

February 3, 1938

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THE WITNESS



WILLIAM K. RUSSELL
His Parish Looks at Modern Life

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CLERGY NOTES

BURGESS, JOHN M., has resigned as rector of St. Philip's, Grand Rapids, Michigan, to accept charge of St. Simon's, Cincinnati, Ohio.

BURTON, JOSEPH, formerly rector of St. Michael and All Angels, Savannah, Ga., is now the vicar of St. Thomas', Isle of Hope, Savannah, Ga.

CORNWALL, ARTHUR T., recently resigned as rector of the Ascension, Clearwater, Florida, and is now rector emeritus.

DAVIS, SAMUEL, curate at St. Paul's, Syracuse, N.Y., is to be ordained priest on February 5th at St. Luke's, East Hampton, L.I., by Bishop Stires.

GAMBLE, CARY, has resigned as rector of the Nativity, Huntsville, Alabama.

GAMBLE, E. W., has resigned as rector of St. Paul's, Selma, Alabama.

JENKINS, JOHN L., formerly of All Saints, Homewood, Ala., has accepted the rectorship of St. Paul's, Selma, Ala.

LLOYD, DONALD W., vicar of Christ Chapel, Brooklyn, N.Y., was ordained priest on January 24th by Bishop Stires.

LUND, G. CLARENCE, rector of St. Mark's, Adams, Mass., has accepted the rectorship of St. James, Milwaukee, Wisconsin. Address, 2960 N. Hackett Ave.

MACNAMARA, GEORGE B., Corry, Pa., has been called as rector of St. Mary's, Emmorton, Maryland.

PARKMAN, EDGAR M., formerly of the Holy Comforter, Montgomery, Ala., has accepted the rectorship of All Angels, Anniston, Ala.

PAFF, HARRY L., diocese of New York, has taken charge of Middleham Chapel and St. Peter's, Solomons', Maryland.

PEEPLES, DAVID N., senior priest of the associate mission, Eutawville, S. C., has accepted charge of St. Paul's, Savannah, Ga., effective March first.

POLLARD, IRVING S., diocese of New York, has accepted charge of St. Andrew's, Wiliston Park, Long Island.

ROBERTSON, SYLVESTER P., recently celebrated the tenth anniversary of his rectorship at St. Andrew's, Aberdeen, Washington.

SHORE, FRANK A., is to retire as rector of St. Luke's, Fort Myers, Florida, after serving 32 years in the ministry.

STETLER, ROBERT H., was ordained priest recently by Bishop Casady of Oklahoma. He is curate at Trinity, Oklahoma City.

WALKER, JOSEPH R., formerly rector of Trinity, Appalachicola, Fla., is temporarily in charge of St. Paul's, Savannah, Ga.

WATTS, WILLIAM J., acting rector of St. Paul's, Lock Haven, Pa., has accepted the rectorship of St. Luke's, Mount Joy, Pa., diocese of Harrisburg, with charge of St. Elizabeth's, Elizabethtown.

WILSON, ALBERT J. M., rector of Christ Church, Greenwich, Conn., has been elected Archdeacon of Fairfield, diocese of Connecticut.

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WHO IS THE LORD'S BODY?

By

HERBERT W. PRINCE

Rector at Lake Forest, Illinois

THERE will be no spiritual reality in our missionary work at home and abroad, and no real blessing of God upon it so long as we continue our work independently of other Communion. Here lies the base of all our failure and discomfiture—it is our pride, our assumption of superiority, our bull-headed stubbornness. We continue to act in large-area missionary districts at home and in all missionary fields abroad with a sublime indifference to other churches and their work. Were there no Presbyterian or Methodist or Baptist or Congregational or Roman Church in the missionary field of Wyoming or Nevada or Anking or Kyoto our method could not be more exclusive and go-it-alone than it is. At home and abroad we are all fighting our separate battles against secularism, we are all struggling separately to maintain our parishes, and institutions, we are all making herculean efforts to sustain our separate prestige, we are all ceaselessly endeavoring to raise money for our separate organizations. We overlap, we each claim the earth, we are all certain we are the true church, or parts of it.

I do not deny there is a certain interchange of views and mutual understanding and appreciation of one another's national missionary boards. John Wood and Robert E. Speer are undoubtedly good friends and often meet in missionary committees and public platforms. But these pleasant and helpful associations do not change things. The Episcopal and Presbyterian Churches go their separate ways today precisely as they have done for the past 300 years. It is not possible that Christ the Lord and Fulfiller of both of us can be satisfied with this. It is not possible that He can be with us and bless us when the Roman Church calls all China its field and the Anglican Communion calls all China its field and the Presbyterian Church calls all China its field and the Baptist Church calls all China its field, and so on ad infinitum.

Our bishop goes out to Wyoming and he is the Bishop of Wyoming; so is the Roman Bishop, so in effect is the General Superintendent of the Methodist Episcopal Church. Accordingly each communion builds its important places—where? in the central towns, all together! Isn't it wicked, ridiculous, a mock-

ery to discipleship to Christ? Of course it is; what is the use of blinking at it, keeping it under cover?

No wonder we are all hard up. No wonder none of us is winning the confidence of the non-church world. No wonder the progress of Christianity is so slow.

There is a remedy. Take Wyoming. (Bishop Ziegler will think I am taking a crack at him; not at all. I may be thinking of his predecessor, who died under the impossible strain of administering a territory as large as England, Wales and Scotland combined—think of it!) Yes, take Wyoming. *Must* we administer the whole state? Is it a Divine mandate the Episcopal Church has to cover every inch of American soil? Are we better, or something, than the Romans or Presbyterians or Lutherans? Is it a matter of eternal salvation for every living being to have a chance to belong to the Episcopal Church? We haven't succeeded in inducing more than our small proportion of human beings to prefer us to other members of Christ's Body.

Who is the Lord's Body? That is the question we never answer. We prate a very great deal about Christ's Body the Church of which He is the Head. Does any thinking person seriously believe any one of us has the right to exclude another denomination? Is the Roman Church a member of the Lord's Body? Yes. Is the Eastern Orthodox? Yes. Is the Anglican Communion? Oh my, yes! Is the Presbyterian? Its governmental form is admitted as primitive and apostolic. The answer is, "Yes." Is the Congregational? Its free worship "spontaneity" is recognized as an essential part of Catholic worship and was current in the primitive church. The answer is, "Yes."

Very well. If all these segments are members and parts of the Lord's Body how can we possibly be rivals for supremacy? How can the Lord's Body be healthy and virile when the acknowledged parts or members are pulling apart instead of pulling together? It can not be. We dare not be rivals; we must bring ourselves to be sharers in the Lord's Body of the same graces and gifts and leadership and authority.

NOW, without gloves, what should be done? Say to the Roman Catholic Bishop in the state where the Roman work is strongest: "We will stay out of this

part of the state. You evangelize it. We sincerely believe you are as much a genuine part of the Body of Christ as we believe we are. Why should we act as if we did not believe it by working in the very same field where you are succeeding and thus placing ourselves in the position of rivals for members of the Lord's Body? We will take another portion of the state and leave this to you."

Before horror-stricken platitudes stop me let me cut up this Wyoming place a little more. We would make an arrangement in advance with Presbyterians, Methodists and others who are at work in the state: "Let us divide the territory in the Name and for the sake of Christ and His Church. Let us call this territory Christ's Kingdom, not Episcopal soil; and these souls Christ's, not ours. We believe He desires and yearns for followers, disciples, Christians. We do not believe He thinks much of the limiting adjectives which separate them into groups." "Other sheep I have which are not of this fold; them also I must bring and they shall hear My voice and they shall become one flock, one shepherd!" There it is—many folds, one flock.

