. Dr. John H. Nolan, and the Rev. George A. Taylor.

An informal buffet luncheon and reception for the new Bishop and his family at the Hotel Kimbel followed the consecration service. Informal addresses were made by Bishop William Lawrence, Bishop Perry, and the new Bishop. The Rev. Dr. Vincent Bennett of Christ Church, Fitchburg, introduced the speakers.

## Negro Methodists Oppose Union Plan

Methodist Episcopal Colored Conferences Vote 702 to 572; No Danger of Schism Seen

By T. OTTO NALL

NCJC Methodist Correspondent

CINCINNATI—Realizing that the unification of the three largest Methodist bodies will bring both gains and losses for the Negro in their membership, the Negroes of the Methodist Episcopal Church have voted 702 to 572 against the plan; but they feel sure that it will be adopted and hope that its advantages will outweigh its disadvantages. The fall conferences, comprising 13 of the 15 Negro conferences, have now completed their discussion and vote on the plan.

The Atlanta, South Carolina, and Savannah conferences were the only ones to approve. Of the 301 votes, cast by both ministers and laymen in these conferences, only 51 were against unification, and 40 of these were cast by ministers in the South Carolina conference.

The voting in all the conferences was light. One small conference that cast 81 votes last year in the election of General Conference delegates registered only 59 votes on the plan of union. Of the 1,263 ministers in the 13 conferences only 876 voted at all. The same number, 1,263 laymen, were eligible to vote, and only 398 registered their opinions.

The voting showed that the Negro members of the General Conference, meeting at Columbus, Ohio, last May, represented a definite cross-section of sentiment in their racial group throughout the Church. They voted against the plan in about the same proportion as have their constituents back in the conferences.

### NEGRO EDITOR OPTIMISTIC

Counting up the gains and losses for the Negro through unification, Dr. Robert N. Brooks, editor of the edition of the *Christian Advocate* published for Negroes, says:

"In the opportunity for leadership in all the phases of his religious activities, which one can only learn by doing, certainly there will be definite gains. In the release of many of his opportunities for contacts with those who, by reason of their long experience in matters of leadership, have become technicians, certainly there will be definite losses. . . ."

"Methodist union will doubtless result in a greatly increased unanimity of opinion in the growing leadership of the Negro group. Leaders in the Negro jurisdiction (the section of the Church to which most Negroes will belong) will be group-minded. Leadership will be conditioned more definitely upon group confidence.

### NO MEMBERSHIP LOSS EXPECTED

"There will be no losses in Church membership in these 13 conferences as the result of union. . . . There is no resentment to Church union as will drive anybody from the Church."

## Pennsylvania Plans Pageant on Missions

Chairman Expects Large Results; Pageant to Be Given at General Convention on Dr. Wood's Time

PHILADELPHIA—"It may cost \$20,000 but I am sure it will mean a million for missions," were the words with which the Rev. Charles Wesley Shreiner, chairman, closed his talk before the missionary research committee of the diocese of Pennsylvania, meeting in the Penn Athletic Club on January 13th. The meeting was called to consider plans outlined for a great pageant of missions to be held in Philadelphia in October. Meeting with the diocesan committee were representatives from the province of Washington and of the National Council.

"It is going to make the work of every parish priest a little more effective. . . I'm all for it and anything that I can do I'll attempt to do," said Dr. John W. Wood of the National Council. Dr. Wood has given way to the proposed pageant on the program for the General Convention to be held in Cincinnati in October. After its production in Philadelphia it will be carried to Cincinnati and played before the General Convention at that point in the Convention program that has been for some years past allotted to the work under the direction of Dr. Wood.

Speaking also in commendation of the plans Miss Grace Lindley of the Woman's Auxiliary congratulated the diocese of Pennsylvania upon leading the Church back again into the thing for which, as she said, that diocese had always been known in the past, interest in missions.

Those present at the luncheon were treated to a hearing of Negro spirituals by a group of students from St. Paul's Normal and Industrial School for Negroes in Virginia, a bit of entertainment that had not been announced in the notices about the meeting. Dr. Robert Patton and Dr. J. E. Blanton of the Church Institute for Negroes accompanied the singers. Dr. Patton said of the plans for the pageant that he was convinced that this movement might be one of those things that might recreate the spirit of missions in the Church. Bishop Taitt, presiding at the luncheon, said that while he did not approve of the movement toward the presentation of pageants in the chancel of our church buildings, this was a movement with which he was heartily in accord and which was going to receive his full commendation.

At the conclusion of the meeting Dr. Shreiner, who is chairman of the missionary research committee, appointed the members of the subcommittees in charge of the execution of the plan; and the chairmen as follows:

Publicity, E. I. Bacen; finance, J. A. Pearson; procession, the Rev. Stanley Wilcox; scenario, the Rev. C. H. Collett; music, the Rev. Granville Taylor; Indian, the Rev. Chauncey Snowden; Negro, the Rev. J. M. Niblo; White, the Rev. S. R. West; children, the Rev. C. E. Eder; reception, Mrs. J. E. Hill; and students, Dean P. R. Stockman.



MRS. JOHN M. GLENN  
Retiring president of CMH

## Bill to Regulate Movies Presented to Congress

WASHINGTON (NCJC)—Representative Francis D. Culkin of New York has presented to Congress a bill to establish a commission with power to regulate phases of the motion picture industry. The bill states:

"The selection and treatment of subject material for motion pictures, silent or talking, shall be in accord with public welfare, and no license shall be granted to motion pictures—

"First, which emphasize and exaggerate sex appeal or depict scenes therein exploiting interest in sex in an improper or suggestive form or manner."

The bill goes on to forbid the issuance of licenses for pictures "based upon white slavery or commercialized vice"; those which thematically make "prominent an illicit love affair which tends to make virtue odious and vice attractive"; those "which exhibit nakedness or persons scantily dressed, particularly suggestive bedroom and bathroom scenes and scenes of inciting dances"; and those with scenes which "unnecessarily prolong expressions or demonstrations of passionate love."

Stories with undue emphasis on the underworld, vice, gambling, or drunkenness, and those which might instruct the feeble-minded in the ways of crime are to come under the ban also.

Furthermore, if the bill is enacted, no licenses will be issued for movies with stories or scenes ridiculing the army, navy, officers of the law, public officials, etc.; or which offend the religious beliefs of any recognized sect or are "disrespectful to objects or symbols used in connection with any religion."

Finally, "salacious titles and subtitles . . . and the use of salacious advertising matter, photographs, and lithographs" are basis enough for refusal to grant a license.

### Pacific Synod to Meet May 12th

LOS ANGELES—Announcement is made that the synod of the Pacific will meet at Trinity Church, Seattle, from May 12th to 14th. The provincial conference on religious education will be held on the 11th.

## Vote for Change of CMH Groups' Names

"Youth Consultation Service" to Be Stressed; Mrs. Glenn Retires as President

By ELIZABETH McCracken

NEW YORK—The annual meeting of the Church Mission of Help national council, held on Monday, January 11th, transacted important business of special interest. The most notable action taken was the recommendation to all diocesan societies of CMH that they use henceforth an extension of their title, calling themselves, instead of Church Mission of Help, the following: Youth Consultation Service of the Church Mission of Help.

This decision came at the end of the discussion of the report of the committee on the change of name, read by Norman Lovett. The recommendation came from the diocesan secretaries of CMH. It was felt that the new name indicated the larger service CMH now offers to young people and at the same time kept clearly in mind the purpose of its founders. The new title for diocesan societies also describes the nature of CMH, as a case work agency of the Church with special reference to individual young girls.

