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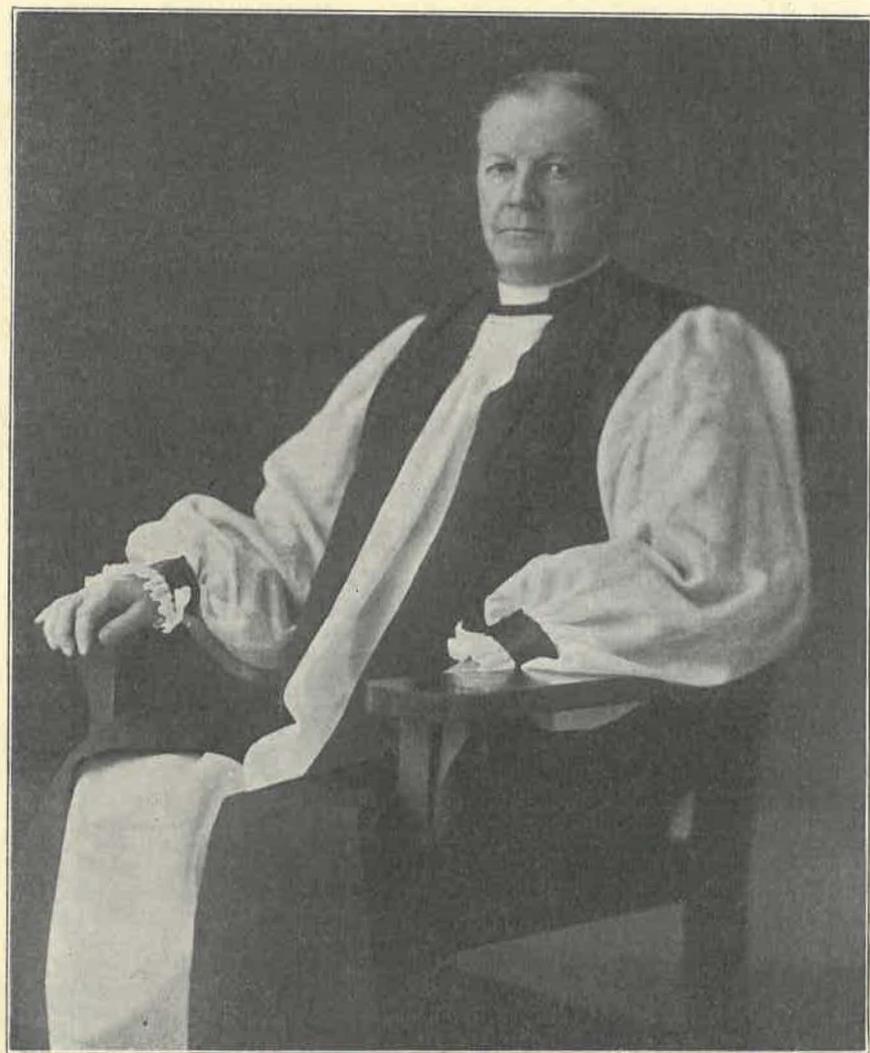
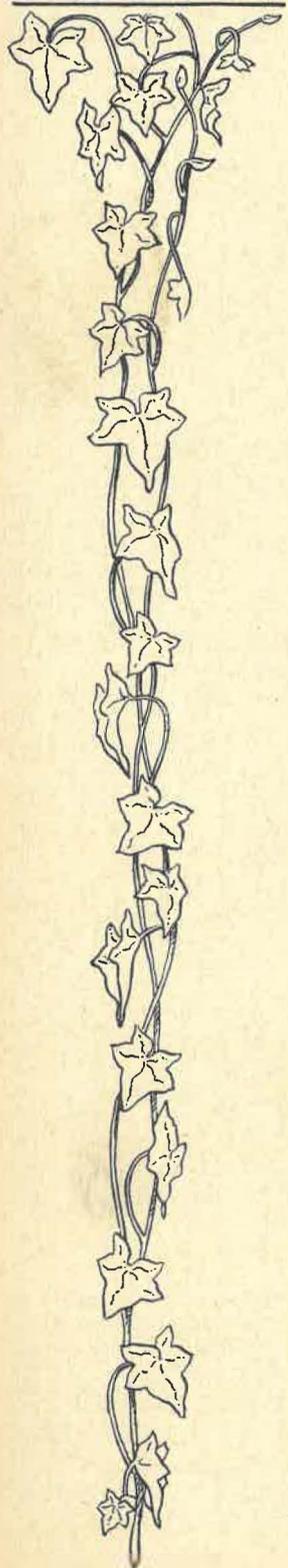
February 27, 1937

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The

Living Church



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THE RT. REV. WILLIAM LAWRENCE, D.D., LL.D.
Founder of the Church Pension Fund
(See pages 261 and 263)

Vol. XCVI, No. 9

Price 10 Cents

CORRESPONDENCE

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

The Torok Case

TO THE EDITOR: I am one who believes that you are doing a great service in the cause of justice and for the honor of the Church in not allowing the affair of the Rev. John Torok to be dropped in its present state. Surely the words of laymen such as Origen Seymour and Charles Marshall, added to those of bishops and clergy who have been close to this matter must convince us all that it is absolutely imperative that a substantial, representative, and, above all, fearless committee of the House of Bishops be appointed and allowed to make the fullest possible investigation of all that is involved.

It is evident that some of our Fathers in God hope that the lapse of time will smooth over all things; but rumor will not down, and to the plain man refusal to investigate or reconsider is *prima facie* evidence that there is something to be covered up. How can we allow our House of Bishops to lie under even the suspicion of sharp practice, shrewd political maneuvering, and blank refusal to reinvestigate the matter for any cause whatsoever. Daily we pray for the impartial administration of justice on the part of the civil authorities; what sort of an example will the Church set them?

(Rev.) R. B. GRIBBON.

Trenton, N. J.

Church Music

TO THE EDITOR: The Rev. Mr. Maxted's letter [L. C., January 30th] is very suggestive. The first thing I turn to in your paper is the correspondence. The letters have lots of good stuff in them. Please keep your musicians and experienced priests stirred up on the music question. There is so much fellows like me need to learn about it. Moreover I feel that churches like ours here are representative of the great majority in our Church. Some parishes have highly developed choirs. Some have highly developed rectors on the musical line but most of our churches are possessed of neither. But we do wish to grow and develop. Two years ago I attended the cathedral in New York. They sang Bunyan's "He who would valiant be." It was new to me. The words were great. When I gave it to my choir to sing the following Sunday, although our leader was quite well trained as a boy, they all looked sour on me. They sang the wrong tune, not knowing any better. But you should hear our church school sing that hymn now. Again, at the diocesan convention some years ago I first heard sung Lowell's great poem, "Once to every man and nation." The same experience occurred in my church. But you should hear them sing it now. People certainly hate to be reformed. Dr. Eddy of Hobart said recently that they loved to dwell in a cave where they could see all the things they saw at home instead of wishing to explore the nature of the cave.

I hope and pray that you will not encourage too much the getting out of a new hymn-book. Of course, the "sharks" at this sort of thing can pick out a thousand errors but the great crowd of us (and we have really musical folks among us) know little of the riches of the present book. A new book was hateful when it came because folks resent new things. As we parsons travel about we

bring home inspiring experiences and gradually people get to the love the new book. Visiting clergymen in Lent introduce us to new hymns. Take No. 131. We had never sung it. You should hear us sing it now. O, we are so slow, I know.

And money matters too. The people are just beginning to buy nice editions of the Prayer Book and Hymnal. It took a lot of money to get them in here. There must be boundless wealth in this book that I have never been introduced to or I would not bring home new ideas every time I get away. How the absence of old hymns irritated me when the new book came into my ken! Now this is forgotten in new ones we have learned. Please do not be too hasty with us less informed folks in music. The margin of knowledge, the horizon of it, fades "forever and forever as I move." That's admitted, but folks are as slow as tortoises and the hares among us can scamper on ahead and pick up things for us and come on back and keep us informed. However, remember we are still tortoises and money never flows as freely as we would like. You and I could both compose better hymnals than ours and better ones will be provided for the Church. But be easy on us and let us get some more riches out of this one before you present us with another.

(Rev.) WALTER L. BENNETT.

Lowville, N. Y.

Church and Charity

TO THE EDITOR: I have been wanting to express appreciation of the prominence you gave to our studies under the head of Prosperity and Benevolence on the first page of your issue of January 16th.

As I come to examine the table of statistics, however, for the second time, I notice one rather important error that may lead to misinterpretation of the statistics. In the caption above the table you speak of con-

tributions of "Church and Charity" over a 20-year period. These contributions were not distinctively *Church* contributions, though they might come under your broad phrase of "Church and Charity." The contribution in that column included *all* contributions that by law were deductible and deducted from income tax reports of *all* citizens making reports in 1935. This included educational, patriotic, art, and other contributions recognized by law as entitled to tax exemption.

The figures which we used in that table were taken direct from the official totals of income tax reports published by the United States Treasury Department. Two facts should be clearly recognized in evaluating them. One is that they do not include the income or the benevolent gifts of persons in the lower income brackets where income taxes are not paid, and, second, they do include every type of gift whether religious, educational, social welfare, or civic, that is deductible from income tax reports. It may, however, be noted that if it were practicable to add the figures that are not included in income tax reports, the ratios given in the last column would not be greatly changed and insofar as they were changed, it would be downward to less than 2% rather than upward.

Concerning the distinctively Church figures, these are published annually for the leading Protestant Churches of the United States and Canada by the United Stewardship Council. These figures for 1935 are \$304,692,499.21, which by mere coincidence, are approximately the same as the \$305,278,000 which the Treasury Department reports as the total deductions for all forms of charity on the part of those citizens who pay income taxes. The corresponding total of the United Stewardship Council figures for 1936, being released this week, is \$315,438,747.

CHARLES V. VICKERY,

Secretary, National Committee for Religion and Welfare Recovery.
New York City.

"Child Marriage"

TO THE EDITOR: "Child marriage in the South"—yes, the headlines are right. But are our skirts clean? In these columns for the issue of February 6th, turn to page 169 and read that Bishop Creighton was born in 1897 and married in 1903. Even among the Moros they wait to the respectable age of 11. Will his new diocese stand for this?

F. G. MUNSON,
Lieut. Colonel, U. S. Army.
Washington, D. C.

WE BLUSH to confess that the figures were transposed. Bishop Creighton was born in 1879.—THE EDITOR.

The Sacrament of Holy Orders

TO THE EDITOR: I hasten to express my profound appreciation of your clear-headedness and straight thinking on the subject of the Sacrament of Holy Orders so lucidly expressed on page 157 of the February 6th number of your admirable paper.

How long will people continue to read in the Book of Common Prayer that "Christ
(Continued on page 281)

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. 9

EDITORIALS AND COMMENTS

Not Disappointing Our Neighbors

MOST PERSONS AGREE that we should be very careful to keep any and all engagements made with children. Trustworthy psychologists tell us that more than temporary unhappiness to a child is caused by a broken promise; in addition to that, there is left an enduring mark on the child's mind and spirit. Good parents have always realized this. Long before anyone had heard of "child psychology" (or of any other sort) fathers and mothers of the best type took care to keep their word to their children. The great majority of responsible parents do it now, we think; so do other persons concerned with children.

But in far too many instances people do not keep any and all of their engagements with grown persons. It is an astonishing fact that some perfectly reputable men and women think it right to break even formal promises. They explain that circumstances arose that made this necessary; or they excuse themselves by declaring that they had never meant the promise to be taken literally. The promises given by such men and women are regarded by them as conditional, even though no conditions have been included in them. The divorce statistics show how numerous are the persons who evidently never intended the vows made in marriage to be taken literally. And there are many other solemn promises as lightly broken.

This is so serious an aspect of the problem of reliability that much study has been and is being given to it. The clergy and other spiritual advisers of the community are laboring to awaken those individuals who break any solemn vows to the fact that they are *not* reputable in the Christian sense—nor indeed in any other. But it certainly cannot be said that their task is an easy one.

How much more difficult, then, is the work of the pastor or other guide who tries to bring home to people the necessity of keeping *every* promise, even the most informal! Discreet as rectors are, we all know that scores of Church people do not meet the pledges they make to the support of the Church, in the parish and in the mission field. Sometimes they explain that they cannot do what they had said they would. Occasionally they cease the payment of their pledges without any explanation at all. At other times pledgers will say that they had never thought of their pledges as binding obligations. Very

seldom indeed does anyone failing to pay a pledge express keen regret and acute embarrassment. Yet surely this should be that person's proper state of mind.

The tendency to take little heed of engagements made is seen in ordinary daily life. In the days of our grandparents, and of our parents also, it was regarded as a real offense to break any kind of engagement, except for grave cause. As they used to remark in those days, "it wasn't done." But it is done now. Men and women who are respected in their community confess that they often make two or three engagements for the same day and hour, and keep the one which seems most important. They simply telephone, breaking the others. Or they may not even do that.

STILL OTHER persons forget all about their appointments. Among these are some of the clergy. There is so much to do; there are so many places to go and so many persons to see. It is so easy to say Yes when invited! Perhaps the time and place is not even put on the engagement kalendar. Or perhaps it is, and then forgotten.

It is a fact of great significance that few of us complain when those who have made engagements with us break them. We may "have our thoughts," as they say on Cape Cod; but we say little or nothing. Why? Because we are all too likely to be living in glass houses, or in houses with a great deal of glass in their construction. How few of us appear promptly, or at all, at *all* the places where we have said that we should be! How few of us always have absolutely valid reasons for not appearing! It is not too much to say that most of us have fallen into the way of doing what we can, instead of what we said. So, as we stand in need of charity ourselves, we exercise it toward others.

Our forebears remembered the words of the psalmist, when he described the man who should dwell in the tabernacle or rest upon the holy hill; who should never fall. Among other things the psalmist declared him to be this sort of man:

"He that sweareth unto his neighbor, and disappointeth him not, though it were to his own hindrance."

This was the pattern to be followed in all engagements.

OF COURSE there never was a time and a place when and where no one ever disappointed his neighbor after swearing unto him! And even in the best times and places there were a few who overshot the mark, judging by the story-books. For example, there was the man in the book for boys who walked ten miles through a blizzard in order to return a book that he had said that he would bring back on that day. The moral of the tale was not the book but the promise. Even readers who had never heard the term "scrupulosity" perceived that there was something amiss about the hero of that story.

We often hear it said that life was simpler, quieter, and—above all—slower in former days than it is now. People did fewer things and went about them more deliberately. Making only a very small number of engagements, they found it easier to keep them. There may be something in this theory. But it does not altogether account for the present-day attitude toward obligations, as compared with that of a generation or two ago. Great vows as well as little agreements are certainly quite differently regarded now.

No one can question that people do more things in these days. But it is plain that if they felt bound to heed the words of the psalmist about the man that sweareth unto his neighbor, and disappointeth him not, though it were to his own hindrance, they would automatically do fewer things. For they would often find themselves saying: "I am so sorry, but I have promised to do something else, and I cannot do both that and what you ask." We venture to believe that our forebears frequently said just that.

We know beyond a doubt that they felt bound by their promises, in letter as well as in spirit. Some of us do. But not all. And perhaps none of us is quite free of self-blame, even if more leniently regarded by others, in this matter. We all might do better. This is the season of the Christian year for searching self-examination and the making of a more strict rule of life. The words of the psalmist can help us to measure ourselves as to our belief and practice in regard to promises and vows.

We all would dwell in the tabernacle or rest upon the holy hill; we all would never fall. There is a tendency on the part of many to try to win this happy estate by the way of aspiration alone. There is more to it than that. The Way of Life is a homely road. Psalm 15, which describes the man who shall reach the goal at the end of it, cites some of the signposts along that road.

All are of vital importance; but perhaps none is more so than that one about not disappointing our neighbors, when we have made promises to them—even though it be to our own hindrance. The race is not to the swift.

Mussolini's Little Joke

THERE is a grimly ironic note in Premier Mussolini's explanation of the reason for Italy's greatly increased program of war preparation. Citing the British \$7,500,000,000 rearmament plan, the announcement that the United States is to keep pace with Great Britain in its program of naval expansion, and the French rearmament program, Il Duce declared that the "great democracies of the world" are responsible for the growing international armament race.

It might, of course, be replied that the "great democracies" are manning because of fear of Nazi Germany, Fascist Italy, and Soviet Russia. However, this would be but to point to a vicious circle, the ultimate result of which is likely to be the

annihilation of democracy if not of all civilized government.

There is no longer a possibility of any such thing as a war to "make the world safe for democracy." During and after the next war the world won't even be safe for humanity.

The Church and Venereal Disease

OUR READERS will recall that the diocese of Lexington at its recent diocesan council passed the following resolution:

"That we recommend that no minister of this diocese perform the marriage ceremony unless he shall have received from each party to the proposed marriage negative reports for gonorrhoea and syphilis from such microscopic and blood tests as shall at the time be approved by the recognized public health authorities; also negative reports for gonorrhoea and syphilis from approved physical examinations."

The adoption of this resolution followed a forceful address by Miss Linda Neville, a Lexington Churchwoman who is active in work for the blind. She spoke at length on the blindness resulting from venereal diseases and the need of adequate preventive measures. In addition to adopting the resolution the convention decided to memorialize the legislature and the General Convention on this subject, appointing a committee for the purpose.

The diocese of Lexington is wise in recognizing the importance of this problem and trying to do something about it. The medical profession today is engaged in a concentrated effort to eliminate venereal diseases, feeling that they can and should be rendered as rare in this country as malaria, cholera, and other plagues that have been conquered. An important factor in accomplishing this desirable object is the enlistment of public interest and coöperation. This is exceptionally difficult in the case of venereal diseases because the very discussion of them has been taboo until quite recently. Only a year or so ago a high medical official was debarred from speaking on the subject over the radio and few publications, religious or secular, would have ventured to discuss the subject editorially a short time ago.

Our own General Convention took cognizance of the importance of the subject in 1931 by listing "the existence of venereal disease in either party" as an impediment that would justify a bishop or ecclesiastical court in declaring a marriage null (Canon 41, Sec. VI [i]). But the marriage canon puts the cart before the horse inasmuch as it provides no method by which the nine impediments that it lists may be ascertained by the priest before performing a marriage, specifying only that they shall be grounds for a subsequent declaration of nullity.

The Lexington resolution attempts to rectify this matter so far as the impediment of venereal disease is concerned by requiring certificates testifying to the health of the applicants for marriage. This plan is excellent in theory but in practice it is likely to prove difficult, if not impossible. When such certificates are demanded by the clergyman, the contracting parties are likely to resent the demand and go elsewhere to have the marriage performed.

Whatever may be the ideal theoretically, practically this is a matter in which the State rather than the Church ought to take the initiative. Many states do have legislation requiring certificates of freedom from venereal disease before a marriage license will be issued. In states where there is no such legislation, the Church might well instruct its social service department to call public attention to the need for it and to urge

adequate legislation upon the legislature. Apparently this course is to be followed by Lexington as well as that of direct action. We believe that such a method will be more fruitful than the attempt to lay responsibility upon the individual clergyman.

At any rate, we commend the diocese of Lexington for facing this problem so squarely and endeavoring to do something really constructive about it.

Retreats and Quiet Days

WASHINGTON'S BIRTHDAY, a holiday immediately succeeding Sunday, gave a unique opportunity this year for special devotional plans for the laity. In a number of dioceses, there were arrangements for a day of devotion for laymen, with an early celebration of Holy Communion, and the usual devotions and addresses. In at least one diocese there was a laymen's retreat beginning Saturday night and lasting through Sunday and Monday. In other centers there was a special service of Holy Communion, though the exigencies of Lenten programs allowed no address.

It is encouraging to see this movement growing. For years the holiday opportunity has been put to use in some Catholic parishes, but this year the custom has spread widely, and quiet days have been held in parishes of every type. This increase of devotional opportunities for lay people, together with the significant fact that where the diocese is sufficiently compact to make the plans possible, there is a wider corporate acceptance of the plan, is one of the most heartening things about Lent this year. To some extent at least it is a by-product of the Forward Movement; in measure it is the result of a distinct movement on the part of the clergy toward the observance of retreat periods and the practice of the art of meditation. The Retreat Association, with nearly 70 diocesan secretaries and more than 300 associates, speaks volumes for the new life of the Church. In these days when—as someone has said—"religion has become an elective in the university of life," and in consequence the average man's thought of God is nebulous and hazy, "an oblong blur," there is need to seek for strength in quietness and confidence and to pray that we "may be still and know that Thou art God."