I am aware the Protestant members of our Church will be aghast at the idea of relinquishing any portion of any field to the Roman Catholics, but Protestant or not, the question is, "Are we making any better Christians than the Romans? Do we or do we not admit the Roman Church is part of the Body?" The answers have been given. They do as good or better work than we do, and they are a part of Christ's Body, the Church. I am also aware the Anglo-Catholics within our ranks will howl over the inclusion of Presbyterians and Congregationalists within the sacred precinct of equality with ourselves as part of the Divine Body. But practice, common sense and 400 years of history answer the objections and the weight comes down hard on the side of the poor sectarians.

There are also objections to be raised on the score that it is a shame to deprive Episcopalians of their church because they live in a Congregational or Roman Catholic arranged territory. Yes, it is very, very sad, but not so sad when we happily remember we have included each of these groups in the Lord's Body. The Body is the organism, the Episcopal and Congregational adjectives are not.

The solid fact is that history, controversy and discussion have done nothing material so far to clear up our organic and sectarian difficulties. They never will, because Church order is not clear in Scripture or patristic history and no side has a monopoly of perfection either of system or holiness.

For good or ill, I believe good, we are separate parts of the whole Body, each doing his part and share according to conscience and the light each group has.

If we cannot unite let us at least cooperate with some degree of sincerity and practical wisdom and convince the world that we have a united front, a united program, that the Church is the Body.

We owe it to the world, we owe it to our Conscience, we owe it above all to Christ our Head. The Body is One.

Let's Know

By

BISHOP WILSON

LORD'S DAY

A GOOD many people speak of the First Day of the week as the Sabbath. Sometimes they qualify it by saying the "Christian Sabbath." Either name would have been indignantly repudiated by the first Christians.

Immediately after our Lord's resurrection the Christian community began meeting for Christian worship on the first day of the week—the Resurrection Day. Soon it came to be known among them as the Lord's Day. Those first Christians were naturally Jews and for a long time they continued to attend the synagogue worship on the Sabbath as well as Christian worship on the Resurrection Day because they considered the Gospel to be the completion and fulfillment of the Jewish faith. But more and more Gentiles came into the Church and they were not obliged to follow Jewish customs. They attended Christian worship without attempting to keep the Sabbath. With all his Hebrew background St. Paul objected strenuously to imposing Jewish requirements upon Christian converts.

Gradually the cleavage between Church and Synagogue increased and the Christians withdrew or were driven out from the Jewish services. They concentrated on the Lord's Day and deliberately left behind them the strict requirements of the Hebrew Sabbath. This continued for nearly three centuries while Christianity was suffering under recurrent waves of pagan persecution. The Lord's Day was a day of gladness and rejoicing when the Christians offered thanks to God, participated in the Holy Eucharist, and brought their offerings. There was no effort to refrain from ordinary labor on that day since their worship was held early in the morning. Just as Christ had modified many of the provisions of the Jewish Law, so the Christians considered their weekly remembrance of His resurrection to be of far greater importance than the Hebrew Sabbath.

Among the Romans it was the custom to declare a holiday from ordinary work on various festivals. When the emperor Constantine became a Christian he issued an order that the first day of the week should be counted as such a festival and work should cease on that day every week. Sometimes it is said that God made the Sabbath but a partly converted emperor decreed the Christian Sunday. This is scarcely true to the facts. The Lord's Day was a matter of common Christian observance long before the time of Constantine. He simply gave it the official rank which had previously been accorded to pagan festivals.

It was the Puritans who attempted to reverse the action of the early Christians and reinstate the rigid old Sabbath with a Christian flavor added. Instead of a day of joy and gladness they made it into a day of gloom and sanctimonious repression. Somehow it was supposed to be an honor to God to make themselves miserable on the day especially dedicated to His worship.

Now has come the reaction. People refuse to be bound by Sabbatarian restrictions any longer but in the process they have also largely departed from the proper recognition of the Resurrection Day. In revolting from a hard Sabbath they ignore the kindly Lord's Day. We need to rearrange our spiritual thinking and recapture the spirit of those early disciples. When you are told

that you really ought to go to Church on Sunday, thank God, make your offerings, and receive your Communion, you need have no fear of the cold cheerless Sabbath which in Calvinistic days was a nightmare to children. If Christ means anything to you, it is reasonable to pay Him your respects on the day designated by His apostles in grateful remembrance of His resurrection.

THE FACTOR OF PERSONALITY

By

BISHOP JOHNSON

IF SOME one gives you a problem to solve and in the solution you leave out one of the most important factors, your fancied solution will be futile. The important factor which the academic mind is prone to omit is that of human personality. We do not solve man's problems by ignoring the fact that man has an inner life as well as a group relationship.

You can assemble the various parts of an automobile and the thing will go because each unit in the mechanism has no other function than to cooperate with the whole. When you attempt to treat man as a nut or a crank you will discover that he has a factor which disrupts the mechanical adjustments. In short, he has personality. When one studies the various "isms" which claim to solve the problem of group relationships one is impressed with the fact that they leave out the vital importance of the human element. They ignore the fact that the same factor which caused them to rebel against existing institutions will eventually result in rebellion against the substitutes which they have confidently imposed upon man. That is why Communism has to use force and will continue to do so, because man still has the ability to plot and conspire against the regime in which he has been placed. It is a curious fact that the critics deny personality to the individual who possesses it and ascribes personality to a group which does not possess it.

There are in the universe just two possible persons: God and the Ego. The State is not a person; neither is the Church. When you say that the Church does so and so, or fails to do this or that, you are ascribing personality to a group which, while it is composed of persons, has no personality in itself. When you say that the Soviet does so and so, you really mean that Stalin and his group of advisers are imposing their Egos upon the public and claiming the right to dictate to the whole. Hitler is really the personality of the Nazis in Germany and Mussolini of the Fascists in Italy. And these dictators are treating other men as gadgets to carry out their demands in group relationships without taking into account that man has also an inner life which no political or economic system can regimentate.

There is a wide difference between organisms and organizations; between living beings and mechanical devices. For example, one cannot plant a Ford car and reap one hundred Fords. There is a difference be-

tween a machine and a seed. Moreover, when a Ford is through it is ready for the junk heap; when a seed is planted in the ground and dies, it brings forth more seeds. There is a vital difference between living organisms and political organizations which after all can only regulate man in his exterior relations but cannot provide the sustenance for his interior life. When any government plans to regulate man's exterior relationships, it is within the scope of its possibilities, but when it enters the sphere of man's interior belief and personal aspiration, it is meddling with that which is none of its business, about which it knows little or nothing, and in which it is assuming an arrogance which is intolerable. When any government attempts to orient scientific and historical knowledge to its dictation, it merely makes itself ridiculous. When dictators demand fawning subserviency from a group more intelligent than themselves in areas of interior life, they are guilty of rank hypocrisy.

After all that is said and done, the average man lives in a little world of personal relations which exist regardless of the political or economic system in which he moves. When men say that capitalism does this or that, or communism can do thus and so, they are attributing personality to a corporation which has no body to kick and no soul to save. What these groups actually do is dependent upon their leaders or dictators in any particular time and place. The effect of this false emphasis is to be seen first in the disregard of the moral law in private life and then in the scrapping of international law in public affairs.