MRS. GLENN RESIGNS

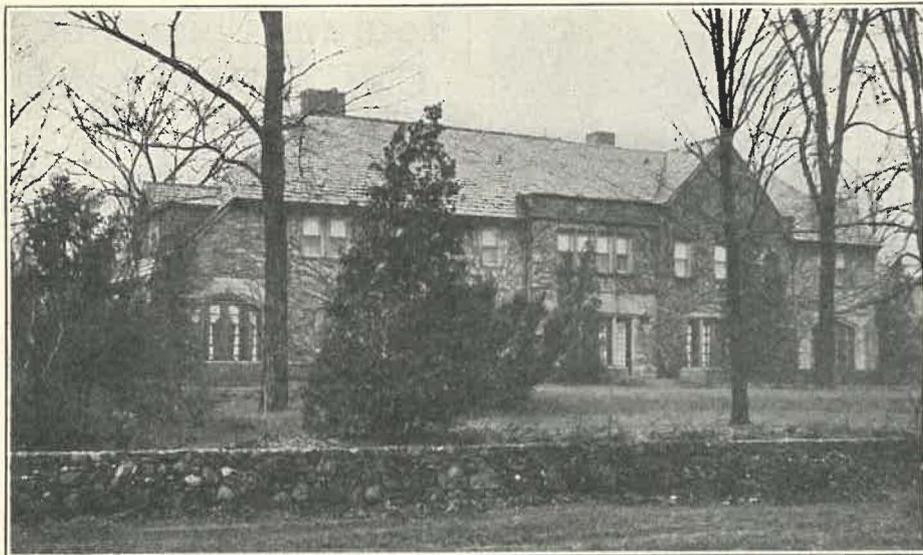
Another action of great interest was the resignation of Mrs. John M. Glenn as president of the Church Mission of Help national council and the election of Mrs. Theodore W. Case of the diocese of Central New York to succeed her. Mrs. Glenn will continue active as a member of the executive committee.

Other officers elected were as follows: first vice-president, the Rev. Dr. Don Frank Fenn, diocese of Maryland; second vice-president, Mrs. Stanley M. Rowe, diocese of Southern Ohio; third vice-president, Miss Ethel Van Benthuyzen, diocese of Albany; treasurer, Lewis R. Conklin, diocese of Newark.

The business meeting was followed by a luncheon meeting at the Gramercy Park Hotel. Mrs. Glenn presided at this, as well as at the earlier sessions, and presented the new president, Mrs. Case, to the company. After a few words of welcome to Mrs. Case, Mrs. Glenn went on to speak of the significant beginnings and development of CMH. She said in part:

"From its foundation, Church Mission of Help has had the inspiration and the direction of a goodly number of the great leaders of the Church. I name only five: Bishop Brent, Bishop Hall, Bishop Booth, Fr. Huntington, and Dean Richardson. From them we have a unique heritage of wise counsel, practical help, and awakened understanding. Preceding today's meetings, we have had a conference of two days with the officers of 14 of the 16 dioceses in which there are diocesan CMH societies. Last year we elected a CMH board of directors and a standing committee. The year's achievements have shown that this action was wise; the work of the board and the committee has been all

(Continued on page 114)



Detroit Free Press Photo.

NEW BISHOP'S RESIDENCE OF THE DIOCESE OF MICHIGAN

## Randlett, Utah, Rectory Is Destroyed by Fire

RANDLETT, UTAH—The Randlett rectory was totally destroyed by fire on the night of January 6th. Randlett, on the Uintah reservation, is one of the centers of Indian work, where the Rev. William J. Howes has been missionary for 17 years.

The rectory was built in 1896, by the Rev. Milton J. Hersey, while Bishop Leonard was Bishop of Utah. It had been enlarged and made attractive as the years and work had progressed.

The fire destroyed everything except the clothes which Fr. Howes was wearing at the time. He lost his vestments and library, all his furniture and household effects. The church and rectory are in the sage brush and what little water there was was frozen. Fortunately the church is at some distance from the rectory and was not damaged. The garage and car were also saved.

All Episcopal Church property in Utah is insured as adequately as possible. Insurance cannot, however, replace the historic building and the things to which Churchmen have become attached through years of service. The Utes will miss this building deeply.

### Bishop Smith to Come to New York

NEW YORK—Bishop Rocksborough Smith of Algoma is planning to visit the Church of St. Mary the Virgin again this year, and will arrive February 1st. He will pontificate at the Solemn High Mass held on Candlemas Day. For several years this great service has had special reference to the religious life and to increasing and deepening interest in the religious communities of the Church. This year it is expected that even more representatives of religious orders in America will attend.

Bishop Rocksborough Smith will pontificate also at the annual acolytes' service on Lincoln's birthday. This is one of the notable services of the year in the diocese.

## Mr. Wardell Gives House and Endowment for Upkeep to Diocese of Michigan

DETROIT—Ten years ago, a devoted Churchman and his wife planned and built a home. It was a beautiful, spacious dwelling, and much of this world's goods went into making it as comfortable and artistic as possible. It cost many thousands of dollars. But it was large—too large for a man and his wife—thought the friends of Mr. and Mrs. Fred Wardell. However, this couple were not thinking only of themselves. They have been known for many years as generous subscribers to the Church's work, and in the erection of this beautiful dwelling they had in mind the diocese of Michigan.

Last May, Mrs. Wardell died. Her will stipulated that the home and its furnishings should become the dwelling of the Bishop of Michigan—the Rt. Rev. Dr. Herman Page. Eager to carry out her wishes, Mr. Wardell, who is president of the Eureka Vacuum Cleaner Company, two months ago began to build a new, smaller house for his own use on the property. He moved into his new home in early January, and Bishop and Mrs. Page have taken up residence in the large house.

The property has been deeded to the trustees of the diocese, and an endowment of \$100,000 has been added to the gift for the upkeep of the palatial home, bringing the Wardell family's contribution for the dwelling to a total estimated at \$400,000.

### Women Aid Washington Cathedral

CHICAGO—A committee of prominent Churchwomen in Chicago has been organized to promote plans for further construction work on the Washington Cathedral. Mrs. William Adams Brown, chairman of national advisory group of women, Mrs. William L. Hodgkins, and Mrs. Frank Hixon called together a group and presented the story of the Washington Cathedral project and proposals for the resumption of construction work.

## Second Convention of Cuba W. A. Held

Bishop Hulse Says Significance of Successful Meeting Lies in Greater Home Initiative

HAVANA, CUBA—Bishop Hulse says that the significance of the second convention of the newly formed Woman's Auxiliary held in Camagüey, December 28th and 29th lay in the fact that it was "from within" the Church in Cuba and not engineered from without.

Thirty-six delegates from all over the island and many visitors gathered for two days of fellowship, prayer, study, and plan making. The Auxiliary in Camagüey acted as hosts and everything went off smoothly. This has never been done before in Cuba from within.

The provisionally appointed officers were ratified in their positions for three years, the constitution and by-laws were approved, suggestions were made for local by-laws and programs, and Mrs. Hulse was elected to represent the Auxiliary of Cuba at the next triennial in the States.

Money or lack of it is the most serious obstacle, yet they hope to raise more than \$500 as the United Thank Offering for Cuba, which will be a record. Most of that is now in hand.

Much of the success of the meetings was due to the laborious preparations and splendid leadership shown by the president of the Auxiliary in Cuba, Señora Julia de la Rosa de Hernandez Piloto.

### Program Arranged for Chicago Noonday Services Through Lent

CHICAGO—The Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York, and the Rev. Spence Burton, SSJE, are among the new speakers on the program of Lenten noonday services in Chicago, under sponsorship of the Church Club. The services are held daily at noon in the Harris Theater in Chicago's loop.

Other speakers will be: Bishop Stewart, February 10th, 11th, 12th, and in Holy Week; Bishop Johnson of Colorado, February 15th to 19th; Dean Chester B. Emerson, Cleveland, March 1st to 5th; Bishop Spencer of West Missouri, March 15th to 19th.

### Resigns, Charging "Fascism"

TUCSON, ARIZ.—The Rev. Ernest C. Tuthill, rector of Grace Church since 1922, announced his resignation, January 7th, effective in July, giving as his reason the charge that Bishop Mitchell of Arizona was giving "aid and comfort" to "Fascist" forces. He declared that the opening of St. Philip's Chapel, a new church in Tucson, was one example of this.

The Rev. Mr. Tuthill had attempted to resign previously, but the vestry had refused to accept his resignation. The council of advice of the district is investigating the whole matter.

## Dr. Beal Advanced to the Episcopate

New Bishop of Panama Canal Zone  
Consecrated in Los Angeles by  
Bishop Stevens

LOS ANGELES—The Very Rev. Dr. Harry Beal, Dean and rector of St. Paul's Cathedral, this city, was consecrated Bishop of the Panama Canal Zone, in St. Paul's Cathedral here on January 13th.

Bishop Stevens of Los Angeles officiated as the consecrator, the co-consecrators being Bishop Sanford of San Joaquin and Bishop Gooden, Suffragan of Los Angeles. The presenting bishops were Bishop Remington of Eastern Oregon and Bishop Porter of Sacramento. Bishop Parsons of San Francisco preached the sermon and Bishop Mitchell of Arizona read the litany. The attending presbyters were the Rev. Edwin T. Lewis, rector of St. Matthias' Church, Whittier, and the Rev. Perry G. M. Austin, rector of St. Luke's, Long Beach.

