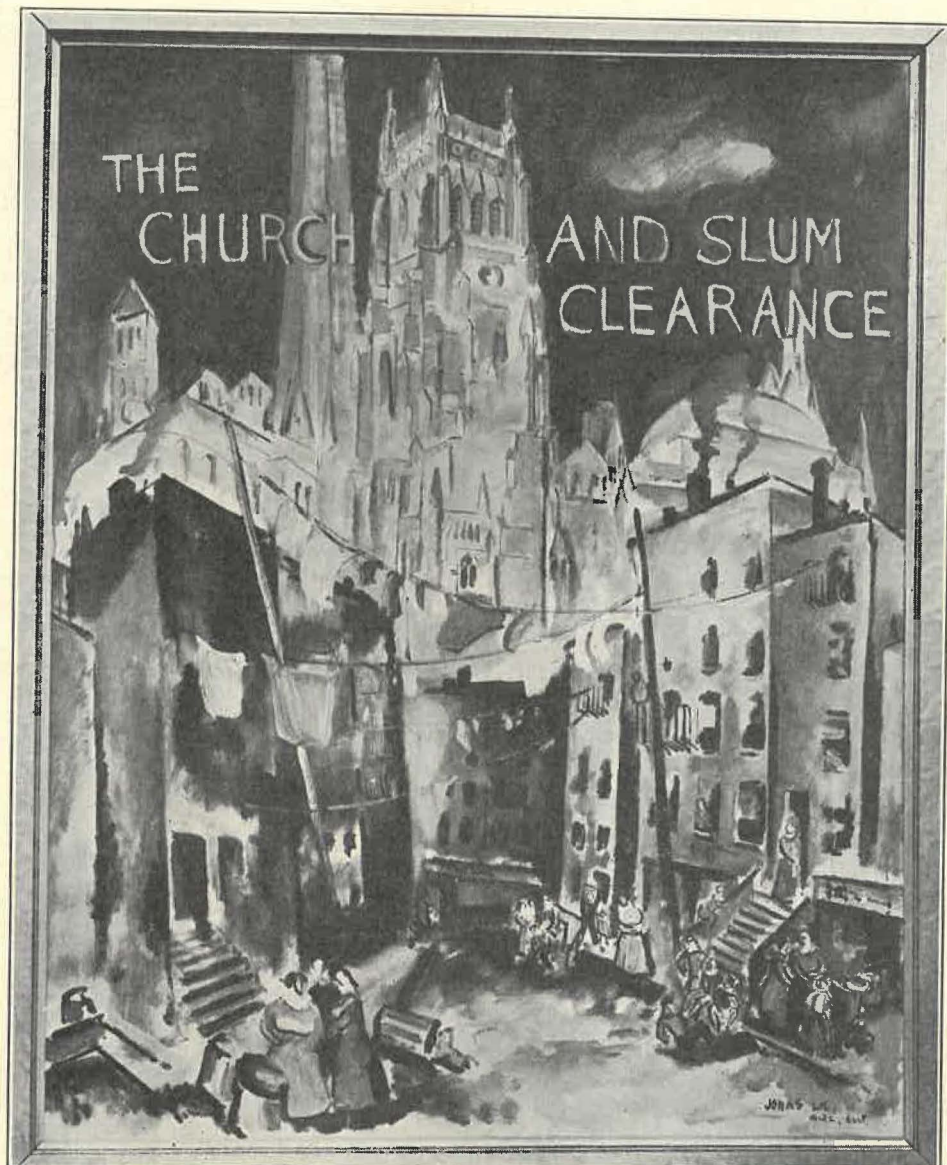
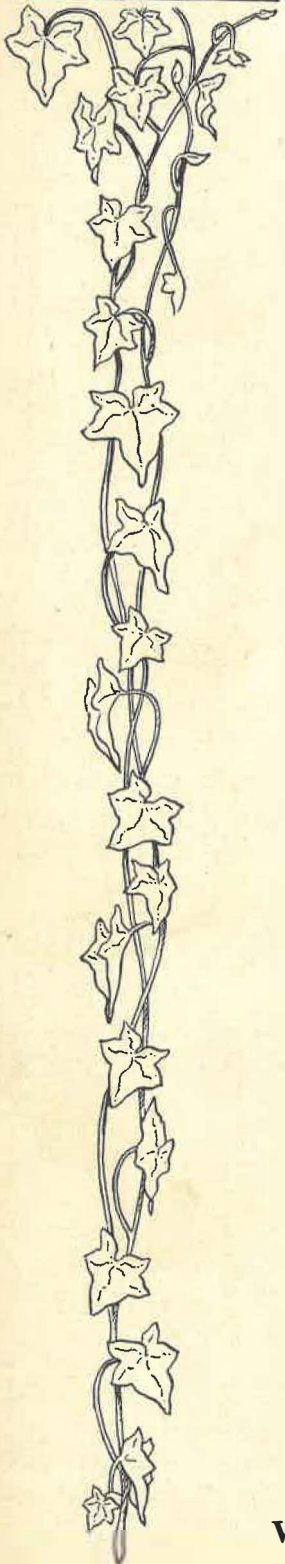


March 6, 1937



The Living Church



THE CHURCH AND SLUM CLEARANCE

This painting, the work of Jonas Lie, president of the national Academy of Design and a painter of international distinction, was used as the cover illustration of the program for the mass meeting on slum clearance held at the New York Cathedral February 28th. The painting, which is five feet high and four feet wide, has been on exhibition in the nave of the cathedral during the slum clearance conference, and has been donated by Mr. Lie to the cathedral as his contribution to the campaign.

(See page 301)

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.

Provision for Negro Religious

TO THE EDITOR: May I express my appreciation for your announcement in the issue of February 6th of the series of articles on the subject of The Church and the Negro and congratulate the Rev. Shelton Hale Bishop, rector of St. Philip's Church, New York, upon his excellent introduction to the series. In this article by Fr. Bishop we read the following pertinent observation: "Any young woman who has the vocation to be a religious cannot receive her training in the States; she must go to Canada. Three young Colored women, two already professed, are in a Canadian order because they could not be received in our country."

Last October, the convent of St. Anne, Kingston, N. Y., in cooperation with the clergy and vestry of All Souls' Church, and with the consent of the Bishop of New York, opened a branch house of the convent in this parish. There are now four Sisters in residence.

It is our hope, in addition to the valuable contribution to the spiritual life of the parish and community which the presence of Sisters offers, to direct the attention of devout women to the privilege of this close walking with God. The convent of St. Anne looks forward to receiving "Colored women" (we dislike such designations) who have the vocation, into the Order.

Thus the present situation, to which Fr. Bishop rightly directs our attention, is, in this respect, being seriously considered by priests and religious in this country as well as in Canada. We are indebted to him for his graphic presentation.

(Rev.) ROLLIN DODD.

New York City.

Dr. Burke and Dr. Franklin

TO THE EDITOR: It may be the fault of your reporters, and it doesn't make any difference in the affairs of the world; but I don't think that Dr. Grafton Burke should be listed under "Lenten Addresses Given by Laymen"—page 206; and in the "box" on page 203 of the same issue of THE LIVING CHURCH, February 13th, the "Rev." before the name of Dr. Lewis B. Franklin is rather superfluous. (Rev.) WILLIAM BANKS.

Henderson, Ky.

OUR THANKS to the Rev. Mr. Banks and other sharp-eyed readers who have reminded us that Dr. Burke is in deacon's orders and Dr. Franklin a layman.—THE EDITOR.

St. Thomas', Louisville, and the Flood

TO THE EDITOR: Seeing on page 169 of your February 6th issue mention of the splendid work done during the past harrowing weeks in terribly assaulted but splendidly brave Louisville, "in the parish house of the Church of the Advent," I beg space to mention the work also done for all flood sufferers in the parish house of St. Thomas', Bardstown road and Richmond drive. I was visiting my old friend in Louisville when the waters reached their full menace and can bear witness to the fine

work of this parish. Especially was I thankful for, and rejoice in the continuous and splendid work of the some dozen young men who have been for 13 years faithful acolytes in this parish. As these were my greatest joy in many a day of sad perplexities it is no wonder that I feel compelled to ask you to publish this very inadequate letter. Space forbids any more than mentioning the fact that the priest, Fr. Pate, now rector of St. Thomas', and the adults worked also day and night, sheltering, feeding, and nursing hundreds of the refugees who crowded the parish hall. (Rev.) CLAUD READER.

New York.

Children's Flood Project

TO THE EDITOR: The pictures in your magazine [L. C., February 13th] of the flooded area along the Ohio river are most graphic. They proved very interesting to the children of the church school in this parish; so interested were they that we have made a project of aiding the rector at Marietta, from whom we hope to hear in the future regarding the school's contribution for the rehabilitation of his parish there.

The eye, again, has proved its worth in social service education.

(Rev.) EUGENE R. SHANNON.

Freeport, Ill.

A Correction

TO THE EDITOR: In the interest of accuracy I would like to correct an impression that might have resulted from a news account in the February 6th issue of THE LIVING CHURCH. Although I am priest in charge of Trinity Church, Fulton, Ky., and although relief work was performed there for many refugees from Paducah, Ky, neither Mrs. Wulf nor I had any part in the work

there. But being a resident in Hickman, Ky., and rector of St. Paul's Church, I did help in a small way in the relief work here and Mrs. Wulf directed the care of 100 refugees in one of the other church buildings—not 1,000, as was stated. However, I might add that more than 4,000 refugees were cared for in Hickman, a town of fewer than 3,000 population. (Rev.) CHARLES F. WULF.

Hickman, Ky.

The American Benedictines

TO THE EDITOR: It has been increasingly evident that the American postulants and novices in training here at Nashdom were losing touch with the life of the Church at home. The time of our return is now within measurable distance—probably in the early part of 1938. It does seem desirable that before that time we should become *au courant* with the life to which we hope to return. Newspapers, Church or secular, are not a normal part of our Abbey equipment, and are forbidden to the novitiate. However, in view of our extraordinary condition, it has seemed to the Father Abbot desirable that we should be furnished with news of the American Church, if that can be done without expense to the Abbey. Therefore it is with his full consent that I write you to ask if it would be possible for some person interested in the successful outcome of our Benedictine venture to contribute to that success by sending us THE LIVING CHURCH? You may be assured that it will be deeply appreciated, and that you are doing something of very real value to aid us.

(Rev.) PAUL SEVERANCE,
Novice, OSB.

Nashdom Abbey,
Burnham, Bucks, England.

WHAT READER will send \$5.00 (the foreign subscription rate) for a gift subscription to the Americans in training at Nashdom Abbey?—THE EDITOR.

"Anti-German Propaganda"

TO THE EDITOR: May I protest against the harsh, prejudiced, and discourteous article in THE LIVING CHURCH of January 30th, entitled Four Years of Hitlerism? Perhaps you may not realize how deeply this sort of bitter anti-German propaganda hurts those of your readers who have ties both of friendship and of blood with the Fatherland; who know by the personal experience of their friends, how much Herr Hitler has done for Germany.

In 1929 the German people were still weighed down under the burden of the Young Plan—taxed beyond endurance with only a future of slavery for themselves, their children, and children's children, to which they might look forward. Now in 1937 they have new hope and courage for the future. There is work and food where before there was idleness and hunger. Aside from the material betterment Der Fuehrer has brought to Germany, he has truly inspired with a deep spiritual ideal the German people; which is truly Christian. As the lines are being more and more distinctly drawn be-

(Continued on page 312)

The Living Church

Established 1878

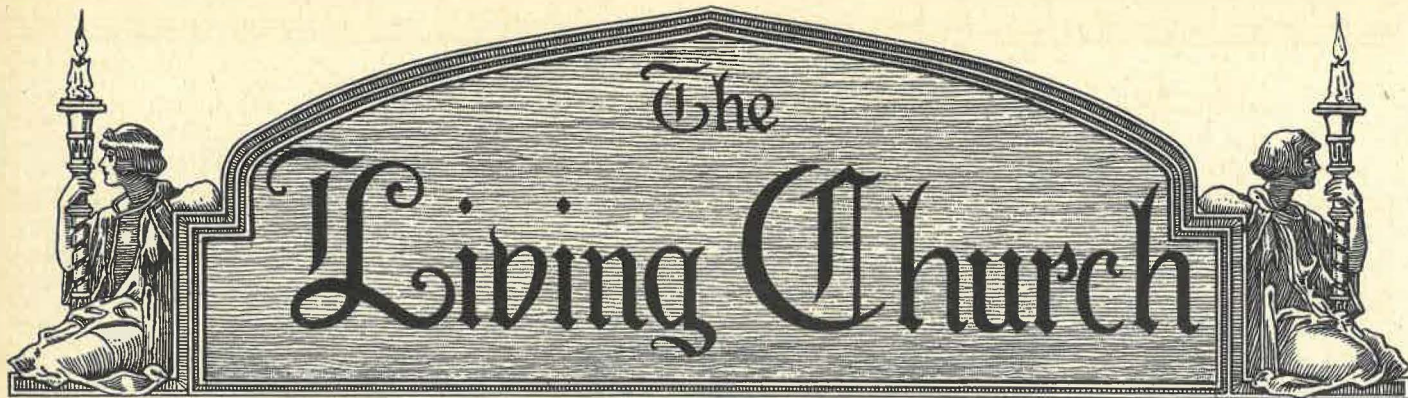
A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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EDITORIALS AND COMMENTS

Legacies and Gifts

THE FEBRUARY MEETING of the National Council is always the most difficult one of the year, because it is the one at which the missionary budget of the Church must be balanced. In the rather cumbersome procedure of the Church, General Convention sets the budget and the National Council annually promulgates it before the autumn Every Member Canvass. After the canvass the dioceses indicate to the National Council what they expect to pay during the coming year. It is then necessary for the National Council at its February meeting to reconcile the budget figures and the expectancies, for General Convention demands that the Church operate with a balanced budget.

This year, as reported in our issue of February 27th, the members of the National Council found themselves faced with a discrepancy of \$149,158 between expectancies and the budget figures—this even after allowing \$40,000 for lapsed balances, an item to which we wish to make further reference in a later editorial.

Debate centered upon the use of a legacy from the estate of the late Dr. George Fiske of Boston, amounting to \$100,000, and other smaller legacies to offset the anticipated deficit of nearly \$150,000. Despite the opposition of Bishop Stewart, Mr. Warren Kearny, and others, the decision was made to use this legacy, of which the testator designated 40% for domestic and 60% for foreign missions. Thus a considerable percentage of the 1937 missionary budget will be paid through the generous legacy of one individual—unless the members of the Church greatly exceed the expectancies of which they have notified the National Council through their several dioceses.

The use of legacies to meet current expenses instead of putting them into permanent missionary investment is certainly not desirable as a general policy. Indeed, we are confident that one of the main reasons that the undesignated legacies have fallen off to such a low figure during the current triennium is the practice followed by the National Council for many years of using these undesignated funds to pay operating deficits. During this triennium such undesignated legacies are by resolution of the General Convention used 50% to apply on the deficit and 50% to pay the expenses of the Forward Movement. Presumably Dr. Fiske's legacy

does not come under this provision because, though it is not designated for any specific work in the field, it is allocated 60% to the foreign mission field and 40% to the domestic field. However, if it is used simply as a part of the current year's budget that division will be of little practical effect for the other income items will presumably be adjusted in such a fashion as to maintain the percentages between the domestic and foreign missionary work set by the budget.

Bishop Stewart in opposing this use of the Fiske legacy said:

"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."

Far more important than any criticism on the part of the Church press, however, is the fact that is already being demonstrated—namely, that loyal members of the Church will not leave legacies subject to the discretion of the National Council if they are going to be used in such a way as this. The experience of the current triennium, during which the undesignated legacies have dropped to an unprecedentedly low figure, is ample evidence of this fact.

THE PROLONGED discussion as to the immediate use or the investment of a legacy suggests various considerations. In the first place, the Church, at the next General Convention, ought to formulate a definite policy as to this important matter. At present it is left almost entirely to the discretion of the National Council, very few members of which are business men. The vice-president and treasurer of the Council, Dr. Lewis B. Franklin, it is true, is both a business man and one who knows the opportunities in the mission fields of our Church. But every member of the Council has a voice and a vote. It is perhaps too much to ask that each one of them should qualify as a financier. But it surely may be requested that General Convention give them the help that a settled policy in regard to the use of legacies would afford them. We venture to think that the National Council as a whole would welcome such action.

Another consideration that the discussion suggests is that

Church people of large wealth make gifts during their lifetime. This has tremendous advantages over a designated legacy, in that the generous giver is able to have the satisfaction of beholding his or her purpose carried out. Moreover, under the new income tax laws it is actually possible for a wealthy donor to make a munificent gift in such a way as to save most or all of the amount of the gift in his Federal taxes over a period of a few years. And it has the great advantage over an undesignated legacy that as the money is used for one missionary purpose or another the giver often hears about the good done or the progress made.

Generous donors often confide to their friends that they never experienced such joy as that they received by reason of their gifts to the Church. It need hardly be said that they were surprised. The reason for their surprise was, of course, that they gave without thought of self—as those who give munificently for Christ and His Church always do give. But we wish fervently that more Church people would put themselves in the way of experiencing this happiness! The Church, in all her activities, needs their help now; and the community of Church people, all of whom can give something, need their example.

Money given is a solemn trust, whether it be in the form of legacies or of gifts. Care in the handling of it, wisdom in the spending of it, are due to the testator or the still living giver. Whatever the details of any set policy that may be determined, all will agree that the underlying principle shall still be the furthering of the work of the Church.

A Notable German Pastoral

WE PUBLISH in this issue a document in the struggle between Church and State in Germany that seems to us to be particularly illuminating and significant. It is a pastoral letter from the archbishops and bishops of the two ecclesiastical provinces of Cologne and Paderborn to their people and was read in all churches of those areas on Sunday, November 15, 1936.

To the best of our knowledge this pastoral letter has not heretofore been published in America or anywhere outside Germany. Indeed, even in Germany it has not appeared publicly in print but was read from the Altar by the courageous prelates and pastors of many German Roman Catholic churches. An American priest, who heard it read in one of these churches and who obtained the original text for us from a high Church official, tells us that the reading was marked by a tense emotional atmosphere and that sobbing could be heard in many parts of the Church as the words referring to the alienation of children from their parents and their Church were read.

Cardinal Schulte, who signs this letter, stands shoulder to shoulder with the courageous Cardinal von Faulhaber, Archbishop of Munich, in demanding religious liberty for his people and in resisting the absorption of the Church into the totalitarian Nazi State. Only a few weeks ago this militant Churchman had the audacity to denounce from the pulpit of his cathedral the many Nazi violations of the 1933 concordat between the Vatican and the German State, particularly the violation of the promise of religious liberty in the parochial schools. Informed observers say that it is only the international connections of Roman Catholicism and the fact that a large section of the German regular army is devoted to Christian principles that make it possible for these two Cardinals thus to speak freely in a land where freedom of speech for most people has long since disappeared.