THE brutality of modern warfare in its massacre of non-combatants indicates that the substitution of economic and political theories for the inculcation of private morality means a return to barbaric chaos as its ultimate destiny.

As Dr. Spenka has adequately described the situation, "Men are thinking in marble and building in mud." This is due to the fact that men impose academic theories which leave out of consideration the human element. No wonder that the world is muddled. It requires no self-sacrifice to theorize but it requires heroic effort to attain character. One falls back upon the words of Esdras, written more than two thousand years ago by a Hebrew sage: "Such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also." (4 Esdras IX:17)

The state and the Church each has its sphere of responsibility. The state deals with man in his external relations; the Church deals with him in his interior experiences. There are things that belong to Caesar and those which belong to God. The circles intersect one another so that there is an area common to both, but the greater part of each circle is independent. When the state meddles with religion or the Church meddles with politics, it is at the expense of the function peculiar to each.

It is the business of the Church to produce the kind of people who desire justice and mercy in the state, but when the Church attempts to dominate the state, or the state tries to obliterate the Church, mankind suffers from the failure of each to attend to its own business in friendly relationship one with the other.

At present the Church is in an invidious position—for men demand of it that which it has neither the vocation nor the ability to do. It deals with the inner life of all men without respect of persons. As it may not use force to execute its demands, it necessarily is dependent upon the response which the individual may give to its appeal in any time and place. If it produces some men who are conscientious in their use of wealth and others who are content to labor without envy or hatred, it has done what it could. If some of its members fail to respond to its training, it is unable to force them to comply. It bears much the same relation in the realm of righteousness that the university bears in the realm of education.

There is no known force which will compel the student to become a scholar, or a Christian to become a saint. The Church exists to preach Christ and Him crucified, and if the mob demand that Christ come down from the Cross to save a messy world, His reply is that unless men will take up their Cross and follow Him there is no other way of saving them from themselves. The trouble is that men want the world saved without any personal sacrifice on their own part,—and this neither Christ nor the Church can do. There is not one responsibility for Churchmen and another for those without.

There is but one God, and we are all equally responsible to Him for our conduct. To say that because one man feels it is his privilege and duty to belong to the Church, therefore he has assumed a responsibility which the other man lacks, is to ignore the fact that we all have the same Father. A son who seeks employment and finds it, does not therefore exempt the other son from the necessity of rendering service of some sort. Certainly he has no right to retire into the area of mere thought and offer it as a substitute for sacrificial service.

How can any political system provide for the daily reactions of the individuals who compose it? The most vital things in life are those which deal with personal habits, family ties, community interests, which go on under any system and which do not receive their inspiration from the political sources.

"As the husbandman is himself, so is the husbandry."

Talking It Over

By

WILLIAM B. SPOFFORD

BISHOP JOHNSON, our editor, once said that the Roman Catholic Church is as good as the community in which it exists; that really to understand it one must go to a country where it has complete sway. Spain is one such country. There today Rome is supporting Franco. And in so doing American leaders of that Church claim they are fighting for liberty, freedom, democracy and decency . . . for those principles cherished by Americans.

John Langdon-Davies, in his *Behind the Spanish Barricades*, gives the following question and answer from a Catholic Catechism:

Q. What sin is committed by those who vote liberal?

A. Usually, mortal sin.

He was called down for this by a number of his Catholic friends in England who said it simply could not be true. He was sufficiently concerned about the matter to go to Spain for a Catechism, and for any books he might find explaining the Catechism. He has set forth in a leaflet, *The Spanish Church and Politics*, what he found in an official book explaining the catechism, written by R. P. Angel Maria de Arcos, S.J., which carries the endorsement of the Archbishop of Granada who says that the book contains "clear instruction on the most important questions of the day." The preface also states that "hundreds of thousands of copies have been sold."

THERE IS PRESENTED here questions and answers from this book without any comments, leaving it to each reader to draw any conclusions he may as to the part the Roman Church is playing in Franco's rebellion.

Q. How should we Catholics conduct ourselves beneath a Government hostile to the Church?

A. If it is in peaceful possession, to suffer it with patience, to pray and work all together, under the direction of the Bishops, for the triumph of truth, justice, and the Church.

Q. Is every Liberal Government hostile to the Church?

A. Evidently, since whoever is not with Christ is against him.

Q. How do those sin who, with their vote or influence, help the triumph of a candidate hostile to the Church?

A. Usually mortally; and are accomplices in the wicked laws contrary to the Church, voted by their candidate.

Q. Can the Church take part in politics?

A. The Church can and must take part in politics when it is a matter of faith, morals, customs, justice, and the salvation of souls.

Q. What are liberal principles?

A. Those of 1789: so-called national sovereignty, freedom of religious cults, freedom of the press, freedom of instruction, universal morality, and other such.

Q. What consequences result from these?

A. Secular schools, impious and immodest periodicals, civil marriage, heretical Church in Catholic countries, abolition of ecclesiastical immunities . . . , etc.

Q. What does the Church teach about these?

A. That they are most disastrous and anti-Christian.

Q. What more?

A. That they never can be accepted as good, and may be tolerated only for as long and in so far as they cannot be opposed without creating a worse evil.

Q. Is there no grade of Liberalism which may be Catholic?

A. That is what its partisans claim: but the Church teaches that what is called Catholic Liberalism is not Catholic.

Q. Then there is no grade of Liberalism that can be good?

A. None: because Liberalism is mortal sin and anti-Christian in essence.

Q. Then whoever is liberal in politics sins?

A. Certainly: because in liberal politics there exists that Liberalism which the Church condemns.

Q. And if by "liberal" is understood something not condemned by the Pope?

A. Then he sins in calling himself liberal, knowing that the Pope condemns Liberalism. . . .

Q. Then a Catholic must be anti-liberal?

A. Without a doubt; exactly as he must be anti-Protestant or anti-Freemason; in short, against all the contraries to Christ and his Church.

Q. What of Communism, Socialism, Modern Democracy, Anarchism, and the like sects?

A. They are contrary to Catholic faith, to justice, and to all virtue, and as such condemned by the Church.

Q. Do not they say that they want to root out from the world the abuses of the rich and to regenerate Society?

A. They say so; but their doctrines and works prove the contrary.

Q. To what do they pertain?

A. To Luther and other arch-heretics who, with the pretence of reforming the Church, teach and practice all kinds of vices.

Clerical Calling

IN THE days of long ago the pastoral call was quite an institution. When I was just a little boy, many years ago, I can remember the one or two occasions of the Rector's calling. I remember also listening at the crack of the dining room door, to see what would happen. I had announced his arrival at the front door, having recognized his flat hat and long tailed coat from a vantage point in the back yard. While Mother hustled up the back stairs to "straighten up" he was admitted into the parlor, sacred precinct where I only occasionally went. The shades were raised and the bright sunlight had a brief chance to light up the red plush covers and the family portraits which so seldom saw the light of day, much to my youthful disgust.

Then I heard his deep voice, "Peace be unto this house," and Mother responded from the hall as she entered the room. I do not know (even now) what the response was, but she was apparently ready with it, which made me proud that my Mother knew so much. After a formal greeting, he read a chapter from the Bible, then both he and Mother knelt down, each facing a chair, and he began to pray. I listened fascinated for a long while and then slipped out as quietly as I could, and went around to play innocently in the front yard, but chiefly to see the funny hat he wore. I remember he told my Mother, patting me on the head, that he hoped I would be a clergyman someday. She said she hoped so too; but I certainly did not. The years have passed and now I have to visit, but times have changed—for better or for worse? I wonder?