The Rev. Stephen C. Clark, Jr., rector of St. Mark's, Pasadena, acted as the deputy registrar, and the Rev. C. Rankin Barnes, rector of St. Paul's, San Diego, was the chaplain to the bishop presiding. The Rev. Herbert Vernon Harris, rector of Trinity Church, Los Angeles, officiated as master of ceremonies, assisted by the Rev. William Cowans, rector of Holy Trinity, Redlands, and the Rev. David W. C. Graham, assistant to the Dean of the cathedral.

### BRITISH CONSUL IN PROCESSION

The cathedral was filled with representative Churchmen and Churchwomen, long before the procession entered. The order of procession included the wardens and vestrymen of St. Paul's Cathedral, leading ministers of other denominations, the representative of Yale University, the Rev. Dr. Howard Chandler Robbins; the British consul, the Hon. Francis Evans; and his vice-consul, Mr. Tandy, in addition to the clergy of the diocese, visiting clergy, and the visiting bishops.

An elaborate musical program was rendered by the choir of St. Paul's Cathedral, under the leadership of Dudley Warner Fitch, choirmaster and organist.

Bishop Gooden was the Epistoler and Bishop Sanford read the Gospel. At the presentation of the Bishop-elect the certificate of election was read by Dr. Robbins, the canonical testimonial of the House of Bishops by Bishop Jenkins of Nevada, the certificates of baptism and confirmation by the Rev. Wallace N. Pierson of Santa Monica and the Rev. William E. Patrick of Bakersfield, the certificates of ordinations by the Rev. Robert M. Hogarth of Laguna Beach and the Very Rev. Edwin S. Lane of Phoenix, Ariz., the certificates of consent of the standing committees by Colin Gair, senior warden of St. Paul's Cathedral, and the commission to consecrate by Bishop Dagwell of Oregon.

### LUNCHEON AND RECEPTION

A luncheon and reception were tendered to the newly consecrated Bishop and



RT. REV. DR. HARRY BEAL  
New Bishop of the Panama Canal Zone

Mrs. Beal at the Jonathan Club, immediately following the service. About 300 persons attended. Mr. Gair acted as toastmaster and greetings were extended by Dr. Andrew Stewart Lobingier, junior warden of St. Paul's Cathedral; the Rev. Dr. George Davidson, rector of St. John's, Los Angeles, and president of the standing committee; the Hon. Frank Shaw, mayor of Los Angeles; the Hon. Francis E. Evans, British consul; the Rev. Dr. Willsie Martin, pastor of the Wilshire Methodist Episcopal Church; the Hon. Harry A. Hollzer, United States district judge and president of the United Jewish Community of Los Angeles; the Rt. Rev. Mgr. Thomas J. O'Dwyer of the Society of St. Vincent de Paul, representing Archbishop Cantwell of the Roman Catholic Church; Dr. Rufus B. von KleinSmid, president of the University of Southern California; the Rt. Rev. Dr. Walter Burd, Bishop of Saskatchewan, and Bishop Stevens of Los Angeles. Bishop Beal made a response in which he outlined plans for missionary developments in his new bishopric.

### SERVICE BROADCAST

The service of consecration and the sermon by Bishop Parsons were broadcast over KNX, Los Angeles, and KGO, San Francisco.

Holy Communion was celebrated at 7:30 in St. Columba's Chapel, the Rev. Wesley A. Havermale being the celebrant, assisted by the Rev. Everett B. Bosshard. Morning Prayer was read at 9 by the Rev. Alexander K. Campbell, assisted by John F. M. Drury and W. Lee Thompson. The officiating clergy at the early services entered the ministry from St. Paul's Cathedral parish during Bishop Beal's incumbency as Dean.

### Bishop Brown Visits Nassau

HARRISBURG, PA.—Bishop Brown of Harrisburg and Mrs. Brown, with their son Bertram III and Mrs. Brown's mother, Mrs. E. M. Little, sailed from New York on the Cunard White Star steamship *Brittanic*, January 8th, for a short stay in Nassau, B. W. I.

## Pennsylvania Sees \$40,000 Increase

Fuller Support for Missions as  
Result of Missionary Meetings  
Expected by Council

PHILADELPHIA—The executive council of the diocese of Pennsylvania at its December meeting unanimously voted to accept the recommendation of its finance department that the National Council be acquainted with the fact that in 1937 the diocese of Pennsylvania expects to increase its missionary giving for the program of the general Church by \$40,000.

This was interpreted as giving tangible expression to the aroused missionary spirit of the diocese developed by the mass meetings about the diocese during the month of October.

The diocesan council clearly stated, however, that it was not its intention that the National Council should understand this increase to be in the form of a pledge, but that the efforts of this diocese were to be bent toward it as a goal.

Last May the diocese of Pennsylvania used ten missionaries, each preaching in two parishes every Sunday for four successive weeks, a total of 80 missionary sermons. This was only preliminary to the series of missionary mass meetings, three held in each of the six convocations of the diocese during October and the great central meeting in the Academy of Music.

This program was the outcome of the appointment by the Bishop at the last diocesan convention of a missionary research committee. They interpreted their function to be that of making a well-informed diocese on the Church's mission.

## Albany Diocesan on Ecumenical Committee

ALBANY, N. Y.—Bishop Oldham of Albany has accepted appointment by the Archbishop of York to the committee of 35 which his Grace appointed at the request of the ecumenical consultative group.

The committee will review the situation and make suggestions in connection with the meetings of the Universal Christian Council and continuation committee of the Conference on World Faith and Order convening, respectively, at Oxford in July and Edinburgh in August.

The committee of 35 will also meet at Oxford, the dates set being the 8th to 10th, and possibly the 12th, of July. The Archbishop writes of the Committee:

"Great care has been taken to secure that the membership of the committee is such as to secure that the main elements of the problem are clearly envisaged, and every name on our list has special value both for itself and for its place in the scheme."

The American members of the committee are meeting in New York, January 21st, to confer in advance of the Oxford conference.

### Auxiliary Delegates to Attend Chicago Anti-War Conference

CHICAGO—The causes and cure of war will be considered by an interdenominational conference to be held in Chicago January 26th to 29th, with more than 200 representatives of religious groups in attendance.

The national board of the Woman's Auxiliary has named these delegates: Mrs. Albert Cotsworth, Jr., Chicago; Mrs. George Biller, Brent House, Chicago; Miss Elizabeth Matthews and Miss Mary E. Johnston of Glendale, Ohio; Mrs. J. F. Morrison, Indianapolis; and Mrs. Robert G. Happ, South Bend, Ind.

Mrs. Cotsworth, president of the Chicago Auxiliary, has, by request of the national board, named these delegates: Mrs. Frederick Seymour, Mrs. W. H. Fowkes, Mrs. P. Murray, Mrs. E. J. Blair, Mrs. A. C. Dallach, Mrs. J. F. Condee, and Mrs. John Bingham.

## A SERVICE OF DEVOTION ON THE PASSION OF OUR LORD

A four-page card of devotions for congregational use, particularly during Lent, compiled by the Rev. Roberts A. Seilhamer. The service itself is reprinted elsewhere in this issue.

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*Detroit News Photo.*

"TAKE IT AND BURN IT!"

John C. Spaulding (left) receiving from Frank J. Weber the note payable on St. Andrew's Church, Detroit.

### Fire in Detroit Church Causes No Consternation

DETROIT—There was a fire in St. Andrew's Church on January 3d. But nobody called the fire department; nobody ran for a pail of water. In fact, a large congregation sat quietly and with beaming faces watched the fire burn. For the conflagration was started by the Rev. Gordon Matthews, rector of the parish, with a candle lighted from the Altar. The article burned was held by the treasurer, John C. Spaulding. The ashes were caught in a bowl held by Frank H. Hadsell, senior warden. And the article itself was a note payable of 14 years' standing, the destruction of which represented the last bit of indebtedness hanging over St. Andrew's parish, and cleared the records for the first time in 35 years.

The indebtedness of St. Andrew's began in 1902, when the present church was erected. In 1923 the last of this debt was cleared away, but a new indebtedness was incurred because of the erection of the parish house. Fred Wardell contributed much of the cost, the parish borrowing from the diocese \$10,000 to make up the balance.

"A tremendous number of contributions were received from individuals and organizations," said Mr. Matthews, "some of them large amounts but mostly small sums. It has been this effort that has made the final payment of the debt possible.