According to the *Literary Digest* (February 27, 1937), Cardinal von Faulhaber took up the treaty's violations clause by clause, showing that the promise of religious freedom was constantly broken by Nazi attacks on the faith of Roman Catholic young people, that the free communication promised to priests and their parishioners has collapsed under the Nazi practice of tampering with the mails, and especially that the parochial school system had been broken down through the Nazi practice of intimidating parents into enrolling their youngsters in classes "where there is no guarantee that the Catholic faith will not be made the subject of ridicule and laughter."

"With the Concordat we are hanged," the venerable Archbishop is quoted as saying; "without the Concordat we are drawn and quartered and then hanged."

According to the *Literary Digest*, the congregation time after time broke into cries of "Shame!" for the Nazi practices, and as the Cardinal left the church "excited worshipers greeted him with shouts generally reserved for Hitler—'Heil, Cardinal! Hoch, Cardinal!'"

In the meantime, while the religious freedom of both Catholic and Protestant Churchmen is curbed at every turn, free play is given to the absurd and blasphemous pagan cult headed by Dr. Alfred Rosenberg who, a fortnight ago, had the temerity to refer to Hitler with a title hitherto reserved for Christ Himself. Said Dr. Rosenberg:

"We need a Son of God. . . . Today there stands among us one who has been especially blessed by the Creator. No one has the right to find fault with those of our people who have found their Son of God and have thus regained their Eternal Father."

Commenting on this latest blasphemy, *Time* (March 1, 1937) observes: "In German daily papers most death notices still refer to God, but last week a fast-gaining formula was to advertise that the German deceased 'died in the faith of Adolf Hitler.'"

In the face of these things can any serious observer continue to doubt that Christianity itself is actually at stake under the Nazi dictatorship in Germany today?

Dean Powell

THE DIOCESE of Washington, the cathedral staff, and the whole Church are to be congratulated on the choice of the Rev. Dr. Noble C. Powell for the united office of Dean of the cathedral and warden of the College of Preachers. Few clergymen have ever endeared themselves to a parish and community as has Dr. Powell in the six years of his rectorship of Emmanuel Church, Baltimore.

The amalgamation of the two offices—dean and warden—will bring to the new head of the cathedral staff a unique opportunity for services. It will mean a closer relationship between the two cathedral projects and also a closer relationship and larger service to the diocese itself, without lessening the nation-wide character of the college as a unifying influence of educational leadership in the Church.

Dr. Powell has a warm personality, is a preacher whose sermons are delightfully natural, sincere, and "straight." Because of his former association with the University of Virginia and his membership in the advisory council of the College of Preachers, thoroughly conversant with Bishop Rhinelander's plans and sympathetic to his ideals, he will be able to do a double task with singular success. His spirit is just what is needed at this time, in a singularly unfortunate situation growing out of the reorganization of the cathedral work.

Howitzers and Mosquitos

SOMEWHAT BELATEDLY, but none the less sincerely, we extend our congratulations to the Rev. James DeWolf Perry, Jr., on his selection by the Archbishop of York to serve as one of his chaplains at the British coronation in May. It will be an interesting experience for Fr. Perry, and the invitation was a courteous gesture of friendliness on the part of Dr. Temple.

Beyond that, however, we can find no deep, devious, or hidden significance, as the *Christian Century*, in a ponderous two-page editorial, attempts to do. We assure our Chicago contemporary that the appointment of Fr. Perry (1) does not mean recognition of the Presiding Bishop's son as the "crown prince of American episcopacy"; (2) does not mean recognition of George VI as "head of the Protestant Episcopal Church in America"; (3) does not imply that the Episcopal Church is "a colonial Church"; and (4) is not an attempt by the Archbishop of York to divert American attention from the alleged fact that "Great Britain is about to perform the right ceremony on the wrong candidate." Nevertheless, if the *Christian Century* seriously believes that its subscribers are so naïve that they would, without its editorial guidance, draw one or more of these absurd deductions from the simple fact, we are glad that they have dispelled the illusion. It is rather unusual to fire a howitzer to kill a mosquito, but we suppose it is a possible method.

A Date That Will Be Remembered

THE MEMBERS of the former Catholic Congress have been following with devoted interest the work of reconstruction, begun on last Whitsunday when the Congress formally became the American Church Union. Every member of the Congress in good standing was enrolled then as a member of the Union on the expression of a desire to be so enrolled, and all other Church people in sympathy with the purposes of the Union were invited to become members. The several kinds of membership are set forth in the constitution published in our news columns last week.

Such a quantity of details had to be considered in reconstructing the Catholic Congress and creating from it a society of larger scope and more effective methods that this constitution was not in final form, ready for approval, until December. In the interval, it was necessary to omit many of the customary activities of the old Congress, such as the Linked Altars, the Schools for Clergy and Laity, the work with the isolated and with young people, and many others. Although news of the progress of the work of reconstruction was published each month in the *American Church Monthly*, by special arrangement, members missed the *Bulletin*, temporarily discontinued. They eagerly desired more news than they could receive.

All of them will rejoice that the organization has now been fully effected. A notable feature of it is that the lay members have equal representation with the clergy on the executive council. The date, Tuesday, February 16th, will go down in the history of the Church in America. Then it was, future generations will learn, that all was made ready for the beginning of renewed active endeavor. The larger plans will call for the coöperation of more members and for increased help on the part of all members. Perhaps all the members of the old Congress place a particular value on tradition in the activities of associations in the Church. This is an inherent part of their devotion to the unbroken continuity

of the faith of the Church. To all of them the fact that the Catholic Congress, in becoming the American Church Union, changes only by growing, by developing, is a matter of keen satisfaction. The Union is, and will be, the Congress, grown to larger stature and greater strength, developed to deeper and wider possibilities of usefulness.

A peculiar opportunity awaits the Union. The Church, so small a remnant in a world so predominantly pagan, needs earnest and enlightened witness to the Catholic Faith which it embodies. The members of the American Church Union are called in a special sense to bear the witness.

Through the Editor's Window

THE REV. Samuel H. Edsall, rector of Trinity Church, Geneva, N. Y., shares with us a letter that is so delightful in its naïvete that we must pass it on to our readers. To begin with, the envelope was addressed:

Reverend, Episcopal Church
"Not High Episcopal"
Geneva, N. Y.

The letter was a special delivery one, and apparently the post office had tried first to deliver it to another rector in the same city, for someone had written on it: "Not H. H. Hassinger. Try S. H. Edsall." Perhaps Fr. Hassinger considered himself disqualified by the phrase, "Not High Episcopal."

Here is the letter itself:

"Dear Reverend
"Please be at your church at four o'clock Friday, Jan. 29, 1937 to preform marriage ceremony. I would appreciate a wedding march. Terromeri is my favorite if convenient. There will be two attendents, we will be dressed formal as we are coming back to wedding dinner and on to Birthday Ball. If you can not preform ceremony or your substitute, please send me a telegram, collect, as soon as possible.

"Yours Respt
"[The bride's name.]"

Whether or not the wedding (or your substitute) was duly "preformed," deponent saith not.

"THE YEAR 1935 was sensus year in Japan. The Island Empire officially has 69,254 inhabitants, that is 4,800,000 more than in 1931."
—*Lexington "Diocesan News."*

Don't you mean *senseless* year?

Livy, the Office Cat, disapproves of the Open Church. He says you never can tell when someone is going to come in to say his prayers, and that frightens the church mice away.

ANSWERS TO CORRESPONDENTS

N. B.—The question of intinction has been before the Church for many years. A special commission appointed by General Convention in 1922 reported in 1925 recommending that the matter be left to the determination of each bishop in his diocese. The subject was again discussed in executive session by the House of Bishops in 1934 and a special committee was appointed which reported in 1935: "The Committee . . . believes that if any authoritative pronouncement is to be made by this House as to the desirability or the method of intinction it should be postponed until after the meeting of the next Lambeth Conference, at which the questions involved are to be considered. In the meanwhile, those questions must be left to the decision of the several dioceses." Accordingly the matter is left in abeyance until after the Lambeth Conference of 1940. Meanwhile, any departure from the normal practice of the Church should be made only with permission of the bishop of the diocese, who will consider each case on its merits.

PUZZLED CATHOLIC.—The Mass of the Presanctified is never celebrated except on Good Friday, though in former days it was the regular Lenten ferial Mass. Strictly speaking, it is not a Mass at all as there is no consecration, the service consisting simply of the Communion parts of the Mass. Communion is given from the Reserved Sacrament, consecrated the previous day.

EVERYDAY RELIGION

Build Up the Credit Side

ONE DAY when I was petulant and complaining, my mother dusted the pastry flour off her dear hands and reached down into the huge pocket concealed under her voluminous skirts, and fished out a stub of lead pencil. (Pencils weren't common in those days.) On the cover of a cardboard box she printed "My Blessings" and then set me to writing numbers 1 to 20 on the margin. And there we were: mother on one side of the table, kneading dough; and I on the other, her naughty little son, with a cookie in my left hand and the pencil in my right.

No. 1 Blessing I put down as "this cooky." She helped me fill out the rest, and I was to pin the whole list on my little bedroom wall. I would give its weight in greenbacks to have that list now. I fear that I had not the sense to put mother on that list. But it gave me an idea that has stood me in good stead in the long years since.

Faith and hope and good cheer are like a bank account. You can make deposits on the credit side. I find that it pays to keep a book—and not such a little book—in which to enter deposits. It makes good reading in days of temptation or gloom.

Sordid, depressing, disappointing happenings seem to have a sharper entry into the mind than things and events and characters that are "on the side of the angels."

"The evil that men do lives after them:
The good is oft interred with their bones."

If you will try it, you will find it a mighty interesting game—better than collecting various kinds of elephants, or what not. The thing becomes a factual item in one's evening preparation for sleep. You find yourself acting as advocate for the good, and pleading, as it were, to be allowed to enter something which at first blush was not obviously on the good side.

My two latest entries are related to the Ohio river flood.

(1) A friend, opening her house door to my knock, drew me aside in the hall with a hushing finger to her lips. "I have flood refugees in the house, a man and wife. I know about them. The man spent so much time saving the old people down on his street that he lost the chance to load his truck with his furniture and tools. He lost everything, truck and all. Don't let on you know, but be your nicest to them, won't you?" (Ah, these managing women with their match-making and the way they prompt boys and men to be on their best behavior.)

Well, it wasn't hard. I shook a manly hand—that was minus one finger cut off by a power saw. I wanted to bow before the good chap as if he had been a king. I put him in my book.

(2) Here is a letter which came with a beautiful bed-comfort—patches of gingham and calico gay as a garden. I cannot show the trembling handwriting. I hesitate to show it at all. But it is genuine. It makes me praise God. It may help someone else:

"To who ever receives this comfortable I hope will not criticise it to closely when they know that the one that has made it has passed her 80th birthday. But after reading of the terrible flood and suffering my heart has ached for ever

TO THE PEOPLE OF OUR CHURCH

THE GOOD FRIDAY OFFERING, for which your contributions are asked, has more significance this year than ever in the past.

It marks the 50th anniversary of the Church mission in Jerusalem. During the half century there has grown an establishment which is rendering faithful and loving service in the land made sacred by our Saviour's life on earth.

The mission has become an active and central point at which the branches of the Anglican communion find visible and active duty. The Church in England, in Canada, in the United States, and in many parts of the world is combining for its support. The present Bishop, Dr. Graham Brown, is known and loved by many in America. The Episcopal Church is represented on his staff by Canon Charles T. Bridgeman, who has spent years as teacher and pastor in the Holy Land.

I ask that all to whom this message comes will by their gifts and prayers help to draw our Church together in fellowship and common service near to the very spot where on the night before His crucifixion our Lord prayed that "they all may be one."

JAMES DEWOLF PERRY,
Presiding Bishop.

one that has suffered from it. I have been through the loss of fire and lost nearly every thing and been through 3 floods on the ——— river but nothing compared to this one. I felt I wanted to do something and my means is limited so made the comfortable. My hands and eyes don't track as well as they used to but have done it as well as I could by tying it on the bed and by using pliers to pull the needle through and tie the knots as my hands are very lame from arthritis. I know that God is with you all and will help you to bear up under the terrible burden.

"MRS. ———."

That goes into my book with a triple star. There must be God to produce such characters as that dear soul. And there must be God to receive and treasure and reward such an act. It simply overflows and swamps human capacity. Bring on your pessimists and unbelievers!

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

LIVING CHURCH FLOOD RELIEF

A Friend	\$ 50.00
Gladys Connelly, Wayside, Cornwells Heights, Pa.	25.00
M. M. S.	20.00
St. Mary's Circle, St. John's Church, Elkhart, Ind.	15.00
R. W. Andrews, Los Angeles	10.00
M. L. W.	10.00
La Jolla, Calif.	7.00
Rebecca T. Thompson, Pasadena, Calif.	5.00
Two Communicants of All Hallows', Wyncote, Pa.	5.00
A. Elizabeth Kremer, Philadelphia	5.00
Lenten Candy Money from: May, Marjorie, Elaine, Elvira, Loretta, Blanche, Eunice, Marjorie, Gwendolyn, and Marie of St. Cyprian's Mission, New York City	4.80
St. John's Church, Milwaukee	3.50
Rev. E. C. Schmeiser, Puyallup, Wash.	3.00
A Friend	3.00
Rev. A. G. Miller, Vergennes, Vt.	2.00
St. Mark's Parish, Green Island, N. Y.	2.00
Miss Mills Bigelow, Puyallup, Wash.	1.00
Miss Hattie Whitworth, Puyallup, Wash.	1.00
M. H.	1.00

\$173.30

A German Pastoral Letter

To Roman Catholics in the Archdioceses of Cologne and Paderborn

BELOVED MEMBERS OF THE
ARCHDIOCESES:

ASSEMBLED in order to take counsel about pressing ecclesiastical problems, we, Bishops of the ecclesiastical provinces of Cologne and Paderborn, find ourselves confronted with a painful state of affairs. From every corner of our dioceses there come to us bitter complaints regarding unheard of and very sore oppression of conscience to which not a few Catholics are subjected. With heart-rending words do deeply religious parents describe how—albeit not everywhere but yet in many places—in schools and in powerful organizations to which their children belong teachers and other persons in authority seek by word and printed page to make contemptible to the children the faith of their parents, thus to alienate these children inwardly from Jesus Christ and His Church and from their parents as well. Adults of many different vocations in life lodge complaints with us, that their vocational and economic dependence is being taken advantage of in order to force them to violate their Christian conscience, to disregard divine precepts, and to fall away from Christ and His Church.

The facts which give rise to these complaints are so numerous and notorious that the justice of the complaints cannot be doubted. After so many futile attempts to obtain relief of the anguish of conscience for our faithful people by means of written representations, the hour has now come when we bishops, as the proper spokesmen and divinely constituted shepherds of the Catholic people, must address ourselves to the public. We ask all those who are able to influence the course of events in our fatherland: Are these things really to continue? Is our sore-tried German nation not to be spared the last and most awful ordeal? Shall, after all the sufferings of the past 20 years, even souls be outraged? Shall our nation really be so rent asunder that one part recognizes and worships, as did our ancestors, Jesus Christ as their God, while the other part despises Jesus Christ and oppresses His disciples?

Let the answer to our query be what it may, we bishops wish to make it perfectly clear here and now: We will continue to preach the whole Catholic truth and to admonish our faithful to govern themselves according to the dictates of our holy faith. As firmly as we ourselves are resolved to let nothing in the world come between us and the fulfilment of our sacred duty, we are just as firmly convinced that many—yes, very many—Catholic Christians will, with the help of God's grace, remain true to their baptismal vows even under the worst pressure, and that they will be ready and willing to make for Christ's sake and for the sake of conscience even the last and supreme sacrifice.

In this solemn hour we turn to our co-workers in the sacred ministry. Beloved brethren! We know you are no mercenaries, but, rather, good and faithful shepherds, and that you stand ready in all earnestness to give your all, to surrender life itself, for the flock of Christ. We exhort you: In holy love and unshakable trust remain united with us and with each other! The greater the danger that threatens the salvation of the faithful committed to your charge, the greater should be

THIS poignant document, resulting from a conference of the archbishops and bishops of two German archdioceses, shows plainly the desperate straits in which loyal Christians, Catholic and Protestant, find themselves today. The letter was read in all churches of the two archdioceses November 15, 1936, and has probably not before been published outside of Germany.

your watchfulness, the more inventive your apostolic zeal. Let not lack of appreciation, insults, and calumny discourage you, for the disciple is not above his Master. Let not outward failure dishearten you; for, as the Apostle of the Gentiles has well said: "Therefore, my beloved brethren, be steadfast, unmovable, al-

ways abounding in the work of the Lord, inasmuch as you know that your labor is not in vain" (I Corinthians 15: 58).

Above all, we turn in deepest pastoral love to the faithful of the laity. We know, dear brethren, what you suffer, and we suffer with you. We are most deeply grieved because we are unable to protect you against external pressure and unjust treatment. But we give you what is more beneficial and precious. We remind you of the inexhaustible resources of grace contained in our holy faith. Precisely in this our day it is the duty of every Christian to see to it that he himself is well grounded in the holy verities of the faith. Above all, you parents, you have to be by precept and example teachers of religion to your children. See to it that they participate in the life of the Church and that there be no wall of separation erected between your children and your priests. Pray and sacrifice for your children! Use every lawful means to keep and deliver them from influences hostile to religion! Never consent to the taking away of the confessional school from your children!

If you should have to choose between jeopardizing the earthly advantage of your children or their eternal salvation, rest assured that your children will thank you throughout eternal ages for not having permitted them to be separated from Christ and His Church.

But should you adults yourselves be tempted to become disloyal to the faith or even to fall away, then remember that it is never lawful for the Christian to deny his faith—not even outwardly only, and for the sake of appearances. Think of the glorious examples of the heroic confessors of the faith in the history of our holy Church, examples with which you are familiar from childhood. Remember the words of the Saviour: "Whosoever denieth Me before men, him will I also deny before My Father in heaven" (St. Matthew 10: 33).

But let us all, priests and faithful, remain in this evil day of visitation inore intimately joined together than ever before, in the Heart of our Saviour. If any one of us suffers for the sake of his faith, then let him know and feel that we are united with him in deepest compassion, in prayer unceasing, in holy love. Pray and cease not to pray for our beloved German nation, lest the light of faith be removed from it and it cease being a Christian nation. Pray with all your heart and soul, whenever you hear the exhortation: "Let us pray for the peace and freedom of our Holy Church, for God's protection and blessing upon our nation and fatherland."

The blessing of God descend upon you and remain with you always! Amen.

For the Archdiocese of Cologne

KARL JOSEPH CARDINAL SCHULTE

Archbishop of Cologne.

Cologne, November 10, 1936.

Bishop Manning's Work for Good Housing

By Spencer Miller, Jr.

Consultant on Industrial Relations, National Council

STUDENTS OF colonial Manhattan's history will find an interesting link with the past in the movement which the Rt. Rev. William T. Manning, D.D., Bishop of New York, is leading to unite the religious forces of the city behind a community movement for slum clearance. The story, which has lain buried in the records of Trinity Church until now, illustrates how Bishop Manning comes to leadership through experience, in any movement for tenement house reform. Incidentally it recalls his part in freeing Trinity from the charges which had long been made against the parish in regard to the alleged conditions of its tenement house property.