The dark gloomy parlor has passed out and so has "Peace be to this house." I wonder if they both went out together. The conversation runs along, and certainly I do not have to take the burden of it. In fact I find it hard to turn it into any useful channel. It generally consists of the "Reverend Mr. So and So of St. Somebody's Church, who is such a dear friend," or a description of our "dear Bishop." (I think perhaps that is the reason the Bishops of the Church publish their pictures so often; they have an idea of the verbal description admiring friends paint of them.)

Prayers? Well, no. With cocktails, cigarettes and the radio, there hardly seems a chance. Scripture? Well, on the few occasions that I feel impelled to read Scripture, I hesitate to ask for a Bible for fear there is none in the house, and I will increase the embarrassment of the occasion.

Of course, even this visit depends on my getting in, which in my experience I do only twice out of every ten calls. Certainly times have changed—for better or worse I can not say—but I do know that my Mother stayed at home.—THE POOR PARSON.

The Sissie

HE HAS a feminine voice and he walks with a mincing gait. He always wears a flower in his button-hole and, when he is amused at anything, he giggles. As the smell of tobacco makes him sick, he always rides back in the coaches among the girls, who make fun of him, almost to his face. The men, who play auction-pitch for real money up forward in the smoker, say it is a good riddance. They call him a "Big Sissie" and say that it is hard to decide whether to kiss him or slap him on the wrist. Still, he takes wonderful care of his invalid mother and, all during the hard times, he has been helping out his brother, who has a large family and only occasional employment. He is going without his noon lunches now, so his brother's little Mildred can have music lessons.

Maybe he is as important in the sight of God as any one of those red-blooded "He Men."

THE CHURCHMOUSE.

A JERSEY RECTOR HAS PARISH LOOK AT MODERN LIFE

By DONALD C. BOLLES

Geysers of words spout annually from pulpit, rostrum and the presses lamenting, decrying and deploring the "new" attitude of both the young and older generation toward marriage and family life as they watch our gretna green's and our Reno's seemingly convert marriage from a lifetime job into a mere incident in the merry-go-round of modern life. They view with alarm the blase attitude of youth towards love, marriage and divorce and cocktail drinking, condemn bridge playing parents who are content to let others rear their children and join in a true bill against both generations despite a sharp defense that challenges the use of standards of another day in writing the indictment.

Alarmists essay the role of clairvoyant to foresee a bad end for family life but the sanguine, recognizing in the indictment both truth and exaggeration, feel compelled to acknowledge that the complexities of modern life, have made many feel their resources are inadequate to enable them to cope with their problems as husbands and wives, and parents.

The collective sagacity of best minds has turned toward education and through this discouragingly slow process may come an enlightened age in which the young are better equipped than those of today to deal with the problems of family life. But what of the older generation whose members, for the most part, are beyond the sphere of influence of our educational system? Is there no help for those conscientious millions bewildered by the conflict of old and new standards, who gropingly are seeking the road that leads to contentment in matrimony and to rear children who will be a credit to themselves and society?

The Church has been a leader in deploring modern trends and rightly but it probably is fair to say that whatever it has done has been confined largely to its membership. In a nation where the stay-at-homes outnumber the church-goers is this enough? Should it not assume the leadership in the community in elevating the standards of family life and especially to bring aid and comfort to the bewildered who are rearing families?

Christ Church, Community Church in the West Englewood section of Teaneck, New Jersey, where one can glimpse the skyscraper skyline of New York five miles distant, took the broader view of its responsibility.

The result was the institute on family relations, conducted during four weeks to cast light upon the "Background of Family Life"—the theme of the institute. It is written about here because so far as known it is the first effort of its kind conducted by one of our churches.

Through the foresight of the rector, the Rev. William K. Russell, the influence of the institute extended far beyond the church horizon. He solicited and gained splendid cooperation which enabled the institute to stand as a community affair with a roll of sponsors that included prominent figures in many walks of life — government, institutions, medicine and education. On the agenda were such subjects as family finance, the biology of the family, the father, mother, child relationship, and the spiritual nature of the family. These were discussed at evening sessions on four successive Thursdays by speakers eminently qualified to aid those seeking enlightenment. With the high school co-operating two afternoon sessions were held, one for boys, the other for girls, to hear lectures on "The Great Adventure" and "Looking at Love and Life." The separate sessions gave an opportunity for frank discussions of problems of sex and marriage. They were largely attended. The presentation by each authority was from the practical standpoint. It was as though each speaker was sitting alone with each individual in the audience discussing his problem. Sex—so long taboo—in public discussions was handled without offense.

Teaneck is a community of homes. It has no factories and less than a dozen apartment houses. Twenty years ago it was farmland and has grown into a community of 22,000 as married people were attracted to it as an ideal environment in which to rear families. Most of them own their own homes. With a varied denominational background they joined to found Christ Church twenty-two years ago when they outgrew cottage meetings conducted by the Rev. Fleming James, then rector in neighboring Englewood. One must know this to understand why such an institute as Christ Church sponsored met with the response it did, and why the community as a whole so readily accepted its leadership. In the same spirit the church lent its rector to administer the township's relief bureau for two years. The attendance at the night sessions in the Community House adjoining the church averaged 250, good considering the project was an innovation in the community. In an era when many decry the absence of men at

(Continued on page 16)

BOOK URGES THE RECOVERY OF OUR LOST IDEALISM

By GARDINER M. DAY

Recognizing the fact that the war and the depression so completely knocked out of current use the optimistic religious philosophies extant before 1914, Georgia Harkness, in this short and immensely readable volume, *The Recovery of Ideals* (Scribner's \$2.00), gives a carefully thought out constructive philosophy of theistic faith. Miss Harkness, through her years of teaching, knows the mind of modern young people. The purpose of the book is to aid them in thinking through the present labyrinth of knowledge in order that they may discover for themselves "the true grounds on which one may believe in and live by moral and spiritual ideals."

Miss Harkness has executed this task with extraordinary clarity and beauty of thought. Commencing with a discussion of the causes of the dissolution of ideals, she turns to the nature of man himself and, taking as a clue to the universe man's original goodness; builds step by step until she reaches a triumphant faith marked by a combination of deep personal piety and social vision. It is just the book to commend to the recent college graduate who wants to believe but finds that the result of his four years of education has left him with one dominant impression, namely that religion, owing to the findings of modern science, cannot be given adequate intellectual support.

The author's most unique contribution is her suggestive solution for the problem of evil. Following Dr. Brightman, she believes that God is distinctly limited, but she differs from the personalistic philosopher in asserting that the divine limitation is not simply in His own nature but in the structure of the universe itself. God not only voluntarily limited His power by the creation of human freedom, but He is further limited by the thwarting of His purpose by the inertia in things and chance in events.