The clergy are certainly in need of this spiritual strength, if they are to guide their people in these disturbed days of unrest. But the Church is not the clergy alone—it is the whole body of the faithful—and it is cheering to see that lay people who may also exercise leadership are showing that they hunger for that which alone can make leadership effective.

A Valuable Booklet

A VALUABLE step toward greater reality in prayers for missions is a small booklet published by the field and missions department of the province of the Midwest, entitled *Prayers for Missions and for Missionaries*. In addition to a fine selection of prayers for the important aspects of the Church's mission, the booklet contains seven pages listing missionaries from the various dioceses of the province, together with their present work.

Emphasizing in a personal way the close relationship of missions in the most distant spots of the earth with the reader's own diocese, perhaps even his own city and church, through the lives of the Church's missionaries, the booklet will, we are sure, provide a decided stimulus to prayers and material support of missions by Churchmen of the fifth province.

Beautiful Cities

NOT LONG AGO an acquaintance who has done much good work for Wisconsin cities pointed out that city personality is being developed by preaching the gospel of making the city a better place in which to work and live; by giving many people an opportunity to work for the city; by replacing a selfish business spirit with an unselfish civic spirit; by effective community advertising at home and elsewhere; by teaching the people that they can have what they seek only as they make themselves attractive to outsiders; by developing strong men and getting them behind a strong community spirit. Certainly this is sound doctrine to be preached and preached in every one of our American cities.

Some years ago there was published a most helpful little book entitled *Civics for New Americans*, one of the authors of which is a devoted Churchwoman (Mabel Hill of Wellesley). In it was an elaboration of this Wisconsin friend's thesis. In the course of a discussion of the "city beautiful" a phase that was somewhat overworked at the time, the city beautiful was declared to be twofold; it is a city that should have an inner and an outer beauty. It should have external harmony, which means an ideal grouping of public buildings at one civic center, broad streets and boulevards, connecting with the park system and parkways, model government buildings, school buildings, police and fire stations built harmoniously and in keeping with the needs of the city. Wherever one walks the convenience and comfort of the pedestrian have been considered; tree planting and landscape gardening add a grace and charm, and the monotony of the long streets is broken by bubbling fountains and statues which catch the eye and satisfy the sense of good taste. If a waterfront lies along the city, it is made into a park for the benefit of the people, and small playgrounds and breathing-places are set aside in the crowded districts also. Vacant lots belonging to the city are turned over to the people for gardens, and through the long summer months roof-gardens invite the congested population up into the fresher air.

But this is not all, our authors declared. The city beautiful must possess "an inner beauty which shall consist of strong men and fine women whose faith and courage will make them able to serve themselves and others. They must be tender-hearted in their thoughts toward little children, and the aged and infirm. They must make laws to combat those who are self-seekers and officeholders who would betray trusts or take bribes. This inner beauty must show itself in a government of the people and for the people, by a people who have sane and tested ideals of government, of industry, of education, and of art. Above all it must consist of families united in love and loyalty whose ideals of the home are pure and exalted. No city can be truly beautiful unless it attains to this inner character."

To all of which every Churchman should be able to say a hearty "Amen."

St. Paul's, Brooklyn

ANOTHER PARISH that has recently been observing its centenary is St. Paul's Church, Brooklyn, formerly the parish church of the village of Flatbush. This venerable parish has been noted for its leadership both in the community and in the two dioceses with which it has been affiliated—New York, until 1868, and thereafter the new diocese of Long Island. St. Paul's shares with the Church of Our Saviour, Longwood, Mass., in giving Bishop Sherrill to the Church, for his family

were for many years active members of St. Paul's; indeed, his father was chairman of the committee which built the present church building, and the Bishop as a young boy was confirmed in the parish in 1903. At that time the present Bishop Coadjutor of New Jersey, Dr. Wallace J. Gardner, was rector and he continued in that position until 1933 when he became vicar of the Chapel of the Intercession in New York City.

Interesting as St. Paul's history is, it is more significant and encouraging to note that during the centennial year just completed the total attendance at the church was 47,516 with 18,417 communions. Besides paying a missionary objective of \$5,000 the parochial guild contributed more than \$1,500 for extra missionary enterprises and the parish made a voluntary contribution of \$500 to the Emergency Appeal of the National Council. St. Paul's, of which the Rev. Harold S. Olafson is rector, is the largest parish in the diocese of Long Island, listing 1,880 communicants.

Kagawa and Coöperatives

A WHOLESOME interest in the Coöperative Movement is being manifested by a number of the Church's diocesan social service departments. In a striking leaflet entitled *Christianity and the Coöperatives*, Benson Y. Landis points out that Kagawa on his American visit brought with him not only the old Gospel story but that of seven types of coöperatives. He then goes on to show that the response has been varied. One wholesale groceryman heard Kagawa speak only once and said to a friend: "I learned something today—this Coöperative Movement is coming in the United States—nothing can stop it."

Reacting differently, a distinguished Churchman politely asked for the old story, but not for the coöperatives, when Kagawa spoke in his town. And it comes to light that many Churchmen of the United States have for years so presented Kagawa's work as an evangelist as to leave out his work as a promoter of coöperatives. Now the message of Kagawa is clear and unmistakable; the coöperatives belong with the old story. Hereafter they must be linked together, he says.

Responding still differently, in Kansas City 55 prayer groups prepared for Kagawa's visit, and organized a few coöperatives before he came. This is said to have been the first time that coöperatives were a result of prayer meetings.

Through the Editor's Window

WILL WE never hear the last of that dog?" meowed Livy petulantly (it's a pet's privilege to be petulant), as he switched his fine black tail and knocked over the editor's inkwell. "What dog?" asked the editor, applying blotting paper to the blotch on the editorial he was trying to write. "Susanna!"—and the editor hastily put the inkwell out of danger. "Look at this." Livy disdainfully indicated a letter with his inky paw. It was from the Rev. Albert H. Stone, headmaster of Iolani School, Honolulu. The editor picked it up and read:

TO THE EDITOR: Relative to your recent item [L. C., December 26, 1936] concerning Susanna, the pious dog belonging to St. Andrew's Priory, Honolulu, may I give you a few more facts as to Susanna's lineage? Susanna is a perfect example of Solomon's adage, "Train up a child in the way he should go." Spotty, Susanna's mother, who took up her abode at Iolani School presumably without realizing that Iolani is a school for boys only, was a most devout dog, and evidently had a good Episcopalian background and upbringing. Not only did she regularly attend Morning Prayer with the boys at every chapel

service, always taking a position immediately beside the lectern, but she was just as regular in her devotions at the early Communion service on Sunday mornings.

One morning she brought Susanna and three more of her six-weeks-old offspring with her. Her young brood, however, had not received sufficient instruction at this early and tender age in the matter of decorum, and during the service the four pups staged a rough and tumble immediately in front of the Altar. Spotty was terribly shocked at her children's misbehavior, but on this occasion proper discipline was beyond her; and one of the school boys had to take them out and lock them in a convenient classroom. There they yelped and howled dismally during the remainder of the service.

A short time later we had to give all of Spotty's pups away; and knowing that Susanna would receive not only the best of care but also the best of training at St. Andrew's Priory under the careful tutelage of Sister Clara, we sent her to this very excellent school for girls. There, emulating her mother's beautiful example and receiving the careful training given to all the St. Andrew's girls, she is, as the newspaper article stated, an outstanding example of canine piety.

Spotty's spotless life was crushed out by an automobile some two years ago; but to the day of her death she was a devout attendant of our chapel service. When my children buried her on the school campus, they asked me if they might put a cross on her grave. I told them that they might, for if ever there were a dog with the true Christian spirit, it was Spotty.

Spotty was the mother of 23 children, and her sons and daughters and her grandchildren and great-grandchildren are scattered all over Honolulu. I hear reports of many of them from time to time, and they are a fine, upstanding lot. I cite this as a shining example of a pious mother's influence.

Sincerely yours,
(Rev.) ALBERT H. STONE.
Headmaster.

"WELL, why the annoyance?" asked the editor mildly. "Spotty and Susanna are worthy examples for you to emulate. I shouldn't be surprised if some member of their family became a great Church leader—perhaps a professor of dogmatic theology in some seminary."

"Emulate!" cried Livy. "I wouldn't have anything to do with any dog."

"A very unChristian spirit—and a very bad display of temper," observed the editor as he pushed Livy gently but firmly out the door, closed it, and returned to his interrupted labors.

The Promotional Plan

A Report to the National Council

By the Officers of the Council

TO THE NATIONAL COUNCIL: At its meeting held December 8 to 10, 1936, the National Council adopted the following resolution:

Resolved: That it is the mind of the Council that a plan for information, promotion, education, and inspiration in the interest of the missionary work of the Church shall be made by the officers of the National Council, in preparation for the presentation of the Church's Program for 1938-1940 at General Convention, to be reported back to the next meeting of the Council.

Pursuant to this resolution your officers have given careful consideration to the question of the promotional plan which should be followed between now and General Convention and report as follows:

THE PROBLEM

AT THIS TIME our work presents a picture of mission fields inadequately manned by underpaid and overworked laborers, growing old in the service and without adequate re-

(Continued on page 264)

The Marks of the Church

I. The Church is One

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

HOW CAN WE SAY One Church when we see 200 Churches?

One way is to define Church so narrowly that only one group is left to be called the One Church; or so widely as to take in the 200 on equal terms.

Here in four articles we will consider the four adjectives—one, holy, catholic, apostolic—and emphasize each of them in an effort to come to a true idea of the Church and of what is not the Church. For there must be distinguishing marks on so important a matter, and the marks should supplement each other. Is the Salvation Army a Church? It has apostolic zeal, but not the apostolic sacraments. Are the Quakers a Church? They have the guidance of the Holy Spirit, but not the Catholic ministry. (“Grace without the means of grace.”—Figgis.) And so with other various denominations and associations—how are we to tell if they are truly a Church, or a part of the true Church? We ask equally about our own communion—are we a Church, or the Church? The official attitude of Rome is that we are a sect; the official teaching of the Eastern Orthodox is that both we and Rome are equally outside the true Church. How are we to judge?

It is a question of surpassing importance. I was brought up not indeed on *Extra ecclesiam, nulla salus* (or, “Beyond the pale of the Church, no forgiveness of sins, no salvation, can be hoped for.”—Calvin, *Institutes*, Bk. IV), but on the milder “Outside the Church there is no ordinary possibility of salvation.” Now a man is either in the Church or out of it; there is no middle road. But God is not limited to the Church, nor is salvation. We are bound but God is not. I must be baptized, for I have heard about Baptism; but an Eskimo can be saved without Baptism. We must evangelize, not because the heathen will be lost without the Gospel, but because we as members must zealously obey a plain command plainly given to the Church. And let it not be thought that this is not a life-and-death urgency for us, if not now for the heathen. If a man has come, even by chance, to even a dim and far-off knowledge of the Church and its Creed, he never can be again a man who has not that knowledge, he never can cast off the responsibility for his response, and by it he will be judged. Profound and reasoned contempt for religion will not save him, nor utter neglect through long selfish years be his shield when at last for him, as for all men, the processes of life come to a climax. It is important then for us to consider if we are in the Church or not.

The Church is made up, on the human side, of Christians. A Christian is a baptized person. He may, by any standard, be a poor sample of Christianity. But the Church consists of people of all imaginable degrees of development, from the mere beginner to the not-quite-perfect. The ideal and end is the same for all—“Be ye perfect.” And so there have been times when men have tried to limit the Church to those who had reached a certain stage of growth or a certain point of view—Puritans, Separatists, Pharisees, and come-outers of all sorts. Again, viewing the obvious tares among the wheat (“The Church is carnal and full of sinners.”), men have argued that the only real Church must be an invisible company of the redeemed,

known only to God, made up of some members of all bodies. Neither of these ideas is the New Testament idea.

If baptized, then a Christian; if a Christian, then a member of the Church. But this does not mean that every association of Christians is therefore a Church. Every member of a golf club may be a baptized Christian, but that does not make their club a Church. Or if they band themselves together (whether 20 persons or 20 millions) to worship or to good works instead of to play, that too does not make their association a Church. Even on the principle, *Ubi Christus, ibi ecclesia*, it does not; for “where Christ is,” He is fully and completely, not merely in a man’s subjective hope or even assurance of His presence, but “there” with His standards, claims, warnings, commands.

We are all apt to identify what we strongly hold or desire in religion with the “evident leading of the Spirit.” But the Church stands not only for communion with God, but also with one another. Experience leads us to believe that the “common faith” (Titus 1:4) is more likely to be right than any local or temporal extravagance. To say, for instance, that the Quakers have the leading of the Spirit is not to say that the Catholic Church, with its hierarchy, dogmas, sacraments, and centuries of organized life has not even more evidently and fully the leading of the same Spirit. How then do these leadings issue in such divergent results? By the degree of obedience to *all* the leading.

The Church is Catholic, and one meaning of that is that no element of the revelation of God should be ignored or minimized. “For I have not shunned to declare unto you all the counsel of God” (Acts 20:27). The intensely vivid appreciation of one truth is not enough, for a truth has to company with other truths or it becomes only partially true. It is much easier to hold that Jesus is man only, or God only, than to defend the Church doctrine that He is both. A Quaker is led by the Spirit, no doubt; but why is he not led to the sacraments, which are as plainly a part of God’s economy as prayer or preaching? To say that minimizers, pickers and choosers among the counsels of God following their own will and likes, are led by the Spirit; while maximizers who are unwilling that one fragment be lost, one word or even inference be disregarded, are still under the dead Law and not the living Spirit—all that seems to me a real mistake.

IF A MEMBER of the Church, then at one with all other Christians—so far. But that is not far, nor far enough. Yet it is a unity, real and precious. Now the trick is to exhibit even that unity, for the sake of the world; for our Lord seems to imply that some great good, desired by Him but dependent on our good will, would flow from inward unity made visibly manifest. But at once it is argued that inward unity is enough; that outward unity can never be, and is not necessary anyway; that denominations represent real but neglected truths, or fit temperamental differences; that lack of sectarian rivalry promotes decadence of belief and indolence of life—this latter seems to imply that a low motive can be more effective than a high one.

Looking at the situation as it is, we have on the one side the Eastern Orthodox, the Roman, the Anglican, and some few similar, under the general term Catholic, and on the other side all the Protestant bodies. The first group has a common family likeness, in their form of government, their basis of belief, and their sacramental teaching. These three features hang together and form one historic system. They are crucial characteristics. They are the standards by which any association professing to be a Church are judged.

The second group also has some common features, and indeed each body differs less from others in its group than formerly. But they unite on some serious oppositions to the Catholic system, altogether in polity, very largely in belief, almost completely on the sacraments.

By the word Protestant I mean those bodies which have abandoned or very seriously minimized one or all of the three standards—polity, creed, and sacraments. These mark the Church; the lack of them marks what is not the Church, whatever else it may be. There is no useful purpose to be served by disguising this plain fact or by pretending that we agree where we fundamentally disagree. One has to look the facts in the face. We find the Church has had from the beginning certain unmistakable marks, and has them today, marks that even more evidently today after all these centuries of study and experience stand out as being of divine appointment. On the other hand we have denials of them all by good, zealous, and numerous bodies, who replace each of them by a newly invented theory or method. The simple question is—which is right? For there is no question of compromise. You can't fuse direct contradictions, in spite of our long skill in comprehensiveness.

All the differences between Catholic and Protestant are small in comparison with the difference on the sacraments, and that difference is deep. We are all agreed that the sacraments are signs. What the Catholic affirms and the non-Catholic denies is that they are *efficacious* signs, that is, that they convey what they signify—that Baptism, for instance, does not merely symbolize cleansing, but cleanses. Right here we part company, and the reason is to be found in our opposed views of the world and human life. The sacraments teach us how to look truly at life; but life does not teach us how to look at the sacraments. Once admit the prime "incredibility" of the fact of Incarnation and nothing is incredible if there be reasonable evidence for it. If it be true that the Babe of Bethlehem is "born unto you a Saviour," if the Holy Child be indeed the high God, then I am in a cosmos where a blind man can be healed by a touch and a leper cleansed by a word, where the wafer and the wine can become of a sudden verily the Body and the Blood. I said "reasonable evidence." No amount of evidence will suffice for some people nowadays, any more than in Palestine then, but very little is enough for others; and it is not a difference between the skeptical clever and the credulous deceived, but a difference in the attitude with which you come to the question.

WHAT WE WANT is an absolute identity of faith. That is the dream, the ideal, and toward it we ought all to strive with every energy of mind and heart. That the attainment is as yet impossible we all know quite well; but a steady effort toward an approximation to the ideal is needed, to overcome the opposite powerful tendency toward heresy and schism. In fact in this matter we have, like Alice, to run very fast even to stay where we are.

But this absolute identity of faith breaks on the word "absolute." That is what we have to aim at. But a "general"

identity is all that we will achieve. And that would be enough for all practical purposes. There are other forces at work besides ecclesiastical authority—there is the slow, gentle leading of God, there is the pragmatic test of time, and the teachings of history, and the experience of saints, and cries of human need—all tending to pull us back to normal, central faith, back from neglects and extravagances.

The Inquisition was a mistaken effort in this absolute direction. Recognizing the corrosive power of ideas, ecclesiastical authority sought to extirpate divisive propositions by force. Nowadays we are using with some success the Twenty Year Plan. The heretic of today publishes his book. He is not pilloried, but his book is. Instead of boiling him in oil, his book is left to simmer for 20 years. By that time he has changed his mind, or his book is forgotten, or if his heresy was not really a heresy but a wild reaffirmation of a forgotten truth, we make him a Dean or a Doctor of Divinity.

The steady scrutiny by steady minds, and the passage of time are after all very good guards against heresy. For instance, "The man of the new dogmatic will not look upon himself as of necessity and essentially a sinner. He will not believe that he is impotent to keep the true law of his own being. . . . The old dogmatic erred in laying the great stress of its preaching upon the fact of sin" (Crapsey: *The Re-birth of Religion*, p. 240). What has become of this "new dogmatic"? Where is now the New Theology of R. J. Campbell? Yet these made a great stir in their day.

SO FAR as dogma is concerned, is it not true that a sufficiency of definition had been obtained by the conciliar decisions of the undivided Church, a sufficiency unto salvation? On that sufficiency might we not try to unite? We have been drifting apart. Let us go back to where we were all really together and start afresh.

First let us drop all analysis of what has been already decided and announced and agreed to by the undivided Church. For example, the Resurrection. How many thousand books have been written pro and con—and we are just where we started, back in Athens where some believed and some mocked and some said, "Well, we'll think it over." Whereas the right use of the Resurrection is to believe it and then from it as a definite fixed point to advance to its implications in the questions What manner of man is Jesus? and What manner of creature are you? The real rôle of the Resurrection is interpretive. Its reality is congruous with the life of Jesus Christ and with His view of us. But to spend the last 100 years in discussing whether we believe it, instead of believing it and then going on to use it to interpret life—that is a waste of time.

Now that every argument has been brought and answered, I deny that we are an inch ahead of St. Benedict, who never even heard of some of the arguments.

Some other questions are not so concrete and therefore are not so much in favor with argumentative sophomores, or with theologians whose lot does not compel them to adjust their fine-spun imaginings to the needs of actual humans—questions on the Trinity, or the personality of Christ. But have those old battles to be fought again, about the Two Natures and the One Person, about His will, and all that? Or taken as settled once, now to be used? Is life to be forever a disputation, and that, not upon the pressing problems of today, for the solution of which these ancient decisions are meant to give us a firm basis for wise thought and wise action, but upon the very bases themselves? We are stuck by today's problems

(Continued on page 262)

William Lawrence

By Ethel M. Roberts

Managing Editor of the Massachusetts *Church Militant*

IN FLORIDA at the present moment, Massachusetts' leading citizen is staying through what is usually the most inclement month of a New England winter, when the latter runs true to form. He is the Rt. Rev. William Lawrence—with so many degrees after his name that it is invidious to choose for use any one of them. Reluctantly, he left his Boston home; and reluctantly the diocese saw him go even for so short a period. Though he retired from active duty in 1925, he is indeed a focal point in the life of the commonwealth, ready with ripe and mellow wisdom, and enabled through the valuable detachment of his unique position to say freely the needful word or give the help of his leadership. The maxims of his orderly life are à living force, helping others today as they meet the demands of their various pursuits. Since February 28th marks the 20th anniversary of his great creation, the Church Pension Fund, there is one name that will be on thousands of lips: Bishop Lawrence.

