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By the Rev. Ernest A. Dawson, M.A.

THE CROSS" and "The Kingdom of God" are two of the commonest phrases in popular theology today; but to the questions, "What is the real doctrine of the Cross?" "Why did the Son of Man die on it?" and "What actually is the Kingdom of God?" a satisfactory reply is seldom given. Too often the questioner is put off by vague sentimentalities or by obtuse meaning.

It is the great merit of this book that the author has a clear idea of the meaning of these terms, and of their importance to true religion.

"The relation of the Cross to forgiveness, to the Eucharist, the Church, and the life of the Kingdom, is presented in an illuminating manner. Clergy and laity alike can profit by this volume." — *The Living Church*. \$2.00

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By the Most Rev. Nathan Söderblom

Translated by the Rev. A. G. Hebert

AT LAST an adequate answer has been given to evil and pain in the world, for the world beholds a Cross. In the Cross evil is shown for what it is—in all its destructive awfulness; and in the Cross God's amazing and abounding mercy is made manifest. And the Cross is made more awful because Jesus came to it by the will of people acting under apparently honest impulses, and not by the will of the unprincipled criminals. They most helped to set up the Cross who claimed to be His followers, yet who lived a life unworthy of Him, without His Spirit, without His purpose. Yet Jesus for us suffered unbelievable anguish of soul and distress of spirit. He bore all this for us, and through Him the heart and purpose of God are revealed as never before. 'The deepest of all mysteries in life,' says Dr. Söderblom, 'is the power of suffering patiently endured in love.' — *American Church Monthly*. 50 cts.

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The Living Church

Established 1878

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

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Church Calendar



MARCH

18. Fifth (Passion) Sunday in Lent.
25. Sixth (Palm) Sunday.
29. Maundy Thursday.
30. Good Friday.
31. Easter Even.

APRIL

1. Easter Day.
2. Easter Monday.
3. Easter Tuesday.
8. First Sunday after Easter.
9. Annunciation B. V. M.*
15. Second Sunday after Easter.
22. Third Sunday after Easter.
25. St. Mark. (Wednesday.)
29. Fourth Sunday after Easter.
30. (Monday.)

* Transferred from March 25th.

CALENDAR OF COMING EVENTS

MARCH

26. Hale sermon at Seabury-Western Seminary by Canon Streeter.

APRIL

10. Convention of South Florida.
15. Convocation of Eastern Oregon.
18. Convention of Massachusetts.
- 21-29. General Synod, Chinese Church.
24. Convocation of New Mexico, convention of South Carolina.
25. Convention of Arkansas.
- 25-26. National Council meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

- 26-31. Christ Church, Rochester, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

Downs, Rev. FRANCIS B., formerly rector of St. Stephen's Church, Philadelphia, Pa.; to be rector of Christ Church, Riverton, N. J.

Lickfield, Rev. FRANCIS WILLIAM, formerly chaplain at the House of Refuge, Randall's Island, New York City; to be vicar of St. John's Church, Westfield; St. Andrew's Church, Tioga, and Church of the Holy Spirit, Knoxville, Pa. (Har.). Address, St. John's Rectory, Westfield, Pa.

McKIM, Rev. WILLIAM R., formerly rector of Trinity Church, Rochester, N. Y. (Roch.); is priest in charge of Grace Church, Scottsville, and St. Andrew's Mission, Caledonia, N. Y. (Roch.), since February 1st.

MUTTON, Rev. JOHN W., formerly priest in charge of Christ Church, North Conway, N. H.; to be rector of St. Matthew's Church, Goffstown, N. H. Address, P. O. Box 9.

WHITE, Rev. BEVERLY TUCKER, formerly assistant at St. Andrew's Church, South Orange, N. J. (N'k); to be rector of St. Paul's Church, Ivy, Va. Effective immediately after Easter.

NEW ADDRESSES

HENSEL, Rev. CHARLES A., formerly Home-wood Apts.; The Northway Apt., Baltimore, Maryland.

JONES, Rev. PERCY W., retired, formerly 619 E. McHarg Ave., Stamford, Texas; P. O. Box 85, Seguin, Texas.

WALLACE, Rev. JERRY, formerly Christ Church Parish House; 611 East Jackson St., Springfield, Ill.

DEPOSITION

GRISCOM, ACTON, Presbyterian, by the Bishop of New York, February 21, 1934. Deposed at his own request.

ORDINATIONS

PRIESTS

MARYLAND—The Rev. GROVER MARK JENKINS was advanced to the priesthood by Bishop Helfenstein of Maryland, in Grace Church, Brunswick, February 28th. The ordinand, presented by the Rev. Henry F. Kloman, is to be rector of St. Mark's Parish, Frederick and Washington Counties, with address at Brunswick, Maryland. The Rev. Walter B. McKinley preached the sermon.