It is hard to imagine the shock which John Calvin would have received had he been given a religious philosophy, which instead of predestination upheld a theory of chance. To prevent misunderstanding, however, it may be well to quote Miss Harkness at this point, "By chance I do not mean any deviation from the orderly system of nature. In what we call an accident, physical forces keep functioning in their regular way, sometimes in intersection with human freedom as in most automobile accidents, sometimes quite apart from

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Different lands, different attitudes. Close to 2,000 Roman Catholics gathered in Brooklyn, January 26-27, called together by their bishop, and heard various speakers laud consumers cooperatives and credit unions and defend the rights of labor to a living and family wage. Several speakers argued for more government regulation of business and one or two business men who took the opposite position had a rather hard time of it. One of the speakers was Congressman James M. Mead of Buffalo who said that "no matter what may be said of the machine age, with its prolific ability to make jobs, and no matter what may be said about the intrusion of government into business, the old order produced the worst economic depression in history—and the American people never will be satisfied to go back to it." Speaking on the extent of radicalism among laborers, the Rev. John P. Boland, chairman of New York's Labor Relations Board, declared that it was confined largely to New York City and that there was little to worry about from that angle. The Rev. Ignatius W. Cox, Jesuit professor, came out strongly against collective security and the boycott of Japan, declaring that "a policy of economic and financial pressure is just as ghastly and horrible in its slow strangulation of whole innocent populations as the bombing of open towns. It leads ultimately to military measures and warfare."

Urge Minimum Wage for Pastors

The Presbyterian ministers of Westchester County, N. Y., have adopted resolutions calling for a minimum wage for pastors of \$1,500 and house. The idea is to tax those receiving a higher rate of pay and thus provide a fund to be used to pay those under the minimum.

Newest Diocese Has Convocation

The new diocese of Oklahoma held its first convocation as a diocese at Oklahoma City on January 15th with much rejoicing. One of the high spots was the organization of the "Young Churchmen of Oklahoma."

Cooperators to Meet in Washington

A conference on the cooperative movement is to be held in Washington, February 14-15, under the auspices of the industrial division of



HOWARD C. ROBBINS
Addresses North Carolina Conference

the Federal Council of Churches. Outstanding leaders in this field are to give addresses.

Lent Is Fast Drawing Near

I have had letters from several asking what we plan for special articles for Lent. The Church generally, as you of course know, is studying the place of the Church in Rural America. We are therefore to feature a series on this subject. We have asked Bishop Green of Mississippi, Bishop Fenner of Kansas, Professor Colbert of the University of Wisconsin, Mr. Murray Lincoln of the Ohio Farm Bureau, the Rev. Howard Kester who has worked so long among the sharecroppers, the Rev. Sam Franklin of the Delta Cooperative Farm, and the Rev. Gerald Berry of Delhi, New York, to contribute to this series. Each one of these men is an expert on rural life and the relationship of the Church to it. They have been asked to write their articles with study groups in mind, and at the end of each article there will be questions for classes.

Another series will be on the Life and Teachings of Jesus by Bishop Johnson. This is to be a part of the series now running but is so planned that it will stand alone as a series for Lenten study. Finally a number of subscribers have asked me to present the findings of the American Seminar, following our recent visit to Germany, Poland, Russia, the Scandinavian countries, England and France. Being a study group we did have an opportunity to meet outstanding leaders in all countries visited, and I shall do my best to interpret the findings in the light of the Christian religion.

We hope that the clergy will plan

now to give their people this material by adopting the Witness Bundle Plan at least for the period of Lent.

* * *

Bishop Cook Undergoes Operation

A telegram dated January 27th from Charles A. Rantz, secretary to Bishop Cook of Delaware, states: "Bishop Cook was operated upon yesterday in Baltimore for the removal of a brain tumor. His condition is hopeful."

* * *

Notifying Them in West Missouri

Deaconess Charlotte S. Massey of the Philippines was scheduled to address the Auxiliary of West Missouri on January 20th, but discovered that she could not make it. She therefore got busy on amateur radio stations on January 10th and on the 12th Mrs. Albert Deacon, president of the Auxiliary, received a phone call from a youthful amateur radio operator in Kansas City, relaying to her the message he had picked up. It went from Manila to California, from California to Joplin, Mo., and from Joplin to Kansas City. "Of course she took a chance," reported the youth, "in using us amateurs, but we handle these messages all the time. There is no charge. It is just a part of our service."

* * *

Religious Workers to Discuss Boycott

Religious leaders are to go into a huddle in New York on February 5th to discuss the pros and cons of the Japanese boycott under the auspices of the American League for Peace and Democracy.

* * *

New Kind of Benefit at Long Island Parish

The Church of St. Alban the Martyr, St. Alban, New York, is holding something new in the way of benefits on March first. The gross proceeds will go to work outside the parish—to work among lepers, the blind, jobless seamen, war victims in China and Spain, the persecuted in Germany. Strikes me as a good idea—not only does it bring cash to worthy causes but has a real educational value.

* * *

Religious Groups Meet in Raleigh

Representatives of thirteen religious groups met in Raleigh, N. C., January 18-20 to discuss the general theme, "Thy Kingdom Come." Experts, including the Rev. Howard C. Robbins of New York, made talks and there was much discussion. There were a couple of resolutions passed. One expressed their sense of sin because of lynchings, their moral shame deepened because in no

instance "was there a single arrest, indictment or conviction." They then voted to join forces with the Southern Interracial commission "in an earnest effort to eradicate economic and cultural inequalities which breed mob violence" and also as favoring "the adoption of such federal anti-lynching legislation as will assist the states in eradicating the lynching scandal." A second resolution was passed opposing the introduction of military training in high schools. Our correspondent reports that "there was no attempt at any union communion service, nor was there any suggestion that one be held."

Lectures on Marriage in Delaware

Lectures on marriage were given last month at the cathedral in Wilmington, Delaware, with a lawyer, a social worker and a parson holding forth. The legal aspects were presented by Attorney Henry R. Isaacs; the Rev. Charles Penniman, leader of social workers in the city, spoke on the sociological aspects, and the Rev. George C. Graham delivered a lecture on the religious side of marriage.

Endorse Appeal for China Relief

A number of distinguished Christians, including Bishop Stevens of Los Angeles, have issued an appeal on behalf of the Federal Council of Churches urging support of the appeal by the Red Cross for civilian war sufferers in China.

A Community School of Religion

A community school of religion is being held in Royal Oak, Michigan, with all the churches taking part as a venture in Church unity. The Rev. C. C. Jatho, rector of St. John's, is the dean. Thirteen churches are cooperating.

Bishop Oldham in North Carolina

Bishop Oldham of Albany, headliner at the annual meeting of the Auxiliary of North Carolina, told the women of the accomplishments of the Oxford and Edinburgh Conferences and outlined plans for further steps towards organic unity of the churches. Others to speak were Bishop Penick, the Rev. Francis A. Cox on China, the Rev. L. G. McAfee on the Philippines and Miss Mary W. MacKenzie on Liberia.

Report on British Cooperatives

The cooperative movement in England added a quarter of a million new members in 1937 and completed the biggest year in its history.

Retail sales in England, Scotland and Wales were \$1,250,000,000, a gain over the previous year of \$150,000,000. The wholesale society did a business of over \$600,000,000, with \$190,000,000 worth of goods produced in cooperative factories. The membership passed the 8,000,000 mark.

Bishop Spencer Visits North Texas

Bishop Spencer of West Missouri, preached the sermon at the opening of the 28th annual convocation of the district of North Texas, meeting January 16-17 at Abilene. Bishop Seaman reported that 21 of the 28 parishes and missions of the district paid or overpaid their quotas to the National Council in 1937. He also said that the 139 confirmations was a new high for the district. A car load of Lubbock Churchmen, driving 170 miles to the convocation, stopped to aid a fellow traveller in distress. Realizing they would be late for the opening they turned on their car-radio, heard Bishop Spencer's sermon and thus missed only the few minutes required to park their car when they arrived. "In North Texas," said Bishop Spencer, "the Church goes out to meet you half way and leads you in."