In his informal autobiography, *Memories of a Happy Life*, published in 1926, Bishop Lawrence closed his preface by saying: "To me the surprising feature of life is that it becomes more interesting as one grows older. And a lifelong Christian faith suffuses the latter years with serenity and hope." A few lines earlier, he expressed his anxiety to avoid dullness, egotism, and injustice to others. At the very start of the preface, he mentions that pressure by family and friends caused the writing, and the fun of doing it carried him through. Key words are there implied: faith, hope, serenity, modesty, generosity, and keenness. How well his life amplifies them; how they illuminate the fundamentals underlying an inspiringly successful and useful career!

His youth, as a little boy born to comfort in a cultured circle, was chiefly fortunate because, accompanying all the happy circumstances, was that ability to profit by wise guidance of his parents and to devise his own rules for self-discipline. Readers of Bishop Lawrence's autobiography discern from the very start the sound evidences of industry, reliability, friendliness, and unswerving integrity which have enabled him to make the world a better place because he is in it.

His career is simple in outline. Born in Boston, May 30, 1850, the son of Amos A. and Sarah Appleton Lawrence, he was graduated from Harvard in 1871, and from the Episcopal Theological School, Cambridge, in 1875. He was curate, from 1876 to 1877, of Grace Church, Lawrence (a city named after his family as are also a college and a theological school dormitory). He became rector of the same Massachusetts parish in 1877, remaining until 1883. In 1884, he was professor of homiletics and pastoral care in the Episcopal Theological School; and in 1886, in addition, became the school's Dean, in which office he remained until 1893 when he was elected to succeed the great Phillips Brooks as Bishop of Massachusetts. Consecrated in 1893, he filled the office of Bishop of the diocese until 1925, when he retired at the age of 75 in favor of his Coadjutor, the Rt. Rev. Charles Lewis Slattery.

In 1874, he married Julia Cunningham, a source of unfailing joy and support to him as she filled her position as wife of one successively rector, Dean, and Bishop, and as the mother of seven children, until her death in 1927.

Bishop Lawrence's years as diocesan were eminently successful ones. In the early part of his episcopate, the diocese, under his skilful direction, was divided—the western part being designated the diocese of Western Massachusetts and enabled to begin its own individual life with an endowment of \$100,000 for the support of its episcopate from gifts made by members of the eastern portion alone. The story of this division and the unique endowment has been told most recently by Bishop Lawrence in the *Church Militant*, the diocesan magazine which he started 38 years ago.

One of Bishop Lawrence's many achievements was raising the average of salaries of his clergy, certain sums being set as the minimum for married and for unmarried men. Another feature of his administration was the development of the cathedral church as an integral part of diocesan life, expressed not by an imposing edifice but by a warm, friendly, and constant service to mankind, and adaptability to conditions in the heart of a big city.

BISHOP LAWRENCE has made many contributions to Church and nation. To him is due the fact that chaplains in the army and navy are more carefully selected and better supported than ever before. This improvement originated in his interest in the soldiers and sailors of the Spanish War, for he became chairman of a commission on army and navy chaplains, and, later, during the World War, chairman of the Church War Commission. To him are due the Harvard Teachers' Endowment, the restoration fund for Wellesley College, restoration of the Old North Church, endowment of the Episcopal Theological School and Harvard's School of Business Administration, and—a fact touching the lives of a multitude of readers of *THE LIVING CHURCH*—he is the chief creator of the Church Pension Fund itself.

There can be no more interesting account of the beginning of the Church Pension Fund than Bishop Lawrence's own story as told in his *Memories*. How he envisaged the need, drove himself to the task, pursued it unflinchingly, and to what success, is now history, but the details have their own counsel for other workers. In a day when great financial appeals were practically unknown, he perfected his own method and won admiration from skilled financiers of world standing.

His interest and concern for the welfare of the clergy as a whole had its counterpart in the care taken for his own clergy and their wives—for Bishop Lawrence is a staunch supporter of the unsung service given so freely and self-sacrificingly by the latter.

Since his retirement, he has felt free to use voice and pen to such constructive ends as may win his support. To name but one of many instances, he stated his stand clearly and firmly against the teachers' oath law. On that occasion as on others, the press extolled his judgment, paying tribute to the voice "than the which, none other is heard in Massachusetts with greater respect." One of the reasons for the Bishop's influence is that, while he is in his middle 80's, there is no more forward-looking member of the Church than he. His is the happy combination of wisdom backed by experience and combined with a youthful and courageous zest. Gifted as a speaker, he has equal ability as a writer, terse and crisp in statement and

a chooser of the expressive word. During his busy life he has written biographies of his father, of Roger Wolcott, Henry Cabot Lodge, Phillips Brooks, and, at the close of 50 years in the ministry, a statement of his own spiritual convictions. In addition, there is that vitally human volume, the *Memories of a Happy Life*.

ONE WORD is and ever will be inalienably associated with Bishop Lawrence; that word is serenity. He often uses it; he always expresses it. When the 40th anniversary of his consecration was lovingly observed in 1933, the Very Rev. Henry B. Washburn, Dean of the Episcopal Theological School, explained the attainment of that serenity as the result of allowing what he had to do today to show him what he had to do tomorrow—always with absolute reliance upon the help of God. "When one has caught the secret of the peace of God that passeth all understanding, he has a source of power which is quieting, represses dreads and panics, and gives complete serenity. Such a secret may take years to attain, but an act of faith increases faith."

The name of Lawrence has appeared of late in most of the newspapers of the country, in connection with Bishop Lawrence's consecration of his son as third Bishop of Western Massachusetts. This event was also attended by the younger son, the Rev. Frederic C. Lawrence, rector of St. Peter's Church, Cambridge. The *Boston Herald*, commenting editorially, said:

"To the newspapermen who reported the consecration of William Appleton Lawrence as Bishop of Western Massachusetts, the most impressive feature was the address of his father, William Lawrence, retired Bishop of Massachusetts. . . . Is it, perhaps, a 'quickening of the spirit' which has sustained the retired Bishop for so many years? . . . His career has been remarkable in many ways; but he was never more remarkable than he was as he consecrated his son and moved his congregation so deeply."

"Quickened by the Spirit" was the text of that consecration sermon. Those privileged to know Bishop Lawrence and his valiant service for Church, State, and humanity during the years of his happy life, know well that the motive power has been, and is, none other.

The Marks of the Church

(Continued from page 260)

because we don't know what to think. We have 10,000 ecstatic views but no sober, steady creed.

But we have all made decisions and initiated actions since East and West separated. Can we belie our own recent past and start afresh? We shall all have to do just that. But no sacrifice is too great to recover unity, except the sacrifice of the Catholic Faith. Central decisions have not been made. And we have all made mistakes. It is only natural to see more clearly the other party's errors than our own. Autocracy may be all wrong, but so is anarchy. As between centralization and scateration, I prefer the former. Infallibility may not be the answer, but neither is agnosticism.

We have all, Catholics and Protestants, had some centuries' experience of separation, and I don't believe anybody except the vested interests in all camps is satisfied with the way things have gone and are going. We have by this time said all that can be said in mutual vituperation—and where has it got us?



CHURCH MUSIC

Rev. John W. Norris, Editor



THE PROBLEM of Church music in the small parish is often an extremely difficult one for the rector to solve. The absence of talent is one of the great obstacles. Competent leaders are scarce or do not exist in a given community. Limited financial resources offer a still greater complication. A picture of such a situation is drawn in a letter received from a priest in Florida. He says:

"Once you made the remark that no music is better than bad music. I am inclined to agree with you, but it would be difficult to have the congregations, especially in small places, agree with that. The point I am driving at is that the people want some kind of music. I am all for the clergy and the laity trying to improve the music, but why don't those in charge of the music of the Church bend their energies to finding and distributing for use good, simple music for small congregations? I do not mean anything like the *Mission Hymnal*. That would be an insult to most of the congregations I have come in contact with, in spite of their inability to sing the more beautiful, but more complicated, music of the Church.

"Take the *Hymnal*, for instance. One would think that perhaps all choirs in our Church were like the ones at Trinity, New York, and at St. Peter's, Philadelphia. Can't those in authority realize that in many small volunteer choirs there are many who cannot read music at all; others who can read a little; and very few who can really read music as they should? Then there is the *Chant Book*. We are still using the old one, the one with the old pointing. It is worse than the *Hymnal*; a little bar of music for half a page or more of words. It is really tragic to see someone who is not familiar with our services but does know a little about music, try to puzzle and piece the thing together. I need a bass for my choir and thought I had one. He tried twice and the chants looked so difficult and impossible to him that he may not come into the choir after all. Pardon this long epistle but I have had this, and more, on my chest for a long time and this seemed to be a good time to get it off."

Here is a real problem, faced by the rector of a small parish. He is aware of the deficiencies of his Church music, but he is also awake to the desire of his congregation for music. How to meet the situation, which seems almost impossible, is probably something that many of the clergy in our small parishes must face.

There is nobody "in charge" of the music of our Church. General Convention has a Joint Commission on Music, which may make recommendations and suggestions and was given charge of the last revision of the *Hymnal*. This Commission, however, has no authority to impose any particular type of music on the Church. No body in the Church has sufficient funds to issue and distribute music to the small parishes.

One answer to the problem of the rector whose letter is quoted would be to lay stress upon congregational singing by holding congregational rehearsals in which new hymns could be practiced; simple settings of the Communion office might be learned; and the chants for the *Venite*, psalms, and canticles could be explained and taught. Choir rehearsals might be held each week, but instead of having the choir in the chancel, solicit the members' coöperation and have them scattered through the congregation. The effect of a number of voices singing the music of the service with assurance would encourage others in the congregation to join in.

The Church Pension Fund

By Charles D. Kean

NINETY-ONE CLERGYMEN, all of them grown old in the service of Christ's Church, during the year of 1936 sought retirement from active duty. Each of these men had worked long and hard in the busy affairs of diocesan and parish life. Some were distinguished in the councils of the national Church, some had gladly faced the hardships of the foreign mission field, some had been distinguished rectors whose sermons were quoted in the press every Monday morning, but most had served their ministry quietly and apart from the public eye.

Each of these men—some of them were well beyond the minimum retirement age of 68—sought rest in his declining years. For some, the health and strength of youth had been sapped by bearing on their shoulders the cares, burdens, and worries of others. Some longed just for the chance to be able to rest just a little while before passing on. Their needs were reasonable, and a Church grateful to those who have burned out their lives in its service can grant them no less.

It is for these men that the Church Pension Fund exists. It is for the interest of those who have already passed beyond the point where they may serve parishes with the vigor of youth, for those from whose aging hands the torch of leadership has been taken by men stronger and younger, that the Church has provided the Pension Fund. And it is for those men who during the coming years will gradually come to desire an easing of the burden that the Church maintains the Pension Fund.

More than 20 years ago the Church came to realize her obligation to those who have devoted the power of their lives to her care, and the Pension Fund was launched as a project. During the past two decades more than 4,500 retiring clergymen, widows of clergymen, and minor orphans have been provided for by the resources of the Fund.

The Church accepted a sacred trust and was faithful to it. From the moment the Fund was in operation, there have been applications for aid by men who were already spent in the service of Christ's Church. Take for example the case of the Rev. Giles B. Cooke, who died in Virginia a short time ago at a very advanced age. Major Cooke had served as a staff officer in the Confederate Army during the Civil War. In gratitude to God for the preservation of his life, he vowed to enter the ministry of the Church, and he was ordained in 1874.

He had already been in the active ministry for 43 years when the Pension Fund was organized. His assessments were paid for March, 1917, and in April he became a beneficiary of the Fund. Since then he lived until the day of his death in dignity secure in the receipt of his annual pension of \$600 a year, later raised to \$1,200. By actuarial figures, Major Cooke's assessment would only have produced for him a pension of \$1.64 a year, but while the Fund received a small amount specifically for him, it was able to pay him a well-earned pension, amounting during the past 20 years to \$16,739, and his widow now begins to receive her pension.

Twenty years ago, few clergymen could look forward to any measure of comfort and support in their declining years, and as a result many had to carry on with ever greater physical limitations until their deaths. In 1916 the average age allowance under the old General Clergy Relief Fund was \$262 a year. The original plan did not contemplate payments larger than the minimum of \$600 a year, but by 1925 the trustees

were able to institute a series of increases. In 1927 the general average was \$725 and the average now is just short of \$1,000. The Fund is at present paying benefits at the rate of almost \$1,300,000 a year. The initial reserve was \$5,064,000, which was increased by oversubscription to \$8,700,000, and today the assets of the Fund are \$32,004,143.

How is it that the Fund has been so successfully operated during the past 20 years that its assets have increased, its grants to beneficiaries have been increased, and its position today is the soundest in its history, so that it is better able than ever before to represent the Church in meeting the obligations due to those grown old in service and to the dependents of those who have laid down their lives in her Master's cause?

Three factors are important, in the opinion of Bradford B. Locke, executive vice-president of the Fund. They are: the loyal coöperation of the parishes, the financial management, and the use of the actuarial reserve fund.

The first factor is very significant. It is true that canons provide for the payment of assessments, but rules have been bent if not broken in other cases. The facts of the matter are that the Church Pension Fund has received 99½% of all pension assessments payable by parishes and Church institutions. Pension assessments are being paid into the Fund at the rate of about \$1,000,000 a year.

THE LOYALTY of the Church as a whole to the men who minister has been carried through in a Christian spirit. The Church has presented a unified front on an important issue. No parish has really been a backslider, according to Mr. Locke, although old assessments as far back as 1917 are still being paid.

The second factor is equally significant, and the record of the Church Pension Fund as compared to other endowment funds is an enviable one. The Church Pension Fund assets today at book value are just over \$32,000,000, while the market value of the investments is some \$3,000,000 higher. The investments of the Fund have been skilfully handled during the past 20 years. During the early years of the depression some shrinkage was experienced as in the case of all other investments, and for a short while the market value of the Fund's securities sagged below the book value, but not for very long. In comparison with the fate of other endowment funds, the Church Pension Fund weathered the storm of 1929 to 1934 with real seamanship.

The third factor is an important aspect of management. The Church Pension Fund was a pioneer in the use of the actuarial reserve fund, a feature of life insurance management, for pension purposes. It was the first religious organization to use this system, and, while it is impossible to prove the matter, it is believed that the Church Pension Fund led industrial pension funds in adopting the policy. The present consulting actuary is Henry Moir, until recently president of the United States Life Insurance Company.

The probabilities of the numbers of retirements and deaths are calculated along actuarial lines well in advance of any business year, so that the Pension Fund has its assets arranged to meet these new obligations as they become due without prejudicing its investment policy. The necessary reserves are calculated with reference to the group as a whole, and the result is that all eventualities are prepared for and can be met.

Before the institution of the system of the actuarial reserve fund, pension funds operated on a charitable basis—collect what one can and pay what one can. The system borrowed from the life insurance business, and which has been a feature of the Church Pension Fund since the beginning, eliminates the carelessness of the former system.

When the Church Pension Fund was launched as a project in 1916, a pamphlet entitled *The Plan* was circulated widely. *The Plan* described the proposed operation of the Fund and its goal. In the March issue of *Protection Points*, the monthly bulletin of the Church Pension Fund, Mr. Locke will point out that the Fund has met every proposed feature outlined in the prospectus, and has exceeded many of the expectations of the time.

When the Fund is operating on a full basis—that is, when all active clergymen have been ordained since the beginning of operation—a man may look forward to receiving an annual pension of approximately half the average yearly salary of his ministry. At present he may expect the minimum pension at least, and more if the total of $1\frac{1}{4}\%$ of his annual salary times his years of service since 1917 exceeds that figure. The average ministry is expected to continue for 40 years and the pension is calculated on the basis of $1\frac{1}{4}\%$ of the man's salary for each year, or 50% of the average salary for 40 years. The minimum pension is \$600 a year. Pensions are determined with reference to the actual salary received, although where the salary is nominal the pension is determined with reference to a hypothetical salary of \$1,200 a year.

Widows' pensions are determined on the basis of half of the husband's pension, with the consequent minimum of \$300 a year. In case of permanent and total disability of a clergyman, he is eligible for disability benefits determined at the rate of 40% of his average salary for the preceding five years, with similar adjustments as in the case of retirement allowances for those ordained before 1917. The minimum is \$600 a year. Annuities to minor orphans of clergymen are at the rate of \$100 a year below the age of 7, \$200 a year between the ages of 7 and 14, and \$300 a year between the age of 14 and the attaining of the majority.

The Church Pension Fund has three subsidiary corporations—the Church Life Insurance Corporation, which sells low cost life insurance to clergymen, their families, lay Church workers, and vestrymen, and which likewise handles group insurance for the staffs of Church institutions; the Church Properties Fire Insurance Fund, which covers at present the fire liability responsibility in some 2,900 churches; and the Church Hymnal Corporation. The Pension Fund and its two insurance subsidiaries conform to the New York state insurance laws.

Every parish in the country has been notified by Mr. Locke of the Pension Fund's anniversary, and it is expected that at every Altar throughout the country on Sunday, February 28th, the exact 20th anniversary of the beginning of the Fund's administration, prayers will be offered for the continued welfare of an organization which means so much to the happiness and peace of those who minister in the Church.

WEALTH

RICHES
*Have I—joy, health,
 And love of those most dear;
 With greater wealth than gold am I
 Thus blest.*

GERTRUDE G. JUDD.

The Promotional Plan

(Continued from page 258)

placements of younger men and women. In spite of all difficulties our work has grown to such an extent that with the forces now in the field we cannot give adequate care to those who have been converted to Christ and we must often disregard the appeals of others who come to us asking for Christian teaching. Even the work on the present inadequate basis has been supported in the years 1935 and 1936 only by supplementing the pledges of the parishes and dioceses by special emergency appeals. For 1937 extraordinary legacies designated for missionary work must be used for running expenses to supplement the pledges of the dioceses.

The gifts of the people to the work under the National Council have for the past four years averaged only about \$1.00 per annum per communicant. In the years 1933 and 1934 a large deficit was incurred in order to keep the missionary work of the Church going. At the close of the year 1936 this deficit amounted to approximately \$800,000—a reduction of more than \$50,000 from the maximum.

Buildings in the mission fields have become obsolete and some of these should be replaced immediately. In particular, help is needed to complete the proposed hospital in Shanghai to take the place of two obsolete hospitals now in operation. Many other buildings are in need of repairs which have been neglected during the past years of trial. Reductions in appropriations for travel have imposed severe restrictions on the work.

In many dioceses and parishes similar conditions are to be found. Adequate surveys will reveal great needs and neglected opportunities at home as well as abroad.

THE OPPORTUNITY

WE AFFIRM that the laity of the Church are ready and willing to support the missionary cause if it is presented to them with intelligence and courage. For the past several years it has not been so presented in many parts of the Church. A large proportion of our younger men and women know little of the Church and her work. It is no wonder they are not interested.

We should, therefore, intensify our efforts to present to the clergy and through them to the people of the Church the needs and opportunities of the several mission fields. We are of the opinion that at this time no promotional plan with specific objectives of a major character should be inaugurated. Rather should we prepare the mind of the Church and particularly the members of General Convention for the inauguration of such a major promotional plan and the adoption of an adequate budget, in the hope that definite steps to inaugurate such a plan and realize such a budget may be taken at General Convention.

Between now and General Convention our work should consist chiefly in laying before the Church in general, and the delegates to General Convention in particular, an exact statement of the needs of the Church in the mission fields and the history and status of the present deficit, with a view to securing intelligent action upon the problem at Convention. The bishops should be asked to invite representatives of the National Council to counsel with the clerical and lay deputies. In dioceses where the election of deputies does not take place until May, such a conference might well be with the deputies to the 1934 Convention and such others as the bishop might choose. Members of the Council as well as its officers should be asked to conduct such conferences.

Building Negro Citizens

The American Church Institute for Negroes

By the Rev. Robert W. Patton, D.D., and the Rev. Cyril E. Bentley

Director and Associate Director of the Institute

SUPPOSE your coming into the world was so objected to that, within three weeks of your birth, your parents had thrown you into a hog pen in the hope that you would be devoured. To say the least, we would all agree that such an experience would be a poor beginning in the development of a noble and useful life. Yet, a girl from the West Indies, recently graduated from one of the schools of the American Church Institute for Negroes, had just that experience. In spite of it she is a beautiful character, a devoted Churchwoman, and one of our best students. She was rescued from the hog pen and adopted by a family which treated her so cruelly that she suffered several nervous breakdowns in her early years and was finally removed from that environment by a clergyman of the Church who sent her to one of our schools in the South. Through her own valiant efforts, and the help of friends and of the Institute, she is now taking a special course in another Institute school intending, if she can secure a position in her native island, to return there as a teacher of her people.