MASSACHUSETTS—The Rev. PHILIP E. ANTHES was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. John's Church, East Boston, March 2d. The Rev. Henry B. Washburn presented the ordinand, and the Rev. William M. Bradner preached the sermon. The Rev. Mr. Anthes will continue in charge of St. John's Church, East Boston, Mass., with address at 274 Lexington St.

WESTERN NEBRASKA—The Rev. CHARLES DURKEE SNOWDEN was advanced to the priesthood by Bishop Beecher of Western Nebraska, in St. John's Church, Valentine, March 11th. The ordinand was presented by his father, the Rev. C. E. Snowden, rector of St. Paul's Church, Overbrook, Philadelphia, Pa. The Very Rev. Francis R. Lee, dean of St. Mark's Pro-Cathedral, Hastings, Nebr., preached the sermon.

The Rev. Mr. Snowden is to be priest in charge of St. John's Church, Valentine; St. Mary's Church, Bassett; St. Paul's Church, O'Neill, and Trinity Church, Ewing, Nebr.

The Holy Communion

AMONG SOME EXAMINATION PAPERS written by young people at St. Mary's Mission, Sagada, Philippine Islands, is this answer to a question about why we should receive the Holy Communion:

"We receive Holy Communion in the first place because it is the command of God, our Maker. God knew perfectly well that we need some spiritual food for our souls. . . . Therefore He did all He could to help us and to tell us what we are to do.

"Look at the plants. Very often many of our plants die if we don't water them or if they are not taken care of. Of course, at first they seem to be all right, but after some time they wither. Why? Because they did not have any food, thus causing their inner parts to be very dry; finally they die.

"In exactly the same way, we need food for our souls. If we don't take care of our souls, what will eventually happen? They will die, of course. If we don't feed them, will they live? No."

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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.

Bishop Jones

TO THE EDITOR: An editor of another Church paper has in his hands an article of mine on the case of Bishop Jones to be published after Easter. So I confine myself to a single point in your editorial (L. C., March 3d) on the subject.

It is the ruling of Bishop Perry restoring Bishop Jones to a seat in the House of Bishops. It is revealed that the then legalist in the Church, Bishop Hall, made the ruling that excluded Bishop Jones from a seat or a vote. Now the Presiding Bishop in the person of Bishop Perry rules that he has a seat. Good! We admire Bishop Perry for his stand. But suppose God removes Bishop Perry from our midst and a reactionary and conservative Presiding Bishop takes his place. What is to hinder him ruling Bishop Jones out of the college of his spiritual peers again?

The matter rests upon more than the passing on existing canons and upon personalities. It rests upon the House of Bishops as a whole, to undo a fearful wrong they did him in 1918, whose oil of consecration was as sacred as theirs.

(Rev.) A. L. BYRON-CURTISS.

Utica, N. Y.

TO THE EDITOR: The Church owes you most grateful thanks for asking the Presiding Bishop to review the case of Bishop Jones and thereby reinstate him in his rightful place.

After all these years it would have seemed impossible that such an injustice could be righted and it will doubtless help to change the laws which at present make two classes of bishops, as pointed out in your editorial.

It also proves that a desire for *Peace* is increasing in the Church, which must now more than ever take a firm stand on this matter so vital to the world.

Utica, N. Y. LUCY CARLILE WATSON.

"The Negro Problem"

TO THE EDITOR: I think it will prove interesting to all Church people to note the way and manner with which our first Presiding Bishop, Dr. William White, met and solved "the Negro Problem" in his day.

A group of African Methodists, worshipping in St. George's Methodist Church, Philadelphia, experienced some trouble "along the color line." They withdrew, organized themselves into the Free African Society, then changed the society into an undenominational Negro church, solicited funds and erected a church building. At their request this building was dedicated by two Episcopal clergymen. Within thirty days thereafter they met and resolved to conform themselves to the Episcopal Church, provided the Episcopal Church acceded to three conditions. First, they were to be received as an organized body; and second, they were to be guaranteed, forever, local control of their own affairs; and, lastly, one of their number should be licensed as a reader, and, if found fit, ordained as their pastor. The following action was taken:

"Philadelphia, September 9, 1794. At a meeting of the Council of Advice and Standing Committee of the Convention of the Protestant Episcopal Church in Pennsylvania,

in the Bishop's House, Present, the Right Rev. Bishop White and a quorum of the members. The Bishop laid before the Council the Constitution of the African Church of Philadelphia, a congregation of the people of color, who having erected a building for the public worship of God, do now in consequence of free and mature deliberation, propose and request to be associated with the Protestant Episcopal Church in the United States; and in particular to commit all their ecclesiastical affairs to the rule and authority of the Bishop and Church in this state of Pennsylvania. The Bishop and Council are pleased with the application made as above, and are willing to accept the terms.