Standing at the head of Wall street in lower Broadway, the giant skyscrapers of the financial district towering all about her, Trinity Church's history is not only interwoven with Colonial America, but with all the early history of the nation. The church was the most prominent religious foundation in the province of New York; and was the center of Christianity in its Anglican form in America.

Of immediate interest, however, is its relationship to the present-day movement for slum clearance. Through the gift of the "Queen's Farm," and other bequests and gifts, Trinity corporation found itself in possession of large real estate holdings in New York. At that period the most approved method of dealing with such property was to lease the lots for 99 years for the erection of dwelling houses, with the proviso that at the expiration of the lease both the land and the buildings on it returned to the lessor. As these leases approached maturity the lessees, who were soon to lose the buildings, permitted them to fall into general disrepair, and as a result when Trinity received this property back on the termination of the leases a great number of the houses were found to be in very bad condition.

This was the situation when Dr. William T. Manning was called to the rectorship of Trinity Church in the spring of 1908.

Faced with this situation at once difficult and challenging, the new rector gave deep consideration to the problem which was complicated by the fact that many of the members of the vestry felt that to deal with this housing situation at once, and on a large scale, would involve Trinity corporation in serious economic losses and possible curtailment of its parish work.

Then, with startling suddenness, the following October, Dr. Manning preached a sermon in which he launched what was perhaps the first elaborate slum clearance movement in New York City.

Recognizing the great difficulties of the situation, Dr. Manning said:

"As rector of this parish my primary responsibility is for its religious acts, but I claim my full share of responsibility for its business acts also. I hold that in this matter we ought to set not only a high standard but the very highest. Far better, if necessary, that all our charities should be given up and all our churches closed, than that we should maintain any of them by revenue derived from dwelling house property in an unsanitary or questionable condition."

Elsewhere, in the same connection, Dr. Manning said:

"If for us to assume our full and complete responsibility for these physical problems would mean the closing down of our work and the curtailment of the salaries of all our clergy and other workers, beginning with the rector's, I could but regard it as a clear moral obligation on the part of this great corporation."

Dr. Manning's challenge thus put the problem clearly up to the vestry, a meeting of which was called to thresh out the subject matter of the young rector's sermon. It is regrettable that the full record of his meeting is not available. It lasted from early evening until 2 o'clock the next morning. There is, however, no written or printed word of the exciting debate which took place. This much is known, however. There were 22 wardens and vestrymen almost all of whom were present at that meeting, and the issue was decided by the casting vote of the rector from the chair.

"I am full of thankfulness for the position taken in this matter by the rector of Trinity Church," said David B. Ogden, a greatly esteemed lawyer and member of the vestry, who ardently supported the policy urged by the rector.

Among the most severe critics of the condition of the Trinity tenements had been the Charity Organization Society. With the old order facing the new and Dr. Manning voicing his earnest demands for action the resolution adopted at that vestry meeting required that the Charity Organization Society should be asked to make a detailed survey of the Trinity properties, preliminary to definite action. It was this resolution which was carried by Dr. Manning's deciding vote.

It was on the basis of this action that Miss E. W. Dinwiddie, then secretary of the tenement house committee of the Charity Organization Society, acting with Robert W. deForest, its president and former tenement house commissioner, was engaged to make an investigation of all the dwelling house properties under Trinity's control. The inspection covered 334 houses comprising 810 apartments. And it was on the basis of her report that a committee of the vestry, headed by Mr. Ogden, working on a housing program which Miss Dinwiddie prepared, carried forward the work of rehabilitation and in due course those centers which had been the source of social reproach and criticism became the object of admiration to social workers in all the large cities throughout the country. Some of the tenements were torn down entirely; all the others were remodeled and modernized. To complete this work Trinity Church incurred a liability of five million dollars.

Under Miss Dinwiddie's watchful and able supervision, and with the vestry now working in full accord, Trinity's dwelling house property instead of being an object of criticism and attack became an example of what such buildings should be.

Consecrated Bishop of New York in 1921, Dr. Manning was able to leave behind in his old parish this crowning achievement of his 13 years' service as rector of Trinity. It is out of this memorable record of the past and the experience stored up thereby that he was able in his 1937 New Year's message to the diocese of New York to issue his stirring call to the community for "a great civic movement against the longer continuance of the wretched slum dwellings in which many of our people are obliged to live."

Negro Work in South Florida

By the Rt. Rev. John D. Wing, D.D.

Bishop of South Florida

EARLY IN 1926, shortly after taking up my duties in South Florida, I made my first visitation to a Negro congregation in our diocese—St. Patrick's Church, West Palm Beach. The old church building (later on entirely destroyed by the hurricane of 1928) had a seating capacity of about 400. It was filled to its utmost and I was told that there were almost as many people outside the building, who, unable to gain admittance, had crowded around each window and door, eager for sight and sound of what was going on within. The reverent demeanor of the congregation, their glorious singing of hymns, psalms, and canticles, and their entire familiarity with the rather elaborate service of solemn Evensong, gave evidence of the fact that here was assembled a great company of well-instructed Church folk.

I was quite amazed by the size of the congregation. Nothing in my previous ministry in other Southern dioceses had prepared me for anything like it. The explanation, I found, lay in the fact that this congregation was composed not of American but of West Indian Negroes; that these West Indian folk made up a large part of the Colored people on our lower east coast; and, furthermore, that most of them, having been reared in and trained by the Church of England in their native Bahamas, upon removing to Florida had retained their loyalty and devotion to the Anglican communion.

The ecclesiastical habits and customs of these people, the excellent training they had received, their love and loyalty to the Church, and especially the large number of them that have been gathered into her fold—on some of the islands, I have been told, approximately 75% of the total population—speak eloquently of the work that has been done by the Church of England in the province of the West Indies. There (apparently with great wisdom, as the results indicate) the Church has given this people the opportunity of exercising in their worship their emotional as well as their intellectual nature. As the Rev. T. T. Pollard, himself a native of British Guiana and now vicar of St. Patrick's Church, West Palm Beach, describes it:

"Possessing a natural flair for ceremonial and all the paraphernalia that goes with it, the Negro Churchman in the islands took readily and even eagerly to the high ritual which was early introduced into the province. Anything short of the most elaborate or ornate form of service or of Church practice is regarded as a defect in Churchmanship. All symbols, customs, and practices are considered necessary for the full and complete worship of the Almighty, and are cherished with a devotion rivaled only by the Italians."

In removing to the United States, it might be added, the West Indian Churchman has lost none of his love for ceremonial in worship, and in our diocese he has been encouraged to maintain it.

It is the presence of this large number of Bahamians that differentiates the Church's work among Negroes in the diocese of South Florida from that in other dioceses in the South and at the same time accounts for its extent and promise. With the exception of New York, the largest number of Negro Episcopalians of West Indian origin in the United States are probably to be found in South Florida, where they compose not less than 95% of the membership of our Colored congrega-

tions. These people have been coming to Florida for many years, attracted hither by wages much larger than they could earn in their native land. The increase in the number of Negro communicants in the diocese has fairly kept pace with the immigration from the islands.

Beginning in the 1890's a considerable number of Bahamians were drawn to Key West to engage in the sponge industry, and in St. Peter's Church, located in that community in 1893, were to be found 247 of the 323 Negro communicants in South Florida. Later on many more came over to engage in fisheries, truck farming, and the pineapple and citrus industries. By 1906 five congregations had been established and the communicants had increased to 848. Other great numbers immigrated to Miami, while the "overseas extension" of the Florida East Coast Railway was in building from 1908 to 1912. During 1917-1918, many more came for war work, but the peak probably was not reached until 1921. We find in that year 13 Colored congregations reported, with more than 1,000 communicants.

While the passing of the quota law has largely restricted immigration, the growth in communicant strength has continued unabated and stands today at well over 3,000. The decline of Key West as a commercial and industrial center sent a stream of these West Indian Negroes up the east coast of Florida, the stream narrowing rapidly as it goes northward and stopping at Jacksonville. The largest numbers are settled in the coastal cities and villages of South Florida, there being only one settlement of any considerable size on the west coast, that at Tampa.

AT THE PRESENT time the total Church membership among the 16 Negro congregations in the diocese numbers 4,147. Of this number, 3,600 are found in our five largest churches. In Miami are located two of these: St. Agnes' Church and Christ Church. The former, with its total membership of 1,735 souls, is the largest Negro congregation of any denomination in the city—making it unique in this respect



ST. ANNE'S COLORED CHURCH, MIAMI, FLA.



SOME OF THE ACOLYTES AT ST. ANNE'S

totalled 135 and Confirmations 284; with a church school enrolment of 1,566. Property values exceed \$316,000, and total contributions received for all purposes amounted to about \$10,000—a fair amount when the poverty of the people is taken into consideration. It might be remarked in passing that almost without exception, and year after year, the Colored congregations pay in full their missionary quotas. Five of our churches maintain parochial schools, with standards in most of them quite equaling those of the Negro public schools, in spite of poor buildings and utterly inadequate equipment.

IN THE diocesan convention the Negro clergy and lay delegates have equal rights with the Whites. Negroes have been members of the departments of the diocesan executive board, and one of South Florida's delegates to the last meeting of the synod of the province of Sewanee was the vicar of St. Agnes' Church,

in the entire country. Its vicar, the Rev. John E. Culmer, on Easter Day, 1936, presented a class of 115 candidates for Confirmation—probably the largest group of Colored people confirmed at one time in the South since *ante-bellum* days. A somewhat smaller class of 109 was confirmed in 1933. The largest number of candidates presented in any one year was in 1930; 65 in January, and another class of 80 in November, making a total for the year of 145. In connection with these large Confirmations, it is encouraging to have Fr. Culmer say:

“Since the enactment of federal legislation restricting immigration, the recent growth of St. Agnes' cannot be attributed to the mass influx of Bahamian immigrants. Few foreign-born Negroes have been identified with recent Confirmation classes. The Church is appealing to the American Negro in larger numbers here than ever before.”

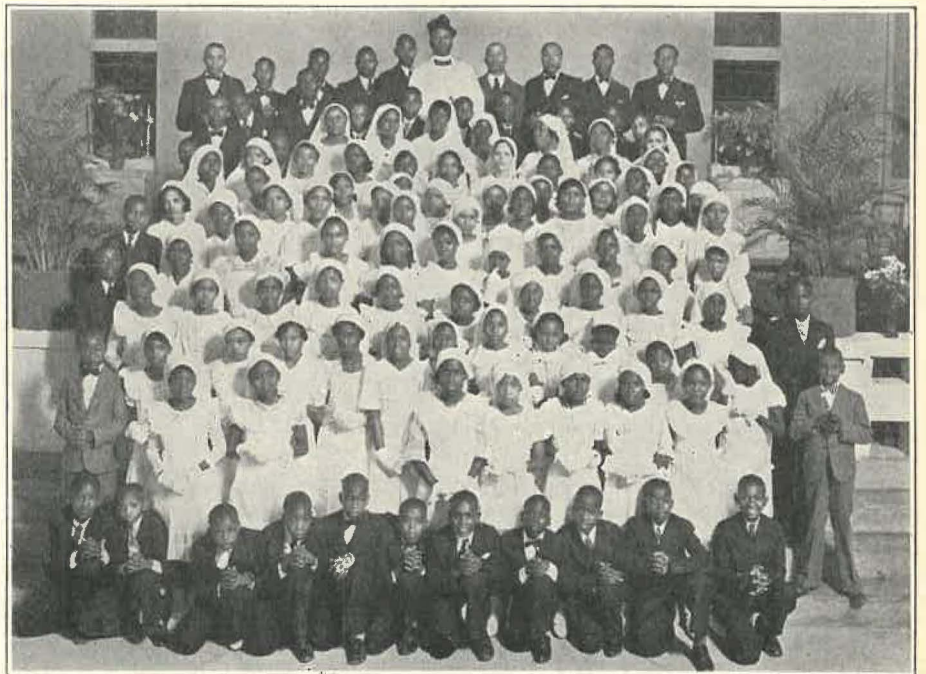
Christ Church, Miami, has also experienced a remarkable growth. When the Rev. John S. Simmons assumed its charge in 1919, it numbered 40 communicants; today it reports more than 800 baptized persons, nearly 600 of whom are communicants. The three other large congregations, all with a membership of more than 300, are St. Peter's, Key West; St. Patrick's, West Palm Beach; and St. James', Tampa. The smaller churches—a half-dozen of them served by one faithful general missionary, the Rev. Q. E. Primo—minister to a rural folk, largely engaged in truck farming. It is the common witness of disinterested persons of both races that our congregations exert a wide influence for good in the communities where located and are recognized as leaders in social service advancement among the entire Negro group.

Statistics make dry reading, but as it is difficult to show the extent of a work otherwise, I will probably be pardoned for quoting a few additional figures. Negro Baptisms in South Florida last year

Miami. Branches of the Woman's Auxiliary are found in all the congregations, and the Young People's Service League organized among them about a year ago already numbers more than 500 members.

The extent and growth of the Church among the Negroes in South Florida, so much larger not only proportionately but actually than in any other Southern diocese, raises the very interesting question as to why this should be so. The first and obvious answer is, of course, the presence in South Florida of so many Negroes from the Bahamas. But this merely carries the question back a step—or raises another, *i.e.*, why the Church of England in the West Indies, in gathering and keeping within her fold the Negro people, has been so eminently successful, while the Church in America, working on what was the same racial stock, has so lamentably failed. That we have

(Continued on page 296)



1936 CONFIRMATION CLASS OF 115 MEMBERS

The Marks of the Church

II. *The Church is Holy*

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

HOW CAN WE SAY that the Church is holy when we see so plainly that it is made up of the unholy? The membership of the Church ranges from the merely nominal Christians to those who put their whole heart and soul, body and brain, into their discipleship, and these latter are those most conscious of their shortcomings. Shall we then thin down the word holy so that it will really cover groups that are, and in all ages have been, at the best very imperfect? Is the word just too big to be applied to anything that has the human element in it?

We are here in the same difficulty as with the Unity of the Church. In both cases the actual facts of life seem to contradict the assertions of the Creed; but here again we discover that there is a real sense in which the Church is holy, just as from the divine side the Church is one. In both cases, the responsibility is on us, by the grace and help of God, to make evident and unmistakable to the world the holiness and the unity which the Church really possesses.

Consider the word "saint." This is one of the largest words in our language. We have filled it with the deepest and the highest of our appreciations of human goodness. We tend to restrict it to the most eminent of God's servants, or to those occasional streaks of extraordinary patience or faith or sacrifice that may glorify from time to time even the most obscure. But St. Paul addressed the common body as "saints" or "called to be saints"; yet we know and he knew that among their number there were plenty who were but "babes," beginners, and some who were rebellious, and some who would desert and betray.

But he used the right word, the real word. And it was not used to point out an ideal, but to assert an actual fact. "I do not call you saints because you ought to be saints, or because some day you will be saints: but because you actually are saints now. Your business is the translation of the stuff of daily life into terms to which the world will be compelled to apply the word holy. By virtue of your Baptism and regeneration, you are saints, you really possess holiness. This is God's doing and gift. Right here your responsibility begins. What are you going to do with the gift you actually possess? Hide it? Cover it? Let it be overgrown and overlaid and neglected? Or make it manifest, cultivate it, water it with penance, sunshine it with the sacraments, fence it with prayer?"

For saintliness is of all degrees, from the seed to the harvest. The grain of wheat is not the loaf of bread: but the grain has within it life, life as real as it is mysterious. And life always has possibilities, and those possibilities obey their own laws. A grain of wheat never becomes an apple tree, but always wheat; and the grain of grace becomes more grace or becomes nothing but a reproach and an accuser.

So you as a member of the Church have saintliness, you really have it, you really possess it. But what are you doing with it? A "saint," by common consent, is a man who has removed this and avoided and given up the other and taken on something else, all with the purpose that God's gift may have free course and be glorified in his life. Some are canonized by the universal Church; and some are never heard of

50 miles from home. But that does not matter, all are known to God.

Now holiness is the word for that perfection in God, the pursuit and imitation (or rather, sharing) of which by men we call saintliness. God imparts Himself to man, and as He is essential holiness, the impartation conveys holiness—an actual conveyance, not only an imputation, as though God said, "I will regard them as holy, though I know they are not, in the hope that they will become holy." No, the holiness of the Church is not a hope of God for the Church but a real gift; the only uncertain element being the use of it by man. Progress in goodness, or growth in holiness, is conditioned by man's response. But man is not left alone to deal with the gift. It is God who worketh in us both to will and to do of His good pleasure. God assists the man who tries at all to give the life a chance. Even the mischances that happen in life ("No kind of sorrow is new to me."—Queen Marie) can be interpreted as God's assistance; for though He tempts no man, yet He tests them all.

We, then, who make up the Church possess holiness, actual and potential, and that is the holiness of the Church. Now just what is this holiness?

HOLINESS was the great emphasis of the Jewish religion. On God's part it was transcendence, solitary majesty, utter power, and perfect goodness. On man's part it was a relationship of separation and election, not for privilege, though it was a high privilege, but for service, that "in thee and in thy seed shall all the families of the earth be blessed." This was the Old Covenant or Old Testament, between God and His chosen people. Under this covenant, the nation and individuals rose to great heights and fell to great negligence. What it could do for individuals can be seen in Moses, the Psalms, Isaiah, Hosea, or the Blessed Maid of Nazareth.

The Church took over this whole idea of the holiness of God and of the obligation of the members of Christ to manifest the same. Jesus widened or made more certain some truth about God—that He is not only power but love, not only transcendent but immanent, not only Sovereign but Father. He made the holy life much harder but promised supernatural help. He lifted its sanctions and its horizons from this world to another. He assured us that the true way to holiness was by worship, including prayer and meditation; penance, praise, sacrifice (time, money, tongue, dignity, ease); exercises of faith, hope, charity; above all, the humble, faithful, *joyful* use of the holy sacraments. And He gave us a standard by which to measure progress—love toward God and toward the brethren. Because the Church is privileged by this new gift of justification, the Church has a vocation in the world, and the vocation is to serve the world; and the process by which the Church is enabled to maintain and cultivate her gift and fulfil her vocation is called sanctification.

Now this holiness to which we are called is not natural but supernatural. It is not goodness but godliness, which is another form of the word godlikeness. Sin is the word, not for failure to attain, but for rebellion against the effort to attain.

The Church is the milieu of saints, says one; the Church is the home of sinners, says another. Which is right? Both are right, for the saint and the sinner are the same man. If the Church is really holy, should not the sinners be cast out? Cast out by whom? Only by other sinners. "He that is without sin among you, let him first cast a stone" (St. John 8:7).

THE HOLINESS of the Church consists of the holiness of God imparted to individual members, that is, to you. Suppose you are (a) an infant just baptized: you are now regenerate, born again, a new creature or creation in Christ Jesus; you've really got it, but you don't realize it yet; (b) a man who has suddenly seen the Angel with the Sword (Numbers 22: 22, ff.) standing in the path ahead; (c) a man who has long vaguely wished he knew what it was all about, this religion; vaguely dissatisfied, tepidly in earnest, more or less in a fog, but wanting certainty and reality.

Well, here's some advice. Salvation is by coöperation—God and you together. You have to do your part, and God will often leave you to think yourself deserted by Him, but you are not deserted.