This is only one of hundreds of stories which might be told of students in Institute schools who, despite handicaps of inheritance and environment, have overcome them and made good in the battle of life. The Episcopal Church through its nine Institute schools, located in eight Southern states, provides the inspiration of the Church's presence and teachings, with teacher training and practical instruction in industry, agriculture, and in the making of good homes, to from ten to twelve thousand Negro young people and adults from every section of our country and from foreign lands.

Since second only to Christian character the supreme need of the great majority of Negroes is ability to work efficiently in useful employment, seven of our nine institutions are industrial schools, training Negro young people in agriculture and the trades.

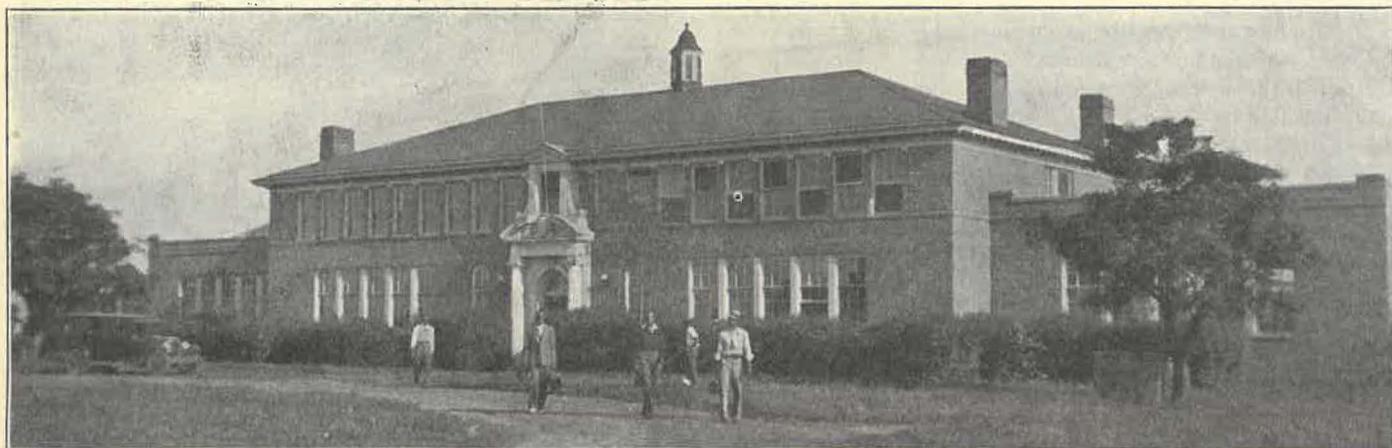


JUNIOR CHOIR ON THE WAY TO CHURCH
St. Mark's School, Birmingham, Ala.

At Raleigh, N. C., the Church has a four-year college with 300 students. St. Agnes' Hospital with its excellent training school for nurses is located there also, as well as the Bishop Tuttle School, sponsored by the Woman's Auxiliary, where selected young Negro women are trained in Christian social service. The graduates of the Tuttle school, of the training school for nurses, and of the college are an honor to the Church. Despite the depression, very few indeed have been without continuous employment.

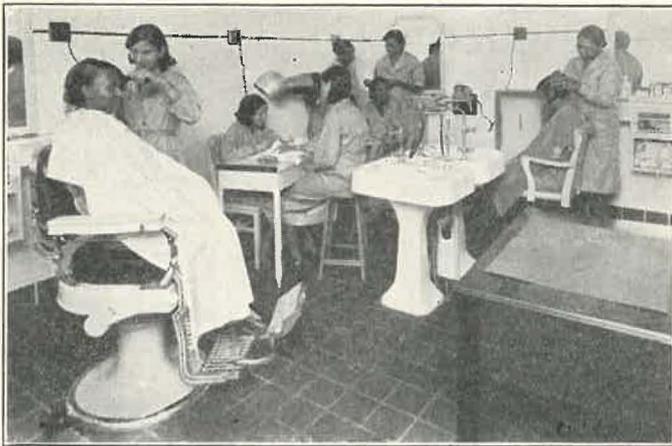
At Petersburg, Va., is the Bishop Payne Divinity School which has graduated a sizable majority of the Negro clergy of the Church, while at Lawrenceville, Va., is the St. Paul Normal and Industrial School, founded by the late Archdeacon Russell, who was born a slave. This institution has for many years enrolled annually about 1,200 students, the largest average enrolment of any school, for either White or Colored people, under our Church's control in the United States. In South Carolina, at Denmark, is the Voorhees School with more than 700 students, ministering in many ways to Negroes who live in the surrounding country.

Georgia boasts of the Fort Valley Normal and Industrial School, which in recent years has enrolled on the average nearly or quite as many students as St. Paul. Its principal, Henry A. Hunt, after receiving a furlough from the school, is now rendering service to the government and his own race by administering federal loans to Negro farmers throughout the land. The diocese of Alabama looks upon St. Mark's School, Birmingham, as one of the most valuable institutions in its territory while both the diocese and state of Mississippi are exceedingly proud of the Okolona Industrial School, which, among other valuable services, trains teachers for the public schools in northern Mississippi. The Gaudet School in New Orleans, the smallest of our Institute schools, prepares its students for entering the new Dillard University which, with



ROYAL C. PEABODY TRADES BUILDING, FORT VALLEY SCHOOL, FORT VALLEY, N. C.

This fine building was constructed by Negro boys taking the trades course.



BEAUTY SHOP
St. Paul School, Lawrenceville, Va.

generous help from the Rosenwald Fund, has been recently opened within about a mile from Gaudet. With the help of the Institute and a contribution of \$5,000 from Trinity Church, New Orleans, some new buildings and a chapel have been built at Gaudet. Finally, the Gailor Industrial School, Mason, Tenn., is carrying on an educational program for Negroes in a section of western Tennessee where there is no other high school available for Negroes.

WITH the exception of the college and the divinity school, the other seven Institute schools are giving industrial training, high school courses, and, in several instances, the equivalent in the teacher training courses of two years of college work. Hundreds of teachers annually trained in our schools find employment not only in the South but in the North and West as well. In fact, despite the depression, we have not been able to supply the demand for teachers graduated from our Institute schools. St. Paul School, Lawrenceville, Va., received this year requests for 90 teachers. It could supply only 71. The industrial training is exceedingly practical. To fit Negro young people through faith in God, self-reliance, and education to live and prosper and to prepare them to meet the often unfair conditions confronting them is the aim of the Institute and of its schools. Such subjects as domestic science, sewing, laundry work, cooking, beauty culture, and handicraft are taught the girls, while the boys are given instruction in agriculture, handicraft, and the building trades.

Students have built the majority of our more than 100 school buildings. Tailoring, blacksmithing, electrical work, plumbing, steamfitting, auto mechanics, and woodwork are also taught. Some of the schools have business courses which students may elect along with other studies. Music is of course a feature in all of our schools, including the effort to perpetuate love for and pride in the Negro spirituals in their original beauty. To maintain self-respect by self-support, to live in the light of the love of Christ, to take a just pride in the contributions the Negro has made to the progress and happiness of mankind, are worthwhile aims and their successful realization in the Institute schools is worth many times the cost in money and effort since the Institute and the schools were founded. A skilled Negro worker, generally speaking, needs to be better trained than his White competitor to enable him to compete

successfully and to overcome the handicap imposed by that strange divisive force called race. Difficult and proglonged as is the discipline and careful supervision of each student in the effort to prepare these young people for a worthy place in our complex and not infrequently unfair industrial order, it is sometimes more difficult to prepare the spirit of their minds to meet unfair conditions with courage and without malice or ill will. It is the high privilege of the Church in the schools to impart this power to our Negro boys and girls.

But in addition to the ministry of the schools to the students, extensive programs of service to those living in the communities and in remote country districts are constantly carried on, especially from our larger schools. Extensive services in the interest of better farming, better teaching, canning, curing meats, sanitation, better attendance at church and church school, are emphasized by our schools. They exert a powerful impulse toward better living among the people in places often far removed.

The religious work of the schools is conducted by the chaplain under the bishop of the diocese in which the school is located. Regular services are held. From 100 to 125 or more are annually confirmed. Many conferences on religious work and education are conducted at the schools each year. The influence in character building is evidenced

by the claim of the authorities of several of our largest schools that during a period of many years none of the students while in school, nor, so far as they have been able to discover, have any of their graduates been convicted of crime.

Some impression of the size of the field covered can be gained from the fact that to visit each school in the order of its location as one journeys south by automobile from the Institute office and back, involves traveling more

than 4,000 miles. Over this wide territory we have an enrolment annually, including our regular students and those who come to the schools for, special instruction, of from ten to twelve thousand souls.

The Institute has not only the confidence of the National Council, but of the General Education Board (Rockefeller Foundation) and other great secular agencies who have valued our work so highly that they have contributed large sums of



GRADUATION CLASS, ST. MARK'S



SUNDAY SCHOOL CLASS

The teachers are students at the Bishop Payne Divinity School, Petersburg, Va.

money for buildings and equipment. We believe, and others whose opinions are worth while have publicly stated, that the Institute system of schools is one of the largest and most efficient among the private school systems in the United States.

The boards of trustees of our schools are composed of both White and Colored members and are presided over by the bishops of the dioceses in which the schools are located. In the budgets of these dioceses items are included annually for the support of the Institute schools within their borders. It is interesting to note that in proportion to the Church's numerical strength in the South, the schools receive larger contributions from the White people of the South than from any other section of the country. Thus, those who are in the best position to know their value are proving their faith in them by their works.

The students in these schools pay about one-third of the cost of their education. About one-third of the cost is met from the appropriation to the Institute by the National Council. The remaining third of the total cost of about \$450,000 must be secured from the friends of the Institute and of the schools and from the income of approximately \$25,000 from endowments. During the recent years of economic strain many students have been unable to raise much cash and have, in place of it, brought farm products, pigs, chickens, and whatever else they could gather together and present to the schools in lieu of money. In such cases the schools have accepted the contributions at their market value and credited the student accounts accordingly. Pathetic as this may seem, we are determined not to pauperize these boys and girls. They must show a determination to help themselves.

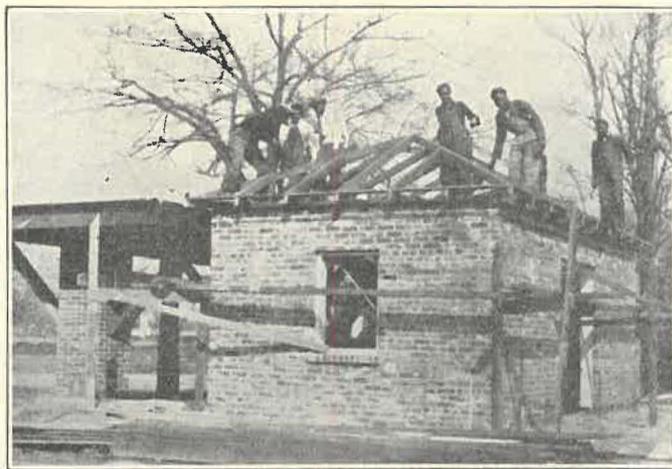
Much assistance in meeting budgets is received annually by soliciting both White and Colored people in the villages, towns, and country districts, in some cases many miles from the schools. In preparation for this annual community canvass in the fall, under the leadership of Dr. Wallace A. Battle, Negro field secretary of the Institute, many meetings are held with farmers and others in the preceding spring and summer. On these occasions Dr. Battle and other popular speakers from the schools and from the communities tell the audiences of the great service the schools are rendering not to Negroes only, but to all who are interested in an intelligent, happy, and Christian civilization. Gifts of money, products of the farms, and groceries from the country stores amounted in the fall of 1935 to \$11,300, a very material assistance in meeting the hard-pressed budgets. Yet many of these contributors are themselves poverty stricken. For them the smallest contribution is a great sacrifice. To see a poor Negro family divide half its winter stock of molasses, or a farmer load the school's truck with corn, regardless of the needs of his own few cattle and hogs, even when a poorer crop than usual has made him anxious as to whether he has enough to supply them, is indeed a pathetic but nevertheless a morally stimulating experience, teaching a lesson in self-sacrifice that can never be forgotten. Some of them will face starvation in order to help maintain the school in their midst, where they believe their children

will lead clean lives and win a chance to become worthwhile men and women. One utterly poor little Negro boy, who had nothing else, gave one of his three safety pins, all of which he needed to hold up his ragged trousers. Such a spirit is sure to have its reward and is prophetic of the future of the race.

We hope the day will soon come when the endowment of the Institute and of the schools will be increased from the present \$600,000 to at least \$5,000,000 and that friends will remember the Institute in making their wills, as many have already. Small bequests and gifts are needed as well as the larger ones. Such a fund would indeed be a benediction to the work. We also pray for the day when we shall have individuals and groups from every diocese of the Church making regular contributions to the Institute. If each branch of the Woman's Auxiliary would make an annual contribution, no matter how small the sum might be, it would be of inestimable value to the cause. The Institute is effectively helping to solve one of America's greatest problems, and needs the loyal and generous support of all Church people to make its work most effective and far-reaching.

The Institute is one of the few agencies of the Church which have avoided debt during these disturbing times. Due to merciless reductions in all items of expense, including teachers' salaries, all of our schools during the years of the depression up to 1936 have kept out of debt. This is an enviable record, achieved in part by postponing repairs to buildings and renewal of worn-out equipment. Last year for the first time during the depression, one of our largest and best schools, St. Paul Normal and Industrial School, Lawrenceville, Va., was compelled to incur a debt of \$30,000 to save its valuable buildings and meet other necessities. The appropriation from the National Council to the Institute was further reduced at the last General Convention by another \$15,000, and we are short about \$25,000 from other sources, due to a change in policy on the part of some of the educational foundations which desire to give funds for buildings and equipment rather than for budgets and, last but not least, to the fact that many of our most devoted friends have not been able to contribute as generously as in former years.

Despite the pressing need for larger income, this article is written primarily to inform the Church people of the invaluable service for Christ's Kingdom being rendered by the Institute and by our schools. We are far from being dismayed. Much good work is still being done, but good schools like good children must go forward, not backward. We are reminded of the story of the Negro clergyman who was constantly appealing to his bishop for aid to meet his every need. Finally the good bishop got weary and frankly told the parson that he was utterly tired of getting appeals from him and he wanted no more of them. The clergyman let much time pass after this rebuke, but one day the bishop received a letter from him saying, "Dear Bishop: This is not an appeal. It is a report. I have no pants. Respectfully yours, . . ."



VOORHEES SCHOOL, DENMARK, S. C.
Carpenters building a gas station for the school.

BOOKS OF THE DAY Edited By Elizabeth McCracken

The Life of Robert Brookings

BROOKINGS: A Biography. By Hermann Hagedorn. Macmillan. \$3.50.

THIS striking book might very properly be given a subtitle "A Journey Toward a Greater Spiritual Perception." Still another could be given for it: "The Progress of a Self-Made Man Toward Greater Usefulness to Others," for it is the story of Robert S. Brookings, the founder of Brookings Institute in Washington, one of the most useful institutions of its kind. Born in Maryland, near the Pennsylvania border, he early went west to St. Louis where he became successively a "go-getter" of great ability, then a partner in a growing and successful business, then a wealthy man, then a very wealthy one, then a patron of the Washington University in St. Louis, then its guiding spirit, and so on through a life of real usefulness. And all the while his horizons were broadening and his spiritual life deepening, and his contributions to cultural progress widening and taking on new and finer implications.

It was not until late in life, however, that his spiritual development brought him into the fold of the Church. On one occasion while he was recuperating in the South he found himself thinking of the old church in northeast Maryland, which his mother and father had attended and where his father and grandfather lay buried. As his biographer remarks, "whenever he went back there, how near they seemed." One day a friend was reading to him a biography of Martin Luther. "Do you know, I have never been confirmed," Brookings mused. "I had some religious training as a boy, but I lost interest in such things afterwards. I became intensely absorbed in my work. As it grew, I saw ways of increasing it further. It fascinated me, became a kind of obsession. I used to walk the floor, nights, thinking out my next day's campaign." His friend asked him why he should not be confirmed in the old church. The query sank in. It would mean much to Isabel January to know that he had found a spiritual mooring at last. . . . He bought a prayer book, with the largest type he could find, for his eyes were failing, and tried to learn the catechism, without conspicuous success. One day, in the early spring, a white-haired man knelt at the Altar-rail of St. Mary Anne's Church. "Do you here, in the presence of God . . . renew the solemn promise and vow . . . made in your name at your baptism, ratifying and confirming the same . . . ?"

In a voice which was deep with feeling, Brookings gave the response: "I do."

The bishop laid his hands on the bent shoulders. "Defend, O Lord, this Thy servant with Thy heavenly grace. . . ."

He took his first communion on Ascension Day . . . with Isabel January. . . .

A little later on he was married to Miss January by Dr. Arthur B. Kinsolving in the rectory of old St. Paul's, Baltimore, thus late in life completing what had "been going on a very long time," his spiritual fulfilment. From then on he filled out his days with the love of his lifetime and the ideals of his maturer years. He became a familiar sight at the early celebrations in the Cathedral on Mount St. Alban. In the illuminating words of his effective biographer, "Bishops found him intellectually un-informed on religious issues and not greatly interested in episcopal responsibilities, but spiritually open-minded. . . . There was in all his approaches to life, what the wife of one of his associates called 'the immaculateness of the saint.'"

CLINTON ROGERS WOODRUFF.

Sir Leonard Woolley's New Book

ABRAHAM: RECENT DISCOVERIES AND HEBREW ORIGINS. By Sir Leonard Woolley. Scribners, New York. 1936. Pp. 299. \$3.00.

SIR LEONARD WOOLLEY is famous for his excavations at Ur of the Chaldees. In this book he gives a fascinating description of that city, its customs, and its religion. Then, accepting as authentic the tradition that Abraham came from Ur, he endeavors to show how these archæological findings throw light

upon and explain the "conversion," conduct, and ideas of the patriarch, as they are portrayed in the book of Genesis.

The author fails first to distinguish clearly between the early and the late traditions regarding Abraham, and, secondly, to consider what can be the relation of these stories to the primitive religion of Israel as it is unmistakably reflected elsewhere in the Old Testament. As a result, his argument is almost totally irrelevant, and no amount of special pleading, such as that in the final chapter, can alter this fact. As a contribution to the understanding of the Old Testament the book is negligible; but for a description of life in a Mesopotamian city, 2,000 years before Christ, it is well worth reading.

CUTHBERT A. SIMPSON.

The True Prayers of Two Saints

THE TRUE PRAYERS OF ST. GERTRUDE AND ST. MECHTILDE. Translated by Canon John Gray. New edition. Sheed & Ward. 1936. Pp. v-199. \$1.50.

THIS IS a reprint of a book published some ten years ago under the title of *O Beata Trinitas*, and must not be confused with the well-known *Exercises of St. Gertrude*, written by herself. The prayers are extracted from the *Revelations* of the two saints, and are based upon the compilation of the learned Benedictine, Dom Castel, entitled *Les Belles Prières de Ste. Mechtilde et Ste. Gertrude* (Desclée, de Brouwer et Cie, Bruges). A book which has appeared in many editions in different languages under the title of *Prayers of St. Gertrude and St. Mechtilde* is in reality by an unknown author and bears no resemblance to the authentic writings of the two saints. For devout persons who find vocal prayers helpful in the exercise of the affections this little volume should prove a treasure-house. It belongs to a certain romantic type of devotional literature suitable for use in a definite stage of spiritual development, through which many pass. The impressions received at that time may be of lasting benefit if they are derived from a wholesome school of sanctity. These two saints hold high rank in the ancient Benedictine tradition. They were strongly influenced by the teaching of St. Bernard with its emphasis upon devotion to the Sacred Humanity.

MOTHER MARY MAUDE, CSM.

Pamphlets on Social Action

SOcial ACTION is the title of a series of pamphlets dealing with current topics of importance published by the Council of Social Action of the Congregational and Christian Churches of America (287 Fourth avenue, New York). Among some of the recent titles are: *Churches in Social Action; Why and How*, by James Myers; *America's First Peace Plebiscite; America in the Depression*, by Harry W. Laidler; *Toward an Understanding of Mexico*, by Hubert C. Herring; *The Constitution and Social Issues*, by Charles A. Beard; *Within the Law: The Insull Empire*, by Harold O. Hatcher; *Liquor Control*, by Benson Y. Landis; *Profits and the Profit System*, by Paul H. Douglas. They average from 30 to 40 pages each. Generally speaking they are written from the radical point of view, as it is now known.