"Resolved and declared therefore, that as soon as the Trustees or Deputies of the said congregation, being duly authorized, shall sign the Act of Association of the said Church in this state, they shall be entitled to all the privileges of the other congregations of the Protestant Episcopal Church.

"Agreed that Dr. Samuel Magaw and Dr. Robert Blackwell be a committee to meet the Trustees or Deputies of the African Church, and see them ratify the Act of Association" (Extract from the Minutes by Samuel Magaw, a member of the council).

On Sunday, October 12, 1794, the Rev. Dr. Blackwell appeared in the pulpit of St. Thomas' Church and formally and fully announced the reception of this congregation into the communion of the Episcopal Church.

It is an interesting historical fact that this same St. Thomas' Church has continued, without a break, to the present times as a witness to the early solicitude of the Church for Negro welfare. And, mark you, this church was evolved from the first recorded Negro organization, of any kind, in the United States.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

Correction

TO THE EDITOR: "Honour to whom honour is due." In THE LIVING CHURCH for February 24th, page 545, *re* St. David's, Portland (Dr. George B. Van Waters is named as founder of St. David's):

The Rev. James R. W. Sellwood began services at St. David's, East Portland (as it was then called), in the summer of 1869, and continued in charge till 1874. In that year he was followed by the Rev. Arthur Wrixon, rector from 1874 to 1880. He was followed by the Rev. John W. Sellwood, son of the above, who was rector from 1880 to 1890. St. David's had reached its majority when Dr. Van Waters came in May, 1891, his tenure lasting till 1908; and then transferred to Grace, which was an off-shoot of St. David's. Records show that he was archdeacon of Eastern Oregon for two years.

(Rev.) EDWARD H. CLARK.

Portland, Ore.

Bookish Language and Plain People

TO THE EDITOR: I am writing with the leaflet of the Church-Wide Endeavor for 1934 before me, and I read that "the pivotal aim of the Church-Wide Endeavor will be to reach every man, woman, and child of the Church." I cannot help wishing that the

language of this leaflet had been revised by some simple plain man, we have such in the Church; men who use language which is not bookish nor theological, but language which conveys clearly in ordinary words the thoughts desired.

I have spent most of my ministry among people who were not readers or students of literature, simple people whose vocabulary was limited. Many of these were devout souls, loving their Lord and Master, but who would have been confused by theological terms. I am now wondering what these would make of this: "In worship and sacraments the Church will endeavor anew to *mediate* to every one of her people the light and power needed to help them live in that Purpose." In my life among people I do not remember any ordinary person using the word *mediate*. Technically the Church does *mediate*, but what idea does this language convey to the plain people?

Could not the pledge be stated: "In worship and sacrament, by which, with which, and through which, light and power are given to fulfill that Purpose." So the words in the prayer, "Illumine the minds," do not carry much meaning to the non-reading public; while if we pray, enlighten our minds, the meaning is clear to every one. Many of our collects are meaningless to the working man and to many a clerk because the words used carry no meaning. . . .

The cultured man never objects to simple language but the plain man is bothered by bookish language.

(Rev.) H. P. SCRATCHLEY.

Valle Crucis, N. C.