Work Resumed at New York Cathedral

Bishop Manning announced on January 25th that preliminary work looking toward the completion of the sanctuary and choir of the Cathedral

of St. John the Divine, New York, is to commence at once. He stated that funds were on hand for this work and expressed the opinion that "the necessary million dollars can be raised without difficulty by the many friends of the cathedral if all will give their generous help."

Church Life Has Fine Year

The Church Life Insurance Corporation, subsidiary of the Church Pension Fund, had the largest year in its history in ordinary life insurance production last year, according to a statement made last week by William Fellowes Morgan, president, the increase over 1936 was 18%. It was also announced that a general retirement plan for lay employees of the Church, not included in the federal social security act, has been endorsed by a commission appointed by General Convention to study the matter. The Church Properties Fire

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* * *

Quiet Hour For Acolytes

The Rev. Kenneth R. Forbes, rector of St. Andrew's, Stamford, Conn., conducted a quiet hour for acolytes under the auspices of the Order of St. Vincent on January 16 at Seabury Memorial Church, Groton, Conn. Twelve candidates were admitted to the order.

* * *

Keep Religion Out of Politics

A resolution, introduced by the Rev. Jones Hamilton, favoring the patrolling of highways to prevent lynchings was defeated at the convention of the diocese of Mississippi, meeting at Jackson, January 18-19. It was vigorously opposed by laymen who insisted that "religion must be kept out of politics." A resolution introduced by the Rev. Charles Hamilton urging the legislature to establish a school for delinquent Negro youth was passed. Bishop Coadjutor Green in his address stressed the social emphasis of Christianity and declared that we cannot convert part of a man and ignore his economic and political life. However the Rev. Val Sessions, chairman of the social service department, opposed any resolutions on social matters, including regulation of child labor and standards of hours and wages. The resignation of Bishop Bratton as Bishop of the diocese was accepted, subject to the approval of the House of Bishops.

* * *

Acolytes Meet in New Haven

The annual festival of the acolytes of Connecticut was held at Christ Church, New Haven, on January 23rd, with 200 acolytes in the procession. The Rev. Clarence R. Wagner, rector at Groton, was the preacher.

* * *

Bishop Wilner Is Consecrated

Robert F. Wilner was consecrated suffragan of the Philippines on January 25th. Bishop Mosher was the consecrator, with Bishop Reifsnider of North Tokyo and Bishop Hall, English bishop of Hongkong as co-consecrators.

* * *

No Word from Wuhu Missionaries

No direct word has come from the missionaries in Wuhu, China, in the district of Anking, since the Japanese occupied it early in December. Wuhu is a river port about sixty

miles up the Yangtze from Nanking, twenty-five miles up river from where the Panay was sunk. Bishop Huntington, returning to China, sailed from Vancouver January 22. Since the middle of January the newspapers have been reporting attempts by Chinese forces to recapture the city, the Chinese on positions above the city and the Japanese aiding their troops by shell-fire from warcraft on the river.

* * *

Alabama to Elect Coadjutor

At a special convention of the diocese of Alabama, meeting January 19th at Montgomery, it was voted to elect a Bishop Coadjutor at the reg-

ular annual convention in May. The sum of \$6,000 to complete the diocesan quota was underwritten as was also a similar sum to guarantee the salary and expenses of the new bishop.

* * *

Nazis to Tax Catholic Church

Nazi authorities last week placed a sweeping ban on all Catholic youth organizations, accusing them of anti-Nazi activities and therefore hostile to the state. Also commencing April 1st real estate and property belonging to the Church, hitherto exempt, is to be taxed. There is also grave doubt if German Catholic leaders will be allowed to attend



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the forthcoming Eucharistic Congress to meet in Hungary. It will be recalled that Protestant leaders in Germany were forbidden to attend the Oxford and Edinburgh Conferences last summer.

* * *

Memorial to Bishop Shipman

The Rev. Henry Darlington announced last Sunday that a stained glass window is to be placed in the Church of the Heavenly Rest, New York, as a memorial to Bishop Herbert Shipman, former rector.

* * *

Berkeley Has a Celebration

Celebrating the 210th anniversary of the arrival of Bishop George Berkeley to America, students and faculty of the Berkeley Divinity School, New Haven, drove to the Good Shepherd, Shelton, Conn., following a chapel service, and there continued the celebration.

* * *

Justice Black Lives at Seminary

The Alabama alumni of the Virginia Seminary held a reunion on January 18th at Montgomery, taking advantage of the special diocesan convention. The Rev. Alexander Zabriskie of the seminary faculty was the headliner with the Rev. C. C. J. Carpenter, rector of the Advent, Birmingham, chairman. Incidentally Professor Zabriskie told the men that the home of "Miss Maria", former beloved librarian of the Seminary, had been remodelled and is now the home of Supreme Court Justice Black.

* * *

Want More Spent For Relief

Churchmen and social workers, meeting in Washington, January 15th under the auspices of the Conference on Unemployment and Taxation, pointing first to the increase in the number of the unemployed, passed resolutions calling for greater federal spending to take care of the emergency and increased taxation to pay for it.

* * *

A No-Silk Style Show

Junior Leaguers modelled fashions at the home of Mrs. Gifford Pinchot in Washington on January 28th,

with nothing shown made of silk. The speaker at the meeting was William E. Dodd, former Ambassador to Germany, who is to be the speaker at the luncheon to be held in connection with the annual meeting of the CLID in New York, February 21-22.

* * *

Why Dean Grant Goes to Union

Asked to comment on his resignation as dean of Seabury-Western to accept a professorship at Union Seminary, New York, Dean Frederick C. Grant said, "After thirteen years in the administrative field I desire to devote myself to teaching, writing and research. I am greatly interested in the cause of Church unity and the Union Seminary, an interdenominational institution, is in the forefront of movements for unity."

* * *

A Banquet for Cap Pullinger

The Rev. B. W. Pullinger, known, so I am informed by our correspondent, to a host of friends as "Cap", was the guest at a banquet on January 19th. It was held at Grace Church, Detroit, and marked the 20th anniversary of his rectorship. He got a number of gifts, including a cake from the American Legion in which he is active.

* * *

A Message from Bishop Clingman

From Bishop Charles Clingman of Kentucky: "May we have a brief paragraph to express publicly to THE WITNESS and many of its readers our appreciation of the service which was rendered us and the generous help given to those

Churches in the Diocese of Kentucky which suffered from the ravages of the Ohio River flood a year ago. Constantly grateful for sympathetic interest and generous help, we are especially so on this the first anniversary of this disaster."

* * *

Missions Stressed at Rhode Island Meetings

The importance of missions and the need for greater support was stressed at meetings held in the diocese of Rhode Island. Presiding

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Bishop Tucker was the speaker at one attended by over 500 members of the Auxiliary, held on January 21st. That evening he addressed 175 men who gathered for a dinner given by the Churchman's Club of Providence. Another speaker was the Rev. Howard M. Lovell, formerly a master in a school in Alexandria, Egypt, who spoke of conditions among the natives of that country.

* * *

Large Offering For Indebtedness

St. James, Los Angeles, not only received over \$1,000 in its Christmas offering but also an additional \$10,000 to reduce the indebtedness. —St. Mark's, Glendale, California, asked for \$1,200 as a Christmas offering. It got over \$2,000. Bit late with this news but since it is cheerful I pass it on.