C. R. W.

Fourth Edition of a Valuable Book

FAMOUS COMPOSERS. By Nathan Haskell Dole. Thomas Y. Crowell Company. \$3.75.

THE FOURTH edition of a work that has served music lovers for much more than a generation. Unfortunately Mr. Dole was not spared to complete this latest revision and the publishers—most wisely—felt it would be unfitting to have his text edited by another hand. Consequently they invited David Ewen to write an appendix, in which 34 new names appear; none of them, perhaps, of the very first rank but familiar none the less: witness the Scarlatti, Donizetti, Offenbach, Bizet, Rimsky-Kórsakof, Massenet, Scriabin, etc.

E.

NEWS OF THE CHURCH

Bishop Graves Asks Release from Duties

New Letter of Resignation Insists on Relief; Suffragan Asks Not to Be Considered as Successor

SHANGHAI—Bishop Graves has sent another letter of resignation to the Presiding Bishop insisting that he be released from the duties of his position as missionary Bishop of Shanghai.

Three years ago he suffered a severe paralytic stroke from which he gradually recovered in part. But he never has been his old self since then and he has found it increasingly difficult to carry on. As he is now 79 years old, he feels that he deserves to enjoy a few years of leisure free from anxiety and responsibility for the ever-increasing work of the Church in this part of China.

Bishop Nichols, the Suffragan Bishop of Shanghai, had been consecrated only a few months when it was discovered that he was suffering from pulmonary tuberculosis. The physicians ordered him to bed for several months but he felt his responsibilities so keenly that he was unable to take a complete rest. After several ups and downs when it became apparent that he could not recover while he stayed in Shanghai his doctor ordered him to return to the United States for a period of at least two years.

Meanwhile he has written to Bishop Graves a statement that he believes that he will never be physically strong enough to undertake the duties of a diocesan bishop if he were elected to succeed Bishop Graves in that office. And so he begs that his name be not considered in that connection.

Canon James F. Kieb Resigns; Was Leader in District Affairs

HONOLULU—The Rev. Canon James F. Kieb has resigned as priest in charge of St. Elizabeth's Mission here, because of ill health, after 15 years' service.

Fr. Kieb has held many high positions in the missionary district of Honolulu. For 12 years he has been a canon of St. Andrew's Cathedral, and head of the board of examining chaplains for nine years. For six years he was chairman of the council of advice. He was a member of the board of directors and the board of missions of the district for many years.

Canon Kieb has taught in several schools, including the Japanese language school, and has been noted for his interest in civic affairs. He has been four times a deputy to General Convention.

Canon Kieb expects to return to America in the near future.



RT. REV. ERWIN KREUZER
Bishop of the Old Catholic diocese of Germany.

New Year's Interchange of Letters by Hitler and Old Catholic Bishop Published

BERLIN—The official organ of German Old Catholicism, *Alt-Katholisches Volksblatt*, has made public for the first time the interchange of New Year's wishes between the Rt. Rev. Erwin Kreuzer, Bishop of the Old Catholic diocese of Germany, and Reichsfuehrer Adolf Hitler.

The Old Catholic leader addressed the Fuehrer as follows:

Dearest Herr Reichskanzler! My Fuehrer!

At the close of the old year, a year in which your labors have been crowned with the restoration to our nation of the boon of equality of rights among the nations, I cannot refrain from assuring you in the name of the Catholic diocese of the German Old Catholics, of our grateful attachment and loyalty, and from conveying to you our sincere good wishes, praying for God's blessing upon you. As in all their services our congregations make intercession to God for you, so my heart also is filled now and always with this intercessory thought: May the God of all grace keep under His protection yourself and your work!

Greeting you with a German salutation, I remain, Excellency Reichskanzler,

Yours devotedly,

ERWIN KREUZER.

Under date of January 2d, the Fuehrer wired as follows:

Bishop Erwin Kreuzer, Bonn.

For your kindly remembrance and good wishes addressed to me in your own name and in behalf of the German Old Catholics I herewith express my sincerest thanks.

ADOLF HITLER.

Budget Balanced by Employing Legacies

Principal of Donations Must Be Used Unless Church Contributes \$149,158 More

BY ELIZABETH MCCrackEN

NEW YORK—The meeting of the National Council, held February 16th, 17th, and 18th, was open throughout, there being no executive sessions. This being the annual meeting of the Council, the Budget was presented and discussed. The discussion centered not on the amount of the Budget but on the fact that, in order to balance it, legacies to the sum of \$149,158 must be used unless this sum should be raised by the Church before December 31, 1937.

One of these legacies, left by the late Dr. George Fiske of Boston, amounting to \$100,000, designated 40% for domestic and 60% for foreign missions. It was felt that this was a very large sum to put into operating expenses. Bishop Stewart of Chicago, speaking to this point, said:

"It is a pity that a sum so large as \$100,000 should not go into capital account. Large amounts should be used to accrue more funds. In 25 years the interest on \$100,000 would amount to about that same sum. If we spend it all now, as soon as we have got it, we lose that interest. I know that the Budget must be balanced; that the National Council must present to the General Convention a balanced Budget. But I contend that this Budget in our hands is balanced only *technically*. It ought to be balanced by the pledges of the people of the Church, not by the generous gift of \$100,000 from a devoted Churchman's will. This takes off the living people of the Church a burden that should not be re-

(Continued on page 274)

Southern Ohio Convention to Be Held on April 6th and 7th

CINCINNATI—The Southern Ohio diocesan convention, postponed because of the recent flood, is to be held April 6th and 7th at St. Paul's Church, Columbus.

Bishop Reinheimer, Coadjutor of Rochester and former executive secretary of Southern Ohio, is to be the preacher at the missionary service.

Church to Mark 1,000th Year

LONDON—Plans are now in hand for the celebration of the 1,000th anniversary of Rotherham parish church, in the diocese of Sheffield. The vicar of Rotherham writes: "Already we have had the promise of sermons from the Archbishop of York, the Bishop of Sheffield, the Bishop of Liverpool, the Bishop of Sodor and Man, the Bishop of Ely, and the provost of Sheffield."

Three Leaders Speak at Auxiliary Meeting

Sister Elspeth, Miss Brown, and Dr. Hoffman Address WA Board at February Session

NEW YORK—Sister Elspeth of the Community of All Saints, Miss Esther Brown, field secretary on the national staff of the Woman's Auxiliary, and Dr. Conrad Hoffman, director of an international group working among Jews, each addressed the national executive board of the Woman's Auxiliary at its regular meeting in New York, February 12th to 15th.

Sister Elspeth, who was also the leader of a preliminary evening service for the board on February 11th, contrasted the humanist ideal, current in modern life and in past ages, of man's faith in himself, with the life which is wholly devoted to the worship of God, whether lived in a religious order or in the world. Throughout all the Christian centuries and in the present day the religious orders have recalled men and women to duties incumbent upon them, she declared. The life of the individual Christian should be a point of light where God reigns, and a voice of continual praise in a world that does not worship; the religious communities have a similar function only on a larger scale. Often merely tolerated as "a queer thing that doesn't matter," it is possible, Sister Elspeth said, that the communities may prove a source of strength for the Church in the modern world.

JEWISH PROBLEM DISCUSSED

Groups of foreign mission boards in several countries are represented in an International Missionary Council; this Council has an international committee on the Christian approach to the Jews, and Dr. Hoffman is director of this committee. He spends half or more of his time abroad in intimate contact with the tense and bitter situations prevailing in many European and Near-Eastern countries; he knows from first-hand observation not only the sorrow but the menace of antisemitism. With a long view back over the past centuries, he realizes the utter futility of many methods which have been tried for the solution of the Jewish problem—forced baptisms, persecution, exile, forced migrations, segregation, massacre.

"In the light of past history," Dr. Hoffman said, "there are those who believe the Jewish problem is inevitable and insoluble. I believe that Jesus Christ is God's answer to the need of the whole world."

Centuries of misunderstanding, Dr. Hoffman said, have built up so strong a prejudice in the mind of the Jew that our Lord's Name is used to frighten children into being good. The activity of the Christian Church must be aroused, to break down this prejudice, to combat the anti-Jewish attitude, and to win this great body of non-Christians to Christ. The first necessity is that the two groups, Christian and

New York Social Service Commission Summarizes Marriage Laws in Booklet

NEW YORK—The legislative committee of the social service commission of the diocese of New York has prepared a summary of the New York state statutes relating to marriage which has been printed by the social service commission for the use of clergy. Many clergymen are not informed about certain aspects of the statutes regulating the solemnization of marriage and sometimes find it difficult to get this information.

The pamphlet points out that when a clergyman officiates at a marriage he acts in a twofold capacity. He is a minister of the Church, solemnizing and blessing a spiritual union. He is also a civil official, witnessing and sealing a civil contract. For these reasons this pamphlet has been prepared as an aid to the clergy. In summarizing the statutes no attempt has been made to include sections dealing with the marriage relationship after the ceremony, nor with those governing the termination of marriage except as they affect remarriage. That, it was pointed out, would add greatly to the complexity of the summary and be of little practical use to the average clergyman, who as a civil officiant needs primarily to know the statutory provisions concerning the actual making of the marriage contract.

James A. Hamilton, formerly industrial commissioner of New York, is chairman of the social service commission and the Rev. Dr. Floyd Van Keuren is executive secretary.

Jew, should understand each other. Friendly courtesy to our Jewish neighbors is the first step, and patience with their prejudices that have resulted from centuries of misunderstanding. They must finally be included in the normal life of the Church.

NEED OF UNDERSTANDING STRESSED

This emphasis on the need for mutual knowledge and understanding was the chief point urged by Miss Esther Brown, who reported her field activities in many dioceses during the past few months. For better racial relationships nothing is more needed than that Colored people and White people should become acquainted with each other and develop a sound understanding of each other's point of view. As one practical means to this end, Miss Brown reported that diocesan committees of the Woman's Auxiliary composed of White and Negro members would prove helpful and might well be tried in every diocese where there are Negroes, such a committee planning the work together as it affects both groups. Speaking of some scheme for technical representation of the Negro communicants, Miss Brown remarked, "You don't have to reward people if you give them understanding."

MAKE PLANS FOR TRIENNIAL

Aside from these three addresses and the discussion involved, the board accomplished many hours of committee work, including plans for the Triennial meeting
(Continued on page 276)

Plan Slum Clearance Meeting in New York

Bishop Manning Takes Leadership in Drive to Awaken Conscience of City to Slum Evil

NEW YORK—Great interest and keen anticipation have been aroused by the announcement of a conference on slum clearance and better housing to be held in Synod House on Monday, March 1st, following a mass meeting in the Cathedral of St. John the Divine on the preceding evening. Bishop Manning was persuaded to take the leadership in the movement of which this conference is the outcome, by Spencer Miller, Jr., consultant on industrial relations of the Department of Christian Social Service of the National Council.

As soon as it was made known that Bishop Manning had consented, the Greater New York Federation of Churches, the Council of Justice of the American Council of Rabbis, and appointed representatives of the Roman Catholic archdiocese of New York agreed to cooperate. Leaders of all these bodies will take an active part in both conference and mass meeting.

The Rev. Dr. Robert W. Searle, executive secretary of the Greater New York Federation of Churches, and Mr. Miller are joint chairmen in charge of the arrangements. Bishop Manning will preside at the mass meeting. Details of the program have not yet been fully settled; but it is expected that Mayor La Guardia and Langdon Post, tenement house commissioner of New York City, will speak. Dignitaries of the Roman Catholic Church will preach sermons from their own pulpits, as will the clergymen of all the cooperating communions and the rabbis of the synagogues, on February 28th, to prepare the religious people of New York for the evening mass meeting and the conference to follow.

Many welfare groups, public officials, and social workers have displayed great interest. The purpose of the event is not to formulate a definite plan for slum clearance but to arouse the public conscience and feeling of responsibility.

A remarkable feature of the occasion will be an exhibit in the great nave of the cathedral. This will be an exact duplicate of an east side tenement house, copied from one actually seen, with furnishings and equipment, just as found by inspectors of the city housing authority. This is now being erected, and will be on view at the time of the mass meeting and conference and throughout the following week. Bishop Manning, speaking of this unprecedented exhibit, said:

"Surely this is the first time in history that such an exhibit was placed in a cathedral. I hope that all those who see it in our beautiful nave will regard it as an indication of our deep conviction that while we would have a glorious house of worship for God, we also will do our utmost to insure that all our fellow men have decent houses in which to live."

Council Discusses Promotional Plan

Coöperation Among Three Leading Official Bodies Advocated by All Members at Evening Session

NEW YORK—Closely linked with the problem of balancing the Church's Budget at the National Council's meeting here was the Promotional Plan, brought in on February 17th by the officers of the Council [see page 258].

The report was read by Dr. Lewis B. Franklin, treasurer and vice-president. Discussion of it was made the order of the day for 2:30 P.M., but other matters so encroached on this time that the Promotional Plan did not come up until 4:30, half an hour before adjournment. It was therefore continued at an evening meeting, three hours in length. Sixteen members of the Council made notable speeches at this evening meeting, all on a high spiritual plane and all suggesting united endeavor between the National Council, the Forward Movement Commission, and the Committee on Budget and Program.

SUGGESTS BISHOPS MEET WITH DEPUTIES

Various procedures were recommended. The Very Rev. Paul Roberts of Denver spoke of the necessity of thorough coöperation; he said:

"Meetings between the bishops of the 89 dioceses and their deputies to General Convention have been advised. These should cover more subjects than the budgetary problem. Perhaps we emphasize that too much. The whole emphasis has changed; we need to put the missionary appeal in modern terms. Communism has a clear-cut point of view."
(Continued on page 272)

NCJC Plans Religious Course at Johns Hopkins

BALTIMORE, MD. (NCJC)—The Rev. A. W. Gottschall, secretary of the local round table of the National Conference of Jews and Christians, on February 16th outlined a plan to establish and underwrite the cost of a series of lectures with the expectation of ultimately establishing a school of religion at Johns Hopkins University.

Details of the plan will be worked out with Dr. Isaiah Bowman, president of the university. The local round table will underwrite the cost of the project, which would include a sufficient sum of money to begin the building of a course library. The course will consist of 24 lectures spread over a period of two semesters.

"In general," Dr. Gottschall declared, "the proposed course will deal with subjects of a cultural, informative, and appreciative nature, and will be along ethical interpretations of Scripture rather than theological. Incidentally, the purpose of the school will be promotion of better understanding, mutual appreciation, and good will between Jews, Catholics, and Protestants."

Connecticut Church Razed by Fire; Insurance Small

BROOKFIELD, CONN.—St. Paul's Church here was destroyed by fire February 14th, while firemen from four towns fought to keep the flames from spreading to nearby buildings.

Although the church building was utterly razed, some valuable furnishings were saved by Kenneth Rippey, Brookfield citizen who discovered the fire.

Frederick H. Beers, warden, said the church, which was insured for only \$18,000, was valued at \$65,000.

Bishop Moulton Praises Message of Archbishop

SALT LAKE CITY—"When the Archbishop of Canterbury told a degenerate English society that they stood rebuked before the world by a national conscience which called for the abdication of the King the whole nation adored, he aroused the Christian world to a new realization of the part it has to play in human affairs," declared Bishop Moulton of Utah in his address to the 30th annual convocation of the district, meeting in St. Mark's Cathedral here, February 5th to 7th.

With reference to Communism, the Bishop said that he did not consider it so much to be feared as to be directed. He pointed out the fear of Socialism which possessed this country not long ago, and declared, "Today we are enjoying a Christian Socialistic State. We are in it. We do not know it, and we like it."

The district apportionment was paid in full for the year, and every parish and mission had some part in the payments.

The Rev. Leonard A. Wood and C. P. Overfield were elected deputies to General Convention; their alternates are the Ven. F. W. Bulkley and Dr. Eugene H. Smith.

Delegates to the provincial synod are the Ven. F. W. Bulkley, the Very Rev. Franklin L. Gibson, the Rev. William J. Howes; Messrs. J. Walcott Thompson, Frank Gregory, F. A. Pyke.

The Very Rev. Franklin L. Gibson was elected to the council of advice succeeding the Rev. William J. Howes, and the Rev. Alwyn E. Butcher was added to the board of examining chaplains.

Board of Religious Education of North Carolina is Active

RALEIGH, N. C.—The diocese of North Carolina has an active board of religious education. Local material for study in church schools of the Negro work has been sent to all the churches. A Lenten reading contest is being sponsored throughout the diocese. The college committee has striven to get the Lenten *Forward—day by day* into the hands of every college student. Special services for the presentation of the Lenten offering are being planned. This offering last year amounted to more than \$5,000, the largest offering in the fourth province.

Special preachers during Lent at Christ Church, Raleigh, are Bishops Penick, Finlay, and Darst; the Rev. W. W. Way, the Rev. Albert Stuart, the Rev. V. C. Franks, and Dean Rollins.

Bishop Johnson Sees "Fascist Tendency"

President's Proposal to Alter U. S. Supreme Court Disapproved by Colorado Diocesan

CHICAGO—A trend toward Fascism in the United States is seen by Bishop Irving Peake Johnson of Denver, in the recent proposals of President Roosevelt for changes in the Supreme Court. Bishop Johnson aired his views on the subject to a group of Chicago laymen while here speaking on the Lenten noonday program. He termed the proposals as unAmerican and undemocratic.

"The present occupant of the White House is apt to become to the United States what Kerensky was to Russia and LaFayette to France," said the Bishop. "I am not opposed to the principles which Mr. Roosevelt favors, but to the method which he proposes using in attaining his goal."

"If our democratic form of government is to continue, we must maintain something of a balance between the executive, judicial, and legislative branches. One of the traditions of our government has been the position of the Supreme Court as a sort of umpire with regard to the actions of the other branches. To change that is not only dangerous but undemocratic."

Bishop Johnson objected to what he termed the "tendency" of the present administration.

"There is no danger so far as Mr. Roosevelt is concerned perhaps," he said, "but history indicates clearly that when such movements get under way, they cannot easily be stopped. The man who succeeds Mr. Roosevelt may not be judicious in the use of weapons which he would have available if the proposed legislation becomes law."

American to Be Chaplain at Coronation in England

NORFOLK, VA.—The Rev. James De Wolf Perry, Jr., son of the Presiding Bishop, has accepted the invitation of the Archbishop of York to serve as his private chaplain during the services attending the coronation of King George next summer. The Rev. Mr. Perry, who was born in 1908 and was ordained to the priesthood last December, will in a sense represent his father and the entire American Church, in the distinction which has come to him.

During the American tour of the Archbishop of York late in 1935, the Rev. Mr. Perry, then a deacon, acted as the Archbishop's chaplain at a meeting of the Student Volunteer Movement in Cincinnati. The Archbishop had come to this country upon the invitation of the Presiding Bishop and was for a time the guest of Bishop and Mrs. Perry at the episcopal residence in Providence, R. I.

Sailing to England on April 20th, the Rev. Mr. Perry will probably be the only American to have an official part in the coronation service.

Council Discusses Promotional Plan

Continued from page 271

Has Christianity? We are suffering from lack of missionary education. The background of the young people of today is different. They need missionary education as their forebears did not. People used to grow up in the missionary tradition; they do not, now."

Bishop Cook said here:

"The National Council cannot change the whole character of the Church of today; it can only lead. I am skeptical about launching another campaign, financial or spiritual, from this house. We need to sit down with bishops and deputies and get their coöperation. The problem is different in different places. Some people think they know whence the wind comes and whither it goes. I don't. We must win the confidence of the bishops, so that they will not think we are trying to put something over on them."

Bishop Stewart here rose to say:

"They will say: 'You ought to know how the wind is blowing. You are right up there where it hits.'"

LAYMAN STRESSES PARISHES' AID

Z. C. Patten of Tennessee called attention to another aspect of the problem, saying:

"We need the spiritual help and advice of the dioceses and parishes. They are not ignorant of what we say *we* know. They are just as good Christians and Church members as we are."

Bishop Stires of Long Island then said:

"We need to recognize the fact that *all* Church people are missionaries. I tell every Confirmation class that they are now pledged to important work for Christ and His Church. I urge them to bring people to God, in all the time-honored simple ways, such as bringing them to Church services. We need more missionary preaching—three missionary sermons a year are not enough; every sermon should be a missionary sermon."