Excerpts from Letters

Initials in the Church

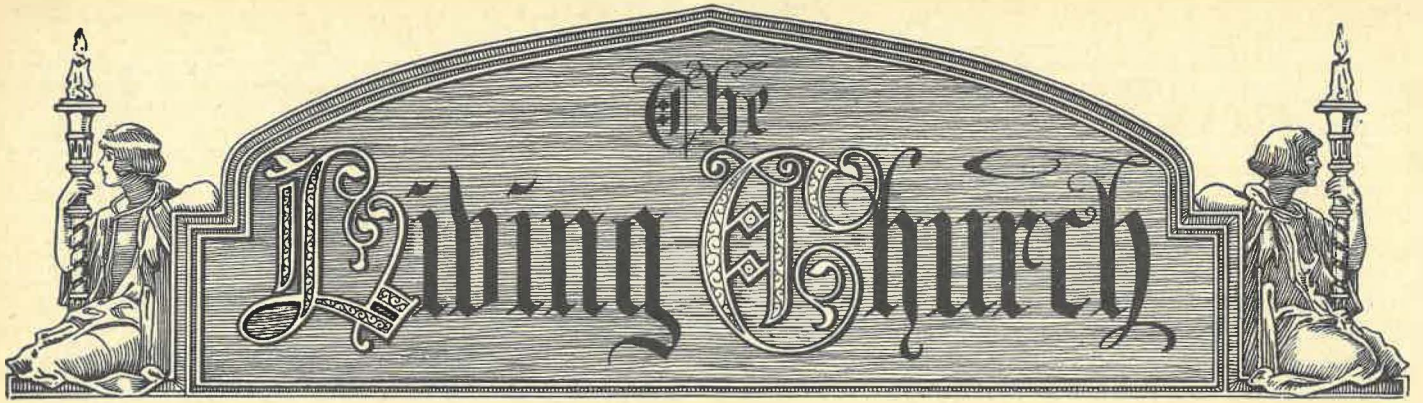
WE AMERICANS ought to be used to initials. First it was the W. C. T. U., then the Y. M. C. A., the Y. W. C. A., the Y. M. H. A., and the Y. W. H. A., and now comes the present administration with its multifarious alphabetical characterizations. But it remains at last for a church to give us the shock of our lives. The following advertisement taken from the *New York Times* explains itself:

ALL ANGELS—81st St. & West End Av. G. A. Trowbridge, Rector. 8—H. C. 11—M. P. and Sermon, Rector. 5—Organ, E. P., Meditation, Dr. Bernardin.

I have always claimed the following terms naming the Lord's Supper indicated varying shades of Churchmanship—Holy Communion, Eucharist, Mass. But frankly I never expected to see the holy ordinance designated as H. C.! M. P. and E. P. are a little more bearable, though the former abbreviation has been set apart for Member of Parliament for many years. To an outsider it really looks as if a church of the standing of All Angels' might spare a little more money in order to pay for lines of advertising sufficient to show proper reverence for the holy ceremonies and services of Mother Church.—LAURA COMSTOCK DUNLAP, New York City.

Congregational Responses

WHEN THE PRAYER BOOK was revised, none of the *Amens* was omitted. A rubric was omitted: "Here, and at the end of every prayer, the people shall answer Amen." In many parishes the people omit their *Amens* as a general thing. Our rector recently made an earnest appeal to the congregation to make their responses. I expected to hear many *Amens*. I heard only my own. The *Amen* is our endorsement of the prayer. Lent is here. How beautiful it would be if every one of us should make up our mind to take our full share in the service.—LEILA D. COLLINS, Boston, Mass.



EDITORIALS & COMMENTS

Our Missionary Problem

WITH THE Church's budget half a million dollars in arrears and the virtual certainty of an increase of the deficit to a million dollars or more by the time General Convention meets next fall, it looks as if the missionary problem of the Church today is beyond human settlement. It is almost impossible to consider the question without being overwhelmed with discouragement.

But after all, the missionary problem of the Church has always been beyond human settlement, though never beyond Divine solution. We are not nearly so poor as the tiny Christian community at Jerusalem after our Lord's resurrection nor is our task as great as theirs, for the foundation of our work has already been laid for us by the Christian missionaries of the past.

It is of the utmost importance to realize that our problem is primarily a spiritual one rather than one of dollars and cents. It is, of course, very much easier to state this truth than to formulate and carry out a policy based upon it. Nevertheless, we feel that the Church will not reach a solution to its financial difficulties until its members seek it primarily on their knees before the Blessed Sacrament rather than with pencil and adding machine, in the offices of bishops and executive secretaries.

Three definite suggestions occur to us that we submit for the consideration of the general Church. They are indeed rather vague and perhaps unworkable in the form that we suggest them here. But perhaps it would be well to give them consideration as a possible basis for a constructive policy.

1. Work out a plan for personalizing missions. What we have in mind is some such scheme as the following: Urge each self-supporting parish in the United States to "adopt" one or more missions at home or abroad. Let the parish take a definite personal interest in the mission it has adopted, carrying out that interest through an exchange of letters on the part of both clergy and people. Have the parish become thoroughly conversant with the needs of the mission and also let the mission take an interest in the affairs of the parish.

Missionary contributions from the parish would go through the usual channels, the red side of the envelope being used for them, but would be designated for the specific support of the mission or missions it had adopted. The Department of Missions would hold that parish responsible for the meeting of these obligations and would not use general funds for the purpose. Thus, the parish would be made to realize that the definite responsibility for the payment of salaries and other expenses in the mission it had adopted was squarely on its own shoulders. We believe that the interest thus created would result in making the subject of missions more interesting and less abstract to our people and would result in greater generosity on their part.