First, think earnestly, honestly about God and yourself until you are in the right condition of mind to consult your priest. He can't carry you to heaven either, but he can help you; and that is what he is a priest for.

Second, make a Rule of Life for yourself—at first very slight—later your priest will advise you. Begin easy. For instance, if you are a typical Protestant Episcopalian, increase your church-attendance to once a month. Resolve to say daily a one-sentence prayer, for yourself—never mind family, neighbors, or the (other) heathen, or social reconstruction or war or peace or business. All these will come later. For religion is the spreadingest thing in the world, in some relations like yeast, with the splitting power of ice, the overthrowing power of dynamite, in others. If it is in you at all, it has just got to expand.

Third, make it a part of your Rule that every 30 days you will *increase* a little—one more regular attendance at Church, one more sentence to your daily prayer, or one more minute given to the first prayer; or add another element—reading a verse of Scripture daily, or a little self-examination, or more tongue-control. Take it easy, but by easy degrees add a little every month. In six months you will just have to go to the priest, for you will find you now need help; and all your own effort has to be tied in with the Church. For religion is a corporative business—to be a saint all by your own little self is rare, if not impossible.

Probably by now you want to confess your sins. When you come to that, take your time and tell out the whole thing thoroughly, fully, self-accusingly, not withholding one syllable. When the absolution is given, leave it *all* right there where you spilled it. You have it no more. Resolutely leave it behind you. You're clean, clean again. Even God hast cast it like a stone into the sea. Now live as a clean man.

Fourth, pick out a few of your own special anniversaries, your Baptism-day, your wedding-day, the day your mother or your child died, and on those days do something extra—one more prayer, five more minutes of thought and recollection, or some little extra charity to someone.

You are now started on the road to holiness. You have the ideal—to be like Jesus. To know what He is like, read the Gospels, not once but often. Now imitate Him, remembering that circumstances have changed but essentials have not changed. Imitation means to seek *the same ends* that He sought. To imitate Him you must contemplate Him. What is con-

templation? It is, in religion, exactly the state of your mind with regard to a trip to Europe, a new car, or a cure when you are sick—earnest and frequent thought mingled with strong desire. Read that sentence again.

THE NEXT step is what to do about the slowness of advance, the setbacks, the reappearance of old temptations, the occasional loss of hope, and the weariness in well-doing? Well, read the psalms—what has just been mentioned are some of the "enemies" you read of there. They are a part of life's lot, but "Thanks be unto God who giveth us the victory." The re-creation of the soul is no slight and easy task. Only God can do it, but you've got to put in every stroke you can yourself. In other words, you must not only begin, but *persist*. Here is where we all stumble and many fall. But that is not surprising, for the same rule holds for other things—deep-sea diving, head-hunting, or dentistry. Even saxophone players can't make those noises without practicing. And you need not expect to put off the old man which is corrupt according to the deceitful lusts, and to put on the new man which is created in righteousness and true holiness, as easily and quickly as you change your coat. But I will guarantee that anybody who heeds diligently the minimum I have here outlined will at the end of six months have a very much deepened sense of the reality of religion. I will even prophesy—that he will be happier.

Negro Work in South Florida

(Continued from page 294)

failed would seem indicated by the fact (according to figures compiled by the Rev. Dr. George F. Bragg) that, excluding South Florida, in all the South there are only some 11,500 Colored communicants of the Church—a possible one-tenth of 1% of the Negro population in that area.

The answer to this question is neither within the scope of this article, nor the ability of the writer to give. But to those whose love for the Negro inclines them to do their utmost for their souls' true weal, and who believe that our communion is admirably adapted, both in teaching and worship, to the spiritual needs of this particular group, the question does indeed cry out for answer. At all events, no missionary problem, at home or abroad, is more worthy of serious study; no missionary cause more fraught with possibility of a vast good resulting from it if only we can learn how to advance it; no missionary endeavor more worthy of support. Because of the prestige of numbers and influence, we have the opportunity in this diocese—perhaps unrivaled elsewhere in the South—of demonstrating what the Episcopal Church can do for the spiritual upbuilding of the Negro in America. May God grant us a sufficient measure of "grace, grit, and gumption" to grasp it!

EDITOR'S NOTE: This is the fifth in a series of articles on The Church and the Negro.

A PRISON HOUSE

THERE is a prison drear and bare,
Yet stored with glittering pelf.
Thy foes lie lurking everywhere:
And last of all is gaunt despair—
This prison is *THY SELF*.

KATHERINE HARRIS.

The World Conference on Christian Life and Work*

By the Rev. Henry Smith Leiper, D.D.

American Executive Secretary, Universal Christian Council

MOST READERS of *THE LIVING CHURCH* are doubtless already aware that a conference representing practically all the non-Roman Churches officially and directly will meet this coming summer, July 12th to 26th, at Oxford, England. But many of the most important facts concerning the gathering are perhaps not as definite as they might be in the public mind.

The conference is not a meeting of the Universal Christian Council, although the Council is responsible for the calling and the conduct of it. To it will go 300 delegates elected directly by the Churches of the world, 100 delegates coöpted by the Universal Christian Council for special competence, and 25 invited as representing other ecumenical bodies. Another 400 will be present as associate members invited by the Council—100 of them being representatives of youth. The American delegates of the Churches number 85—counting the Canadian; the coöpted delegates total 37; the associates 110, counting youth representatives; a total of 232 for North America.

Something of the interest already aroused may be guessed from the fact that there are two persons desiring to go for every single place available at this writing!

The main assemblies of the Council will be held in the Sheldonian (academic) Theatre of Oxford University, under the joint chairmanship of the presidents of the Council and one other to be chosen from the continent in the place of the late Bishop V. Ammundsen of Denmark whose death occurred after he had been accorded this honor.

THE THEME OF THE CONFERENCE

THE conference program has been from the beginning under the expert direction of Dr. J. H. Oldham of London, distinguished secretary of the International Missionary Council, which has generously loaned him for this undertaking. He heads the research commission of the Council, which has described the theme of the conference as Church, State, and Society. (In England they write it Church, Community, and State.) This comprehends much more than simply the relationships of Church and State. Indeed this last subject is but one of a group of nine to which careful preparatory study has been given. The word "society"—or "community"—is used to indicate that attention will be given to the relationships of the Church not only with organized government but likewise with that common life of mankind to which organized religion is connected by so many complex strands.

The emphasis on the Church and State issues will be necessarily prominent, however, because as was stated in the announcement of the conference when first planned "on this great and practical issue is focused the critical debate between

Christian faith and the secular and pagan tendencies of our time."

It is not too much to say, therefore, that the conference is to deal with the nature and content of the Christian witness in the contemporary world.

THE BACKGROUND OF STUDY BEFORE OXFORD

MORE THAN three years of work have already been done on the subjects which relate to this crucial theme. Many who ought to know are saying that no conference has ever been held for which similarly thorough preparation has been possible on such a wide scale. That the work could be done at all is due to the fact that the department of research of the Universal Christian Council in Geneva, under the direction of three brilliant men—Dr. Joseph H. Oldham from England, Dr. Hans Schoenfeld from Germany, and Dr. Nils Ehrenstroem from Sweden—has secured the collaboration of more than 400 scholars in various lands. Thus the best minds in widely scattered nations and many communions have been engaged in a systematic examination of the materials which must form the sources for any intelligent grappling with the problems of Church, State, and Society.

Already a number of volumes have appeared which bear witness to the fruitfulness of this research. Among them are the following: *Church and State on the European Continent*, by Adolf Keller; *Church and State in Contemporary America* (Scribner) by William Adams Brown; *Christian Faith in the Modern State*, by Nils Ehrenstroem; *Christianity in the Eastern Conflicts: A Study in Christianity, Communism, and Nationalism in Asia*, by William Paton; *Christ's Way and the Worlds; in Church, State, and Society*, by Henry Smith Leiper. In addition to these volumes at least six others are now in the process of publication, based on collaboration of the scholars to whom reference is made above. These latter volumes, all of which will be published by Willett, Clark & Co., will deal with the following themes: The Christian Understanding of Man; The Kingdom of God in History; Christian Faith and the Common Life; The Functions of the Church in the Political Sphere; Church, State, and Society in Relation to Education; and The Church Universal in the World of Nations—Christianity and War.

In this rather imposing array of books, which of course are not intended to be read by any one person, there will be embodied the results of the great process of preparatory thinking and discussion which has been carried on in anticipation of the Oxford Conference.

THE PROGRAM OF DISCUSSION AT OXFORD

THE FRUITFUL use of the source material in the actual conference is not left to chance but it has been planned to divide the program into five divisions or commissions, which will base their reports and studies upon the volumes mentioned in greater or less degree.

These five commissions with their corresponding chairmen and secretaries are:

(1) *The Church and the Community*, chairman, Sir Walter

*The responsible organization is the Universal Christian Council for Life and Work, which grew out of the first world conference on life and work held at Stockholm in 1925. Its presidents are Archbishop Germanos representing the Ecumenical Patriarch of the Eastern Orthodox Church; the Archbishop of Canterbury represented by Dr. Bell, Bishop of Chichester, England; and Dr. William Adams Brown of New York. Dr. Brown is administrative president for the biennium. The Lord Bishop of Chichester is chairman of the administrative committee. The general secretary is Pastor Henry L. Henriod; the American executive is Dr. Henry Smith Leiper. The world headquarters of the Council are at 41 Avenue de Champel, Geneva, Switzerland.

Moberly, secretary, Dr. Hans Lilje; (2) *The Church and the State*, chairman, the Hon. Max Huber, secretary, Dr. Nils Ehrenstroem; (3) *Church, Community, and State in Relation to the Social Order*, chairman, not yet chosen, secretary, Dr. John C. Bennett; (4) *Church Community, and State in Relation to Education*, chairman, Dr. Henry Sloane Coffin, secretary, not yet chosen; (5) *The Universal Church and a World of Nations, Christianity and War*, chairman, Dr. John Mackay, co-chairman, Dr. Visser 't Hooft, secretary, the Rev. William Paton.

The delegates are being asked to select one of these five subjects, and as far as possible the conference will be evenly divided for consideration of these themes. Concerning each a report will be made. Three things will characterize the reports—and here I quote Dr. J. H. Oldham:

"In the first place they will attempt to focus the attention of the Church throughout the world on those aspects of the subject which, in the light of the preparatory work, seem to be the most central, the most vital, and the most urgently calling for action.

"Secondly, they will attempt to state clearly the measure of common Christian conviction on the subject in question which the preparatory work and the conference itself have shown to exist among those participating in the conference. It may be found that in opposition to the pagan and secular systems of life and thought prevalent at the present day the measure of agreement among Christians is of surprising extent.

"Thirdly, the reports will state with complete frankness such divergences of view as are found to exist in order that the clear exposition of these may serve as a starting point of further thought and study.

"No attempt will be made by the conference to decide between divergent views which cannot in the time at its disposal be reconciled. Where differences are found among its members, they will be frankly recognized and respected. The aim of the reports will be to reflect faithfully the present state of Christian conviction without minimizing or glossing over such divergences as at present exist."

THE ASSOCIATES AND "AFTER OXFORD"

THE ASSOCIATE members at the conference will not be divided into the five sections but will be organized in groups of manageable size to cooperate with the delegates in dealing with the problem of a planned follow-up after Oxford in the Churches of the world. Thus the fruits of that great deliberative assembly characterized by the bishops of the Episcopal Church in America as "possibly one of the most significant in our time" will be carried into every province of the Church.

Prior to the Oxford Conference, there will meet at Farnham, England, a committee of 35 selected from the whole Christian world to study and make recommendations concerning the future of the world-wide Christian movements, many of which have sprung up without relationship to the others and all of which need to be taken into account in any comprehensive strategy of Christianity in a world filled with conflicting and contending forces. The report of this committee will be presented not only at Oxford but also at the World Conference on Faith and Order at Edinburgh. The delegates at both will be asked to take back to their Churches throughout the world a set of carefully considered plans which, if followed, may go very far toward overcoming the present disadvantages of a confusingly diverse ecumenical organization.

EDITOR'S NOTE: This is the second in a series of articles on seven world conferences which are being held in various countries in 1937, 1938, and 1939. The third article will deal with the World Conference on Faith and Order, which meets at Edinburgh, August 3d to 18th of this year.



CHURCH MUSIC

Rev. John W. Norris, Editor



ADVANCING THE CAUSE of good Church music in a widely scattered diocese presents problems which are difficult of solution, owing to the area covered and the separation of persons interested in this endeavor. In the diocese of Sacramento, for example, the Rev. Arthur W. Farlander, rector of the Church of the Incarnation, Santa Rosa, is chairman of the committee on Church music for the diocese. His nearest neighbor on the committee lives 140 miles from Santa Rosa. The development and execution of a program is exceedingly difficult under conditions of this nature.

This committee has been functioning, however, and is doing its best to awaken the Church in that diocese to a serious consideration of its music. Considerable time was given to the subject at the meetings of the two convocations last fall. At each convocation Fr. Farlander read a paper on *The Place of the Hymn in Christian Education*. Members of the committee are working on a small syllabus for the clergy and choir-masters, indicating some hymns for the Church seasons, which could be sung everywhere in the diocese. Plans also are being made for convocational choir rallies at which information and inspiration may be given in the interest of good Church music.

When one considers that all plans, and the necessary discussion of them, must be worked out by correspondence, it is not difficult to realize the tremendous odds against which such a committee is working. Knowledge of the methods employed in the diocese of Michigan may be useful to committees in scattered dioceses.

In this diocese there is no formal organization either of clergy or of Church musicians which is working for better Church music, although the local chapter of the American Guild of Organists is active. The diocese is fortunate, however, in having in Bishop Page a diocesan who has made better Church music one of his especial interests. In this the Bishop has an able second in Archdeacon Hagger. The Archdeacon mimeographs forms of worship for the various seasons; recommends hymns and chants to be learned. These mimeographed forms are sent to the clergy in the mission stations of the diocese. A comprehensive course in Church music is given at the summer conference held in Cranbrook School, Bloomfield Hills, by Miss Deborah Burt of All Saints' Church, Pontiac.

Miss Burt, in her conference courses, traces the development of Church music and the members of the class are given opportunity to become acquainted with the styles of various periods by singing compositions of the representative writers of these periods. Miss Burt also spent some time in the study of building services, which is an important phase of improvement needed.

The interest of Bishop Page is, of course, a great help to those who are working to improve the musical standing of the diocese. In a recent letter to this editor the Bishop said, "I am much interested in Church music from a practical viewpoint, and am enjoying your column in THE LIVING CHURCH whenever I can get time to read it." He also expressed his approval of the suggestion to revise the Hymnal, but feels that it will be a long process and thinks that many of the good modern hymns might be utilized by gathering them together in an appendix to the present book. These hymns would not be issued separately, but would be bound up with the present Hymnal as it now stands.

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

THE AUTOBIOGRAPHY OF G. K. CHESTERTON. Illustrated. Pp. 360. Sheed & Ward. \$3.00.

AWISE OLD PRIEST I once knew, in debating with another as to whether a certain event was the result of a miracle or a coincidence, said: "Thank God I am not so superstitious as to believe in coincidences!" I feel pretty much the same way; therefore I do not think it was quite a coincidence, or an accident, that I should have come upon *The Napoleon of Notting Hill* at the exact moment that I did. This was many years ago, just after its publication, and it is not too much to say that from then on there was for me a new light in the world. And the light has grown steadily ever since, as I acquired each subsequent volume that came from this most surprising (and prolific) author, until now I have them all, including this which, sadly enough, is the last there will ever be. Later I came to know "G. K." in London, then in America, and the joy and benefit of that acquaintance are things that will last for life.

I have had many experiences, literary and otherwise, but this stands by itself. It was not so much that here was a man saying the very things I wanted to say and would have said that way if I could; it was not so much that he struck down deep through the shell of things to the living core beneath; it was, I think, because he couched the most essential realities, not in the dry and dull manner of the common philosopher or essayist, but in the most humorous, epigrammatic and fantastic fashion that made them living, convincing, and inescapable. Profound thought, fired by the passionate indignation of the old prophets against all unrighteousness: a burning hatred of all sham and hypocrisy, and the crusading spirit of the middle ages, acquired at his hands a poignancy and an appeal that at that time were new in the world. As he says in this *Autobiography*: "I have never understood . . . why a solid argument is any less solid because you make the illustrations as entertaining as you can." Quite so, but most people did, and I dare say still do. There are others, however, who, just because of his way of thought and his way of writing, have got more from him than any others of his time. These are they who know that *The Napoleon of Notting Hill*, *The Ball and the Cross*, *The Man Who Was Thursday*, and *The Flying Inn* make up a sequence of hilarious, preposterous, and fantastic romances that are yet flaming demonstrations of profound insight and fervent proclamations of a living Christian philosophy. Read the last chapter of *The Man Who Was Thursday*, coming as it does after a lot of the most hilarious fooling, for proof of this statement.

I do not know just what influence was brought to bear on Chesterton to induce him to write this *Autobiography*, but I am sure it must have come from outside himself, for he was really the most modest and self-deprecatory of men. There are frequent references in these pages to the ungratefulness of his task, and the first chapters indicate a certain laboriousness and even a distaste for his work. Rapidly, however, the hesitancy and self-consciousness wear off, and with the chapter called Friendship and Foolery, he is himself again and evidently having a glorious time. His description of Henry James in Rye, and his inauspicious meeting with Belloc, is a joy forever; and the same with his intimate estimates of H. G. Wells and George Bernard Shaw. For those who are not already "Chesterton fans" I am almost disposed to suggest that they read the book backward, chapter by chapter, or that they begin with Friendship and Foolery. After this they can (and will) go back to the beginning, for all will be easy after that!

I cannot help feeling that in one respect, and that a matter of great interest, Chesterton has been a little indeterminate and unconvincing, and that is his acceptance of Roman Catholicism. This is true, at least of the last chapter of the book, which authenticates his action rather by implication than by demonstration. Far more explanatory is the following quotation from the chapter called The Shadow of the Sword:

"And if anyone wants to know my feelings about a point on which I touch rarely and with reluctance: the relation of the Church I left to the Church I joined, there is the answer as compact and concrete as a stone image. I do not want to be in a

religion in which I am *allowed* to have a crucifix. I feel the same about the much more controversial question of the honor paid to the Blessed Virgin. If people do not like that cult, they are quite right not to be Catholics, but in people who are Catholics, or call themselves Catholics, I want the idea not only liked but loved and loved ardently, and above all proudly proclaimed. . . . I want to be allowed to be enthusiastic about the enthusiasm; not to have my chief enthusiasm coldly tolerated as an eccentricity of myself."

This is the core of Chesterton's personality. In frankness, honesty, and sincerity; in a hatred of all shams, humbugs, subterfuges, and compromises, he lived and moved and had his being. There are not over many like that just at present, and that is why his most untimely death is an irreparable loss to the world.

RALPH ADAMS CRAM.

Modern Thought

WRESTLERS WITH CHRIST. By Karl Pflieger. Sheed & Ward. Pp. 297. \$2.50.