TWO MISSION ADDRESSES A DAY

Bishop Page of Michigan referred to the report of the speakers' bureau, which showed that, in 1936, 455 single speaking engagements were filled by missionaries on furlough, and 365 by missionaries who had itineraries. Bishop Page said:

"It is appalling to think that we have averaged about two missionary addresses a day throughout our whole Church in this country. The missionaries cannot do more; but some way should and must be found to give missionary information everywhere."

At the evening meeting, which followed a dinner of the National Council, the following spoke: Bishops Cook of Delaware, Page of Michigan, Stevens of Los Angeles, Stewart of Chicago, Stires of Long Island; Dean Roberts of Denver; the Rev. Dr. Karl M. Block of Missouri; Edmund P. Dandridge of Tennessee; George P. T. Sargent of New York; Dr. Lewis B. Franklin; Z. C. Patten of Tennessee; Col. Leigh K. Lydecker of New Jersey; the Hon. William R. Castle of the diocese of Washington; Miss Eva D. Corey of Massachusetts; Mrs. James R. Cain of North Carolina; and Miss Elizabeth Matthews of

Flowers Given to Stranger in Osaka Hospital as Thank Offering for Child's Life

KYOTO, JAPAN—On January 10th, Miss VanKirk, directress of nurses at St. Barnabas' Hospital, Osaka, was in the main lobby of the hospital when a stranger arrived with a bouquet of flowers. The stranger said, "Will you please give these flowers to the patient in Room 25?"

In order to be sure there was no mistake, Miss VanKirk asked the name of the patient, but the answer was, "I don't know. These flowers are a thank offering which our family brings every year in memory of a lady of our family who was a patient in Room 25, ten years ago."

Upon making further inquiries, Miss VanKirk found that every year, on January 10th, a stranger has brought flowers for Room 25, which hitherto someone else has given to the occupant of the room without inquiring the name. The thank offering is for the life of a little child, now 10 years old, whose mother died in that room, and whose memory is perpetuated by this unassuming gift every year.

Southern Ohio. Several of these spoke more than once.

COÖPERATION PROMISED

As a result of all the consideration given to the Promotional Plan in these several sessions the president of the Council, Bishop Cook of Delaware, announced to the National Council at the final session on the morning of February 18th that steps would be taken to confer with the chairman of the Forward Movement Commission and the chairman of the Committee on Budget and Program in an effort to unify the point of view of all three groups with respect to the Program of the Church before the meeting of General Convention in Cincinnati. The sum of the discussions was that these three groups should present a united front to the other people of the Church.

New York Adds \$10,000 to Pledge for Church's Work

NEW YORK—Bishop Manning of New York informed Bishop Cook of Delaware, president of the National Council, in a telegram received on the opening day of the meeting of the Council, February 16th, that the diocese of New York would take a still larger objective for 1937, namely \$210,000 instead of the 1936 objective, \$200,000. Bishop Manning's message said:

"Although owing to the financial situation we were unable to reach our goal for 1936 the diocese of New York will take a larger objective, namely \$210,000, for the general Church as its goal for 1937. It must be clearly understood by the National Council that this is not a pledge but that it is an objective which we shall strive earnestly to reach. We still believe that, if earnestly striven for, a high objective, even if not fully achieved, is better for the Church and stimulates larger giving than a lower expectancy would."

Return of Priests is Demanded in Mexico

Citizens Increase Demands for Religious Toleration; Churches Occupied by Crowds

MEXICO CITY (NCJC)—Roman Catholics are demanding not merely the reopening of churches in Vera Cruz but the renewal of permission for priests to exercise their ministry. Since the days of Governor Tejeda, the right of priests to apply for such permission in accordance with the regulations of the federal constitution has been refused. It is now evident that, after five years and with a new governor in power, the people feel that they are justified in asking for the legal minimum.

Thus far, the Church authorities have issued no statement concerning the recent disturbances which had their origin in the death of Lenore Sanchez, age 14, who was shot down in the streets of Orizaba recently.

Demonstrations have been peaceful in character. Federal troops were called out to restore order in Cordoba when crowds forced entry into many churches. Several persons were injured when a pillar, evidently unstable as a result of long neglect, collapsed on the throngs that filled the building to capacity.

The local fire company was occupying the Lourdes church. Invading crowds threw the fire apparatus into the street. Troops saved the apparatus from being entirely destroyed and restored the crowd to order.

Roman Catholic leaders are opposed to violence of any kind because such tactics would be utterly futile. Federal troops can be called out on a moment's notice and can be depended upon to preserve order.

The authorities of Orizaba are holding a policeman, Augustin Saldana, who is charged with having fired the shot that ended Miss Sanchez' life. The child was shot in the back as she attempted to flee from a private house where Mass was being celebrated by Fr. José Maria Flores at 6 o'clock in the morning. So far as could be learned, Fr. Flores is still in custody.

Miss Sanchez, although hurriedly treated by the Red Cross, died at 10 o'clock—four hours after she had been shot. Ten thousand people from all classes escorted the burial cortege to the cemetery. Many carried placards which called upon the authorities to bring the guilty to justice. No police appeared to impede the progress of the marchers, who heard energetic protests made at the grave by a number of speakers.

Lenten Radio Program

SALINA, KANS.—The Very Rev. Dr. Hewitt B. Vinnedge, Dean of Christ Cathedral here, is giving a series of Lenten broadcasts at 7:15 p.m. each Wednesday, from the Salina studio of radio station KFBI, Abilene.

Bishop McCormick Speaks at Double Anniversary

GRAND RAPIDS, MICH.—Marking anniversaries of two notable events in the history of the diocese of Western Michigan, Bishop McCormick, speaking at Grace Church, February 14th, reviewed the accomplishments of the diocese in the 64 years it has been in existence. The anniversaries were those of the consecration of the Rt. Rev. George D. Gillespie, first Bishop of the diocese, which took place February 24, 1875, and of the consecration of Bishop McCormick as Coadjutor on February 14, 1906. Upon the death of Bishop Gillespie in 1909, Bishop McCormick became the head of the diocese.

At the impressive service the hymns, psalms, and lessons were those used at the consecration service of both Bishops, and Bishop McCormick preached the historical sermon. He referred to the unique fact that the 64 years of life of the diocese had been covered by the administration of but two bishops—33 years in Bishop Gillespie's case and 31 years in his own. He paid special tribute to Bishop Gillespie, whose episcopate, he declared, was notable for missionary zeal, personal fidelity and self-sacrifice, and for loyalty to the highest standards of the Church. Referring to his approaching resignation he said Bishop Whittemore, his Coadjutor, would succeed to "a place in the sun and a man's job."

Methodist Young People Given Posts in Board of Education

CHICAGO (NCJC)—The demand of Methodist young people for a larger part in the work of the board of education was heeded by Church authorities when the board, meeting here, appointed Joseph Bell a youth member, in an advisory capacity, of the important curriculum committee which has jurisdiction over the study courses used in church schools and young people's societies. Miss Harriet Lewis, another young person, was invited to advise on the administrative work of the board.

At present the young people are rejoicing over the appointment of a young minister, the Rev. Carl Seitter, identified with young people's activities in California, as the director of institutes for the board of education. More than 50,000 Epworth Leaguers attend these summer camps called institutes, which constitute the most significant recent development in Methodist young people's work.

Pilgrimage of Christian Life

FAIRFIELD, CONN.—The Fairfield archdeaconry branch of the Woman's Auxiliary, diocese of Connecticut, is sponsoring an effort to follow the line of the Forward Movement, called the Pilgrimage of the Christian Life. The plan calls for seven meetings, held a week apart during Lent, in different parishes throughout the archdeaconry. The aim of the Pilgrimage is the review of some of the great facts of the Christian experience. Seven members of the clergy within the archdeaconry are presenting a different topic at each meeting.

Survey of Kentucky Flood Area is Made

Prompt Action by Churchmen and Rectors is Revealed in Canvass of Diocese

LOUISVILLE, KY.—A survey of Church damage and relief activities in the diocese of Kentucky has been made by diocesan authorities, revealing prompt action by Churchmen and rectors in spite of incalculable damage to personal and Church property.

The text of the survey follows:

"We in the diocese of Kentucky have just begun to pick up the pieces of the recent flood, which affected 79% of Louisville's people. In Louisville, of our churches affected, in the downtown section, St. Andrew's Church was hit the hardest, with 4 to 5 feet of water in the Church, the pews floating around, hymn books and Prayer Books lost, some of the Altar hangings completely lost, and the organ motor submerged. Calvary Church, within the same area, had 6 feet of water in the cellar and 2 inches on the floor of the nave; Calvary's organ motor was also submerged.

"Out in the west end (Shawnee district), the Mission of the Redeemer was invaded by 7 feet of water, and practically everything was lost. The rectory had 3 feet of water, and the priest in charge's furniture on the first floor was practically gone.

"At St. George's Mission in Parkland, there was about 4 feet of water in the basement, but no loss in the church or rectory.

"St. Paul's Church, in downtown Louisville, had 3 feet of water in the basement, yet opened a refugee station, serving 1,300 people their meals in one day.

MISSION USED AS A HOSPITAL

"St. Peter's Mission in Portland, a very badly flooded section, was on just a little island in that section, and it became a Red Cross hospital to the few remaining on the island.

"Christ Church Cathedral escaped water, and housed some 40 refugees and the Coast Guard of New York during the flood. When the waters receded the Red Cross opened a hospital in the parish house, and it is still being used for this purpose.

"Those churches out of the water, St. Mark's, Crescent Hill, the Church of the Advent, and St. Thomas', in the Highlands, all housed refugees, hospital, and clinics.

"St. Luke's, Anchorage, housed 75 refugees.

"Out in the state, St. John's Mission, Uniontown, was greatly affected by the flood, and Grace Church, Paducah, had 4 feet of water in the church; the extent of loss is not yet determined.

"The Rev. Charles F. Wulf, rector of St. Paul's Church, Hickman, was chairman of housing in that city, and his wife was in charge of the housing of some 100 refugees in another church in the city. The Rev. Charles E. Craik, Jr., of Hopkinsville assisted in that city with the housing of some 1,500 refugees. The people of St. James' Mission, Shelbyville, also opened their homes to refugees.

"St. Stephen's in Louisville had 4 feet of water in the basement, yet opened the parish house to Negro refugees.

"The Church of Our Merciful Saviour (Colored) also had 3 feet of water in the

"Cells" to Spread Faith Suggested by Dr. Dibble

CHICAGO—The suggestion that Catholics use the "cell" technique employed by the Bolsheviks in pre-revolutionary Russia was made by Dr. Charles L. Dibble, chancellor of the diocese of Western Michigan, at a meeting of the Catholic Club of Chicago in St. Thomas' (Colored) parish, February 16th.

During the Czarist régime, Dr. Dibble said, the Communist formed small groups or "cells" to spread their doctrines, not aiming at large meetings but influencing their friends and acquaintances by personal contact. When a group had more than half-a-dozen members, it divided into two separate "cells," continuing in an endless chain. In this way Russia was honeycombed with Bolshevik propaganda, and when the revolution broke the field was already prepared. Dr. Dibble said that he believed such a technique to be worth emulation by Catholics.

Bishop Essex of Quincy preached the sermon at the service, followed by Benediction in accordance with the custom of the club. The attendance at St. Thomas', of which the rector is the Rev. William B. Suthern, is invariably the largest of the year.

basement, and the walls of Grace Church rectory, Louisville, cracked, making the building unsafe.

"Our church schools in most of these churches have never opened, because they have been unable to clean and fumigate the buildings properly. Half of the city is without electricity at this writing, which is hampering the people in the west end, the hardest hit, from returning to their demolished homes. One of the largest secular high schools in this area will not open this semester, so one can realize it is to be a long, hard pull for the residents of this area.

FINE SPIRIT SEEN

"Yet in spite of such disaster all of our people are rallying and we believe will build a bigger and greater Church in Kentucky. Their spirit is not gone in spite of their tremendous losses and with the fine leadership of Bishop Clingman they have already started putting their shoulders to the wheel and have begun their rehabilitation."

Lent Luncheons in Albany Aim at Coöperation in Social Work

ALBANY, N. Y.—The diocesan department of social service, the Rev. William E. Sprenger, chairman, has organized a series of luncheon meetings on Thursdays during Lent, the purpose being to bring the secular and Church social worker closer together. The general subject of social security has been chosen, and the opening session was addressed by Bishop Oldham of Albany on the topic of The Demand for Security.

Other speakers include the Hon. Laurens Hamilton, state assemblyman, Manfred Lilliefors, head of the Protestant Welfare, and the Very Rev. Dr. Chester B. Emerson, Dean of Trinity Cathedral, Cleveland, Ohio. Similar luncheons were held last year with pronounced success.

Budget Adopted at National Council Meeting to Be Balanced by Using Principal of \$100,000 Legacy

NEW YORK—The following is the Budget for the Church's work in 1937 and explanatory footnote adopted by the National Council at its February meeting:

Budget recommended by officers	\$2,313,115
Less Estimated Lapsed Balances	40,000
Income Needed to Execute Budget	\$2,273,115
INCOME	
Estimated Income from Dioceses based on Expectations, Objectives, and a few Estimates, with a margin of safety	\$1,419,443
United Thank Offering	243,000
Interest on Trust Funds	360,000
Miscellaneous	28,700
Interest on Platt Legacies 1936-7	20,598
Missionary Reserve Account	52,216
	\$2,123,957
ADDITIONAL AMOUNT NEEDED	\$ 149,158

"The expectations applicable to the 1937 Budget have fallen short by \$149,158. Nevertheless, the minimum emergency schedule of \$2,313,115 cannot stand further tragic slashing. Yet under mandate of the General Convention the National Council must balance its Budget, and technically, the Budget for 1937 has been balanced.

"But how has it been balanced? By what means? By using the principal of legacies, including a recent one of \$100,000.

"We are confident that the Church will agree with us that as a policy the principal of such legacies should not be used to balance operating budgets. The principal should rather be used either to constitute a permanent endowment or as capital investment in buildings and equipment.

"We further believe that Churchmen everywhere will support us in our hope that every dollar of these legacies now necessarily involved in balancing the Budget may be quickly restored to their normal and proper use. This can be done, however, only if the increased expectancies from dioceses and additional individual gifts provide \$149,158. This is about 10% more than the present expectancies and must be secured if the Budget is to be soundly balanced without the use of these legacies."

Budget Balanced by Employing Legacies

Continued from page 269

moved. We should lean on the living, not on the saintly dead, to balance the Budget."

Judge Parker of Massachusetts, speaking after Bishop Stewart, said:

"We use undesignated legacies for operating expenses. If that is right, it is right to use designated legacies similarly. The principle is exactly the same. The question is whether any legacies, as a matter of policy, should be used for running expenses, even in emergencies."

"BAD STRATEGY"

Bishop Stewart rose to develop his argument further, saying:

"It is bad strategy. People have money. The figures show that they spent 51% more last year than the year before—for what? Furs, jewelry, beer, automobiles. And the figures show that there was a decrease of 30% in what they contributed to the Church, to community chests, and to other good works. The plight of the Church is desperate if the Budget can be balanced only by an annual legacy of \$100,000. Where are we going to get it from next year? We are simply 'kidding ourselves,' if I may be permitted a slang expression. And the dioceses will feel that they need make no special effort. Most of them can do more than they actually pledge. My own diocese of Chicago pledged \$50,000 last year and gave \$60,000, which was \$10,000 more. The diocese of New York

took a great objective and reached a very impressive point. Bishop Manning is right in believing that a tremendous objective is better than a safe pledge. The trouble with too many diocesan pledges is that they are too safe. They do not require a maximum effort."

Judge Parker took the floor again, to say:

"The effect would be bad if we asked again this year for a special effort. We asked it last year. Dioceses will wonder if we are going to ask it every year. Better to say that we have these legacies and can use them to balance the Budget; but that we hope the Church will make this unnecessary by raising the additional \$149,158 needed."

DIOCESAN AID EXPECTED

After a few more brief speeches, agreeing with the main arguments of Bishop Stewart or Judge Parker, Bishop Cook of Delaware, president of the National Council, said:

"I think Bishop Stewart is right. We hoped this would be the attitude of the National Council. But we had to bring in a balanced Budget. Our great hope is that the money will be forthcoming and that these legacies may be held in reserve. If we are perfectly frank with the dioceses, they will overpay their estimates."

Warren Kearney of New Orleans moved that the matter be referred back to the Finance Committee, adding:

"I am dead opposed personally to using this money for operating expenses."

The above discussion took place on the first day, February 16th. It was renewed

on the second day, February 17th. Bishop Stewart of Chicago returned the charge, saying:

"It is pitiful, it is tragic to be carrying on with one man paying one-fifth of the Budget, through his munificent legacy. The Church papers will take this up, unless we explain that the Budget is balanced only technically, as the National Council is bound to do; they will exclaim: 'Is this the way the National Council balances its Budget—using up a legacy of \$100,000?' We must explain clearly that it is only a technical balancing."

ADVOCATES NEW APPROACH

Bishop Stires of Long Island brought up an important question. He said:

"Ought we to put on the Finance Department the responsibility of telling the Church of its moral responsibility to support the missionary work of the Church by meeting the Budget drawn up by the National Council? This is the duty of the bishops and clergy of the dioceses. We need to revise our approach. Instead of trying to persuade people to give, we should try to inspire them to want to give."

Judge Parker spoke again at this point, saying:

"Bishop Stewart's way of putting the question makes us feel that we are doing wrong to use this \$100,000 legacy to balance the Budget. People will say: 'Why do a thing you believe to be wrong? Cut the Budget.'"

Bishop Stewart rose to reply; he said:

"Do you expect big legacies every year? We are bound to make an effort in the dioceses. The main reason why there is an increase in personal expenditure and a decrease in missionary giving is lack of missionary education and information. We need evangelistic work among Church people. The emergency we face is much deeper than the financial emergency. We face an emergency of lowered moral and religious standards. I think we owe it to ourselves, to the people of the Church, and, if I may say so with all respect, to the memory of George Fiske to raise the money needed and to conserve the Fiske legacy."

The Rev. Dr. Edmund P. Dandridge of Nashville, a new member of the Council, then spoke, saying:

"I agree entirely. And we should do it before General Convention, putting it before the whole Church."

EXPLANATION STRESSED

There were several more short speeches, covering the same ground. Then, the Budget was adopted, together with an appended explanation and appeal. It was understood that the Budget should be made public only with this explanation and appeal, in order that Church people should know exactly the situation.

Bishop Appeals for New Churches

LONDON—An appeal for £100,000 was launched February 7th by the Bishop of Chester, Dr. G. F. Fisher, in a pastoral letter read in all churches in the diocese on behalf of the needs of the diocese of Chester, and especially the need for sites and mission churches in "at least 14 districts in the diocese, where big populations have sprung up with no churches within reach."

Churchmen Protest Secularized Easter

Proposal of Musical Educators' Conference to Meet at Eastertide Opposed in Eastern Oregon

PENDLETON, ORE.—The proposal of the Musical Educators' National Conference to hold a national festival in Portland during Easter week aroused strong protest from Churchmen in the missionary district of Eastern Oregon. The conference begins on Easter day, at a time when church choirs are accustomed to give their most carefully prepared and elaborate performances.

Bishop Remington, the executive council, and the clergy conference of the district have protested at this secular incursion into the Church's program in a letter to C. V. Butelman, secretary of the Music Educators' National Conference, of which copies were sent to Charles A. Howard, superintendent of public instruction; Dr. Farnham, executive secretary of the state council of Churches; Miss Ethel Henson, president of the northwestern division of the conference; and chancellor Frederick M. Hunter of the state of Oregon.

In making the letter public, Bishop Remington declared:

"It deals with a matter of great importance to us out here on the Pacific coast and I presume it also affects the relation of the schools and the Church throughout the whole country. The secularization of our Christian festivals is a serious matter. The constant demand on the part of the public schools for more time and attention is even worse.

"I think we are confronted with a real struggle if we are going to retain our influence and opportunity for religious education with our children and young people."

"UNINTENDED CONFLICT"

"The Churches cannot change the date of Easter," the letter points out, asking the Musical Educators' Conference if it cannot take steps to resolve this "unintended conflict." The text of the letter follows:

"It is generally recognized that America is confronted with a great crisis in its social and political life. Subtle forces are at work undermining the very foundations of our democratic heritage. To meet these attacks in the best American tradition, we need the combination of the three great forces which have molded American democracy, the school, the Church, and the home. These forces must never be in conflict, competing with one another for the time, attention, and above all for the influence which they exert.