Perhaps in some instances a whole missionary district could be adopted by one or two dioceses and the missions of the former apportioned among the parishes of the latter. In that case, however, the missions within the dioceses adopting the missionary districts should also be apportioned so far as necessary so that the work at home would not be neglected in favor of that at a distance.

A plan somewhat similar to this has already been undertaken by the Anglo-Catholic Congress in England under the designation of Linked Altars. The prayers for one parish arising from the altar of the other has proved a source of strength to each and a firm bond between them. Incidentally, when the linking is between congregations in two different countries, as the United States and Japan, not only missions but foreign relations become personalized and there is added a new bond of sympathy and understanding that may have potent results in the future history of the two countries.

2. Organize a "flying corps" of young unmarried priests for replacement and Church extension in the mission fields of the Church.

Of course, one cannot recall present missionaries with families and replace them by younger unmarried men who would not require nearly such large salaries for support. But it seems to us that a plan could be worked out for staffing the

mission fields increasingly in future with young unmarried men who would serve for a definite period of time and then return to engage in ordinary parochial work in this country.

Our idea would be to require, or at least to urge, candidates for Holy Orders to pledge themselves for missionary work for a period of three years. During that time they would be available for assignments to a missionary jurisdiction on a subsistence salary and would agree not to marry nor incur financial obligations that would interfere with the plan. These men would form the "flying corps" which could be assigned by the Department of Missions to work in missionary jurisdictions at home or abroad on very small stipend during the period of their pledge. They would work under experienced missionaries already in the field and would contribute a much needed element of youthful enthusiasm to the mission work in which they would be placed, at the same time building up a fund of experience that would prove valuable to them later in their more conventional parochial work.

As an adjunct to this scheme, it might be possible for some of the older missionaries to be recalled and put on a semi-retired status, being assigned to the various seminaries for instruction of candidates in the languages, customs, and racial characteristics of the foreign people among whom they would serve during their three-year apprenticeship.

3. Eliminate overlapping in the foreign mission fields. What we have in mind in this suggestion is not a "comity" policy as regards non-Anglican churches but rather an elimination of duplication in our own communion. A case in point is the work in Japan where in the city of Tokyo and immediate vicinity there are three Anglican dioceses—one American, one English, and one native. The American congregation is scattered over a city of 5,000,000 inhabitants and is small at best. The English congregation, under a separate bishop, is in the same situation, whereas both churches are actually in the territory of the Japanese Bishop, while the English Bishop lives at Yokohama and the American at Ikebukuro. We confess that our knowledge of the local situation in Tokyo is not sufficient for us to criticize this arrangement intelligently but on the face of it it seems an unjustifiable anomaly. Would it not be possible to effect a considerable saving by a restudy of this situation and some arrangement with the English and Japanese bishops that would eliminate this triplication of effort?

Doubtless these suggestions seem too visionary for the solution of the immediate financial concern with which the National Council is faced today. They would require radical changes in the entire organization of the Church. But it strikes us that we have come to a time when only radical changes in organization can meet the radically changed conditions of the world in which we live. We therefore submit these three definite suggestions as points of departure for a consideration of our missionary problem along new and broader lines.

A NEW armament race among the nations of the world appears to be getting well under way. The international situation is succinctly stated in a recent bulletin of the Foreign Policy Association, which can be relied upon for impartial and objective analysis of world affairs:

A New Armament Race "The simultaneous launching of new naval building programs in the United States and Japan," writes William T. Stone in the February 9th bulletin, "and the virtual abandonment of efforts to achieve disarmament by international agreement in

Europe, bring the threat of unrestricted competition in armaments closer to reality than at any time since the World War. Unless a new naval agreement is reached at the conference to be held next year, the London and Washington treaties will expire on December 31, 1936, opening the way to a dangerous naval race. And unless the European powers find a prompt solution for the deadlock on land armaments, Germany may undertake a program of rearmament without international control."

In similar vein, Edwin L. James writes in the *New York Times* (March 11th):

"Hopes of disarmament are thinner now than at any time since the orgy of militarism which ended in 1918. Army and navy budgets are growing all over the world. The prospects of arms reduction at Geneva are not today taken seriously anywhere and the indications are that there will be more fighting equipment at the end of 1934 than there was at the end of 1933."

THE Christian conscience of the world, if there be such a thing, must not permit such dangerous competition to develop. In the long run it is bound to bring distress, destruction, and death. Under modern conditions everybody suffers in war, nobody wins, and the only people who derive any advantage from it are the armament manufacturers and war-time profiteers. Certainly, the last war and the history of the post-war years ought to have taught us that lesson.