FOR ME the top book of the winter, in respect to interest and stimulation of thought, is this English translation of Professor Pflieger's *Geister Die um Christus Ringen*. Curiously, almost no one seems to have read it. Rarely has a book with the worth of this one appeared with less advertisement. Apparently the publishers have assumed that it is to be read only by the cognoscenti; but that is not fair either to the author or to the general public. The book ought to have a large and general appeal, and it should be advertised. Four of my friends, only two of whom had heard of the book before I showed it to them, all of them people who matter intellectually, assure me that I am quite correct; that this is almost certainly the most challenging religious book of 1936-37.

It is a study of seven outstanding modern literary men, of their struggle with Christ; of their endeavors not to believe; of the beating down of their resistance against Him; of their surrender; and, in one case, that of André Gide, of an apostasy. Beside Gide, there are two other Frenchmen: Léon Bloy and Charles Péguy. Three outstanding Russians are included: Dostoevsky, Soloviev, and Berdyaev. And there appears one Englishman, Gilbert Keith Chesterton.

Of these seven studies, only that of G. K. C. is unsatisfactory. It is doubtful if any German, even so discerning a one as Fr. Pflieger, can hope to understand that most English of modern Englishmen. The other six studies are brilliant and penetrating. So is also the general introduction, which in brief compass is probably the best description of the modern mind that has yet been penned: not the allegedly modern mind of scientific optimists or the dogmatic Marxians, not the self-presumed modern mind of the usual American college instructor, but the *real* modern mind of the man who has graduated from the naïve kindergarten of the Modernists.

It is non-Christians of whom Fr. Pflieger is writing, with sympathetic understanding—non-Christians who "belong to a world dominated by the fundamental rejection of the supernatural in any shape or form," and who now find, to their astonishment and consternation, that "when life is accepted realistically, given an immanent interpretation, purged of all metaphysical 'parasitism,' it becomes servile and evil and chaotic." What religion these moderns have been fed is apt to be without the absolutism of Christ and, in consequence, "degraded to national sentiment," with a conception of God "reduced to the level of biology." Many of the thoughtful are content to remain morosely cynical; but not those in whom is any vital zest of mind. For these latter "a painful mystery broods over the whole of mankind. Is there no human mystery that is happy, bright, and redemptive? They go in search of one. Venturesome journeys follow, and the arrival at journey's end is adventurous, for they discover (with the three Magi) that the birthplace of the new man is the old Bethlehem. . . . They make their way through the spiritual wreckage left by

modern culture in order to come home to Christ. While conventional Christianity is "as deeply enamoured of rest, habit, and sleep" as it was among our Lord's own followers, these wrestlers with God "literally struggle with Christ on the battlefield of swarming thoughts and passions and amid the contemporary muddle of conflicting philosophies." So Christ is to be discovered today by the intelligent, but only in "the sweat of mortal agony."

And so we look on Bloy, whose intellectual struggle leads him to an asceticism, as he pursues the Absolute, of a sort almost morbid; and yet it is he who converts to Catholicism such intellectual giants as Maritain and Peter van der Meer, and a whole company of their sort. When he came to die, after spiritual travails about which it is pain and grief even to read, he was asked what he felt as he approached dissolution, and made the magnificent reply: "An enormous curiosity." We read about Péguy, the proletarian, who began as at once a Socialist and a devoted admirer of St. Joan of Arc, only to find (the disillusioning discovery is common enough) that Marxism is the negation of a truly Christian attitude toward a beloved or lovable mankind. Péguy would not return to Holy Communion, preferring to remain with his heathen wife and children in the cold darkness, rather than all by himself to enjoy the warm comforts of a religion of which they were self-bereft; and then, when he was dead, the wife and children were converted by the love he thus had shown them.

And we read of poor Gide, who came to belief but forsook it for what is sometimes called "the new humanism," that which is really a sensationalist denial of human integrity. Fr. Pfeiffer treats Gide sympathetically, but with a scalpel of understanding he exposes the tragedy of the man.

As for the three Russians, the chapters on them simply cannot be missed by anyone concerned with the newer Russian thinking and, in particular, with the Sophiologist convictions of the more dynamic of them. The author is not merely eulogistic. His criticism of Berdyaev is particularly discriminating and enlightening, and useful to those who too readily accept him as in all things an inspired prophet.

The style is pungent. The thought is deep, and suggestive to the reader of some thinking on his or her own part. The translation, made by E. I. Watkin, is all that a translation ought to be.

BERNARD IDDINGS BELL.

Religious Philosophy for Beginners

FIRST CHAPTERS IN RELIGIOUS PHILOSOPHY. By Vergilius Ferm. Pp. xii-320. Round Table Press. \$3.00.

DR. FERM is professor of philosophy at the College of Wooster. We are already indebted to him for several interesting studies in contemporary theological writing, and two volumes on modern American religious leaders in which he collected representative expressions of points of view current on this side of the Atlantic.

The present book is delightful reading. It is intended to assist the college or seminary student, as well as the clergyman or layman, who wishes to ponder some of the deeper questions of theology and feels that he needs an adequate grasp of the philosophical background. As Dr. Ferm so well points out, "it is becoming increasingly recognized that the philosophical approach to religion is indispensable; it will be increasingly so in the future."

Introductory chapters attempt to reach a definition of the nature of religion. Dr. Ferm then goes on to discuss such "typical themes" as arguments for belief in God (both the traditional ones and the newer arguments of Macintosh, Wieman, and company); theories of value; the problem of evil; the nature of the soul in ancient, medieval, and modern thought; prayer and its philosophical implications; and immortality. We can only say—since the author attempts no personal statements of his own views—that the survey is well-rounded and interesting, and commends itself to the reader as both clear and concise.

A very full bibliography is found at the end, with suggestions for further reading along each of the several special subjects. It is to be hoped that the book will have a wide use, especially among those who are concerned with the "truth-value" rather than the mere "workability" of the "religious hypothesis."

W. NORMAN PITTINGER.

The Medieval Missionary

THE MEDIEVAL MISSIONARY: A Study of the Conversion of Northern Europe, A. D. 500-1300. By James Thayer Addison. International Missionary Council, New York. Paper, \$1.25. Cloth, \$2.00.

JAMES THAYER ADDISON, professor of the history of religion and missions in the Episcopal Theological School, Cambridge, Mass., has added to his already notable contribution to the significant literature of missions with this book. The second volume in a series on the world mission of Christianity, *The Medieval Missionary* is one of the few really important recent books on missions which no Churchman should overlook, although its title suggests an antiquarian interest and its publishers, more used to issuing reports and technical papers, have sent it forth in a medium octavo volume with a drab gray dress. But the typography is good and readable; while footnotes and the other trappings of scholarship have been forsworn, there is a good bibliography.

In the present day, surfeited with centennial anniversaries of this mission and that, we are somewhat prone to regard the missionary enterprise as an excrescence of 19th century Christianity developed from the wild plans of one William Carey who set out for India in 1792 to preach Christ; an excrescence which must soon be lopped off, much to the benefit of the Church in America and the pocketbooks of its members. Nothing could be farther from the real facts.

The Christian mission is inherent in the Gospel of Christ and a vital element in it. Even a rudimentary knowledge of the rise and development of the Church throughout the world reveals the part that missions play in the Church's life and growth. Our Lord Himself was, of course, the model missionary and after Him came Apostles and disciples and later disciples to carry on His work. In the volume before us, Professor Addison considers the education and motives and methods and the message of those later disciples of the sixth through the 13th centuries—Columba, Augustine, Boniface, Gregory, Anskar, and others—as they spread Christ's Kingdom through northern Europe.

There has been need of this sort of study for some time. Nearly 75 years have passed since G. F. Maclear's *A History of Christian Missions in the Middle Ages* was published; years during which much new evidence and data have been discovered. C. H. Robinson, who more recently wrote *The Conversion of Europe*, was unable to utilize all the available sources. Professor Addison has spent several years reading and assimilating the sources of this period and *The Medieval Missionary* reveals a thorough comprehension of the problems under discussion. His book is a critical survey devoted to a consideration of the education and motives of the medieval missionary, that part played by kings in the conversion of Europe, the relation of monastery and missionary, the influence of the Papacy, and the Christian message in the middle ages.

The significance of Professor Addison's book for Churchmen today is well expressed in a foreword by Kenneth Scott Latourette:

"The book has been well worth the doing. Through it we can now see the modern missionary enterprise against the background and from the perspective of the missions of earlier centuries. Between the missions of which Professor Addison writes and those of the past century many striking contrasts exist which inevitably raise questions concerning the infallibility of those which have been pursued in our age. The reading of Professor Addison's excellent pages cannot but prove thought provoking to every serious student of modern missions."

Not the least "thought provoking" is Professor Addison's final chapter, *The Missionary Message*. After painstaking and often vain research, Professor Addison has collected a few utterances of some of the medieval missionaries to their pagan hearers. As we read the exhortation of Herigar:

"He is Lord of all, and all things are subject to His will, nor can anyone resist His decree. If then ye will seek His help with your whole heart ye shall perceive that His omnipotent power will not fail you. . . . Christ . . . is the strongest of the gods and can aid those who hope in Him, in any way that He chooses. . . . Worship the true God who rules all things in heaven and earth, submit yourselves to Him, and adore His almighty power"—and similar preachments we cannot but think

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NEWS OF THE CHURCH

CLID Asks Change in Neutrality Law

Conference Votes to Send Letter to President Urging Support of Spanish Government

PHILADELPHIA—Conditions in Spain occupied a large part of the attention of the annual Washington's birthday conference of the Church League for Industrial Democracy, held here Sunday and Monday, February 21st and 22d.

The convention opened in Holy Trinity Church, Rittenhouse Square, on Sunday evening with the service of Evening Prayer, at which the special preacher was the Rev. W. Russell Bowie of Grace Church, New York. The session on Monday morning was held at the Church of St. Luke and the Epiphany on South 13th street, of which the Rev. Thomas L. Harris is rector. More than 200 attended the conference.

That to support the Spanish Loyalists is to aid democratic government and to preserve the world from further encroachment of Fascism, was the conviction of the Tuesday morning session. An almost 50-50 split in the sentiments of the members present was apparent in an effort to push through a motion, which was finally carried, to send a letter to the President of the United States, urging him to bring pressure for a change in the neutrality legislation of this country.

The particular incident which gave rise to heated and long debate in the session of the CLID, was the inability of any group in this country to send even a medical unit out of the country, unless under guarantees that it would not reach Spain.

The following resolutions, prepared by a committee comprising the Rev. Robert Smith of Trenton, the Rev. Malcolm Peabody of Chestnut Hill, the Rev. Edward R. Hardy, Jr., of New York, and Prof. Adelaide Case of Columbia University, were passed after long debate: (1) That the secretary write the President of the United States urging him to reinterpret existing neutrality legislation to allow medical supplies and aid to be sent to the Spanish loyalists; (2) that the CLID go on record as supporting the constituted government of Spain in its struggle for democracy. The conference also voted to ask its members through their local chapters to cooperate with the local branches of the North American Committee to Aid Spanish Democracy.

WIDE EDUCATIONAL PROGRAM

The Rev. William B. Spofford, executive secretary of the CLID, in his annual report summarized a wide educational program followed by the CLID during the past year, consisting of more than 100
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DR. GRAFTON BURKE

Makes Furnishings for Alaska Hospital Chapel

Visit of Dr. Burke Inspires Rector and Church School Children in Erie

ERIE, PA.—The Rev. William Heilman of St. John's is making a set of Altar ornaments in copper—a crucifix, Eucharistic candlesticks, a processional cross, and a set of Altar vases—for the chapel of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. This is one of the many constructive results of the visit of the Rev. Dr. and Mrs. Grafton Burke to the diocese of Erie.

Funds for the material are being furnished by a number of the church schools of the diocese. On account of the dim light during the long arctic night, copper is being used because it reflects the artificial light better than any other metal. All of these gifts are to be blessed by the Bishop of Erie at the annual early celebration of the Holy Communion at the diocesan convention in May.

Bishop Cook to Speak in Church of the Air Series

NEW YORK—Next in the Episcopal Church of the Air series is the Rt. Rev. Dr. Philip Cook, president of the National Council and Bishop of Delaware. The time of this broadcast has been changed from the usual morning hour. It will take place at 1 P.M. eastern time, on Palm Sunday, March 21st. Bishop Cook will speak from Philadelphia over station WCAU and the Columbia Broadcasting System.

Interfaith Drive to Clear Slums Begins

Call to Religious Forces to Work Together in Slum Clearance Made By Bishop Manning

NEW YORK—A call to the religious forces of the city to unite in declaring that slums must cease to exist was sounded by Bishop Manning of New York in a keynote address at a mass meeting on slum clearance held in the Synod House of the Cathedral of St. John the Divine, February 28th. The mass meeting was followed by a conference on March 1st.

The Greater New York Federation of Churches, Jewish organizations for social justice, and representatives of the Roman Catholic archdiocese of New York were present at the meeting, and civic officials took an active part.

In his address, Bishop Manning emphasized that, while it was preëminently within the province of the Church to declare that the eradication of slums must take place, the formulation of a program was the responsibility of the "intelligent civic leadership of New York." He stressed the duty of the religious forces to keep the problem in the public eye.

MODEL OF SLUM HOME

A model of an actual slum tenement has been set up in the cathedral, and will remain there for some time as a monument in the greatest church of the city to the evil conditions which it is the Church's duty to denounce.

The text of Bishop Manning's address follows:

"I am very thankful that this mass meeting here tonight and the conference which is to be held tomorrow have called forth such wide and general response. We are here in a cause which is of the deepest and most vital concern to our whole community and in which all humane men and women must be interested, the cause of decent and sanitary living conditions for our fellow citizens in this great city.

EVERY ELEMENT REPRESENTED

"In the name of all the committees, organizations, Churches, and individuals connected with this movement I welcome most warmly to the cathedral this great gathering including, as it does, every element of our common citizenship and representatives of all the religious forces of our city.

"There is no more vital question, no question which more closely touches human lives, the lives of men, women, and children, than that which brings us here. Bad housing and overcrowding are damaging the health of body, mind, and spirit, and those of us who are more fortunately placed have no right to acquiesce in such conditions for any of our fellow citizens.

"The subject will be discussed in its various aspects by the speakers here tonight, and
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Dr. Fleming Urges Emphasis on Study

Trinity Rector, in Chicago Church Club Addresses, Declares Worship Life Must Be Restored

CHICAGO—Reiterating his suggestion of a preaching moratorium as a means of deepening the worship life of the Church, the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York, called upon clergy to give more time to study and less time to incidentals, while in Chicago last week speaking at the Lenten noonday services of the Church Club.

Asserting that many young clergy do not know how to plan their work, let alone how to preach, Dr. Fleming declared the priest is today largely a business man. Because of the many things he is called upon to do, the priest has little or no time in his study.

"We must call a halt to this present tendency," said Dr. Fleming. "Change must come, if the Church is to perform her rightful function for society. The day when the priest spent a regular time each day in his study is gone with the wind. And with it have gone most of our really good preachers. There are many good talkers in the country today, but few good preachers."

Many go to church today in the same attitude as they go to the movies, to professional baseball and to collegiate football games, in the opinion of Dr. Fleming; they go to be entertained and expect to pay for what they get. If they are not satisfied, they don't go back. This attitude must be changed, he holds, and the church made a place to worship; not a place to be entertained.

The laity today crave counsel, Dr. Fleming believes, and in order to permit the priest to come closer to his people through such, he suggested regular periods daily when the rector is in his study and is available for consultation.

"I would like to see a silent, unnamed campaign in the Church looking toward private meditation," he asserted. "We need more of the quiet, personal work among our people. We need to make our religion worshipful. Many of our people do not know how to use their religion and their faith, if they possess it."

That he received some 8,000 letters in response to his preaching moratorium proposal was revealed by Dr. Fleming.

Dedicate Windows in Series

LOCKPORT, N. Y.—Two stained glass windows, the gift of Mr. and Mrs. William E. Shaw of Lockport, were dedicated at Grace Church here recently.

These windows, representing Isaiah and Malachi, were designed and executed by the J. & R. Lamb Studios of Tenafly, N. J., and are in the series of windows depicting Biblical characters which the studios have been designing for Grace Church over a period of 25 years.



Photo by *Watts & Sons, Dundee.*
TO LEAD PALESTINE PILGRIMAGE
The Bishop of Brechin

Church Union Announces Pilgrimages to Palestine

LONDON—Two pilgrimages to the Holy Land have been announced by the Church Union for this year. One will leave on April 1st and return in time for the coronation of King George VI. The other will take place early in August.

The Bishop of Brechin, the Rt. Rev. K. D. Mackenzie, will lead the pilgrimage which leaves London on April 1st.

Nine or ten days will be spent in Jerusalem and, in addition, visits will be made to Nazareth, Tabgha or Tiberias, Damascus, Baalbec, Bethlehem, Hebron, Ain Karim, Bethany, Emmaus, Jericho, Jordan, and the Dead Sea. If time allows, an optional visit to Cairo from Alexandria will be arranged on the outward journey.

It is hoped that the general secretary, the Rev. Maurice Child, will accompany the party. The inclusive first-class fare—London to London—will be £90.

Special arrangements have been made for the pilgrimage early in August which will cost £40 from London to London.

Ten days will be spent in Palestine and all the holy places will be visited. The Rev. C. R. Deakin, vicar of St. Augustine's Church, Queen's Gate, London, will be the leader, and the Rev. W. M. Masters will accompany the party.

Further particulars of both these pilgrimages may be had on application to the Church Union, 238 Abbey House, Westminster, London, S. W. 1.

Honor Choirmaster on Anniversary

WEST COLLINGSWOOD, N. J.—On January 29th, a surprise reception was tendered by the members of Christ Church to Frederick Mettetal in commemoration of his 25 years of service as choirmaster.

Mr. Mettetal organized the choir in 1912, and during all these years he has been absent from only a few services and rehearsals. A number of former members of the choir were present to do him honor.

Personnel Changes Effected by Council

Several Missionaries Appointed at February Meeting; Resolutions Praise Devoted Churchmen

NEW YORK—A number of changes in personnel were made at the meeting of the National Council here February 16th to 18th, and several resolutions of appreciation were passed, praising the services of devoted Churchworkers.

Two Church Army men were appointed as lay evangelists in Liberia, with headquarters at Bromley. They are Capt. Frederick Seddon of St. Andrew's Church, New Bedford, Mass., and Capt. George Clarke of Trinity Church, Bristol, Conn. Bishop Kroll said even before he left for Liberia that he hoped to add Church Army men to his evangelistic staff and the young men have been straining at the leash for a chance to go.

Ill health compelled John S. Newbold of Philadelphia, a member of the Council, to present his resignation, which was accepted with deep regret, the Presiding Bishop paying a warm tribute to Mr. Newbold's long years of service both on the Council and on the former Board of Missions.

The Rev. Dr. Charles W. Shreiner of Glen Loch, Pa., is a new member of the Council, representing the Third province. He was unable to attend the meeting.

The Rev. Dr. Edmund P. Dandridge of Nashville, also recently elected, was present for the first time and was added to the membership of the Foreign Missions Department. He is a son-in-law of the late Bishop Lloyd.