"There were more people at the service when we burned the note than there were at Christmas," Mr. Matthews continued. "Former parishioners and former choir members were there to join us in our happy celebration. We had no 9:30 church school that morning, and even the children were there to see the burning of the note."

### CNY Clergy Retreat

UTICA, N. Y.—Bishop Ludlow, Suffragan of the diocese of Newark, has consented to conduct the annual pre-Lenten retreat for the clergy of the diocese of Central New York.

The retreat will be held at Grace Church, Utica, and will begin with dinner on January 26th, and end with breakfast on January 28th. The Rev. Fenimore E. Cooper, rector of All Saints' Church, Syracuse, is secretary of the retreat.

### Litchfield Diocesan to Retire Next June

#### Plan of Formation of New Diocese Including Portion of Litchfield Receives Support

LONDON—The Bishop of Litchfield, Dr. J. A. Kempthorne, has announced his decision to submit his resignation of the bishopric, to take effect early in June next. He will then be entering on his 74th year, and concluding his 24th year as Bishop of Litchfield.

Dr. Kempthorne, in making the announcement, says:

"It will be a hard wrench to give up work which has been full of happiness, and to part from friends whose kindness and consideration no words can express. But I am acutely conscious that my powers are beginning to fail; and it is wise for a bishop to lay down his office before, and not after, such failure becomes serious. There are some duties of my ministry which I feel able to perform as well as in former years; there are others which I am increasingly unable to fulfil with any satisfaction to myself. There are problems before us, such as that of Church extension in the new districts, which I do not desire to shirk, but which (I am sure) can be faced and solved more effectively under the leadership of a younger man."

#### PLAN NEW DIOCESE

It is interesting, in view of Dr. Kempthorne's decision, to learn that proposals for the formation of a new see, designed to relieve the diocese of Litchfield, were discussed at a recent meeting of the Salop archdiaconal conference at Shrewsbury. The proposals, outlined by the Archdeacon of Stoke, have been considered by a committee set up by the Church Assembly, and local opinion has been sought on the proposals. The Archdeacon stated that the proposed new diocese would comprise north and central Shropshire, the rural deanery of Wolverhampton, and parishes or small groups of parishes on the Staffordshire border and in the present Hereford diocese.

Taking the minimum from the Hereford diocese, the new see would have 179 parishes, with a population of 414,000, but if the maximum area were taken, it would comprise 214 parishes, with a population of 433,000. Litchfield diocese would be relieved of about 190 of its present 470 parishes, and would be left as a geographically compact area. It was felt that if such proposals went through, it was obvious that the see should be at Shrewsbury.

A resolution was passed that the creation of the diocese proposed, with its center at Shrewsbury, would be in the interest of the spiritual life of the Church.

#### Bishop Jett Takes Vacation

ROANOKE, VA.—Bishop Jett of Southwestern Virginia plans to be away from his office for a month, beginning January 15th.

With Mrs. Jett and her sister, Miss Ethel N. Jett of Washington, D. C., the Bishop will be traveling by automobile.

## GFS Participates in Study of Negro

**\$2,000 Mission Offering Goes to Arkansas Colored Work; Special Articles in January "Record"**

**N**EW YORK—The Girls' Friendly Society, like the Woman's Auxiliary, is studying The Negro in America this year and at the same time is making its annual mission gift of \$2,000 to the Negro work in Arkansas under Bishop Demby.

For the use of GFS branches and of the many Woman's Auxiliary groups and others who use the GFS mission study program helps, the society's headquarters announces that it has material to supplement that published elsewhere on The Negro in America.

The January issue of the GFS *Record* carries articles, "things to do," and a practical outline for four or six weeks of meetings. Excerpts from a dramatic sketch are given; there is a biographical article by a young Negro woman. There is a general background article covering the history of the Negro in this country and the problems of his education, living conditions, opportunities for work, etc. There is also a survey of the Negro work of the Church; a litany to be used during this study; a discussion of the question of civil rights; an account of the Delta Coöperative Farm for sharecroppers, Clarksdale, Miss.; an information test; and other devices to vary the program, stimulate discussion, and suggest things to do in one's own community.

## Choose New Director of St. Paul's, Tokyo

**TOKYO**—At a meeting of the board of directors at St. Paul's University, Tokyo, Ikuzo Toyama, M.D., was elected director of the university to succeed Dr. Kimura, who resigned last August. Dr. Toyama will take office on April 1st.

For several years, Dr. Toyama was head of the medical college of the Tohoku Imperial University located at Sendai and while there was an earnest communicant of Christ Church in that city as well as a member of its vestry. For the past eight years he has headed an important department in the medical college of the Tokyo Imperial University and is a member of the vestry of St. Timothy's Church, Tokyo, and a regular attendant at its services. Bishop Reifsnider says that Dr. Toyama is a man of tremendous energy and enthusiasm. He has had more than 20 years' teaching experience, more than half of it in an executive capacity.

### Gives Course on Lenten Preaching

**NEW YORK**—The Rev. Dr. Burton Scott Easton, professor of the literature and interpretation of the New Testament in the General Theological Seminary, is giving a special course of four lectures on Lenten Preaching to the clergy of New York and vicinity. More than 60 priests have registered and are attending the course. They come from the dioceses of New York, Long Island, Newark, New Jersey, and Connecticut. This is the first time that Dr. Easton has given a course on homiletics, and also the first time that the seminary has offered an extension course on Lenten preaching.

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## Nippon Seikokwai to Mark Golden Jubilee

Corporate Communion, Eucharist  
in Tokyo to Celebrate 50th Year  
of Japanese Church

BY PAUL RUSCH

**T**OKYO—On February 11, 1887, the Nippon Seikokwai or Holy Catholic Church in Japan was formed into an autonomous branch of the world-wide Anglican communion. During the past year under the direction of a strong central committee representing the whole Church a period of preparation for a nation-wide celebration of the golden jubilee of the Church in Japan has been taking place. Through various schemes in all parts of the country a reinvigoration of the life and work of the Church has been taking place, and a definite systematic campaign has been going on to bring back the lapsed members.

On the actual day of the anniversary, February 11th, a nation-wide corporate Communion will be held in all parishes and missions and institutions of the 10 dioceses to be followed by diocesan meetings, conferences, and celebrations.

#### THOUSANDS EXPECTED AT EUCHARIST

The high spot of the 50th anniversary year will take place in Tokyo on April 29th in the form of a great Eucharist, probably to be held in the great Hibiya Music Hall seating 5,000 persons or on the playing fields of the Central Theological College in Ikebukuro. Several thousands of clergy and laity are expected to come to Tokyo to join in the three days commemoration. Bishops are expected to attend from the Churches in England, Canada, the United States, Korea, China, and Australia.

The Tokyo meetings begin with Evensong on April 28th at the Gunjin Kaikan, national ex-service men's hall. The Rev. Toru Tsujii of Yokohama will officiate and the chairman of the 50th anniversary celebrations, the Rev. P. C. Daito of Tokyo, will make the address. The thousands of Churchmen will be welcomed by Bishop Matsui of Tokyo.

This first section will be nationally broadcast over the radio. Evensong will be followed by a lecture meeting presided over by the Rev. Dr. Todomu Sugai with Bishop Naide of Osaka speaking on *The 50 Years of the Nippon Seikokwai and Its Future*. Doctor Naide is the sole remaining member of the first synod of the Japanese Church which brought the autonomous Church into being 50 years ago. The lecture meeting will be followed by a service of preparation for the Eucharist, with Bishop Basil of Kobe officiating.

#### PRIMATE TO CELEBRATE

The 50th anniversary Eucharist will be celebrated April 29th, on the Emperor's birthday, and will be the largest choral Eucharist yet undertaken by the Christian Church in Japan. The Primate, the Most

### Protest Against Movies on Good Friday Planned

LONDON—This year, for the first time, Liverpool's movie houses are to be open on Good Friday. The deaneries of North and South Liverpool, which embrace the central parts of the city, are organizing, in reply, a great campaign of witness for that evening.

They have taken the largest theater in the city, the Empire.

It is proposed to cancel the ordinary church services and assemble the congregations in a procession of witness through the streets before the meeting in the theater, at which the chief speaker will be Canon A. L. Shields.

Rev. Dr. Samuel Heaslett, Bishop in South Tokyo, will be celebrant. The Epistoler will be Bishop Reifsnider of North Tokyo, and the Gospeler, Bishop Walsh of Hokkaido. The sermon will be preached by Bishop Sasaki of Mid-Japan. Prof. Edward Gauntlett will direct the combined choirs.