Congress has passed the Vinson Act authorizing a gigantic naval and aircraft program that will cost in the neighborhood of \$750,000,000 during the next five years and will raise the regular expenditures for the Navy Department to well over \$500,000,000 a year—the highest figure since the war. Japanese naval leaders have not been slow in announcing their intention to demand parity with the United States and Great Britain at the naval conference in 1935 and have themselves drawn up a naval program to compete with ours. Meanwhile, the deadlock between France and Germany has made the outlook for disarmament in Europe darker than at any time in the past fifteen years. And to cap the climax Britain has announced its intention to build an air force second to none.

At the same time investigations in Washington are beginning to bring to light sensational revelations of profiteering and collusion by airplane and armament firms in this country. Congress is already engaged in investigations of airplane profits by the Military and Naval Affairs Committee of the House, the Federal Grand Jury is investigating War Department motor contracts, and a senate committee, headed by Senator Black, is looking into ocean and airmail contracts. All of these investigations have brought out unsavory facts, and Senator Nye has introduced an even more sweeping measure in the Senate looking toward a general investigation of all manufacturers of war munitions.

One hopes that something worth while will come out of these various investigations. All of them seem to point to one fact: that so long as anyone derives financial profit from the fomenting of international discord and the conduct of wars those individuals and interests are going to bend every effort to defeat the genuine desire of the world for peace and amity.

It seems incredible that human greed and selfishness can descend to such depths as recent revelations have indicated. The beasts of the jungle tear one another to bits with tooth and claw, yet they respect their own kind. Man with his supposedly higher intelligence is the only creature to devise new and more horribly cruel methods of starving, maiming, and killing his own kind for his own material profit.

Is it any wonder that so stupendous a sacrifice as the shameful death of the Son of God Himself was needed to save us from our sins? Are we to crucify Him anew in a bloodier

and more horrible war than the last one, simply because we are too selfish, too greedy, and too short-sighted to choose the paths of peace instead of those that inevitably lead to strife?

Is it nothing to you all ye that pass by?

Through the Editor's Window

MILWAUKEE has again been in the limelight through the publicity given to the new cub born to our noted polar bear, Sultana. Someone sends us a clipping of the first photograph of the proud mother and her furry youngster, taken from a New York paper, with the comment, "The bear that makes Milwaukee famous." We think "The cub that cheers" would be a more appropriate caption.

WE HEARD a good sermon point the other day. Referring to the well known fact that in 1925 or thereabouts fifteen per cent of the population owned eighty-five per cent of the wealth of the country, the preacher observed that it is unbecoming for the rest of us to criticize the fifteen per cent as long as we secretly wish we were in that class ourselves. The faults of the economic order are those of all the people, not only those who have been lucky, clever, or unscrupulous enough to turn it to their own material advantage.

THERE ARE RUMORS that the United States and the Vatican are likely to resume diplomatic relations in the near future. We nominate that sterling viewer-with-alarm, Judge Cooper of Albany, as our minister plenipotentiary and envoy extraordinary.

ANSWERS TO CORRESPONDENTS

A. L. S.—It is preferable for women to have their heads covered at all Church services, even when they are held in private homes.

ACKNOWLEDGMENTS

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

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HOW CAN I feed my hungry soul
 Now all I loved are dead?
 "Incarnate Love will offer thee
 His gift of Living Bread."

*How can I find the strength to walk
 In loneliness each day?
 "Incarnate Love hath promised thee
 That He will be thy stay."*

*How can I know that somewhere now
 Beloved ones do live?
 "Incarnate Love once suffered death
 Eternal life to give."*

*Where shall I seek Incarnate Love?
 If only He were near!
 "His love already wraps thee close,
 Trust Him and have no fear."*

MARY STARBUCK.

Beatitudes of Life

By the Rev. Richard K. Morton

THE BEATITUDES are among the most beautiful passages in the New Testament, and they touch the heart of religious philosophy. They present several great sources of blessedness or happiness, and point to life that possesses rich spiritual values.

Many are asking themselves today what makes for blessedness, and who are the blessed of today.

In these times one cannot help but be influenced by experiences come upon by calling upon and serving people—and from these sources come several ideas on how people achieve blessedness.

Blessed are they, first, who have come through these days of privation, unrest, sickness, and other trouble with a sense of adequacy of faith and peace of mind. A few years ago we were not only caught in an economic plight, but also in a spiritual plight. Supposedly strong faith and lofty vision proved humiliatingly inadequate, and left us bewildered and resentful. Nothing has added so much to the lives of many whom I visit than to be able to say: "Yes, we have been out of work for months—or is it years?—and some of us have been very sick, but we have come through it all, and have never felt inclined to rebel against God or to lose confidence in ourselves. We still believe in the future." Many have found blessedness in reuniting their families, living a simpler life, and modernizing and applying their faith.