CASHIER HONORED

One of the happiest events of the meeting was a resolution recognizing Frank A. Zubrod's long term of service. He is the cashier in the Finance Department, as people all over the world are aware who see his name on checks, and he has served the Council and the Board of Missions for 45 years. He was voted a raise in salary.

The recent death of Bishop Reese of Georgia, for many years a Council member, led the Council to express appreciation of his service, and to order his photograph hung in the Council room.

The Rev. John M. Yamazaki, priest in charge of St. Mary's Japanese Mission, Los Angeles, expects to attend the 50th anniversary of the Church in Japan next summer. The Council is asking him to represent the Japanese congregations in the United States.

A missionary appointment to fill a vacancy is that of the Rev. Charles W. Nelson for the Church of the Epiphany, Honolulu. Part of his support comes from that congregation. The Rev. Mr. Nelson, who is already in Honolulu, has a Master's degree from the Carnegie Institute of Technology, worked a few years as a min-

(Continued on page 308)

Bishop, Snowbound, Baptizes Children

Wyoming Diocesan Holds Morning Prayer on Ranches, Takes to Air to Visit Snowbound City

LARAMIE, WYO.—After a thrilling experience being snowbound in Jackson Hole, near the Hoback canyon, Bishop Ziegler finally got back to Laramie Saturday night, February 13th.

Only now has the complete story of his trip become available. The Bishop reached within five miles of the Hoback February 6th, stuck in a snow drift, and had to walk back a mile to the Triangle F ranch, where a horse came to his rescue and pulled the car out. That night he spent at the Triangle F, sharing a cabin (which could be reached only on snowshoes) with an elk carcass.

Before leaving the ranch Sunday morning the Bishop had Morning Prayer with the caretaker and family, and baptized the three children there. Then he pushed on five miles to the entrance to the Hoback canyon only to find a snow slide completely blocked the road, and three trucks were stuck there waiting for the plows to come through. The V Bar V ranch is just at the entrance to the canyon, and all the drivers held up were staying there. So with these men the Bishop had another Morning Prayer Service.

Soon word came by phone from Jackson that A. A. Bennett (brother of the late Floyd Bennett) was flying down to get the Bishop. The plane landed eight miles below the V Bar V, and the snow was of such a light consistency that the plane sunk in up to the wings, and would not take off into the air again. For nearly

Bishop Johnson Praises Washington in Broadcast

CHICAGO—"In this age when atheism claims so much and produces so little in its promise of personal liberty, it is helpful to realize that the sterling character of Washington was founded upon deep religious convictions which he carried into his public and private life." Thus declared Bishop Johnson of Colorado, speaking over a national radio chain from Chicago Station WGN on February 19th.

Bishop Johnson's subject was George Washington—the Churchman. He pointed to three aspects of Washington's life as a Churchman: his formal profession of faith; the acts of worship and service proceeding from his religious convictions, and his personal character as a man.

"Washington was a man who injected into the office of president a dignity which lifted it out of the commonplace," said Bishop Johnson. "It was not much of an office when he accepted it; it was a high station when he left it.

"Washington reflected in his life the principles in which he had been reared—integrity, reverence, and tolerance."



BISHOP ZIEGLER

four days everyone available worked with snowshoes, skis, and horses, trying to pack down a runway, and removing snow to a depth of four feet. They even, with much difficulty, dragged the plane to the opposite end of the field in order to have the wind with it, for the take-off. Then the wind changed!

It was so bitterly cold that frequent trips had to be made back to the V Bar V ranch to get warm; and gasoline was drained from every truck and car available to provide fuel for the plane.

Late in the afternoon of the fourth day, the plane finally lifted, and they soared for Jackson. Determined to make up to the Bishop for the delay, Mr. Bennett, instead of heading direct for Jackson, bore off over the Tetons and gave the Bishop his first view of them, going up 12,000 feet—showing him the elk-feeding grounds on the reserve, and also many herds of elk on the mountains.

The whole town was out to greet the Bishop when the plane finally landed in Jackson. And there the Bishop had to stay three nights, as fog descended on the mountains, making flying unsafe. But he had a busy four days, calling on all in the town, and making friends everywhere, and giving the people a "lift" from their "cabin fever." Mr. Bennett stuck to him like a satellite, fascinated by this man the like of whom he had never met before—making calls with him, and delighted in his companionship. Wyoming's new "chief" is indeed carrying out the slogan the diocese of Chicago gave him—"Win Wyoming."

Saturday, the 13th of February, the fog lifted sufficiently for Mr. Bennett to take the plane up again, and he brought the Bishop to Pinedale, 50 miles south of the Hoback, where one of the truck-driver friends met the Bishop with his car. And in Pinedale the Bishop greeted the host of friends he had already made in his night's stop-over en route north.

On his return Bishop Ziegler remarked that "the newspapers and radio thought I was lost, but it really was the rest of the world that was lost!" But they are saying here that he was truly finding the lost!

Canon Waddy, SPG Secretary, is Dead

Former Missionary Organizer Dies of Malaria Contracted on Voyage to Gold Coast

LONDON—The Rev. Canon Percival Stacy Waddy, since 1925 secretary of the Society for the Propagation of the Gospel in Foreign Parts, and famous as a missionary organizer, died in a London hospital on February 8th.

He had recently returned from a visit to Accra, on the Gold Coast, and contracted malaria during the voyage.

Born in Australia in 1875, the son of Lt. Col. R. A. Waddy, he was educated at King's School, Paramatta, and Balliol College, Oxford. He was ordained in 1898 as assistant priest at St. Matthew's, Bethnal Green, and returned to Australia two years later as a member of the staff of the Newcastle Cathedral. In 1910 he was appointed headmaster of his old school in Paramatta.

During the World War he saw active service as a chaplain with the Australian Expeditionary Force, first in France and later in Jerusalem.

After the War he remained in Jerusalem as canon of St. George's Cathedral and later as Archdeacon of the Church of England in Palestine. His devotion to the Holy Land finds expression in his writings on the psalms and in the two little books, *Calvary and the Holy Sepulchre* and *Via Dolorosa*.

Since 1925, in his capacity as secretary of the SPG he has traveled all over the world, visiting South Africa, Canada, the Far East, America, India, and West Africa.

Steady Advance Seen at Puerto Rico Convocation

MAYAGÜEZ, PUERTO RICO—Continuing advance on every front was seen at the 31st annual convocation of the missionary district of Puerto Rico, held at St. Andrew's Church here February 16th and 17th.

Baptisms increased from 872 to 1078, as did confirmations, from 394 to 522. Church membership advanced from 12,331 to 12,975, and communicants from 5,828 to 6,091. The yearly increase in contributions for expenses was continued in 1936 with an increase of \$542.22. Self-support is on the increase and the various centers now contribute on a basis of 3% of the basic salary of the priest in charge.

The resignation of the Rev. John F. Droste from the Church of the Resurrection, Manati, was announced. The Rev. Julio Garrett will succeed Fr. Droste, who has retired to a small house near San Juan.

The Rev. E. Reus-Garcia and Luis Garcia were elected deputies to General Convention. Their alternates are the Rev. J. A. Swinson and Val Spinoza.

District officers generally were reelected.

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Interfaith Drive to Clear Slums Begins

Continued from page 301

by those who will speak at the conference tomorrow in the synod house at which I hope many of you will be present. I must speak only briefly but I want to say three things.

IMPORTANT USE OF CATHEDRAL

"First, it is in my judgment preëminently appropriate that we should hold this meeting here in this cathedral. It is an illustration of the way in which such a house of prayer and worship should be related to matters of vital civic concern, and to the common life of the community. This conference emphasizes the fact that those who believe in the Fatherhood of God and the Brotherhood of Man, those of us in all the different religious communions who believe in glorious churches for the people for the worship of God believe also, and must of necessity believe, in decent homes for the people. That pitiful exhibit of the actual conditions under which many of our people are obliged to live which has been set up here in this great temple of God is I think a dramatic and powerful reminder of the concern which religion—all religion—must feel for the remedying and the abolition of such conditions.

"The exhibit will remain here in the cathedral for a week or two and I hope that great numbers of people will come and examine it. That very tenement just as it now stands in the nave, with only one small sleeping room which has no window opening to the outer air, was in use only two weeks ago and was occupied by nine persons, four of them adults and five children.

"IMMENSE DIFFICULTIES"

"Second, I think we all recognize the immense difficulties and the great problems involved in this undertaking. We know that the representatives of religion are not necessarily experts in housing or in finance. It is not, in my judgment, in the province of the Church, or of religion, to formulate the measures or to prescribe the program by which this undertaking is to be accomplished. But it is in the province of the Church and of religion, and it is the bounden duty of religion, to arouse the interest and the conscience of the community on this matter, to bring home to our fellow citizens the moral and spiritual as well as the physical effects of these conditions, and to say that in the Name of God and of humanity the way must be found to remedy them and, as speedily as possible, to abolish them.

NO "PRIVACIES AND DECENCIES" POSSIBLE

"Third, the purpose of this meeting here tonight and of the conference tomorrow is to bring the facts into view and to make our whole city realize them. Here in New York, and in all our other large cities, great numbers of our people are living in dwellings shockingly overcrowded, with windowless and airless sleeping rooms, with no hot water, without tubs or showers, many of them with no private indoor toilets, with no chance for the privacies and decencies which are essential to family and individual life. Think what these conditions mean in sickness, and what they mean at all times for the children. Religious and social workers know that many men and women and children live decent and noble lives in indecent homes but this does not excuse us for permitting such conditions to exist, and all religious and social workers in the slum districts know that these conditions produce and intensify every phys-

Pennsylvania Rector Uses Secular Paper in Forward Movement Parish Program

COLUMBIA, PA.—Among the clergy utilizing the daily press in their Forward Movement programs is the Ven. W. J. Reed, rector of St. Paul's Church, Columbia.

On the first page of the Columbia News, daily paper, appear the daily Bible readings and meditations from *Forward—day by day*, the Forward Movement manual.

In an editorial on The Lenten Season, the News calls attention to the column, and also states that it will publish two series of addresses being given in the church.

"There is a tremendous need for the increase of religion and its practice today," says the editorial. "Not mere formalism; but individual and earnest religious effort. The prayers used have been selected mainly for petitions. When they are said please think of someone else for whom you can say the prayer.

"Never did God's Church need so much as now, men who will discipline themselves, think, pray, and work, that in God's Name this pitiable world may be saved."

ical and moral ill to which human life is subject.

"NO RIGHT TO EXIST"

"We are here to declare that no such living conditions have a right to exist anywhere on God's earth and that they shall not continue to exist in this great city of New York. We call upon all our fellow citizens to realize that the continuance of these slum dwellings is a grievous wrong to those who are compelled to live in them and that these conditions are a disgrace to our American life and a menace to our whole community from the standpoint of health, of morals, and of citizenship. We place ourselves solidly behind the intelligent civic leadership of our own city which is moving in this matter and we pledge our support to all sound and wise and effective measures for the remedying of these conditions. We want to see the slums abolished in all our cities, and we want to see New York lead the way.

"We call for a comprehensive, realistic, expeditious housing program which in the shortest possible time shall eliminate all dwellings that are unfit for human habitation and shall provide decent and sanitary housing conditions for all who share with us in the life and work of New York whatever their race, circumstances, or color.

Other speakers at the meeting were Mayor La Guardia; Commissioner Langdon Post, chairman of the Housing Authority; Capt. Richard L. Reiss of the London City Council; Michael Williams, editor of the *Commonweal*; Nathan Strauss; and the Rev. Robert W. Searle of the Greater New York Federation of Churches.

New Mexico Convocation Postponed

ALBUQUERQUE, N. M.—The 43d annual convocation of the missionary district of Mexico and Southwest Texas has been postponed until May 18th, according to announcement by the district secretary, the Rev. R. R. Calvin. The convocation will meet in the cathedral here.

2,400 in Corporate Communion this Year

Long Island Brotherhood of St. Andrew Observance Reaches All Time High

BROOKLYN, N. Y.—Twenty-four hundred men and boys of the diocese of Long Island received Holy Communion together in five churches at 8 o'clock on the morning of Washington's birthday, February 22d, breakfasted together afterward, and listened to inspiring messages from their bishops. Nearly 1,200 of them were in the Church of the Holy Trinity, Brooklyn, where Bishop Stires was celebrant with several priests assisting; 600 were at St. Ann's, and 400 at Grace Church, both near by. After church, 2,288 sat down to breakfast in the Hotel St. George, occupying the grand ballroom, its galleries and foyer, the grand salon, the mirror room, and the Grecian room. At the same hour, 150 men met in St. Peter's Church, Bay Shore, 40 miles east of Brooklyn, where Bishop Larned presided; and 120 more at St. John's Church, Southampton, 50 miles further east, where Bishop Creighton presided. In these two places breakfast was served and the meeting held in the parish hall.

There were unique features connected with this greatest gathering in Brooklyn. The attendance far exceeded any figures previously attained, the record in recent years being: 1934, 1,434; 1935, 1,506; 1936, 1,747; 1937, 2,288. A new feature was the presence in the gathering of more than 300 policemen of the city of New York, their attendance arranged for by the Rev. William G. Ivie of the diocese of Long Island, police chaplain for Brooklyn, with the approval and coöperation of Commissioner Valentine, head of the police department. The Kismet Temple uniformed band provided music.

Speakers after breakfast, introduced by William F. Leggo, diocesan president of the Brotherhood of St. Andrew, were Dr. William Alfred Eddy, president of Hobart College, and Bishop Stires, the diocesan. President Eddy made an interesting address on religious education, saying that the peculiar characteristic of a Church college was not so much the provision of chapel services or the addition of courses in the Bible or in religion, as an attitude toward truth and a spirit pervading the faculty and the student body. He was much more concerned about the qualitative than the quantitative test of Church colleges—the way they measured up to their opportunity, rather than the number and size of them.

Bishop Stires expressed great pride and satisfaction in the devotion of so many men and boys, evidenced by their readiness to give up a holiday to go to church. He declared that the gathering was twice as large as any other group of men and boys ever gathered together for Holy Communion in the Anglican Church anywhere at any time. He spoke of George Washington the Churchman, who even in his youth as-

Memorable Washington's Birthday Services Held

WASHINGTON—Washington's birthday was characterized here by two services in the Church of the Epiphany, long to be remembered. There were about 600 men and boys participating in the service of corporate Communion, under the direction of the Brotherhood of St. Andrew.

This service was followed by a fellowship breakfast, addressed by Harper Sibley, national president of the Chamber of Commerce, who gave a business man's view of Christianity at work in a busy world, stressing the mission of the Church. The other service was the noonday Lenten service, at which Dr. J. Sizoo, Presbyterian minister of New York, formerly of Washington, delivered an address. The church was completely filled to the last seat for the service, including the galleries—nearly 1,400 people from all walks of life. Dr. Sizoo made a profound impression, pleading for Christian unity and for the Christian graces in the business of life generally.

At the special George Washington service at the cathedral, the guest speaker was Dr. Douglas Freeman of Richmond, Va., well-known biographer of Robert E. Lee.

sumed the responsibilities of a godfather, and later those of a vestryman and church warden. He pointed out that our church, in the mode of its organization—parochial, diocesan, and national—puts more responsibility upon laymen than any other communion does; and he called upon the laymen present not merely to use their opportunities but to assume their responsibilities and give the clergy definite help, coöperation, and encouragement.

Telegrams were read from similar gatherings in Washington, Arlington, Mass., Chicago, Philadelphia, New York, and Los Angeles.

Discuss Plans for Memorial to Dr. S. Parkes Cadman at Dinner

NEW YORK (NCJC)—At a dinner in honor of the late Rev. Dr. S. Parkes Cadman in the Hotel Astor, February 16th, it was announced that a committee of public leaders, of which the executive group is headed by the Rev. John Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, will create Brooklyn's memorial to the late religious leader.

Dr. Melish told the more than 500 leading citizens at the dinner that the executive committee for the memorial has proposed either the erection of a statue like that constructed of Henry Ward Beecher, a monument, establishment of a good will foundation, or a replica of Dr. Cadman's boyhood home in Shropshire. The general memorial committee, of which Dr. John H. Finley is chairman, and which contains such representative citizens as Bishop Molloy of the Roman Catholic diocese of Brooklyn and Long Island; King's county borough president Raymond V. Ingersoll, and Dr. Cyrus Adler of Dropsie College, Philadelphia, will decide upon the nature of the memorial.

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CLID Asks Change in Neutrality Law

Continued from page 301

speaking engagements filled, participation in many of the Church's summer conferences, as well as the many special lectures and mass meetings held directly under the League's own auspices. He reported 12 chapters of the CLID now existent.

Of work with labor groups he reported activity of the CLID among the Arkansas sharecroppers, with the La Follette senatorial committee now investigating labor conditions, and with the seamen's strike in New York and New Jersey.

COÖPERATION WITH OTHER AGENCIES

Of coöperation with other agencies, he spoke of CLID work with the Civil Liberties Union, the National Bureau of the League Against War and Fascism, the Scottsboro Committee, and the United Christian Council for Democracy. An effort already begun and meeting with considerable success, to be continued for the future, is to solicit from the clergy and laity a contribution of two weeks a year of their time to extending the work of the League.

Among the speakers to be presented by the League at the General Convention at Cincinnati, the secretary mentioned Dr. Rheinhold Niebuhr, the Rev. Norman Thomas, Rodger Baldwin, and Buck Kester.

The treasurer reported a considerable deficit for the year 1936, the chief item of which was a balance of 20% of the executive secretary's salary for the year.

HEAR NOTED SPEAKERS

The Rev. James Myers, industrial secretary of the Federal Council of Churches; William Draper Lewis, Dean-emeritus of the University of Pennsylvania law school; and the Hon. Jerry Voorhis, Congressman from California, addressed the League at luncheon. The Rev. Mr. Myers had just come from an investigation of the General Motors strikes in Flint and Detroit. He blamed the causes of the unrest in industry today largely upon the lack of democratic relationships between management and men. He asserted that many employees testified to signing petitions circulated with company approval in plants, because of fear that failure to do so would bring loss of employment. Freedom of criticism by employees is also throttled, he said, by the threat of loss of employment for expression of dissatisfaction. Modern pressure to speed up production seemed to the Rev. Mr. Myers, however, to be the greatest cause of unrest. Under present manufacturing conditions the race to go ahead is becoming unbearable.

"The legality of the sit-down strike has yet to be determined," he said. "However, of this we may be certain, that when the right of labor to organize and bargain through representatives of its own choosing is denied by owners and managers of industry, labor is likely to adopt extreme measures to obtain that right. Until equity is established, illegal procedures almost inevitably result. Trespassing on human rights is surely as immoral



CONGRESSMAN VOORHIS

and should become as illegal as trespassing on property."

The other two speakers discussed the proposals of President Roosevelt with regard to the federal courts, particularly the much-debated measure to enlarge the Supreme Court. Declaring that the legality of the President's program was not in question, Dean Lewis declared:

"Whether you want this legislation or not depends on whether you are or are not in favor of the Administration's aims in social legislation."

The facts to be faced in considering the program, he said, were first, that most New Deal legislation is of Constitutional doubt and difficulty—that able and conscientious lawyers differ in evaluating it, and good men can be found on either side; and second, that by honest and respectable means, the President can appoint to the Supreme Court, should the program pass and the appointees be confirmed by the Senate, such men as may generally be expected to view these matters of doubt and difficulty from the liberal side. "Broadly speaking," he said, "this is a piece of conservative legislation."