* * *

Both For and Against

They tell a story about the Rev. E. W. Gamble and the Rev. Cary Gamble, clergymen of the diocese of Alabama who are identical twins. They love each other as brothers should but they do not always agree. One day in diocesan convention E. W. Gamble spoke vigorously for a resolution. A bit later Brother Cary spoke as vigorously in opposition

from the opposite side of the hall. Whereupon a layman arose and said, "How that man Gamble is allowed to advocate a measure, and then a bit later from the other side of the hall stand up and vigorously oppose it, I do not understand."

* * *

Expert Tells Clergy About Movies

The clergy of Newark were told about the effect of movies upon high school children at a clericus on January 24th by Alice V. Keliher, director of the commission on human relations of the Progressive Education Association. "Men in White" inevitably led to a discussion of the marriage problems concerning people taking professional training. To postpone marriage, marry for money, or to be careful in the selection of a mate were some of the questions raised. Excerpts from "Black Legion" leads inevitably to the discussion of the whole matter of race prejudice, in attitude toward foreigners, with the youngsters strongly reflecting the adult attitudes which they themselves have been exposed to. In one group, she told us that "Fury" led to a condemnation by the young people of the "community perjury" expressed in that picture. "The Devil is a Sissy" and "Dead End" always provokes lively discus-

sion because it is close to the experience of most groups that are exposed to it. The problem of an individual from a different social strata wanting to be a part of the



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gang belonging to another social group is something very real to most growing youngsters. She expressed her concern with the fact that the attitude that one ought to do anything for money and monetary success so persistently crops up in all groups that she has dealt with. She unquestionably proved that moving pictures are educational in that individuals who see them are subject to an intense emotional impact and that they identify themselves with the characters. Only by reflection through some educational method such as she has been using, can they disentangle themselves from their feelings and see with clarity and new depth the essential problems.

* * *

Convention of Upper South Carolina

Increased number of confirmations and a sound financial condition were reported by Bishop Finlay to the convention of the diocese of Upper South Carolina, meeting at Rock Hill, January 18-19. He stressed the importance of work with Negroes and declared it to be "the major missionary challenge in this field of the Church." One of the highlights of the convention was an address by Attorney-Vestryman William C. Turpin of Macon, Ga., who quoted figures which showed by marked decreases that the Church is losing ground rather than going forward. He stressed the fact that any living organization cannot remain static, but must grow if it is to live. As his reason why the Church is losing ground, Mr. Turpin said we are failing to face the serious problems that are before the world today. Until we come to grip with these problems and put the principles of the Christian Gospel to work, we will continue to lose ground. As an illustration, the speaker chose three major problems which the Church must face and overcome, namely, missions, world peace, and the race problem. The Church must become discontented with 20th century social values and make every effort to improve them.

There was considerable excitement over a resolution introduced by the Rev. A. Rufus Morgan of Columbia, that would forbid the clergy from marrying any who did not present certificates showing that they were free of venereal diseases. A committee reported favorably but after considerable debate it was re-committed for further study, to be reported at the next convention.

The Auxiliary of the diocese met earlier at Aiken, with Mrs. James R. Cain of Columbia, member of the National Council, urging a united Christendom and Dr. John W. Wood

speaking on the missionary work of the Church.

* * *

San Antonio Parish has Festival

St. Mark's, San Antonio, Texas, where the Rev. Arthur McKinstry is rector, recently held a festival service with the Rev. Thomas Carruthers of Houston as the preacher. It was followed by a parish meeting at which Rector McKinstry reported that the

missionary quota of the parish had been over paid and that the 1938 pledges would be the largest in the history of the parish. Interesting thing about this parish is that eleven men have entered the ministry from there. Among them: Bishop Juhan of Florida, the Rev. Clarence Horner, rector of Grace Church, Providence, the Rev. DuBose Murphy, rector of St. Clement's, El Paso, and the Rev. Everett Jones who is now a canon of

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.
Saturdays: Organ Recital at 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 9, 11 (Sung Mass).
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.
Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.
Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a. m.

The Incarnation

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 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

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

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at

Rivard

Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation.

9:30 A.M. Church School. 11:30 A.M.

Church School, 11:00 A.M. Morning

Prayer and Sermon. 4:30 P.M. Evensong

and Address.

Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services: 8:00, 9:30, 10:05, 11:00 a. m.; 4:30, 5:30 p. m.

Week-days: 8:00 a.m. Holy Communion

(7:00 on Wednesdays). 11:00 a.m. Holy

Communion on Wednesdays and Holy

Days. 12:30 p.m. Noonday Service.

Baltimore, Maryland

St. Michael and All Angels

St. Paul and 20th Streets

Rev. Don Frank Fenn, D.D.

Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00

P. M.

Week Days—Holy Eucharist — Mon.,

Wed., Sat., 10:00 A. M. Tue., Thurs.,

Fri.: 7:00 A. M.

Morning Prayer: 9:00 A. M. Daily.

Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

11:00 A.M.—Morning Service and Sermon.

6:00 P.M.—Young People's Organizations.

10:30 A.M.—Holy Communion on Wednes-

days and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30

A.M.

Thursdays: 7:30 A.M.

the Washington Cathedral. Several young men from the parish are to-day studying for the ministry.

* * *

Secretary to Visit Cuba and Canal Zone

Miss Edna Beardsley, assistant secretary of the Woman's Auxiliary, is to sail on February 12th for the Canal Zone and Cuba where she is to meet with Auxiliary groups.

* * *

Report from Council's Treasurer

Lewis B. Franklin, treasurer of the National Council, reports January 29th that the books for 1937 will be closed with all bills paid. The total of collections however for the year were less favorable than in 1936. Totals collected on "expectations" last year were \$39,023 greater than in 1936, but then there was a supplementary appeal that yielded \$220,000 whereas there was no such appeal in 1937.

* * *

Convention of Diocese of Maryland

A budget of \$91,000 was offered to the convention of the diocese of Maryland, meeting in Baltimore on January 25th, but since expectations reported by parishes did not allow for it, the convention voted to reduce

it by \$10,000. The Rev. H. W. B. Donegan, rector of St. James, New York, was the speaker at the convention dinner.

* * *

Little Rock Parish Reports Progress

Reports submitted at the annual meeting of St. Paul's, Little Rock, Arkansas, show that the parish is in the best condition it has been in several years. All bills paid, including its share to the National Council. They also wiped out a debt of \$4,000 and an additional \$7,000 was paid on the parish house debt. Meanwhile the many organizations of the parish were active. Bishop Johnson, incidentally, is to conduct a mission in the parish in March, according to an announcement by Rector W. P. Witsel.

* * *

Peace Work in The Sunday School

For many years the World's Sunday School Association has upheld the Christian ideal of world peace. At its last convention in Oslo, Norway, it resolved to inaugurate and maintain programs of teaching and worship as shall lead to interracial understanding, international concord, and the abolition of war. Attempts are now being made to put

this program into effect, as reports from various countries indicate. Lesson material, children's periodicals, outlines for church discussion groups, and radio programs are included in these plans for peace education. Various suggestions have also been made for a Children's Peace Sunday, ranging from the Sunday preceding Armistice Day to the Sunday before Christmas. Aside from special programs on these days, they are also to be used for the exchange of messages between Sunday schools of different lands. It is believed by the Committee on Peace Education that an awakened realization of the community of spirit and ideals among Christians is the most effective contribution which the Sunday schools can make in the cause of international and interracial peace, justice and brotherhood.