A welcome luncheon for delegates from the 10 dioceses and all clergy will be given by the diocese of Tokyo at Meguro Gajyoen, one of the largest restaurants in the capital.

#### CONFERENCES PLANNED

In the evening of April 29th group conferences will be held in five of the largest churches of Tokyo. At All Saints' Church there will be a conference on Education in the Sunday Schools; at Holy Trinity Church, The Education of Church Members; Christ Church, Kanda, Church Finance; St. Timothy's Church, General Welfare of the Church; and St. John's Church, Evangelism.

On Friday, April 30th, there will be Holy Communion services in each of the 29 parishes of Tokyo to be followed by a general conference at Gunjin Kaikan presided over by Bishop Nichols of Kyoto at 9. At 10, Bishop Binsted of Tohoku will preside at a thanksgiving service at which the House of Bishops will make known plans for the future. The closing ceremony of the Tokyo celebrations comes at noon when the Primate, Dr. Heaslett, will give his blessing to the large congregation expected.

### Church College Opens; Chicago Young People Sponsor Project

CHICAGO—As what they termed an "active protest against non-sectarian colleges and universities which deviate from Christian principles and even advocate pagan and atheistic doctrines," young people of the diocese of Chicago on January 7th opened the Episcopal Church College of the diocese of Chicago.

The first class sessions were held at diocesan headquarters and included classes on *Modern Man's Beliefs*, led by the Rev. Edward S. White, rector of the Church of the Redeemer, and *Christian Youth in the World Today*, conducted by the Rev. John H. Scambler, rector of St. Christopher's, Oak Park.

## Fr. Pepper's Work Strongly Endorsed

Five Dioceses' Social Service Committee Stresses Need of Full-Time National Secretary

HARRISBURG, PA.—Emphatic endorsement of the work of the Rev. Almon R. Pepper as secretary for the Department of Christian Social Service of the National Council and recommendation that he be secured for full-time work, if possible, featured the meeting of the central committee on Christian social service of the five dioceses in Pennsylvania, held at St. Stephen's Cathedral in Harrisburg, on January 8th.

The membership of the central committee includes the Bishop and five representatives from each of the five dioceses located in the state of Pennsylvania. The Rev. Canon Paul S. Atkins of York is chairman; Miss Ethel M. Springer, dean of the Church Training School, Philadelphia, is secretary; the Hon. Clinton Rogers Woodruff of Philadelphia is legal adviser.

In addition to the endorsement of Fr. Pepper's work, the central committee went on record as endorsing the Goodrich plan for consolidating the state services for assistance and relief. The committee also endorsed a state amendment permitting a bond issue up to \$42,000,000 for the construction of new state welfare buildings, including a new sanitarium for tuberculosis patients; approved legislation for liberalizing the administration of the Workmen's Compensation Act; endorsed a new bill permitting courts of record to proceed on petition (without warrant or arrest), in cases of non-support and desertion. The committee further recommended establishment of the merit system in the public services of the state; also reaffirmed its endorsement of an amendment making old age pensions constitutional; and an amendment to the amending clause of the state constitution permitting more frequent and and more liberal consideration of possible changes.

Subcommittees were also appointed to study and report on other social problems such as housing, industrial diseases, and prison reform.

### Testimonial Dinner to Honor Dr. Fosbroke on Anniversary

NEW YORK—A testimonial dinner will be given in honor of the Very Rev. Dr. Hughell E. W. Fosbroke on February 1st, in which the trustees of the seminary, deans of other seminaries, officers of the National Council and of the alumni association of the seminary will join with the students and faculty. The occasion is the 20th anniversary of Dr. Fosbroke as Dean of the seminary.

Among the speakers will be Bishop Sherrill of Massachusetts, representing the trustees, and the Very Rev. Dr. Frederick C. Grant, Dean of Seabury-Western Seminary, representing the other seminaries.

## Fr. Joseph, OSF, Opens Catholic Lecture Series

PHILADELPHIA—The annual Yarnall Library Foundation Lectures opened Monday, January 4th, at St. Clement's Church, 20th and Cherry streets. Fr. Joseph of the Order of St. Francis lectured upon the subject, The Foundation of Monasticism. The general topic for the lectures this year is 'The Religious Life. As in former years so also this year the lectures are being sponsored by the Laymen's Union for the Maintenance and Defense of Catholic Principles.

There are four lectures in the series, held on the four Monday evenings in January at 8:15 P.M. An organ recital precedes each lecture.

The second lecturer was Fr. Burton, SSJE, on 'The Religious Life and the Oxford Movement, January 11th. Fr. Whittemore, OHC, lectured January 18th on 'The Religious Life and Missionary Work, and Brother Gouverneur Hance of St. Barnabas' Brotherhood will conclude the series on January 25th, speaking on the subject, 'The Religious Life for Laymen.

### Rev. Allen Evans, Jr., Accepts Deanship Call

Continued from page 105

is a strong advocate of the new plan. When he presented his resignation about a year and a half ago the boards prevailed upon him to remain in office until a successor could be chosen. It is now expected that Dean Evans will invite Dr. Bartlett to remain in office until the close of the present school year while the selection of new members of the faculty and the new organization is being made. The school will open under the new plan in October.

Formal announcement of Dean Evans' acceptance will be made at the annual mid-winter meeting of the Alumni Association to be held at Holy Trinity Church, Philadelphia, on January 26th. He is expected to be one of the speakers at that meeting.

#### NOTABLE PAROCHIAL WORK

In the nine years that Dean Evans has been rector of the Rockaway parish it has grown from a parish of 500 communicants to 1,200; its baptized membership from 1,000 to 3,000; the church school from 80 to 400. Its contributions to missions have increased from \$800 in 1926 to \$7,000 in 1936.

#### WIDE EDUCATIONAL EXPERIENCE

He has served as an associate field secretary of the National Council and has been a member of the departments of religious education in the dioceses of Pennsylvania, Massachusetts, and Long Island. His formal graduate studies have been pursued in the fields of sociology, philosophy, law, and psychology at both Harvard University and Pennsylvania, and at the New York School of Social Research.

He entered the priesthood from St. Mary's parish, Ardmore, where his family were communicants and for many years his father was a member of the vestry.

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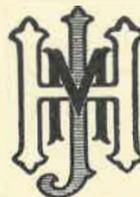
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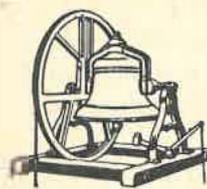
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## Vote for Change of CMH Groups' Name

*Continued from page 107*

that was hoped and expected. It remains now for CMH to go forward under its new president, Mrs. Case."

### DR. FENN'S TRIBUTE

Dr. Fenn, the moment Mrs. Glenn ceased speaking, asked for the floor. He said:

"May I say at the start that I have not prepared anything to say at this time? I purposely did not, wishing to say what the occasion might suggest to my mind and heart.

"We all feel great regret that Mrs. Glenn must at this time relinquish the reins. She brought to CMH many things. She has brought at least as much, and it is as valuable, as was brought by any three of the great clerical leaders cited by her, and perhaps by all five of them together. And her giving has been full-time giving, which theirs could not be, even if they had had the genius she has. Mrs. Glenn has brought also to CMH great distinction, because she is herself distinguished. The organization has won the attention of the famous social service organizations of the country, just because Mrs. Glenn was at the head of it. She has brought great gifts of loving guidance and vision. When she has been honored by celebrated organizations and persons she has brought to CMH the tributes paid her. And she has done all this because she is not interested in organizations but in human beings. Finally, she has been able to make her unique contribution because she has a unique understanding of our Lord's mind and life."

### OTHER SPEECHES

There were several other impromptu speeches. Then Mrs. Glenn introduced Miss Elise de La Fontaine, associate director of the Institute for Family Service of the Charity Organization Society, who spoke on Some Difficulties in Case Work with Adolescents. This excellent paper was followed by discussion.

The 14 dioceses of the 16 which have CMH societies and which sent representatives were: New York, Long Island, Newark, New Jersey, Maryland, Pennsylvania, Albany, Rhode Island, Central New York, Western New York, Southern Ohio, and Tennessee.

Massachusetts and Vermont were unable to send delegates.

Other organizations represented at the luncheon were the Family Welfare Society of America, the Child Welfare League of America, the New York School of Social Work, the National Recreation Association, the Girls' Friendly Society, the Church Army, the national council of the YWCA, and the National Council of the Episcopal Church.