Congressman Voorhis declared:

"If we are sincere as Christians, we must measure prosperity by the welfare of the poorest members of society, not by the price of stocks and bonds. Those who talk about leaving the individual to take care of himself are talking about something which for most people is necessarily and obviously an impossibility from political, social, and economic grounds.

"LIVING ON HOPE"

"For four years people in this country have been living on a great hope—that their nation would not see them in too great need. We cannot see them through in this hope with the kind of interpretation the present judges are liable to give. They, from their background and coming from the past, cannot view national legislation from the point of view of a popular government responsive to the will of the people."

He declared himself in favor of public operation of public utilities, social security

legislation, and government public works for social purposes.

"The greatest danger in America," he said, "comes from the state of mind which small groups of people at both extremes foster—misrepresenting the great rank and file and destroying the bridge between liberal and conservative. Those on one side call all those opposed to them Communists, and those on the other side call all their opponents Fascists."

SEEK SECURITY FOR LAY WORKERS

The conference passed several resolutions urging the General Convention to take action as follows:

(1) That lay employes of the Church be given social security through Church agencies comparable to that provided for secular workers by the national Social Security Act, and if not to recommend that the act be amended to include lay employes of the Church; (2) that General Convention in the name of Christianity reject the profit-seeking economy and declare for the economy of collective ownership and common control of the common means of life; and (3) that the industrial union form of labor organization, such as is exemplified by John L. Lewis' Committee for Industrial Organization, be endorsed.

The conference also went on record as approving the Wagner anti-lynching bill soon to be introduced; of supporting the La Follette investigation of the violations of civil liberties; and of condemning the banning by Gov. George Earle of Pennsylvania of the motion picture, *Spain in Flames*, as a violation of civil liberties.

340 at First Session of 16th Annual Round Table

DETROIT—There were so many people at the opening session of the 16th annual round table fellowship, in St. Paul's Cathedral, Detroit, February 15th, that the committee on arrangements got nothing to eat.

The committee didn't mind too seriously, however; hungry but happy, they watched the 340 people who had enrolled go to their ten classes followed by the address given by Prof. Preston W. Slosson of the history department of the University of Michigan, and told each other that the 1937 fellowship was going to be a success.

The fellowship continues on Monday evenings in Lent through March 15th, and is under the direction of Miss Elizabeth S. Thomas, diocesan director of religious education, and the Rev. I. C. Johnson, rector of St. John's Church, Detroit, and chairman of the 1937 program.

Originally inaugurated by the diocesan Church Club, the round table fellowship for the first few years of its existence included only men. Later the project was taken over by the diocesan department of religious education, and expanded to include Churchpeople, both men and women, of this as well as other faiths.

Diocesan officials state that the opening enrolment is the largest on record. It is expected that additional enrolments will be received from week to week.

Pacifism is Sharply Debated in England

Many Young People Said to Hold Extreme Pacifist Position; Other English News

LONDON—The recent debate on the pros and cons of pacifism in the Church Assembly emphasized the sharp cleavage of opinion among Christian people on this burning subject. It is alleged that young people in great numbers, especially in the public schools and in the universities, are taking up the extreme pacifist position of men like Canon "Dick" Sheppard and the Bishop of Birmingham.

Addressing the Church Assembly with his characteristic persuasive eloquence and patent sincerity, Canon Sheppard described war as the ultimate expression of man's futility and wickedness, and said that it was the duty of Christians to have nothing to do with it. On the other hand, prominent ecclesiastics like the Archbishop of York and the Bishop of London hold that there are cases in which a Christian man may lawfully take arms. "It can," Dr. Temple told the Assembly, "be a Christian duty to kill." The Bishop of London, in the same debate, went further, and declared that the real danger to the peace of the world today was the pacifists.

BISHOP RECEIVES ABUSIVE LETTERS

During the week following his speech, the Bishop received 50 abusive letters as a result of his statement that the British nation must be well protected by force of arms. Replying to his critics, in a sermon at the Chapel Royal, St. James', the Bishop said:

"Democracy must not be at the heels of dictators, and despite those letters, I still advocate that we must be strong. I maintain that the world must change its mind, if it is to prevent a world-wide war. It is displeasing to God to see all this bickering between nations—Japanese hating Chinese, Germans suspicious of French, Arabs at the throats of Jews. It is absolutely wrong. And not only has the world to change its mind, but the Church. Christianity is fighting for its life, and it is not at all certain of winning."

RESULTS OF SPANISH JOURNEY

The Deans of Chichester and Rochester, with several other Anglicans and Non-conformists, have recently returned from a 12-day visit to Spain (Barcelona, Valencia, and Madrid), and have issued a unanimous report on conditions as they found them. "We found no evidence," states the report, "of an organized 'Godless' propaganda such as has existed in Soviet Russia. We were unable, on inquiry, to hear of any caricatures of God, of Christ, or of the Virgin and saints, such as have been features of 'anti-God' propaganda in other countries." There was a strong anticlerical movement, it is stated, but not in the Basque country where the clergy have lived in close sympathy with their people. In all the territory visited, all Catholic churches were either closed or secularized.

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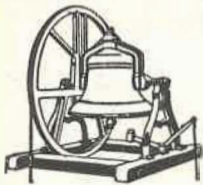
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Personnel Changes Effected by Council

Continued from page 302

ing engineer, studied at General Theological Seminary, and was ordained deacon and priest in 1932.

Three other missionary appointments were nearly completed and are left to an interim committee, pending final papers. These are to fill a few of the many vacancies.

Spencer Miller, Jr., the Social Service Department's consultant on industrial relations, is given three months' leave of absence without salary; the American Youth Commission, receiving a gift from the Rockefeller foundation to be used for the welfare of boys and young men, has asked him to study youth organizations in Europe.

Frank Moore of Auburn, N. Y., a Churchman able to devote some time to the Church's work, has been asked to come as a volunteer to Church Missions House, the exact nature of his work to be determined later.

TRUST FUNDS COMMITTEE

Colonel Lydecker, a new Council member, has been added to the trust funds committee. With the change in by-laws reported in December which enables that committee to add Churchmen who are not Council members, Messrs. Arthur H. Gilbert and Charles H. Voorhees are now added. Both are members of St. James' parish, New York City. Mr. Gilbert is a specialist in corporate securities and Mr. Voorhees in real estate investments. Mr. Gilbert is a member of the firm of Spencer Trask & Co. Mr. Voorhees is a director of several companies; he is president of the board of the House of the Holy Comforter and on the board of the Home for Old Men and Aged Couples, both New York diocesan institutions.

Two additional members of the Social Service Department (outside the Council membership) are Myles S. Warfield of Kansas City, Mo., president of the Brotherhood of Sleeping-Car Conductors, and Robert B. Wolf of Seattle, industrial manager of the pulp division in the Weyerhaeuser Paper Company.

NO FIELD DEPARTMENT HEAD

There is nothing to report at present regarding an executive secretary for the Field Department.

Part of the work of that department is the speakers' bureau. In addition to many speaking engagements filled by the Council staff, the bureau made 454 appointments for single speeches by missionaries and filled 365 days of speaking itineraries, in 1936. This is a considerable increase over 1935 but is still much too low, the officers feel, and far below the number requested. With many vacancies in the mission staff and many furloughs deferred because the staff is small, there are few missionaries at home for the bureau to use.

Miss Mary E. Johnston of Glendale, Ohio, is a new member of the American board of trustees of Hua Chung (Central

Dean Hale is Chairman of Centennial Committee

BUFFALO, N. Y.—At a meeting of the committee appointed at the last convention of the diocese to arrange for the centennial celebration to be held in Western New York during the years of 1937 and 1938, called by Bishop Davis, on February 18th, the Very Rev. Whitney Hale, Dean of St. Paul's Cathedral, was elected chairman of the committee.

The purpose of the centennial celebration will be to perpetuate the spiritual life in Western New York and to weld together more closely the diocesan family. Plans were proposed for a service at the cathedral church of the diocese, and celebrations in each parish of the diocese beginning with a dinner in every parish church on All Saints' Day when it is planned that Bishop Davis will broadcast a speech which will be heard at every dinner.

The publicity committee and the pageantry committee will begin their work very soon to make the centennial known to every communicant of the diocese.

Rochester to Join in Marking Western New York Centennial

ROCHESTER, N. Y.—At a recent meeting of the standing committee of the diocese of Rochester, plans were inaugurated for the observance, on or near All Saints' Day, 1938, in Trinity Church, Geneva, of the centennial of the setting apart of the Western New York diocese, concluded by a first convention in the Old Trinity Church, Geneva, on November 1, 1938. It is proposed to invite the three dioceses which now occupy the territory of the old Western New York diocese, Central New York, Rochester, and Western New York, to take part in a service of thanksgiving and celebration.

China) College, Wuchang, China, succeeding John Newbold.

Bishops McDowell, Remington, and Strider are new members at large of the Religious Education Department's commission on the ministry.

WORK AMONG IGOROTS

Deaconess Shaw and the Rev. William H. Wolfe, both from All Saints' Mission, Bontoc, in the Philippine Islands, spoke briefly to the Council regarding the Church's work among the Igorots in the mountain province.

Speaking of how much the work was retarded by lack of support, Deaconess Shaw mentioned, among other things, the need for a native teacher, who would cost the mission only \$20 a month but was entirely beyond their reach. A Council member made an anonymous gift of \$20 a month for a year to provide this teacher.

With Mr. Newbold's resignation, the Council now has 30 members. Of these, 26 were present. As this was the annual meeting, the election of a secretary was in order. The Rev. Franklin J. Clark was elected to his 27th year in that office.

Council Restores 5% of Staff's Salaries

Depression Cuts at Church Missions House Partially Restored; Other Appropriations Made

NEW YORK—Partial restoration of the salaries of the Church Missions House staff and officers was voted by the February National Council meeting. The total restoration amounts to \$15,550 for 111 people.

During the depression, the salaries of officers and clerical staff had a 20% cut and several officers had a third cut. For the last six months of 1936 the clerical staff had a 5% restoration. For 1937 the staff has now had another 5% restoration, leaving them on a 10% cut of their former salaries. The third cut has been restored to those officers who had it, and 5% to all officers, leaving them all on a 15% cut of their basic salaries. This partial restoration for 111 people amounts to \$6,300 for the clerical staff and \$9,250 for the officers.

FUNDS FOR INDIAN WORK

The Bishop of Idaho is taking \$4,000 formerly appropriated to Boise Junior College and applying it to Indian and rural work, the Council approving the transfer. It is in accord with the policy of decreasing support for institutions in the domestic field and developing direct evangelistic work.

The only institutions in the domestic field supported by general Church funds in 1936 (excluding schools of the American Church Institute for Negroes) were St. Luke's Hospital, Tucson, which serves people from all over the United States, Santa Fe and Valle Crucis schools for girls, Appalachian and Patterson schools, and Tyler House in North Dakota.

St. Paul's Normal and Industrial School, Lawrenceville, Va., is undertaking a considerable reorganization to meet the need for more advanced work. It asked the Council for an appropriation of \$8,000; the Council appropriated \$4,000 out of 1936 income and \$2,000 for 1937.

Part of the arrangement by which Oklahoma expects to become a diocese in 1938 was that the National Council should aid in building three churches. An appropriation of \$7,667 was made for this purpose, from the funds for 1936.

Since December, designated legacies and gifts have been received amounting to \$3,900, in addition to the Fiske legacy of \$100,000. For the same period, undesignated legacies amount to \$17,527.

HANKOW MISSION REVIVED

The mission in Chuho, China, is to receive \$3,000 remaining as the missionary district of Hankow's share in the Elizabeth Russell legacy, for the purpose of buying a piece of property described by Bishop Roots of Hankow as eminently suitable for construction of church buildings. It was at Chuho that the Chinese martyr, the Rev. Feng Mei-Ts'en was killed at his post of duty in 1930. Now Communists and bandits have been driven

out, and the work is reviving rapidly under the guidance of the Rev. Wang Kang-sen. The Council directed its officers to "bring to the attention of the bishops of the various dioceses and missionary districts, and through them to their clergy

and people, the needs of the American Bible Society, and urge them to cooperate in every way possible to make the contributions from our Church for this work more in keeping with the service rendered by the said Society to our Church."

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Rural Work is Stressed by Honolulu Convocation

HONOLULU—The Church's rural work in the Hawaiian Islands was emphasized at the 35th annual convocation of the missionary district of Honolulu, meeting at St. Andrew's Cathedral, Honolulu, January 29th. In his annual report Bishop Littell pointed out the wisdom of tying up rural missions with strong centers of the Church in the city of Honolulu and in towns on the other Islands. This has already been carried out in placing the work of the Church Army on the plantations under the supervision of the Archdeacons of Hawaii and Kauai.

At the clergy conference, which was a part of the convocation, particular attention was given to the problems of rural work and to measures to combat the increase of gambling in plantation life. The convocation passed a resolution expressing the district's determination to join other groups in the Islands in opposing the pari-mutuel horserace betting bill which comes before the local legislature this winter.

It was agreed that the Bishop would appoint deputies to General Convention and delegates to the Woman's Auxiliary Triennial at a later date.

Dean Daniels Opens Methodist Conference With Quiet Hour

HELENA, MONT.—Unable to use their own buildings, because of earthquake damage, the annual conference of Methodist ministers in Montana met in St. Peter's Pro-Cathedral, Helena, recently. At the request of the ministers, Dean Daniels opened the conference with a Quiet Hour.

Methodist churches in this state are frequently placed at the disposal of Bishop Fox as he travels in the smaller places where the Episcopal Church has no organized congregations.

Recount California Deputies Vote

SAN FRANCISCO—A mistake in counting votes for deputies and alternates to General Convention elected at the diocesan convention of California was discovered by the secretary of the convention in going over the tally sheets. The final recount, made by the Bishop, standing committee, and secretary, as made public by the secretary, is as follows:

Deputies: the Rev. Mark Rifenbark, the Ven. W. R. H. Hodgkin, the Rev. Messrs. H. H. Shires, O. F. Green; Messrs. L. F. Monteagle, W. H. Crocker, Clifton H. Kroll, Dr. H. R. Fairclough. Alternates: the Rev. Messrs. J. P. Turner, A. R. Merrix, J. C. Leffler, Sumner Walters; Brig. Gen. R. H. Noble, Messrs. A. J. Dibblee, W. B. Bakewell, S. W. Coleman.

Sunday Broadcast in New Jersey

ATLANTIC CITY, N. J.—The Episcopal Church in this part of the diocese of New Jersey is making effective use of broadcasting by holding a service with a short address every Sunday afternoon from 4:30 to 5 P.M. over station WPG (1,100 kilocycles).

NECROLOGY

† May they rest †
in peace.

CHARLES L. SNOWDON

PITTSBURGH—Charles Leidy Snowden, aged 83, a prominent layman of the diocese of Pittsburgh for half a century, died on February 21st at Coral Gables, Fla., from injuries received in an automobile accident February 5th.

The funeral services were held February 25th, from the Church of the Ascension, Pittsburgh, of which parish he was a vestryman, with Bishop Mann and the Rev. Dr. H. B. Edwards, rector, officiating.

Mr. Snowden was born in Brownsville, Pa., June 28, 1854. Leaving school at an early age he began his business career as a clerk and then launched into the coal business. His business acumen was exceptional and shortly he was interested in river packets, coal, and banking as well as local public utilities. He was associated with the late Sen. P. C. Knox of Brownsville and became well known throughout western Pennsylvania.

All his life he was interested in the work of the Church, serving many years as senior warden of Christ Church, Brownsville, and later when he made his residence in Pittsburgh as vestryman of the Church of the Ascension. He was for many years a member of the board of trustees of St. Margaret Memorial Hospital and served as president until his death. He was also a member of the board of trustees of the diocese of Pittsburgh.

He is survived by his wife and four children.

ROBERT T. WALKER, PRIEST

BROOKLYN, N. Y.—The Rev. Robert Thomas Walker, a retired priest of the diocese of Long Island, died on February 10th.

He obtained the degree of Bachelor of Arts from Bishops' College, Canada, in 1899, and graduated from the General Theological Seminary in 1902. In that year he was ordained deacon, and in 1905 advanced to the priesthood, by Bishop Scarborough of New Jersey. He began his ministry in the Associate Mission in Trenton, N. J., and later was assistant at Christ Church, New Brunswick, N. J., rector of Trinity Church, Milford, Mass., and rector of St. Philip's Church, Easthampton, Mass. He came to the diocese of Long Island in December, 1910, and was for several years in charge of St. Lydia's Mission, Brooklyn; then rector of St. Andrew's Church, Brooklyn; assistant at St. James' Church, Brooklyn; in charge of Trinity Church, Northport; of St. Alban's Church, Brooklyn; and more recently was locum tenens at St. Mark's Church, Adelphi street, Brooklyn. He retired because of ill health in 1936.

His funeral was in Christ Church, Elizabeth, N. J., on February 13th. The

Burial Office was said by the Rev. Edward Heim, who ministered to him in his last sickness; and the Rev. Paul F. Hoffman, rector of the parish, offered a requiem. He leaves a widow, a daughter, and a sister.

MRS. AUGUSTA W. GOMPH

NEWARK, N. J.—Mrs. Augusta Wilhelmina Haebig Gomph, widow of Lewis Gomph and mother of the Rev. Charles L. Gomph, rector of Grace Church, Newark, died here on February 15th. She was in her 92d year.

Prevented by years of serious physical disability from taking part in organized women's activities in the Church, she exerted a wide influence by sheer faith and force of will throughout her long life. Everyone who knew her loved and admired her because of her radiant character and her youthfulness of spirit.

Funeral services were conducted on February 18th at Grace Church by Bishop Washburn and the Rev. William J. Alberts. Burial was in the family plot at Albany, N. Y.

MRS. JOSEPH HIGGINS

CHICAGO—Mrs. Kathleen Higgins, 36, wife of the Rev. Joseph Higgins, rector of St. John's Church, Lockport, died at her home on February 23d, after a brief illness. Requiem was celebrated at St. John's, Friday, February 26th, the Rev. Canon David E. Gibson, director of the Cathedral Shelter, officiating, assisted by the Rev. Joseph S. Minnis, rector of Christ Church, Joliet. Interment was at Oak Ridge cemetery, Oak Park.

Bishop Taitt Stresses Washington's Religion

PHILADELPHIA—The great thing about Washington was not his knowledge of war, but that he was a man who believed thoroughly that there is a God, Bishop Taitt told the men of the Brotherhood of St. Andrew, gathered in the parish house of Holy Trinity Church at breakfast, following the annual Washington's birthday corporate Communion of this organization. About 200 were present. Assisting Bishop Taitt at the service and also the guest speaker at the breakfast was Bishop Fiske.

In his address Bishop Fiske took the opportunity, as he was in Philadelphia, to pay special tribute to a former Philadelphian. He praised in no uncertain terms the great and scholarly work in the New Testament of the Rev. Dr. Burton S. Easton. The occasion to pay tribute to Dr. Easton was raised when Bishop Fiske selected as the subject on which to address those present, *The Origin of the Gospels*. He again gave a vivid account of how the Gospels came to be written and credited Dr. Easton with having given him his clear knowledge on the subject.