Blessed, too, are those who hungrily learn—and learn that they may be better themselves and help to change the society in which we live. We shall not come through these days with simply a feeling of having endured—we shall demand changes. We are hungry and thirsty after a sounder way of thinking and living—and one long neglected. We find blessedness in a feeling of being improved and purged of many of our costly delusions and fancies.

Blessed indeed are those who truly forgive. In too much of our Church life today there is still the policy of quarrelsomeness and bickering. We do not truly forgive. We stir things up. We gossip. We do not look for the best. Frequently we are offended or displeased—or suppose we are. We fail to realize the pure joy and exaltation which a truly forgiving heart knows.

Blessed, surely, are those who willingly serve; who are ready for the thankless tasks; who serve repeatedly; who serve against obstacles and handicaps; who serve because they love God and man and feel that they must continually be doing something.

Blessed many times over are those who willingly cooperate with others. If there is anything we fail in through our Church work it is in repeated refusals to work with someone else. We do not approve of some policy, or we do not like someone—and so we have nothing to do with the Church. Blessedness can never be found if we persist in being hard to get along with, domineering. Our churches today are simply suffering for want of the right atmosphere of friendliness and the achievement of a real working fellowship. There is real joy in harmonious labors with others in a great cause.

Blessed, too, are those who are generously magnanimous—who are ready to compliment a colleague or to have him complimented; who are not all the time insisting on their "rights" or demanding the greatest preferments for themselves. A great spirit is the only one pliable enough to bend low.

Blessed are they always who are concerned about the life and welfare of their fellow men, and who at cost of worry, care, and expense, interest themselves in the conditions under which others live. The Church today needs active social conscience even as it needs vital worship.

Blessed are those, again, who persist in their faith and work, in spite of everything, and endure the worst. No one today can visit around or come to know his town or city without realizing that there are countless other beatitudes to be discovered and applied. People have found them even in the time of distress, they still can lift up their hearts, worship, and find life good and fruitful. It is the task of the Church to nurture and assist them and help guide them into deeper blessedness.

The Christian Faith

By the Rt. Rev. William T. Manning
Bishop of New York

WHY IS IT that the Christian Church throughout the world does not speak with greater power at this time? It is because we do not believe fully enough in Jesus Christ, and in His power to bless and save the world. We realize so little the power of Christ that our religious lives are feeble and unmeaning. Some of us who are working for the things that Christ wants in this world are without the strength and the blessing of a real consciousness of Christ.

Our faith in Christ cannot stand still. Unless it is growing it is dying, becoming more and more vague and unmeaning. Nothing in human life can stand still. Growth is the law of life. The trouble with some of us is that our faith has not been growing. And wherever growth ends death begins.

We must believe more truly in the Christ within us. We are to be actually "other Christs." This is the very heart of the Gospel: Christ on the Throne of God speaking to the Christ that is in each one of us. This is not a Gospel for a few devout souls, a few specially spiritual people. It is the Gospel for the whole world. It is Christ's word to every business man, to every banker, to every office worker, to every wage-earner, to every boy and girl in school or college. It is this that is needed to establish a better world order.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE Rev. Francis LeJau, missionary at St. James, Goose Creek, South Carolina, was very well pleased with his surroundings, if we may judge truly from his letter of December 2, 1706, to the S. P. G.:

"I must own that for Gentility politeness and a handsome way of Living this Colony exceeds what I have seen. Poor families may come here and live very well; I don't talk of getting easily great Estates which desire shou'd never be in the heart of a Christian but I mean they shall have a plenty of things necessary for life if they be industrious. For this is the finest Climate I ever saw, the Soil produces every thing without much trouble, and at this time the weather is finer than in Aprill with you in England."

THE REV. FRANCIS LEJAU makes certain recommendations regarding the Indians, in his letter of December 2, 1706:

"I dayly see several of them who seem very quiet, sweet humour'd and patient, content with little which are great Dispositions to be true Christians. They speak divers Languages in their several Nations but I am certainly informed by a Considerable Indian trader, who is now always in the house with me called Mr Pike . . . that there is a Language called the Savannas which is fine smoth and easy to be got, and may be called the transcendent Language of America, spoke every where thro' the Continent as Latin was formerly in Europe and Arabick is still in Affrica; and there is an Indian town an 100 Miles of S. Carolina, about S. W. where some English Traders live and that Language may be learn'd. I propose that some young Men not yet in holy Orders, tho' with a tincture of good Learning, shou'd be encouraged to come upon that Account and humbly submit my Judgment to that of the Society."