"We have noted with apprehension the growing tendency on the part of the school to absorb more and more of the time and attention of children and youth. If our educational institutions are to take over more of the responsibilities of creating a moral and law abiding citizenry, we must require of them the teaching of those principles of Christianity, sound character, and ethical living without which no democracy can endure. Five presidents, beginning with Theodore Roosevelt, have borne witness to this

Monument to First Man to Conduct Morning Prayer in Japan Unveiled in Temple

TOKYO—A monument in memory of Townsend Harris, the first consular and diplomatic representative of the United States in Japan, was unveiled recently at a ceremony in the ground of Zempukuji temple, Tokyo, by Mrs. Joseph C. Grew, wife of the American ambassador. The stone monument is inlaid with a bronze disk showing the head of Townsend Harris. The Buddhist temple was set aside in 1859 by the Shogunate to house the first American legation, the first diplomatic establishment of any foreign country in Tokyo.

The monument was erected by a group of the first Episcopal service in Japan, in 1859. During his journey from the seaport to Tokyo he refused to travel on Sunday and read Morning Prayer to his Dutch interpreter and his staff at what is now Omori, half way between Tokyo and Yokohama.

primary necessity in building democratic ideals.

"This drift or tendency has gone on gradually and without conscious intention on the part of educational leaders who are inspired with the highest ideals, and who are confronted with changing conditions. However, if the drift continues, either it means a conflict between school on the one side, and the Church and the home on the other; or it means the wholesale secularization of American life with the loss of values which is sure to follow.

"This unintended conflict has come recently to a head, in the proposal of the musical educators of our country to hold a national conference in Portland during the Easter festival, March 28th to 31st. If our young people singing in choirs throughout Oregon are torn between their allegiance to their Church in fitting observance of its greatest Christian festival, and their desire to take part in a musical festival, the usual friendly relations between school and Church will be endangered. We assume that this festival can only be held with full coöperation of the public school system.

HOPE FOR DATE CHANGE

"We make this statement in the hope that a change of date may even now be made for the National Conference of Music Educators. The Churches cannot change the date of Easter and therefore follow their natural inclination to foster the very worthy cause of better music for America. The Churches are called on constantly to cooperate with causes not directly connected with the teaching of religion. We have given such help without reserve. We ask the same spirit of coöperation on the part of our educational leaders in the furthering of musical interests. We believe that if the date of this national conference can be changed, it will go a long way toward creating a better feeling of harmony, and may bring to the attention of educational leaders the many other dangerous conflicts which arise when the school absorbs more and more of the time and attention of children and youth. We are responsible together for those influences which build an intelligent, honest and loyal citizenry. We hope that something may be accomplished right now which will make us all conscious of the unfortunate secularization of Christian festivals, and serve to unite us in a new effort to build a better America, on the old foundations, but adapted to our changing world."

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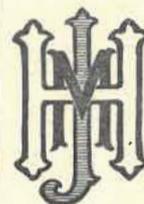
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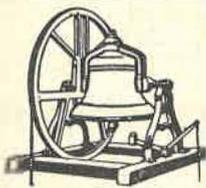
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Student Secretary Sought for China

Motion to Ask American, English, and Canadian Churches for Funds to Support Secretary Expected

A NKING, CHINA—A motion advocating the appointment of a national student secretary who will work in close alliance with other Christian student secretaries is to be brought forward at the ninth General Synod of the Chung Hwa Sheng Kung Hui (Holy Catholic Church of China), meeting in Foochow next April. This motion comes from the Anglican section of the Chinese Church, and, if passed, appeals will go to the home Churches in England, Canada, and the United States for the support of such a work.

An interesting article by the Rev. Michael Bruce in the little quarterly edited by Bishop Norris for circulation among the missionaries in the English and American dioceses in China, gives the history of work among students to the present; the success of the YMCA and the YWCA up to a point; the failure to connect students with churches, or to overcome the rift between the student class and the average congregation; the present tendency to coeducation; and, finally, the recent tendency of denominations to appoint denominational student secretaries. All these things point to the need of an inclusive Student Christian Movement.

The number of government and private colleges and universities in China is increasing, and probably the number of Sheng Kung Hui students who attend them is also increasing with every passing year. There is almost no religious influence being brought to bear on students in these institutions. The Student Christian Movement in China is in its infancy, and one of the main tasks of a national secretary, if appointed, would be to help guide the development of the SCM through its early stages.

It is to be suggested that one or more national secretaries be appointed, who will:

- (1) Help Sheng Kung Hui and other Christian students.
- (2) Keep a lookout for possible candidates for the ministry among college students.
- (3) Try to build up a strong, inclusive SCM, and bring the advice of the Church to the team of national workers.
- (4) Assist the Church both nationally and locally to be sensitive to its duty toward the student population.

"As the nature of the work is nation-wide it is suggested that the CHSKH undertake it as a matter of common concern, and that in the first instance it should send out a joint appeal from the General Synod to all its mission boards, asking for support for this work," the article declares.

Such an appeal may come as a surprise to the home boards, who feel that the era of self-support has dawned, and that if national secretaries are needed, the national Church should support them. The

truth is that self-support starts locally. A local congregation tries to get under the burden of work that it can actually see. This struggle, together with the attempt to stand back of the missionary diocese of Shensi, take all the effort of the adolescent Church. For some time to come, diocesan and national workers will have to be the responsibility of the Mother Church, can see the national needs that the struggling local congregations cannot.

Three Leaders Speak at Auxiliary Meeting

Continued from page 270

in Cincinnati next October, and suggestions to be presented to the Triennial for the use of the next United Thank Offering. The Triennial meeting votes how the Offering shall be spent.

SCHOLARSHIP APPROPRIATIONS

The board made a few appropriations for scholarship aid; considered the present functioning of the prayer-partnership plan, the matter to come up again at the April meeting; took necessary steps toward changing the by-laws to provide for choosing nominees for women members of the National Council; appointed a committee (Mrs. Happ, Miss Pardee, Mrs. Thomas) to prepare for the Quiet Day for Prayer next November 11th.

As secretary for the national supply work, Mrs. T. K. Wade reported the following sums representing the value of supplies provided in the past year: For hospitals, \$18,000 (using round numbers); for schools, \$28,000; for personal boxes, \$44,000; for mission stations, exclusive of above, \$73,000; miscellaneous, \$5,000; total reported value of new supplies provided in one year, \$168,000. This includes reports from 86 dioceses and districts.

THREE LATE LEADERS HONORED

The board adopted memorials concerning three women whose deaths have recently occurred, Mrs. Thomas Q. Dix, former president of the Auxiliary in the Southwest province and a former board member; Deaconess Newell of St. Margaret's, Berkeley, Calif.; and Mrs. W. J. Loaring-Clark, one of the first board members.

All the major mission boards in the United States and Canada unite in the Foreign Missions Conference. This group has an important committee on women's work, of which Miss Edna B. Beardsley is the new chairman.

The board made an appropriation of \$300 to assist the Council of Women for Home Missions in ministering to migrant workers in the United States. The Episcopal Church has no person assigned wholly to this work.

It may be recalled that in cutting all the budgets for the past year, the travel item for the national Auxiliary staff was among those cut severely. The 1936 balance left from this item was \$9.51.

Of the 20 board members all were present but two, Mrs. Cross of Spokane and Mrs. Ober of Baltimore, both being prevented by illness.

Sees New Danger to Church in Germany

Plans for Election, Constitution in Reich Protestant Plebiscite Are Viewed with Suspicion

BY HENRY SMITH LEIPER

NEW YORK (NCJC)—Hitler has ordered a new Church election by which the Protestantism of the Reich shall "give itself a new constitution and with it new order in complete liberty and according to the Church people's own determination."

This decree, so hard to appraise in the light of past Hitlerite history, so hotly debated as to its meaning by Germans and non-Germans alike, was the surprise answer of der Fuehrer to the request of the baffled and angry Hans Kerrl, his minister for Church affairs, for a new State-imposed Church government to replace the temporary directorates which he had set up a year and a half ago and the orthodox, but compromising, members of which have just resigned in a body.

On the face of it, it appears to be a great victory for the Church. But is it? What possible guarantee is there that the election will be truly free? That the Church will be able to conduct an intelligent and coordinated campaign of education to enable it to act in the creation of a new constitution and the selection of a united leadership is too much to believe in view of the suppression of every organ of communication, the control by the government of the radio, and the ban which has been enforced against meetings to discuss the internal affairs of the Church.

WHAT ARE CHURCH PEOPLE?

Furthermore, what is to be the definition of "Church people"? As those familiar with German customs know, all who have been born and baptized and confirmed in the Church, and who have not taken the legal steps necessary to sever their relations with it, are counted as Church people regardless of whether they have taken any interest in its life and work.

Two hundred out of an average 10,000 of such "Church people" would be a high proportion to be really practicing Christians with any definite commitment to the things for which the Church stands. Therefore, when it comes to voting on a new constitution and new leadership in the Church it takes little imagination to see that the determining factor, even if the vote were wholly free, is likely to be political and not spiritual.

One recalls the signs posted on many churches during the Church election of 1933. The German Christians—Nazi party stooges in the Church—posted their nominees. Hitler spoke for them over the radio. The signs read: "He who does not vote for the German Christian list is our enemy, he who is our enemy is an enemy of the State and will find himself in a concentration camp." Such gentle hints are not lost upon a people whose resistance has

Rev. B. R. Cocks Honored at Arizona Convocation

PHOENIX, ARIZ.—A banquet in honor of the Rev. Bertram R. Cocks, retiring executive secretary and general missionary of the missionary district of Arizona, was a feature of the 44th annual convocation of the district, held in Trinity Cathedral here over the weekend of February 7th.

The Rev. Mr. Cocks retired after 30 years' service for reasons of ill health, retaining only his superintendency of St. Luke's Home for the tubercular. The founder of this institution, he has been its superintendent since the office was created.

Previous convocations had been held in the middle of the week to enable clergymen to continue with their regular Sunday services. But the greater attendance of young people and others of the laity made possible by the weekend convocation was deemed a valuable improvement.

The 45th annual convocation will be held in St. Stephen's Church, Douglas, February 5 to 7, 1938.

The elections resulted as follows: Deputies to General Convention: the Very Rev. E. S. Lane and R. L. Motz; alternates, the Rev. J. R. Helms and Dr. H. B. Leonard. Delegates to the synod of the province of the Pacific: Dean Lane, the Rev. Messrs. E. W. Henshaw, H. B. Moore; Messrs. R. L. Motz, G. B. Hollis, H. S. Reed. Alternates, the Rev. Messrs. J. R. Helms, R. L. Baird, T. C. Harris.

Delegates to the Woman's Auxiliary Triennial, elected at the district meeting on February 8th, are Mmes. C. E. Huntington, J. R. Wotherspoon, W. C. Heim.

long been weakened by propaganda and terror.

NAZIS MAY EMERGE STRONGER

Furthermore, since the advocates of a new national Church which shall be neither Catholic nor Protestant—nor Christian in any historical sense—are able freely to circulate their views and to agitate for action, it seems all too likely that they will be able to pile up a majority which would put the Nazis in a stronger position than ever with respect to the control of the Church. The minority then would appear to be unreasonable and captious if it attempted to continue the struggle. But that convinced Christians who are not prepared to hail Hitler as a new messiah would have to adhere to the minority position is certain.

There may be some ground for the hope that this turning point will see an advance for Christianity—both Catholic and Protestant—in establishing its right to demand of the Hitler government that pledges to protect the Churches be kept.

But it is far more likely, in the light of what has gone before, that the "election" will be but a farcical plebiscite; and it may even result in bringing back the unlamented army chaplain, Reichsbishop Mueller, who has qualified himself from the Nazi viewpoint by rewriting the Sermon on the Mount and joining the "national Church" movement described above.

Christians who know what is at stake will turn anxious eyes on Germany until this new test has been passed, knowing that the grounds for any optimism are scant indeed.

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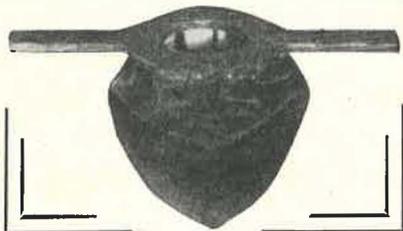
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Census of Religion Discussed in Press

Soviet Newspapers Show Interest in Outcome of Count; Attempt to Discredit Religion

By PAUL B. ANDERSON

PARIS (NCJC)—From December 29th to January 8th, the Soviet press devoted a good deal of space to the national census which was carried through on January 6th. The census sheet for the first time since the revolution dealt with religion. Besides question 5, which asks about the individual's belief or unbelief, religion comes into question 16: "To what social group do you belong, to the group of workers, office workers, collective farmers, independent farmers, artisans, free professions, or *ministers of the cult*, and nonlaboring elements?"

Plainly there must still be a considerable body of ministers of the various confessions (Christians and non-Christians), or it would not have been worth while to separate them as a group. An article in *Izvestia* of December 29th stated that in 1926 the number of ministers of religion (of all cults) "had been reduced to 79,300."

The full results of the census are promised by the end of 1937. At the end of February, some tentative summaries are to be published. Meanwhile, a few cases have been reported, presumably, as typical. Evidently, the religious question was the most difficult to handle.

"There are many discussions about religion," says the correspondent from Pochekhonie-Volodarska. And the same correspondent gives the following incident:

"A worker in a machine tractor station answers the questions unhesitatingly, but for a long time he cannot answer about religion. The censor delicately waits. Finally the man says, 'Well, of course I am an unbeliever. All of my family are unbelievers, and I also.' When the censor leaves the house he hears the triumphant voice of the man's son, 'Now you see, Auntie, now that he has called himself an unbeliever, don't let me hear anything more from you about God.'"

PRESS DISCREDITS RELIGION

The Soviet press endeavors to discredit religion by emphasizing the age of believers, and their activity in connection with the census. A correspondent from Novosibirsk writes (*Izvestia*, January 8th):

"In my section 128 people live, 18 years or older. Twelve are illiterate, all very old. Twenty-seven called themselves believers, also old people. My section was located in the center of the city. The section of the censor Andreev, located at the outskirts, had more illiterate and more believers. This is characteristic. Where there are more illiterate, there are also more believers. This is the unquestionable evidence of yesterday's census."

Yet another report shows the tenacity of religion and the activity of the Church. (*Izvestia*, January 4th):

"Koltchino. Western county. Some of the

older Kolkhozniki hesitate to write themselves down as unbelievers. Only after long assurance on the part of the censor, that neither the priest nor the other older people will know of this, they write: 'unbeliever.' The priest and deacon, it appears, are conducting here untiring work. They agitate, they frighten. No anti-religious work is done here. For more than five years no anti-religious lecture or discussion meeting has taken place in the region."

HESITATION NOT SURPRISING

It is not surprising that people "hesitate" to answer on religion, when the whole tenor of the press is anti-religious. As *Cosmolskaya Prava* said in its leading article on the day of the census:

"The census will give us very valuable data on the attitude of citizens of the USSR to religion. They will demonstrate how great are our successes in the struggle with religious prejudices."

Correspondents report cases of older people declaring themselves unbelievers, evidently indicating this to be the exception: "An old man of 89 in the town Dargavo replied feelingly on the question of religion: 'I have now lived 19 years without God, but my life is none the worse. My hands are my god'" (*Izvestia*, December 29th). "A 72-year-old Kolhoz watchman said: 'For me, every religion is nonsense'" (*Izvestia*, January 5th).

This much can be said at least, that there will be none declaring themselves "believers" unless their faith is strong. The Soviet census of 1937 will be no exaggeration in favor of religion, and we may expect the total number of religious people to be very small.

Even in 1934, according to the Administration of Records, which is conducting the census, "the percentage of those fulfilling religious ritual among collective farmers dropped: for those below 24 years to 1%; for those aged 25 to 39, to 3.2%; for those aged 40 to 59, to 14.5%; for collective farm women, 12.2%, 26.5%, and 47.9% for the respective age groups" (*Izvestia*, January 1st).

Youth will probably register almost *en masse* as unbelievers, and in the Soviet Union 43% of the population has been born since the Bolshevik revolution.

Japan Forward Movement Grows; Manual Used by Other Churches

TOKYO—A sure sign that the Forward Movement is truly under way in Japan was demonstrated over the year end.

During the confusion of the Japanese year end the leaders of the Brotherhood of St. Andrew in Japan, sponsors of the Japanese Forward Movement, feared that the Epiphany booklet would not be ordered promptly or that in the three-day post office holiday, January 1st to 3d, would fail to reach the faraway parishes and missions. However, the 6,000 copies printed were ordered promptly and delivered during Christmas week ahead of the New Year shutdown.

The Forward Movement booklets are now being ordered by some of the Methodist and Presbyterian churches as well as four of the city YMCA's. The National Christian Council in Japan is beginning to recommend their use by all denominations.

Church Union Forms Final Organization

Constitution for Successor to Catholic Congress is Adopted at New York Meeting

NEW YORK—The American Church Union, succeeding the Catholic Congress, was formally organized at a meeting held on February 16th at the Hotel Berkeley, the action being taken by a majority of the members of the newly elected council. A constitution was adopted, stressing loyalty to the Episcopal Church as an integral part of the Catholic Church.

Officers and committees were elected or appointed. Word has not yet been received from all of them as to whether they will serve.

The founding of the American Church Union, which involved the reconstruction of the Catholic Congress and the creation of a society of larger scope and more effective methods, has necessarily taken much time. Although the Union came into being on last Whitsunday, it was not until December that the constitution was approved in its final form. During this interval it has been necessary to omit the customary activities of the Congress. A Congress committee, however, has been making plans for the next Congress and for regional conferences in the spring in preparation for it. The new council will meet as soon as possible to put into operation as many of the proposed activities as possible.

It will be good news to Union members who were Congress members that the *Bulletin* will again be published as soon as sufficient funds can be got together. Meantime the *American Church Monthly* carries 12 pages of Union news every month.

The address of the secretary is the same: the Rev. C. Clark Kennedy, 86 Broadway, New Haven, Conn.

The following is the constitution of the Union:

The Purpose of the Union shall be: to uphold the doctrine, discipline, and worship of the Episcopal Church; to extend the knowledge of the Catholic Faith and Practice of the Church; to seek to bring everyone to worship and serve our Lord Jesus, Saviour and King.

The Objects of the Union shall be:

- (a) To maintain unimpaired the position of the Episcopal Church as an integral part of the whole Catholic Church of Christ.
- (b) To promote study and research, and the dissemination of literature in all branches of theology and morals; and in those departments of philosophy, sociology, psychology, and natural science which are closely related to religion.
- (c) To give counsel, assistance, and encouragement to all seeking to further the Catholic Faith and Sacramental worship.
- (d) To disseminate religious knowledge, more especially by the following means:

Council Transfers Care of Mission to New York

NEW YORK—The National Council, at its meeting, February 16th to 18th, took action which gave into the care of the diocese of New York the mission at Rhinecliff.

It is unusual to find in any diocese a mission as this in the diocese of New York has been, under any other than diocesan auspices. This mission at Rhinecliff was founded and endowed many years ago by the American Church Missionary Society, the endowment at that time being \$5,000. About 40 years ago the American Church Missionary Society went out of existence and its diminished property, endowment, and work were given to the Board of Missions, which has since become the National Council, which has maintained the mission.

By vote of the Council, the mission property, together with \$3,000, to cover the present scale of maintenance, has been transferred to the diocese of New York.

- 1. Promoting devotional and evangelist activities;
 - 2. Arranging and holding Congresses;
 - 3. Distributing literature;
 - 4. Providing lectures and instructions;
 - 5. Establishing and supporting local study groups, reading rooms, and libraries.
- (e) To promote and encourage the practical application of Christian principles in all social relationships.
- (f) To do all or any of such things for the promotion and maintenance of the objects of the Union as the Union from time to time may determine.

MEMBERSHIP REQUIREMENT

Any baptized member of the Church is eligible for *membership in the Union* who:

- (a) States his or her belief that the Episcopal Church is a part of the Catholic and historic Church of Christ; that the Orders of its Min-

istry are valid Catholic Orders; and recognizes Baptism, Confirmation, Holy Communion, Penance, Holy Orders, Matrimony, and Unction as Catholic Sacraments.

- (b) Expresses a desire to promote the objects of the Union.

THE COUNCIL

Every member who has paid his dues to date shall have a vote in the election of the council of the Union.

The Council shall consist of 15 priests and 15 laymen elected by ballot from a list of twice that number nominated by the council in office at the spring meeting. The election is to be decided by a plurality of votes cast by all such members as shall vote by October 15th, each member being duly notified by mail at his last address on record by September 15th.

The Council shall have power to administer the property and determine the activities of the Union. The council shall meet twice a year, in May and in November.

The Council shall appoint officers to serve from January 1, annually.