### New Church Building Planned

GLENDALE, CALIF.—St. Mark's Church, of which the Rev. Clarence H. Parlour is rector, is planning a new edifice. A site costing \$6,000 has recently been purchased, and it is hoped that ground will be broken early in the new year. The site is 175 by 200 feet.

## NECROLOGY



May they rest  
in peace.



### BENJAMIN L. RAMSAY, PRIEST

NEWARK, N. J.—The Rev. Benjamin Louis Ramsay, rector since last October of St. Mary Magdalene's Church, Newark, died on December 24th at St. Barnabas' Hospital, after two months' illness.

A graduate of Trinity College in the class of 1914 and Berkeley Divinity School in 1917, he was ordained deacon in 1917 by Bishop Bliss and advanced to the priesthood in 1918 by Bishop Nelson. From 1917 to 1918 he was in charge of Trinity Church, Granville, N. Y., becoming rector in 1918. He remained at Trinity until 1921 when he became associated with Christ Church Cathedral, Springfield, Mass., leaving in 1926 to accept the rectorship of St. Peter's Church, Mountain Lakes, N. J., where he remained until he was called to St. Mary Magdalene's.

He is survived by his wife, the former Lena Helen Vandenberg, whom he married in 1917, two sons, and a daughter.

### MRS. THOMAS Q. DIX

ST. LOUIS—Mrs. Thomas Q. Dix, a devoted worker and leader in various Church activities in the diocese of Missouri, died of pneumonia at St. Luke's Hospital on January 7th, following a short illness.

Mrs. Dix was the daughter of the late Circuit Judge Chester H. Krum, who practised law in St. Louis for 59 years. Her grandfather was formerly mayor of St. Louis.

Mrs. Dix was a member of the Church of the Holy Apostles. She was interested especially in young people's work, teaching in the church school for many years, and sponsoring the Young People's Fellowship of her parish. She was also actively interested in the Altar guild, and at the time of her death was president of the Church Service League of Holy Apostles. For three years, from 1921 to 1923, she was diocesan president of the Woman's Auxiliary.

Funeral services were held at the family residence on January 9th. They were conducted by the Rev. Earl W. Poindexter, rector of the Church of the Holy Apostles, and the Rev. Rufus D. S. Putney, superintendent of St. Luke's Hospital.

Surviving are her husband, Thomas Q. Dix; one son, Chester Q. Dix; two daughters, Miss Doris Dix and Mrs. Edgar J. Varley; and three sisters, Mrs. Josiah la Selle, Mrs. Chester Harding, and Miss Elizabeth H. Krum.

### HENRY E. MASON

CHICAGO—Henry E. Mason, prominent Chicago Churchman, for many years a member of the standing committee of the diocese and a deputy to several General Conventions, died last week at his home

in Highland Park. He had been ill for two years.

Mr. Mason was a son of one of Chicago's best known mayors. His family has been prominent in civic and Church affairs in Chicago for 75 years. Mr. Mason served as legal adviser to the Bishop of the diocese on numerous occasions. He was a deputy to the Conventions of 1922, 1925, 1928, 1931, and 1934. He was 68 years old.

Surviving are Mrs. Mason and three sons. Funeral services were at Trinity Church, Highland Park, where Mr. Mason had been active for many years.

**DEACONESS ANNA G. NEWELL**

BERKELEY, CALIF.—Deaconess Newell, Dean of the School for Christian Service (St. Margaret's), Berkeley, died of pneumonia on January 4th, in Arizona, where she had gone for rest and recuperation. Burial was in Carthage, Mo., her former home.

Anna Gray Newell was born February 8, 1881, in Joplin, Mo. She was graduated from the University of Missouri in 1902 and after teaching for six years she entered the New York Training School for Deaconesses, graduating from there in 1910. She taught for another year and then found it possible to take up work for the Church as she had long wanted to do, but family responsibilities still prevented her from going to a foreign field.

She was set apart as a deaconess in 1911, served for a year as head of St. Mary's School, Dallas, and then became a member of the staff of Christ Church Cathedral, St. Louis, where the late Carroll M. Davis was Dean. She had charge of educational work at the cathedral for nine years and left only when Dean Davis was also leaving to become national secretary for domestic missions.

Deaconess Newell was appointed principal of Hooker School for Girls, Mexico City, and arrived there in November, 1921. After five years she returned to the United States and in 1927 became Dean of St. Margaret's House. For nine years she has devoted her abundant energies to extending the influence of St. Margaret's which is the official women's training school for Church work in the province of the Pacific. Deaconess Newell's salary came from the United Thank Offering.

**JAMES L. SEIBERT**

BELLEFONTE, PA.—Dr. James L. Seibert, a practising physician in Bellefonte for 53 years and one of the founders of the Centre County Hospital, died after a heart attack on December 29, 1936. He was 85 years old.

Dr. Seibert came to Bellefonte in 1883 and was confirmed in St. John's Church two years later. He was a most loyal Churchman and served for many years on the vestry of the parish. On November 1, 1873, he married Miss Tambsin Eliza Bolick, who is his only immediate survivor.

By his will Dr. Seibert's estate, valued at \$52,000, was established as a trust fund, the income of which will go to Mrs. Sei-

bert and her sister, Miss Sarah Bolick, during their lifetime. After the death of both women, one-half of the income will

be paid to the Centre County Hospital and the remaining half to St. John's Church.

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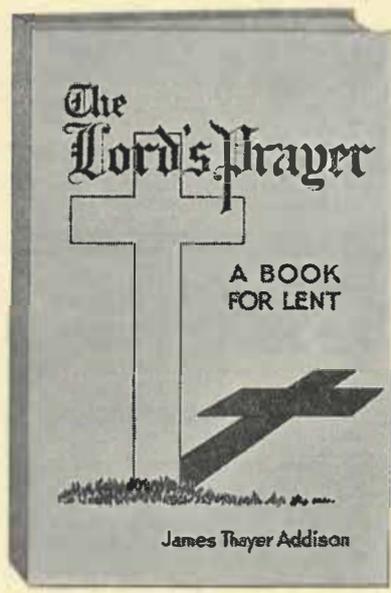
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## CORRESPONDENCE

(Continued from page 90)

study, the rest to general articles generally taken from religious papers, including THE LIVING CHURCH, thus giving the blind the cream of what the sighted have. . . .

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LEWIS B. CHAMBERLAIN,  
Secretary.

New York.

## "Lay Criticism"

TO THE EDITOR: Referring to the letter by the Rev. Clifton Macon of Pittsburgh, titled Lay Criticism, in THE LIVING CHURCH for November 21st, it would seem that less criticism and more appreciation of the good in sermons would be in order—even the most simple and elementary sermon has a lesson in it if our ears are attuned to hear it, and our hearts grateful to our priests for trying to lift us heavenward, rather than criticizing their delivery or the subject matter. It must be very difficult always to preach an "inspir-

ing" sermon to the same people Sunday after Sunday, but through the power of the Holy Ghost it can be done if the laity will remember their priest at the Altar in love and understanding, and then from his lips will such words fall that, like the disciples at Emmaus, his people will say, "Did not our heart burn within us while he talked with us?"

MRS. GILBERT L. PETERSON.  
Arlington Heights, Mass.

## Keeping Church Records

TO THE EDITOR: I appreciate your criticism in the Summary of Statistics for 1936 as to the laxity of reports especially in dividing the baptisms in infant and adult classes. There can be no excuse when it places a minus sign before each class, which probably had an actual increase.

The trouble is, our whole record system is imperfect and needs revision.

Some years ago when I was secretary of the Archdeaconry of Richmond, Dr. Burch, Archdeacon, afterward Bishop of New York, and I worked out a complete new pastoral card record system which gave perfect satisfaction.

Many hundred cabinets were disposed of while in New York. I still have 50 on hand which I would pass on at a low price to individual rectors, or to a diocesan secre-

tary who could continue to produce them as needed.

I am sure they would help our Church records. (Rev.) J. B. BLANCHET.

Fort Myers, Fla.

## The Church Unity Octave

TO THE EDITOR: I am glad that the members of the Church Unity Octave are coming out in the open, and telling us their true aims. Mr. Vermilye [L. C., January 9th] frankly says they "are convinced that the see of Peter is the divinely ordained center of that unity for which our Blessed Lord prayed." Another layman, writing in the English Church Times for December 4th last, is equally frank. He says: "I think many Anglicans would join with me in saying, 'We will take our religion from Rome, but not our politics.'"