The breakfast also provided occasion to the Philadelphia assembly to meet its new chaplain, the Rev. George C. Anderson of St. Giles', Stonehurst.



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CORRESPONDENCE

(Continued from page 286)

tween the forces of Christ and anti-Christ, surely Christian people should think seriously before they unreservedly condemn such a fearless warrior against the forces of anti-Christ, which is another word for Communism! **ELSA S. L. GRAFF, OSA.**
Johnstown, N. Y.

"Spike"

TO THE EDITOR: If it will help J. Hartley Merrick in his bewilderment concerning the use of the term "spike," and the origin of the same, may I say that while I cannot say when it originated, the word is used to denote one who is more concerned with the strict observance of the various *points* of ceremonial, rather than the true spirit of Catholic worship. I should say that the word originated in England, where it is used in the above sense, also in Canada; but I was not aware of its being used so very widely in the American Church.
(Rev.) **WILLIAM ROBINSON.**
Old Saybrook, Conn.

TO THE EDITOR: J. Hartley Merrick asks for information as to the origin and connotation of the word "spike." The definition that was given to me 25 years ago in England, in answer to a similar inquiry, was that "A spike is that which has height, but no breadth."
(Rev.) **W. F. A. STRIDE.**
South Hamilton, Mass.

Annunciation and Maundy Thursday

TO THE EDITOR: Easter comes very early this year, March 28th, preceded by Palm Sunday on March 21st, *Maundy Thursday on March 25th*, Good Friday on March 26th. But, according to our Book of Common Prayer, the Annunciation of the Blessed Virgin Mary also falls on March 25th, always. Then comes the question: What Church service is going to take place this year on March 25th?

Are there any regulations in such a peculiar case in the canons of the Episcopal Church in America?

In my old home country, Sweden, this Church festival, the Annunciation of the Blessed Virgin Mary, is held as a very high holy day, like regular Sundays, with all business ceased, people going to church in the morning and in the evening.

The canon of the State Church of Sweden says that if March 25th falls during Holy Week, the Annunciation Sunday should be moved and celebrated on Saturday before Palm Sunday. Maybe the two sister Churches could make an agreement—as an act of Church unity—to follow the example of the Church of Sweden.

(Rev.) **WILLIAM TULLBERG.**

Rockford, Ill.

IN ACCORDANCE with the Prayer Book Table of Precedence, the feast of the Annunciation is transferred this year to April 5th.—**THE EDITOR.**

Theological Examinations

TO THE EDITOR: Let me take this opportunity of expressing my appreciation of the Rev. James M. Duncan's article, Preparing for Holy Orders. Being a candidate myself, with the ordinations to diaconate and priesthood ahead of me, I have at the moment a particular interest in the subject. What concerns me especially is the Rev. Mr. Duncan's paragraph on canonical examinations. I shall be taking them before long. There is little left, by way of formal prep-

aration, for me to do. I am confident that my knowledge of Christianity and the Church is adequate for the sacred ministry. Yet, frankly, I await the coming examinations with considerable misgiving. It is not that I feel unprepared, and it is not that I fear the examining chaplains of my diocese, for from what I know of them they are, to the last man, Christian gentlemen—exact enough in their standards, but fair-minded. The simple and sole reason for my misgiving is the feeling, based upon ample past experience, that I cannot "do myself justice" in an examination that compels me to present my case both orally and spontaneously. And I doubt, moreover, if any man can.

Might it not be possible to change the examining procedure? The present specified range and classification of the several requisite areas of theological knowledge are, I think, just and right. My quarrel is only with the existing technique of examination. My suggestion is that the possibility of putting the examination on the basis of writing be explored. Is there any reason why the candidate could not be thoroughly as well as fairly examined by the regular academic "blue-book method"? And in line with the suggestion of a national Board of Examiners and Examinations, it seems reasonable that such a board could work out a most satisfactory set of questions for such an examination. It could provide a large number of questions in each requisite subject, and the diocesan examiners could choose from these and modify these sufficiently to prevent the examination from becoming wooden and stereotyped.

There is another distinct possibility, too, in my judgment. That would be to examine the candidate by thesis. Assign him a definite topic in each of the requisite subjects, and let him show his command of the pertinent data. After all, the real test of a man's knowledge of any field is to be found in his interpretation of the facts belonging to it. No one who has once grappled with a real assignment of this sort will deny that it is searching and severe. But at the same time it is fair.

Most of the clergy with whom I have discussed the problem seem dissatisfied with the present system. If their attitude represents the general clerical consensus, then surely a change is worth considering.

CARROLL E. SIMCOX.

Appleton, Minn.

No Politics Wanted

TO THE EDITOR: I certainly protest your "political" articles. I want only Church and religious views.

(Miss) **M. C. HUNTER.**

Brooklyn, N. Y.

Provoking Disunion

TO THE EDITOR: I protest such narrow, ill-judged articles as the one by the Rev. Bernard I. Bell in your issue of February 13th as rather provoking disunion in the very Body of Christ. **HOMER LOCKWOOD.**
Waban, Mass.

CHURCH KALENDAR

MARCH

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.)

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ANNA, Rev. WILLIAM P., formerly rector of St. Luke's Church, Hastings, Minn.; is rector of St. Andrew's Church, Scottsbluff, Nebr. (W. Neb.). Address, 1811 2d Ave.

COLES, Rev. Dr. CHARLES E., formerly vicar of St. James' Mission, Portland, Oreg.; is vicar of St. Peter's Mission, Albany, Oreg.

COOK, Rev. LEO S., formerly vicar of Trinity Mission, Madera, Calif. (San J.); is vicar of Trinity Church, Hayward, Calif. Address, 184 Castro St.

DANIELL, Rev. ROBERT H., formerly vicar of the churches at Isle of Hope, Pooler, and Meldrim, Ga.; is in charge of St. Luke's, Hawkinsville, Christ Church, Dublin, and the missions at Cochran and McRea, Ga. Address, St. Luke's Rectory, Hawkinsville, Ga.

ESQUIROL, Rev. JOHN HENRY, deacon, recently assisting at St. Gabriel's Church, Hollis, N. Y. (L. I.); is assistant to the dean of the Cathedral of the Incarnation, Garden City, L. I., N. Y., since February 1st.

GRAY, Rev. D. VINCENT, rector of the Good Samaritan Church, Corvallis, Oreg.; has resumed charge of the work at St. Hilda's Mission, Monmouth, in addition to his parochial duties.

GUTHRIE, Rev. EARL G., formerly assistant at Trinity Church, Toledo, Ohio; became rector of Trinity Church, New Philadelphia, Ohio, on March 1st.

SCHWER, Rev. JOHN W., formerly vicar of St. Peter's, Albany, and St. Hilda's, Monmouth, Oreg.; is vicar of St. James', St. Andrew's, and St. Peter's, Portland, Oreg. Address, 1025 N. W. 21st Ave.

TURNER, Rev. BENJAMIN A., formerly rector of St. Andrew's Church, Lambertville, N. J.; is rector of Holy Trinity Church, South River, N. J. Address, 21 Colfax St.

NEW ADDRESSES

CLARK, Rev. GEORGE, formerly 1822 W. 51st St.; 3953 S. Arlington Ave., Los Angeles, Calif.

MIZE, Rev. EDWARD M., formerly St. John's School, Salina, Kans.; Minneapolis, Kans.

WILMER, Rev. Dr. C. B., formerly 436 Courtland St., N. E., Atlanta, Ga.; Route 2, Box 1070, Tampa, Fla.

RESIGNATIONS

DAVIS, Rev. PHILIP DUMOND, as rector of St. Luke's Church, Forest Hills, L. I., N. Y.; due to ill health.

DAWSON, Rev. JOHN, for thirty-three years rector of the Church of the Good Shepherd, Portland, Oreg., and in point of service the oldest clergyman in the diocese; has resigned as of March 1st. He expects to retire.

STEVENSON, Rev. E. VICARS, as rector of Grace Church, Plainfield, N. J.; retired. Address, 415 Lenox Ave., Westfield, N. J.

DEPOSITION

BAKER, EDWIN LATHROP, Presbyter, by the Bishop of New York, February 6, 1937. Deposed at his own request.

ORDINATIONS

PRIEST

NEW JERSEY—The Rev. WILLIAM NORMAN PITTENGER was advanced to the priesthood by Bishop Gardner, Coadjutor of New Jersey, in Trinity Cathedral, Trenton, February 24th. The ordinand was presented by the Rev. Robert Williams, and is fellow and tutor at the General Theological Seminary, 175 9th Ave., New York City. The Rev. Dr. M. Bowyer Stewart preached the sermon.

DEACON

SOUTH FLORIDA—HARRISON HENRY BLACK was ordained to the diaconate by Bishop Wing of South Florida in All Saints' Church, Lakeland, Fla., February 17th. The candidate was presented by the Rev. Joseph R. Alton, and has been assigned to Holy Trinity Church, Bartow, Fla. The Rev. Harcourt Johnson preached the sermon.

**AMERICAN CHURCH UNION
CYCLE OF PRAYER**

MARCH

- 15. Trinity, Geneva, N. Y.
- 16. St. James', Roxbury, Mass.
- 17. St. Timothy's, Roxborough, Pa.
- 18. St. Stephen's, Buffalo, N. Y.
- 19. St. John's, Auburn, N. Y.
- 20. St. Matthew's, Sunbury, Pa.

BOOKS OF THE DAY

(Continued from page 300)

of the Christian message that is sent around the world today. The old exhortations with frequent references to idols and devils and evil spirits sound strange today, but perhaps as we think of the

changes which have come into the world since the middle ages, changes which have been effected by Christianity and have affected it we may find the basis for a firmer, more articulate belief in the Christian mission today. In the words of the Jerusalem Conference:

"Our message is Jesus Christ. He is the revelation of what God is and of what man, through Him, may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever unfolding, revelation of the God in whom we live and move and have our being. . . . Christ is the motive. The end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals, and societies, and nations through faith in, and fellowship with, Christ the living Saviour, and through corporate sharing of life in a divine society. Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more."

WILLIAM E. LEIDT.

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BOOKS RECEIVED

THEOLOGY AND RELIGION

Animals and a Future Life. By W. H. Cock. Mortiboy's, London. Pp. 59. 3 shillings.

¶ An unusual argument in favor of the life after death of animals. The author, a priest of the Church of England, was senior science tutor in St. Luke's College, Exeter, and director of religious education for the diocese of York.

The Christian Faith. By Alfred E. Garvie. Scribners, New York. Pp. 234. \$2.25.

¶ A statement of Dr. Garvie's own Christian

faith, which he has made his own by years of study, reflection, and teaching. This is a volume in the *Studies in Theology Series*.

The Christian Faith. By Sydney Cove, J. K. Mozley, W. R. Matthews, G. S. Duncan, A. E. J. Rawlinson, N. Micklem, J. S. Whale, H. Wheeler Robinson, Edwyn Bevan, Francis Underhill, F. R. Barry, and P. Dearmer. Edited by W. R. Matthews. Harpers, New York. Pp. 340. \$3.00.

¶ Thirteen of the most distinguished writers on theological subjects of the Church of England, under the leadership of the Dean of St. Paul's, discuss the Christian Faith: its meaning and its expression.

From the Cross: The Seven Last Words. By Gaius Glenn Atkins. Harpers, New York. Pp. 65. 50 cts.

¶ A fine series of meditations on the Seven

Last Words, by the well-known Presbyterian minister.

Living Religion. By Hornell Hart. Abingdon Press, New York. Pp. 260. \$1.50.

¶ An outstanding book on Christian ethics, by the professor of social ethics, Hartford Theological Seminary.

The Nature of Religious Experience. By Eugene Garrett Bewkes, Vergilius Ferm, George F. Thomas, Julius Seelye Bixler, Helmut Richard Niebuhr, Reinhold Niebuhr, Cornelius Kruse, Robert Lowry Calhoun, Filmer S. C. Northrop, Hugh Hartshorne, Daniel Sommer Robinson. Edited by Julius Seelye Bixler. Harpers, New York. Pp. 244. \$2.50.

¶ Essays in honor of Dr. Douglas Clyde Macintosh of Yale Divinity School, by 11 former pupils.

CLASSIFIED ADVERTISING

ANNOUNCEMENTS

Caution

HAY—A man representing himself as ARTHUR HAY, son of the Rt. Rev. Robert Snowdon Hay, Bishop of Tasmania, has appeared in New Jersey. A cable from the police of Tasmania to the police of Collingswood, N. J., declares that this man is not the Bishop's son. Further information may be obtained from the Rev. A. Q. BAILEY, rector of Holy Trinity Church, Collingswood, N. J.

Died

THOMAS, KATHERINE—Entered into Eternal Life in Washington, D. C., on February 5, 1937, late of "Cremona" St. Mary's Co., Md. Aged 99 years. Burial service and interment at All Faith Church, Md.

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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 Rev. Frank Gavin, Th.D. Apply to the REV. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris County, New Jersey.

WANTED

CITY PARISH of poor people desires second hand censer and monstrance. Can pay a small sum. Box N-175, THE LIVING CHURCH, Milwaukee, Wisconsin.

Psychology and Religious Origins. By T. Hywel Hughes. Scribners, New York. Pp. 242. \$2.25.
 † A study of the origin of religion and religious ideas, from the point of view of psychology. A volume in the *Studies in Theology Series*.

The Ten Decisive Battles of Christianity. By Frank S. Mead. Bobbs-Merrill, Indianapolis, Ind. Pp. 151. \$1.50.

† An interesting study of ten great conflicts in the development of Christianity: namely, the Resurrection; the Council of Jerusalem; Constantine and the Edict of Milan; Augustine and *The City of God*; the Battle of Tours; the Battle of Worms; Martin Luther; the Battle of Boston; Roger Williams; Street Battle; George Washington; the Battle for Missions; William Carey; the Battle with Society.

OLD AND NEW TESTAMENTS

The Gospel Selections of the Ancient Church. By R. C. H. Lenski. Lutheran Book Concern, Columbus, Ohio. Pp. 1,003. \$4.50.

† A thorough-going dissertation on the Gospel selections, by a scholar of distinction.

Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians. By R. C. H. Lenski. Lutheran Book Concern, Columbus, Ohio. Pp. 911. \$4.00.

† A new volume in Dr. Lenski's *Commentary on the New Testament*.

The Pastoral Epistles. By E. F. Scott. Harpers, New York. Pp. 183. \$3.50.

† The 12th volume in the *Moffatt New Testament Commentary*. This Commentary is based on the New Translation of Dr. Moffatt and is under his editorship.

The Story of the Bible. Illustrated. By Sir Frederic Kenyon. Dutton, New York. Pp. 159. \$1.50.

† A popular account of how we got our Bible, by the former director and chief librarian of the British Museum.

PUBLIC AFFAIRS

Analysis of the Problem of War. By Clyde Egleton. Ronald Press, New York. Pp. 132. \$1.50.

† A discussion of the problem, with unusual suggestions for its solution, by the professor of government, New York University.

They Shall Not Want. By Maxine Davis. Macmillan, New York. Pp. 418. \$2.50.

† A valuable study of the system of relief in the United States as compared with those of England and Sweden, based on actual observation as well as research.

BIOGRAPHY AND AUTOBIOGRAPHY

AE's Letters to Minanlabain. With an introduction by Lucy Kingsley Porter. Illustrated. Macmillan, New York. Pp. 102. \$2.00.

Nana: A Memory of an Old Nurse. By Harriet Ide Keen Roberts. With a frontispiece. Macmillan, New York. Pp. 89. \$1.40.

Note-books and Papers of Gerald Manley Hopkins. Illustrated. Edited by Humphrey House. Oxford University Press, New York. Pp. 474. \$8.50.
 † Selections from note-books, journals, lecture notes, sermons, hitherto unpublished, with a set of annotations to the *Exercises* of St. Ignatius Loyola.

Saints of England. By Leo Sherley-Price. Church Literature Association, London. Pp. 192. 3/6.
 † Lives of the saints of the British Isles, from St. Aiden to St. Thomas More.

A Woman Surgeon. By Rosalie Slaughter Morton. With a foreword by Dr. Hugh Hampton Young. Stokes, New York. Pp. 399. \$3.00.

OTHER BOOKS

The Approach to Plainsoing through the Office Hymn. By J. H. Arnold. Oxford University Press, New York. Pp. 31. 85 cts.

The Decline and Fall of the Romantic Ideal. By F. L. Lucas. Macmillan, New York. Pp. 280. \$2.50.

The Great Awareness. By Cyril Scott. Dutton, New York. Pp. 243. \$1.75.

Making a Go of Marriage. By Elmer E. Ferris. John C. Winston, Philadelphia. Pp. 252. \$1.50.
 † Recommended by the Religious Book Club.

The Self-Revelation of the Adolescent Girl. By Sister Mildred Knoebber, OSB. Bruce, Milwaukee. Pp. 206. \$2.00.

† A very valuable study, based on the answers of 3,000 girls of high school age to a questionnaire.

Prelude to Chemistry. Illustrated. By John Read. Macmillan, New York. Pp. 328. \$5.00.

† An outline of alchemy, its literature and relationships.

PAPER-BOUND BOOKS

Are Creeds Any Good? By the Bishop of London. Church Literature Association, London. Pp. 8. 1d.

Christian Education of Youth. Encyclical of Pope Pius XI. America Press, New York. Pp. 47. 5 cts.

Communism and the Catholic Answer. By John LaFarge, S.J. Pp. 32.

Communism in Mexico. By M. R. Madden. Pp. 19. *Communist Action vs. Catholic Action.* By H. M. Toole. Pp. 16.

Communism in the United States. By J. F. Thoring, S.J. Pp. 20.

Communism and American Youth. By Harry S. McDevitt. Pp. 24.

† The five above-listed pamphlets are published by the America Press, New York. Price, 30 cts. for the set.

The Disloyalty of Divorce. By R. J. Yarde-Buller. Church Literature Association, London. Pp. 11. 2d.

Prayer Book Sufficiency. By W. M. Bours. Commercial News Company, San Francisco. Pp. 12.
 † Reprinted, 1937, from THE LIVING CHURCH of September 3, 1921.

Recent Discoveries of Biblical Papyri. By H. I. Bell. Oxford University Press, New York. Pp. 30. 75 cts.

† An inaugural address delivered before the University of Oxford on November 18, 1936, by the university reader in papyrology.

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NEW YORK—Continued

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 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

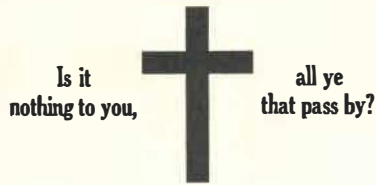
Locust Street between 16th and 17th Streets
 Rev. FRANK L. VERNON, D.D., Rector
 Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
 Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
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 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.

Good Friday



WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say, and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

A Poster for the Church Bulletin Board, Porch, or Vestibule. Black text with large purple cross, on heavy white paper. Size 17½ x 22½ inches. 15 cts.

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Holy Week and Good Friday

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