The dues shall be:

For Life Membership	\$100
For Sustaining Membership, annually	10
For Coöperating Membership, annually	5
For Active Membership, annually	2
For Associate Membership, annually	1

All grades of membership shall entitle members to vote, and receive the Union's publications.

Committees for the following activities shall be chosen by the council: (1) Congresses, (2) regional conferences, (3) lectures and literature, (4) schools for the clergy and laity, (5) schools of sociology, (6) priests' institute, (7) retreats, (8) inter-Anglican relations, (9) young people's organizations, and (10) cycle of prayer. Other special committees may be appointed as desirable.

Southern Ohio GFS Service Held

CINCINNATI—The Rev. Malcolm Peabody, rector of St. Paul's Church, Chestnut Hill, Philadelphia, was the preacher at the annual service of the Southern Ohio Girls' Friendly Society at St. Paul's Cathedral the evening of February 16th.

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Georgia Mission Needs Stressed by Diocesan

SAVANNAH, GA.—Bishop Barnwell of Georgia stressed the missionary needs of the diocese in his annual address to the diocesan convention and Woman's Auxiliary meeting held in St. John's Church on January 27th. Bishop Barnwell said that "the thing to which we as leaders of the Church give ourselves is the development of the religious life in our own people in sure confidence that as loyalty to Christ deepens, the earthly needs of His Church will be provided for."

Bishop Barnwell stated that he plans to put on an additional priest who will look after the Church people at South Georgia Teachers' College, Collegeboro (Statesboro), and also to travel up and down the Statesboro highway reaching the scattered communicants of the Church who live in that vicinity. It is hoped to also have a Church Army worker among the Negroes in the diocese. Miss Ada Speight is being transferred to Savannah to assist in developing young people's work in the Colored churches in the area and to assist the Ven. J. Henry Brown in his rural work at Burroughs.

Bishop Barnwell closed his address with a tribute to the late Bishop Reese.

The next diocesan convention will be held at the Church of the Good Shepherd, Augusta, the first Wednesday in February, 1938.

The following changes were made in the committees: standing committee: the Rev. Ernest Risley in place of the Rev. H. Hobart Barber, retired. The Rev. Ernest Risley to be a member of the Bishop's Examining Board in place of the Rev. Robb White, Jr., resigned.

The following were elected deputies to General Convention: clerical deputies: the Rev. Royal K. Tucker, the Rev. Dr. David Cady Wright, the Rev. Joseph Burton, the Rev. Drs. James B. Lawrence. Clerical alternates: the Rev. Robb White, Jr., the Rev. Dr. Charles H. Lee, the Rev. Messrs. Howard Harper, Harry S. Cobey. Lay deputies: Dr. J. Randolph Anderson, Messrs. George T. Cann, J. A. Setze, Frank D. Aiken. Lay alternates: E. C. B. Danforth, John A. Davis, W. W. Alexander, J. Sullivan Bond.

Archdeacon Dedicates Memorials, Visits Assyrian Church in Flint

FLINT, MICH.—When the eyes of the country were focused on the disturbances in Flint, recently, there was one important event that they missed. This was also in the nature of a disturbance, but a happy one. St. Andrew's Mission building was being enlarged, beautified, redecorated, and enriched by the addition of many memorials and much new equipment. The Rev. Henry J. Simpson, missionary in charge, is remarkably clever as a builder, and under his direction the changes were made. On February 7th, the Ven. Leonard P. Hagger, Archdeacon of the diocese of Michigan, visited St. Andrew's, dedicated the memorials, and preached the sermon.

On Sunday afternoon, Archdeacon Hagger attended the Assyrian church in Flint, and due to the illness of the missionary, the Rev. Y. M. Neesan, conducted the service through an interpreter. Fr. Neesan officiates in the diocese of Michigan by license of Bishop Page, the diocesan.

Canal Zone Priest Celebrates Silver Jubilee of Ordination

ANCON, C. Z.—Commencing with an early Mass on the Feast of the Epiphany, the Rev. John Talbot Mulcare, rector of St. Peter's-by-the-Sea, La Boca, commemorated the silver jubilee of his ordination to the priesthood with an eight-day program, with a daily Mass throughout the period.

At the Vesper service on the feastday the Rev. Arthur Francis Nightengale officiated, assisted by the Very Rev. S. Alston Wragg, the Ven. Edward J. Cooper being the preacher. Other clergy present were the Rev. Robert W. Jackson and the Rev. David A. Osborne.

The series closed with a Vesper service on the night of January 13th, on which occasion Fr. Nightengale preached the sermon.

Fr. Mulcare was the guest of many social functions in his honor by the arrangement of the silver jubilee committee formed by various parish workers who presented him with a diamond ring and a congratulatory address expressive of the affection of his congregations at St. Peter's and also of the mission of St. Simon's of which he is priest in charge.

A cable from Bishop Carson of Haiti on the anniversary day and a letter from Bishop Morris of Louisiana were among the special tributes received by Fr. Mulcare in connection with the celebration.

Trinity, Buffalo, Marks Centennial

BUFFALO, N. Y.—Trinity Church, Buffalo, brought to a close the celebration of the 100th anniversary of its founding with a service on February 7th at which Bishop Davis of Western New York, a former rector of Trinity from 1901 to 1929, celebrated Communion and preached the sermon.

As part of the celebration a colorful pageant entitled *Onward* which took its name from the motto which was chosen when the church was organized and is used in its official seal, was presented in the parish house on January 29th and 30th.

Another important event in the observance of Trinity's centennial was a parish dinner on February 5th, at which Charles P. Taft, II, of Cincinnati was the speaker of the evening. Other speakers were Bishop Davis; the Rev. Elmore M. McKee, sixth rector of Trinity, who resigned last summer to become rector of St. George's, New York; and the Rev. William Thomas Heath, the present rector. Supreme Court Justice Charles B. Sears was toastmaster. Nearly 500 people attended the dinner, the guests including many priests of the churches of the diocese and clergy of practically all Protestant denominations in the city.

S. Ohio Clergyman on Radio

WYOMING, OHIO—The Rev. Dr. Carl Stridsberg, rector of the Church of the Ascension, Wyoming, was the preacher at the Press-Radio Bible Service program over radio station WSAI February 14th. His subject was *The Fulfilled Life*.

NECROLOGY

✠ *May they rest
in peace.* ✠

FRANK B. REAZOR, PRIEST

MORRISTOWN, N. J.—The Rev. Dr. Frank Burrows Reazor, rector emeritus of St. Mark's Church, West Orange, died at his home here on February 17th. Dr. Reazor was born in Philadelphia on September 6, 1857.

A graduate of the Episcopal Academy, Philadelphia, he attended St. Stephen's College, obtaining the degree of Bachelor of Arts in 1879 and Master of Arts in 1880. St. Stephen's awarded him the degree of Doctor of Divinity in 1882.

Graduating from the General Theological Seminary in 1882, he was ordained deacon in that year by Bishop Starkey, and advanced to the priesthood in the following year by Bishop Seymour. He was assistant from 1882 to 1885 at St. John's Church, Washington, D. C., under the rectorship of the Rev. William A. Leonard, afterward Bishop of Ohio.

In 1885 he became rector of St. John's Church, Delhi, N. Y., leaving in 1891 to accept the rectorship of St. Mark's, West Orange, where he served for 33 years.

In 1924 he was made rector emeritus, moving to Bermuda, where he carried on his active work as curate of St. Paul's parish, Paget. Returning to this country in 1932, he made his home in Morristown.

Dr. Reazor was a trustee of St. Stephen's College for many years. He is survived by his wife, the former Mary Painter Smith, and a daughter, Mrs. George St. John Rathbun, the wife of the rector of St. Barnabas' Church, Detroit.

Funeral services were conducted by the Rev. Harold G. Willis, rector of St. Mark's, assisted by the Rev. Clarence M. Dunham and the Rev. Canon George W. Dawson. Bishop Washburn of Newark was in the chancel. Burial was in the cemetery of St. James the Less, Philadelphia.

MISS JULIA JAY PIERREPONT

BROOKLYN, N. Y.—Miss Julia Jay Pierrepont died at her home in Brooklyn on February 8th, in her 80th year.

She came of a family that has been prominent in Brooklyn since colonial days, and on her mother's side she was descended from John Jay, first chief justice of the Supreme Court of the United States.

Miss Pierrepont inherited not only wealth but also fine Christian traditions. She knew the Bible thoroughly and read many books relating to it. All her life she was interested in many good works and delighted in giving generous support to missions and charities, as well as innumerable intimate personal kindnesses.

Her funeral was held on February 11th, in Grace Church, Brooklyn Heights, where like her parents and others of her family she had long been an active mem-

ber; Bishop Stires and the Rev. David T. Atwater, rector of the parish, officiated.

Tadao Kaneko, Japan St. Andrew Brotherhood Leader, is Married

TOKYO—Tadao Kaneko, secretary of the Brotherhood of St. Andrew in Japan, well known for his tour last autumn of the American and Canadian churches, was married on February 9th in Holy Trinity Church, Tokyo, to Miss Yasuyo Kofue.

The wedding ceremony was performed by the Rev. Ikuzo Tagawa, rector of Holy Trinity Church, the parish of which Mr. Kaneko is a communicant. The Rev. Prof. and Mrs. Enkichi Kan attended the bride and groom. The ushers were Seichi Takuma, secretary of the Brotherhood, and Kwanichi Ogawa, treasurer of the Brotherhood.

Miss Kofue is the daughter of Daizo Kofue of Kyoto, the former home of Mr. Kaneko. The wedding was one of the largest attended Christian weddings ever held in Tokyo, because of the great popularity of Mr. Kaneko.

Alabama Diocesan Organization of College Students is Formed

TUSCALOOSA, ALA.—A diocesan organization of college students was formed at a conference of Episcopal Church students held at the University of Alabama under the direction of the Rev. Dr. T. O. Wedel, National Council secretary for college work, January 29th to 31st.

About 75 attended the conference, electing Francis Osborne, Greensboro, as president of the new organization.

The meeting was arranged by Mrs. Jennie M. Howard, assistant dean of women, under the department of religious education.

CORRESPONDENCE

(Continued from page 254)

hath ordained *two Sacraments only*," when the Prayer Book clearly and definitely states, in this same paragraph, that "Christ hath ordained two Sacraments only, *as generally necessary for salvation*"?

It was several years ago that I learned that this statement clearly means that everybody need not be ordained or married in



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order to be saved, and that if a man should happen to fall from the top of Chicago's Drake Hotel and fail to meet a priest during his descent to *terra firma*, he need not, because he did not receive the Last Rites of the Church at death, be doomed. . . .

Our Blessed Lord says, "Except ye are born of water (Baptism), and the Holy Ghost (Confirmation) ye can not enter the Kingdom of God," yet, with the lapse of time that ordinarily intervenes between what has come to be considered by some as Holy Baptism *in toto*, and the Sacrament of Confirmation, in this present boastful and so-called "practical" world, even if a man should fail to receive Confirmation through no fault of his own, he need not be considered doomed. However, these incidental exceptions strengthen rather than weaken the

seven-fold Sacramental system, and with so much depending on Holy Orders, it would seem that devout Anglicans should be waxing positive rather than negative in our explanation of the truth concerning them.

Fortunately, we have a weekly Church paper that has an editor who can explain the Christ-given means of grace logically as well as spiritually without quaking.

(Rev.) PETER P. B. FRANKLIN,
Sanford, Me.

The Trial Lectionary

TO THE EDITOR: The Lectionary Committee of the Liturgical Commission of the General Convention desires to invite criticisms of the Trial Lectionary now in use throughout the Church.

The compiler, the Rev. Charles E. Hill, Christ Church rectory, Ballston Spa, N. Y., would be grateful for any suggestions sent to him for improving the Lectionary. . . .

In particular he would like to know if any found useful the *second* set of lessons for Morning Prayer beginning on the First Sunday after Trinity: in these lessons the attempt is made to enforce part at least of the teaching of each particular Sunday. Is this attempt successful? The compiler would also like to know if the "starred" lessons should remain: there may be no use made of them, as few churches may use Morning Prayer in connection with the Holy Communion.

(Rev.) JOHN W. SUTER,
Secretary of the Liturgical Commission,
Phoenix, Ariz.

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Resolution

Whereas, on January 24, 1937, at Omaha, Nebraska, **GEORGE W. ARMSTRONG**, vestryman, Church School teacher, leader and devout parishioner in the Church of the Atonement, Chicago, for seventeen years, departed this life,

And Whereas, we the Rector, Wardens and Vestrymen of the Church of the Atonement by his going have been deprived of an able servant of the Church and fellow-worker and of a friend whom we held in esteem and warm affection,

Therefore be it Resolved that in regular meeting assembled we do record our gratitude to Almighty God for the good example of this His servant, and for the benefit of our association with him, and extend to his bereaved family our affectionate sympathy,

And be it Further Resolved that these resolutions be spread upon the minutes, published in an early issue of **THE LIVING CHURCH** and the *Diocese*, and a copy be forwarded to his family.

JOHN I. LAING,
Clerk of the Vestry.

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RETREATS

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RALSTON, N. J.—Community of St. John Baptist. A day's retreat for women will be held at the Convent of St. John Baptist, on Saturday, March 13th. Conductor, the Revd. Frank Gavin, Th.D. Apply to the **REVD. MOTHER SUPERIOR**, Convent of St. John Baptist, Ralston, Morris County, New Jersey.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARNWELL, Rev. STEPHEN E., formerly vicar of St. Luke's Church, Hawkinsville, and of Christ Church, Dublin, Ga.; is vicar of St. Andrew's, Douglas, and St. Matthew's, Fitzgerald, Ga. Address, Douglas, Ga.

BATCHELDER, Rev. EDWIN A., formerly rector of St. John's Church, Negaunee, Mich. (Mar.); to be in charge of the missions at Hanna, Encampment, and Saratoga, Wyo., effective March 1st. Address, Hanna, Wyo.

DALES, Rev. PHILIP AYRES, of the diocese of Newark is curate at St. Stephen's Church, Pittsfield, Mass. (W. Ma.).

HILBISH, Rev. HARRY P., formerly rector of Grace Church, Sterling, Ill. (C.); to be assistant at St. Luke's Pro-Cathedral, Evanston, Ill. (C.), and will take up his new duties after Easter.

KENNEDY, Rev. HARRY S., formerly rector of St. Thomas' Church, Denver, Colo.; to be rector of Grace Church, Colorado Springs, Colo., effective April 11th.

McNEIL, Rev. DUDLEY B., formerly in charge of St. Lawrence's Church, Libertyville, Ill. (C.); to work under Bishop Ziegler of Wyoming. He takes up his new work after Easter.

MILLER, Rev. PERCY H., formerly assistant at Epiphany Mission, Sherwood, Tenn.; is in charge of Christ Church, Collinsville, Ill. (Sp.).

PALLETT, Rev. HARRY W. T., formerly rector of St. John Chrysostom, Delafield, Wis. (Mil.); to be rector of St. Paul's Church, Watertown, Wis. (Mil.), effective March 1st. Address, 409 Second St.

RUFLE, Rev. FREDERICK C., formerly vicar of St. Thomas' Church, Clarkdale, Ariz.; to be rector of St. James' Church, Del Rio, Texas (W. T.), effective March 1st.

SILLIMAN, Rev. W. W., has accepted a call to the rectorship of St. Andrew's Church, Columbus, Ohio (S. O.).

WEAVER, Rev. HAROLD J., formerly rector of St. John's Church, Columbus, Ohio (S. O.); is in charge of St. Matthew's Mission, Bond Hill, Cincinnati, Ohio (S. O.). Address, 223 W. 7th St.

WORTHEY, Rev. ARTHUR L. M., formerly in charge of St. Paul's, Monongahela, Pa. (P.); to be rector of Christ Church, Bridgeport, Conn., effective March 1st.

NEW ADDRESSES

EVANS, Rev. ALLEN, JR., formerly 1138 Broadway, Hewlett, N. Y.; Haverford, Pa.

MALLOCH, Very Rev. JAMES M., Office, 1209 N St.; Residence, 352 Yosemite Ave., Fresno, Calif.

McKENZIE, Rev. B. S., formerly 1880 Monte Vista St.; 747 N. Catalina Ave., Pasadena, Calif.

TOWNSEND, Ven. JOHN H., JR., should now be addressed at La Gloria, Province of Camaguey, Cuba.

RESIGNATION

KNIGHT, Rev. FRANKLIN, canon, has resigned as rector of St. Paul's Church, Holyoke, Mass., after 25 years of service, effective June 30th. He will make his home at Great Barrington, Mass.

ORDINATIONS

DEACONS

OKLAHOMA—**HARVEY LIVERMOR** WOOLVERTON was ordained deacon by Bishop McElwain of Minnesota, acting for Bishop Casady of Oklahoma, in the Chapel of St. John the Divine, Evanston, Ill., February 13th. The candidate was presented by the Rev. L. K. Danford, and will continue his studies at Seabury-Western. The Rev. Dr. Harold Holt preached the sermon.

WEST VIRGINIA—**AUSTIN BROCKENBROUGH MITCHELL, JR.**, was ordained to the diaconate by Bishop McElwain of Minnesota, acting for Bishop Gravatt of West Virginia in the Chapel of St. John the Divine at Seabury-Western Theological Seminary, Evanston, Ill., February 13th. The candidate was presented by the Very Rev. F. C. Grant, D.D., and will continue his studies until June. The Rev. Dr. Harold Holt preached the sermon.

DEGREE CONFERRED

TEMPLE UNIVERSITY—The honorary degree of Doctor of Divinity was conferred upon the Rev. Charles E. Eder, rector of Grace Church, Mount Airy, Philadelphia, by Temple University at the midyear Commencement ceremonies, February 15th.

CHURCH KALENDAR

FEBRUARY

28. Third Sunday in Lent.

MARCH

1. (Monday.)
7. Fourth Sunday in Lent.
14. Fifth (Passion) Sunday in Lent.
21. Sixth (Palm) Sunday in Lent.
22. Monday before Easter.
23. Tuesday before Easter.
24. Wednesday before Easter.

25. Maundy Thursday.
26. Good Friday.
27. Easter Even.
28. Easter Day.
29. Easter Monday.
30. Easter Tuesday.
31. (Wednesday.)

AMERICAN CHURCH UNION

CYCLE OF PRAYER

MARCH

8. St. Andrew's, Buffalo, N. Y.
9. St. Paul's, Norwalk, Conn.
10. St. James', Hackettstown, N. J.
11. St. Stephen's, Plainfield, N. J.
12. Grace and St. Peter's, Baltimore, Md.
13. St. Luke's, Lebanon, Pa.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. **WILLIAM BREWSTER STOSKOPF, D.D.**, Rector
 Sunday Masses: 8:00, 9:15, 11:00 A.M., and
 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
 Evening Prayer and Benediction, 7:30 P.M.
 Weekdays: 7, 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

St. James' Church, New York

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion
 9:30 A.M., Children's Service
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Evening Prayer and Sermon
 Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. **ROELIF H. BROOKS, S.T.D.**, Rector
 Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. **FREDERIC S. FLEMING, D.D.**, Rector
 Sundays: 8, 9, 11 A.M., and 3:30 P.M.
 Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. **G. P. T. SARGENT, D.D.**, Rector

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

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. **JOHN GASS, D.D.**, Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
 Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
 Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

Rev. **GRANVILLE M. WILLIAMS, S.S.J.E.**, Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Evensong, with Address and Benediction, 8.
 Week-day Mass, 7, 8 and 9:30.
 Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

Rev. **HENRY W. ROTH, Dean**

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.
 Special Lenten Services Wednesday and Friday, 7:45 P.M.

Booklets by the Rt. Rev. Frank E. Wilson, D.D.

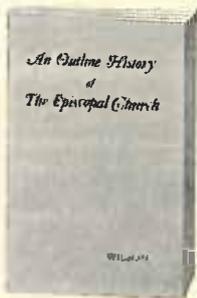
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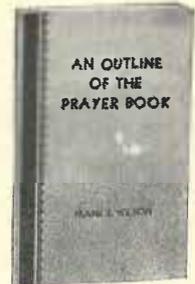


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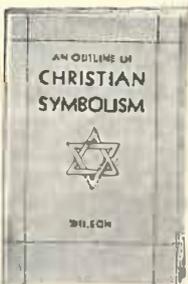
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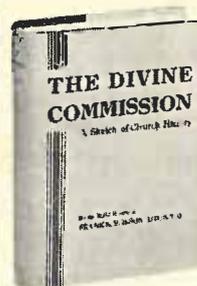
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