Now that the movement has thus come out into the open we know what to think of it.

To think of Rome as the "center of unity" in the light of any extended knowledge of Church history is ridiculous. Not to mention St. Meletius and many other saints who died out of communion with Rome, and yet are canonized by both the Greek and Latin Churches, Rome is now, and always has been, the chief cause of division. Right now,

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THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

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Greek Catholics, Anglican Catholics, and Old Catholics get along in perfect peace and amity; the only ones that make trouble are the Latins, and Rome is at the bottom of that. Where Rome is not in view Latins are often friendly. Thus there were many gestures of amity between French and English Catholics during the World War.

Nor even did we separate from Rome. That is not our doing. Rome did the separating, and it was done by the bull of Pope Pius V, A.D. 1570.

The Church, in the days when the Roman papacy was first beginning to show its head, knew its true character, and we can learn today from the judgment of the Council of Chalcedon, A.D. 451. "For the Fathers rightly granted privileges to the throne of Old Rome, because it was the royal city" (from Canon 28, Percival's translation). No "see of Peter," no divine right; simply a preëminence because it was the capital city; and whatever rights it had, bestowed by the Church. And such "rights" as the Roman papacy claims today, then not even dreamed!

(Rev.) EDWIN D. WEED.

Duluth, Minn.

**T**O THE EDITOR: That I and my fellow-irrationalists do not scratch back at every pin-prick attack on the Church Unity Octave Council and its aims is not because we have nothing reasonable to say, or because the Council has a settled policy of crafty silence. It is partly because the attacks are personal or circumferential—especially the millionth rehash of the *Tu es Petrus* argument—and partly because we doubt that any editor would print *our* stuff. I think editors show good sense in imposing silence on us, for until time and events have worked on public opinion in the Church, that is, until ever-widening cynicism has done its perfect work, argument would only arouse rage and deepen prejudice.

We do resent, however, even if we do not retort upon, the attacks that are written more in sorrow than in anger. The fury of some and the contempt of others we expect, and we can bear. But this head-shaking and pity, as at something noble and promising once but now in ruins—really that does irk.

I do not now recollect one sympathetic voice of our own people. Romans of course do not believe in our Mass, and cannot therefore expect that any positive result will follow our Offering; and some of their comments remind one of the wolf's politeness to the lamb. Well, I think it is not in the mind of any of us just to be a tasty and triumphant mouthful for anybody. But if any responsible, non-obscure Anglican were to say, "These lads are not so outrageous as they sound, not really traitors, not really in a fever, Roman or cerebral: they really have an idea, let us support it, not as they say it, but as they mean it"—I don't know what we would do, probably faint or at least swoon. Stepney, Conn. (Rev.) W. M. HAY.

**The Roman Claims**

**T**O THE EDITOR: "There is as much proof in the New Testament for the Petrine doctrine (*i.e.*, the Papalist doctrine) as there is for the Catholic doctrine of the Eucharist," writes Mr. Gillam [L. C., December 5th]. This is an extraordinary statement, and smacks of an ultra-Protestant temper of thought and method of progress. Catholics of every name, while making full use of modern Biblical scholarship, are pledged to interpret the Scriptures, as far as *dogma* is concerned, in the sense of the Fathers. Now the Fathers, if I remember correctly, unanimously interpret the sixth chapter of John, the Syoptic passages rel-

ative to the Institution, and the Eucharistic references of St. Paul, in the most realistic Catholic sense. On the other hand, can Mr. Gillam find a single authentic passage in the New Testament which, as interpreted by the Fathers generally, teaches the papal supremacy or infallibility?

It is true that the bodies not in communion with the see of Rome, which at present is the center of *disunity* in Christendom, "do not possess the full ethos of Catholicity." Neither does Rome, as an elementary acquaintance with her in any country where she has held sway for centuries bears witness. The farce by which Italian cardinals elect an Italian pope and an Italian pope appoints a majority of Italian cardinals is surely a woeful falling short of "the full ethos of Catholicity," to say nothing of the general neglect of the Scriptures (equally necessary with the Sacraments for the sustenance of souls), the mutilation (I do not say invalidity, but mutilation) of the Sacrament by the withdrawal of the chalice, contrary to Christ's express command, the Chinese wall raised between religion and culture, to which none has contributed more than modern Rome, the placing on the Index of nearly every work which has marked an advance in human thought for the last 400 years, the "shrunken Catholicism" complained of by Von Hugel, the alliance of the Holy

See with an uninterrupted succession of unholy autocracies from the Bourbons and the Hapsburgs to present-day Fascism—an alliance which stooped so low as to bless the rape of Ethiopia, as it had earlier blessed the rape of the Venetian Republic—if that represents the "full ethos of Catholicity," give me Marxism or Nietzscheanism, or something else that at least is honest and consistent with the principles of its founder.

There is a certain minimum of Catholicity beneath which a Church cannot sink without ceasing to be a Church. The Apostolic Ministry, the priority of the whole Church with reference to its parts, the Catholic Faith as set forth in the Nicene Creed and the seven ecumenical Councils and the great liturgies of the Church, the Scriptures, the Sacraments, the living tradition of worship and holiness—all form part of the organic oneness of the Church, past and present. On a charitable interpretation, one may recognize in Rome this minimum. But "the full ethos of Catholicity" is something which, as St. Paul found, had not yet been attained by the Apostolic Church, and which will probably only be reached in the day when the perfected Bride of Christ shall be presented to Him, in her heavenly beauty, "a glorious Church not having spot or wrinkle or any such thing."

(Rev.) WILLIAM H. DUNPHY.

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**JANUARY**

- 24. Septuagesima Sunday.
- 25. Conversion of St. Paul. (Monday.)
- 31. Sexagesima Sunday.

**FEBRUARY**

- 1. (Monday.)
- 2. Purification of B. V. M. (Tuesday.)
- 7. Quinquagesima Sunday.
- 10. Ash Wednesday.
- 14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
- 21. Second Sunday in Lent.
- 24. St. Matthias. (Wednesday.)
- 28. Third Sunday in Lent.

**KALENDAR OF COMING EVENTS**

**JANUARY**

- 24. Council of Texas.
- 24-25. Convention of Colorado.

- 26. Council of Milwaukee, Convention of Pittsburgh.
- 26-27. Convocation of Salina, Convention of Southern Ohio.
- 27. Conventions of Georgia, Maryland, Michigan; Councils of Atlanta, Louisiana; Convocation of San Joaquin.
- 27-28. Conventions of Dallas, Los Angeles.
- 28-29. Council of Florida, Convention of Oregon.
- 29-31. Convocation of Honolulu.

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**FEBRUARY**

- 1. St. Alban's, Tochigi, Machi, Japan.
- 2. Mission of the Resurrection, Baguio, P. I.
- 3. St. John's Cathedral, Wilmington, Del.
- 4. St. James', Cleveland, Ohio.
- 5. St. George's, Philadelphia.
- 6. St. James', Franklin Square, L. I., N. Y.

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 Weekday Service, 12:05 to 12:35.  
 Thursdays: 11 A.M., Holy Communion.

**NEW YORK—Continued**

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 4 P.M. Evensong.  
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**CLERICAL CHANGES**

**APPOINTMENTS ACCEPTED**

BELSHAW, Rev. HAROLD, formerly canon of the Pro-Cathedral of Holy Trinity, Paris, France; is locum tenens of Holy Innocents' Church, West Orange, N. J. (N'k).

FAVOUR, Rev. PAUL G., formerly rector of Trinity Church, New Rochelle, N. Y.; is rector of St. John's Church, Presque Isle, Maine. Address at St. John's Rectory.

HINRICH, Rev. LOUIS HAROLD, formerly rector of St. John's Church, Boonton, N. J. (N'k); is rector of Grace Church, Nutley, N. J. (N'k), and continues his work as headmaster of St. John's School, Mountain Lakes, N. J. Address, 204 Highfield Lane, Nutley, N. J. Effective February 10th.

MASON, Rev. JOSEPH C., formerly vicar at Epiphany Mission, Honolulu, Hawaii; is assistant at Grace Church, Lockport, N. Y., with especial care of All Saints' Chapel, Lockport, N. Y. (W. N. Y.). Address, in care of the chapel.

TRAVERS, Rev. MARSHALL E., formerly rector of Emmanuel Church, Kempsville, Va. (S. V.); is rector of St. Luke's Church, Prescott, Ariz., with address at 136 S. Mt. Vernon St.