* * *

Kansas Getting Ready for Lent

The diocese of Kansas, if it follows the recommendations of Bishops Wise and Fenner, will spend a night each week during Lent studying the lives of great Christian leaders. Among those selected are Bishop Schereschewsky, John Frederic Oberlin, Bishop Hare, Bishop Hannington and Bishop Talbot.

BOOKS FOR CHURCH READING



CUSHIONED PEWS, a cloth bound book containing forty editorials by Bishop Johnson, selected by a committee. \$1.75.

THE WAY OF LIFE by *Bishop Johnson*, in which he presents a Christian philosophy of life. 35c a copy.

THE PERSONAL CHRIST by *Bishop Johnson*. Fine for Lent. 35c a copy.

THE CHRISTIAN WAY OUT, a symposium on present economic and international developments by sixteen leaders of America and England. 50c a copy.

THE STORY OF THE CHURCH by *Bishop Johnson*, a brief history of The Church from Apostolic times to the present day. 50c a copy.

A wide selection of tracts are offered at 5c a copy or 100 tracts (sorted if desired) for \$3. Have them on hand to give to those asking questions; place them in your tract case.

Christianity and War
by *Dean Frederick C. Grant*

The Inner Life by *Bishop Cross*

The Christian and His Money
by *Bishop Washburn*

On Running a Parish
by *Bishop W. Appleton Lawrence*

The Challenge to Youth
by *Leslie Glenn*

Why I'm For the Church
by *Charles P. Taft*

The Meaning of the Real Presence
by *G. A. Studdert-Kennedy*

Why Believe in God?
by *Samuel S. Drury*

Why Believe in Jesus?
by *Albert Lucas*

What Christianity Demands of Me
by *Edric A. Weld*

What Christianity Demands of Society by *G. Gardner Monks*

Why Pray? by *Oscar Randolph*

Why Worship?
by *Charles Herbert Young*

The Disciplined Christian
by *Charles L. Street*

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Avenue :: Chicago

A JERSEY RECTOR HAS PARISH LOOK AT MODERN LIFE

(Continued from page 8)

church services the male attendance was one of the most encouraging aspects of the Institute.

The question period following the lectures mirrored the interest of the audience. Reluctance was apparent at the start but as the "students" came to feel at home they lost their timidity. Written questions overcame the embarrassment of some. All questions, written and oral, seemed to reflect the desire of the individual for guidance and assistance in solving some personal problem of family life.

The interest among physicians and welfare workers was widespread and they were loud in their praise. An outstanding factor in the success of the institute was the alacrity with which the press grasped the significance of the project and the liberality with which it was treated. The Bergen Evening Record of Hackensack, the county's only daily newspaper, boosted it with long stories, editorial comment, and its columnist, William Caldwell, twice devoted his entire column to it. Other newspapers were kind. The Institute won warm approval from various leaders in our Church. The Rev. Howard C. Robbins, former dean of the Cathedral of St. John the Divine and a member of the church's commission on marriage and divorce commented—"This is precisely the sort of thing that the commission on marriage and divorce is interested in and most hopeful about." The Rt. Rev. Benjamin M. Washburn, Bishop of the diocese, said of it:

"You are doing something supremely worth while in your institute and I am glad the response is so excellent. It only goes to prove that people are conscious of their need of just such an opportunity as you are providing them."

What were the results as viewed by the Church? Let us ask the young rector about it but first a word about him. Christ Church is the only church Mr. Russell ever has known. He was called to minister to it eleven years ago when he was graduated from Virginia Theological Seminary and was ordained in the West Englewood Church, which in many ways is unique. Its ministry is broad and the service of its rector broader. For years he has served as chaplain to the Bergen County jail, is a member of the township's planning board and vice president of the Bergen County council of social service agencies. He is not averse to charting new paths and last spring announced he would require couples who asked him to perform the marriage ceremony to provide certificates showing them

free from social disease and in good health.

Here is what he said in retrospect about the Institute: "Pre-marital and marital instruction from the Christian standpoint and understanding of life is one of the most challenging things to which the Church can lend its efforts. The Church can gain a hearing whenever it has something to minister to the heart hunger of the people. The response which this Christian program received from secular agencies—the press, people beyond our immediate church membership, has been one of the most enlightening and encouraging things about our initial endeavor. Few things which the parish has done has been so favorably received. From the response of the people present, their written questions, their desire to secure mimeographed copies of addresses for study and the increased number of interviews, talks with the rector all indicate that the institute met a need and unlocked doors for the church's wider pastoral ministry. The written questions of our boys and girls showed an appalling amount of misinformation and a great desire for truth. It nailed as a fallacy the oft-heard statement that the younger generation knows more than their parents. We have every reason to

feel the institute filled a real need and similar works should constitute a definite part of the program of every parish."

BOOK URGES THE RECOVERY OF OUR LOST IDEALISM

(Continued from page 8)

any human will as in earthquakes and landslides. Some of these accidents could be prevented by taking thought; some could not. Chance is present, however, in the fact that by no criterion of judgment which we should think of applying elsewhere can these particular juxtapositions of circumstance be held to be the manifestation of a system of values."

In a brief 200 pages, Miss Harkness has given a most lucid, rationally justified and comprehensive religious philosophy for the modern thoughtful Christian. She builds with great care the foundation, and then in the last few pages states her faith in certain great affirmations in the realm of "the soul's invincible surmise." I can scarcely think of a single volume which might be better adapted to help a young college graduate, taking his place in a community and finding himself in a quandary as to what he believes, than this presentation of a modern religious philosophy by Miss Harkness.

THE MACEDONIAN CALL

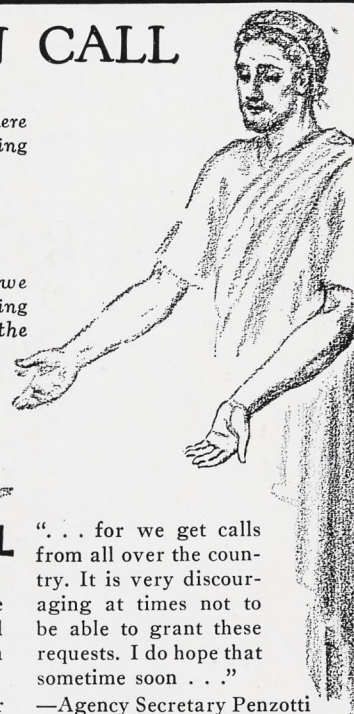
ACTS 16:9

And a vision appeared to Paul in the night . . . there stood a man of Macedonia and prayed him . . . saying come over into Macedonia and help us.

THE RESPONSE

ACTS 16:10

And after he had seen the vision immediately we endeavored to go into Macedonia assuredly gathering that the Lord had called us for to preach the gospel unto them.



A MODERN MACEDONIAN CALL

"The circulation of the Scriptures in Brazil would be trebled if we were in a position to fill all calls."

—Agency Secretary Turner

"... for we get calls from all over the country. It is very discouraging at times not to be able to grant these requests. I do hope that sometime soon . . ."

—Agency Secretary Penzotti

WHAT IS YOUR RESPONSE?

American Bible Society, Dept. W., Bible House, New York, N. Y.

Conscious of the great opportunity and need confronting the American Bible Society, and eager to respond to this modern Macedonian call, I gladly send herewith the amount checked.

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\$500 ☐ \$250 ☐ \$100 ☐ \$75 ☐ \$50 ☐ \$25 ☐ \$10 ☐ \$5 ☐ \$1 ☐