YOUNG, Rev. GATES E. M., formerly rector of Calvary Church, Sandusky, Ohio; is chaplain of Ohio Sailors and Soldiers Home, Sandusky, Ohio.

**NEW ADDRESSES**

PAGE, Rt. Rev. HERMAN, D.D., formerly 2906 E. Jefferson Ave.; 18210 Fairway Dr., Detroit, Mich.

GILLESPIE, Rev. JOHN S., formerly 9721 Ramona Blvd., Cleveland, Ohio; 15213 Elderwood Ave., East Cleveland, Ohio.

HARTE, Rev. HENRY SWINTON, formerly 54 Burnside St., Lancaster, N. H.; 735 W. Onondaga St., Syracuse, N. Y.

ROWELL, Rev. JOHN E., formerly 548 Normal Ave., Stevens Point, Wis.; 2 N. Church St., Sturgeon Bay, Wis.

**ORDINATIONS**

**PRIESTS**

MARYLAND—The Rev. ROBERT CUTHBERT KELL was advanced to the priesthood by Bishop Helfenstein of Maryland in the Church of St. Michael and All Angels, Baltimore, January 9th. The ordinand was presented by the Rev. Dr. Don Frank Fenn, and is missionary in the diocese under the jurisdiction of the Bishop. Address, 3818 Sequoia Ave., Baltimore. The Rev. Calvert Buck preached the sermon.

MISSISSIPPI—The Rev. GEORGE J. HALL was advanced to the priesthood by Bishop Bratton of Mississippi in St. James' Church, Greenville, January 3d. The ordinand was presented by the Rev. Cecil B. Jones, and is assistant at St. Thomas' Church, New York City. The Rev. Philip Davidson preached the sermon.

PENNSYLVANIA—The Rev. PAUL DOANE COLLINS was advanced to the priesthood by Bishop Mize of Salina, acting for Bishop Taft of Pennsylvania, in St. Michael's Church, Hays, Kans., December 22d. The ordinand was presented by the Rev. Robert H. Mize, Jr., and will continue as a member of the Associate Mission at Hays, with address at 407 West 13th St. The Very Rev. H. B. Vinnedge, Ph.D., preached the sermon.

SALINA—The Rev. CHARLES EARL WILCOX was ordained to the priesthood by Bishop Mize of Salina in St. Michael's Church, Hays, Kans., December 22d. The Rev. Robert H. Mize, Jr., presented the ordinand, who is vicar at Trinity Church, Norton, and St. Paul's, Goodland, with address at Cox Apts., Norton, Kans. The Rev. H. B. Vinnedge, Ph.D., preached the sermon.

**MARRIAGE**

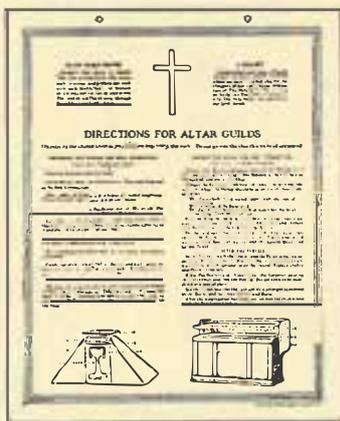
The Rev. KENNETH M. GEARHART, rector of Christ Church, Danville, Pa., and Miss Phyllis G. Dietterick, daughter of the senior warden of Christ Church, Berwick, Pa., were married by Canon Clifford W. French, in the Keferstein Memorial Chapel of the Holy Spirit, Bishopscourt, Harrisburg, January 11th.

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## The Altar: Its Ornaments and Its Care

By the Rev. Henry Smart, D.D.

This small manual is intended as a practical guide to those whose privilege it is to serve at the altar or in the care and adornment of the sanctuary. With numerous illustrations, explanations are given first of the church building and furnishings, then the altar, its ornaments, candles, lights, incense, flowers, the sacred vessels, vestments, together with notes on altar work, liturgical colors, the Church Year, Christian Symbols. There are also forms for the Admission of an Acolyte, the Admission to an Altar Guild; a Litany of the Altar, and additional prayers and intercessions. Cloth, \$1.25; Paper, 75 cts.

## Directions for Altar Guilds

A very helpful card for hanging in the altar sacristy. It contains prayers and full directions for vesting the altar and preparing the sacred vessels for Holy Communion. As the illustration shows, each set of directions is accompanied by a diagram. 35 cts.

## Vestments: What They Are and What They Mean

With fourteen line drawings by C. O. Skilbeck

Churchpeople desirous of learning the names, purposes, and history of the vestments worn at the celebration of the Holy Eucharist will be interested in this compact book. Paper, 20 cts.

## Church Needlework

By Hinda M. Hands

In this book every type of vestment is illustrated with scale drawings to guide in the cutting, together with reproductions of medieval embroidery and line drawings giving directions as to stitches and other details. It is invaluable for any one undertaking the design or manufacture of Church ornaments or those interested in consecrating their skill and their needles to the highest of purposes—that of beautifying the sanctuary of God's house. Paper, \$1.20.

## Flowers in Church

By Irene Caudwell

There are many suggestions in this small book which Altar Guild members will find of real value. The subject of flowers for the church is dealt with in a thorough manner, and one chapter includes a list of the Saints' Days with flowers suitable for the day. Paper, 80 cts.

## Church Embroidery

By Alice Dryden

Technical skill and historical knowledge are so frequently divorced from each other that the author has sought to combine the study of both for those interested in Church embroidery. The book is written for the average intelligent layman. It contains explicit directions for embroidering, with twenty-eight illustrations and thirteen figures in the text. Cloth, \$1.00.

## An Outline of Christian Symbolism

By the Rt. Rev. Frank E. Wilson, D.D.

The purpose and use of symbols, the symbolism of church architecture, the reason for using vestments, and the meaning of outward acts of worship are carefully and interestingly explained in this booklet. It is ideal for Junior Altar Guilds, or anyone interested in acquiring knowledge of Christian symbolism. 25 cts. each; \$2.40 a dozen.

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# A CALL TO PRAYER

For the General Convention of 1937

**N**OT one churchman in a hundred can attend General Convention in Cincinnati next October, but the *whole Church* can make preparation for it. What shall that preparation be? The first—and constant—thing we all can do is to *PRAY*.



Facsimile of a two-color card issued as a guide, and to stimulate other prayers. On the reverse side is a prayer for use at *Diocesan Conventions and Auxiliary meetings* where representatives are to be elected; a prayer for *children's use*; and one from the Prayer Book for *General Convention*. The Prayer Card is obtainable free in any quantity either through your Bishop or upon request. Address, stating quantity, The General Convention Committee, 223 West Seventh Street, Cincinnati, Ohio.



**SHALL THE CHURCH:**

**TURN FROM HER SINS ?**

**BE FILLED WITH THE HOLY SPIRIT ?**

**ATTAIN TO DEEPER ONENESS ?**

**REALIZE HER MISSION ?**

**OFFER HERSELF IN SACRIFICE ?**

**GO FORWARD IN CHRIST'S NAME ?**

*"ASK, and Ye Shall Receive. SEEK, and Ye Shall Find."*

## A CALL TO PRAYER

for General Convention



Our Lord always prayed — and called His disciples to pray — in preparing to fulfill God's purpose.

The General Convention of our Church meets in Cincinnati on October 6th. The National Council, its Officers and Departments; the Woman's Auxiliary; the Forward Movement and other Commissions of General Convention; and the Committees and Church members in Southern Ohio are preparing for this gathering of our people. We are all called to use the prayers on this card that preparation may be faithfully made, and that all leaders and visitors who shall come to the Convention may catch a new vision of God's will, and may return to lead the Church forward with new courage. Without prayer the Church cannot meet its task in the world today.

### FOR ALL MAKING PREPARATION

**O** LORD Jesus Christ, who in Thy work on earth didst send forward Thy disciples to prepare for Thee, vouchsafe to those entrusted with preparation for the work of our General Convention that they shall do all with the insight and diligence of love, that Thy Kingdom may come on earth as it is in heaven. Amen.

### MEMBERS OF GENERAL CONVENTION

**ALMIGHTY GOD**, who alone canst quicken Thy servants to hear Thee and obey, we pray for all Bishops and Deputies to the General Convention of this Church. Grant that they may be cleansed from all unworthiness, and with vision and courage make ready to take counsel for Thy people. And this we ask for the sake of Jesus Christ our Lord. Amen.