IN HIS LETTER of July 19, 1708, the Rev. George Ross speaks of the Dissenters in and around Newcastle:

"The dissenters in Town, being for the most part Presbyterians are of late better reconciled to the Church than they were when I first settld here. Several persons of that perswasion, who sent for me, in the sickly times, declared their sincere love for the Church and firm resolution to continue in its Communion if God shou'd be pleased to restore them to their health. It were to be wished that the Judgement of dieing men in the case of separation from our Communion might move others thoroughly to examine the Grounds of their division, and so to live as many wish they had done, when they come to die."



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

The Way Out

READ I Corinthians 10: 12, 13.

IT HAS BEEN SAID by critics of religion that most people embrace it as an escape from life. Possibly there is some truth in the charge, but certainly this could not be said of the man whose words we are considering. For St. Paul, religion meant not an escape from life, but a thrust into the very thick of it. He fought battles, gave and received blows, knew joy and sorrow, plumbed the depths of repentance, and scaled the heights of mystical experience even to "the third heaven." He knew temptation, and when he says that God with the temptation supplies the way of escape, that we may be able to bear it, he speaks not of theories only, but of experienced realities. His way of escape is not from life but from temptation; it is not the way of the Stoic philosopher who justified suicide in the well known saying, "If the room is smoky, leave it." St. Paul would have called that despicable cowardice. He faced his trials, seeking always his way of escape through the midst of them; not a way of evasion but a way of victory. Our trials may be different from his, but the law holds true for all of us.

When trial comes, for that is what temptation means, there are three possible attitudes toward it. The first is the attitude of mere fatalism. "This must be for the best, or God would not have sent it." But this does not follow at all. There is much that happens in this world not according to God's will, but contrary to it, and it is precisely the duty of the Christian to discover which among the alternatives that are presented to him is God's way, His true way, and which is not. Things are never automatically for the best. It is our responsibility to make them so.

The second attitude is to view religion as a bribe, a sort of bargain with God. On this understanding of it, one may declare, sometimes in complaint because the trial comes, that he has been a faithful servant and done all that he could be expected to do. He has gone to Church, used the sacraments, contributed his money and his time to good causes, lived a decent and respectable life, and this being so, he thinks he has a reason to expect that God will spare him. People who are in this mind are often resentful. They ask peevishly why they are compelled to suffer, why God lets the way be difficult and dangerous. But religion is no such commercial affair. Not only is it true that the facing of temptation is necessary to the forming of godlike character, but it is also true, as we often sing, without realizing all it means, "Love so amazing, so divine, Demands my soul, my life, my all."

What, then, is the true Christian attitude? It is expressed in another saying of St. Paul: "We are workers together with God." In every situation of life, whether it be easy, or whether the way to safety and peace be a way of hardship and self-sacrifice, "God is faithful." He knows and can show the way, if only I keep the faith.

Lastly notice that the way out is the way up. For our Lord it was the way of the cross, and the disciple is not above his master. But the way of the cross led to the triumph of Easter morning and the uplifted gates of Ascension Day. How beautifully this is symbolized in the office of Holy Communion in which, as we are partakers of the sacrifice, we become partakers not only of "His blessed passion and precious death," but of "His mighty resurrection and glorious ascension; and the innumerable benefits procured unto us by the same."

O Lord Jesus Christ, who hast taught us to say, "Lead us not into temptation," accept the offer of our wills, and grant that led by Thy guiding hand, we may pass through all temptations and attain to the reward of faithful servants. Amen.

Social Action

By Mrs. Mary K. Simkhovitch

Director of Greenwich House, New York City

WHAT does our religion teach us in regard to social action? There are still those who call themselves Christians who deny that religion teaches anything about social action. To them religion is a consolation, a personal luxury. There are, on the other hand, many who, quite irrespective of Christian faith and tradition, are filled with zeal for reforming a society so obviously unjust to the great masses of mankind. To the first group our religion says rugged individualism will not do, for society must be redeemed. To the second our religion asks the question: To what end is this enthusiasm directed? For those holding the Faith the answer is clear. Social action is directed to those changes that are essential for the freedom and development of personality. For to religion man is the end to which society must be adjusted, rather than man to society. Social forms which use man as a means for other ends are contrary to the Faith.

But personality is developed only through relationships. These relationships are therefore the matrix of fertile social action, and to them we must turn as the primary factors in the evolving process. The family, the union, the cultural association, the professions, the industries, the state, the world, are all vital relationships for those engaged in them, modifying the personality of the members, and in turn being modified by them. The society of a given period is a complex of all these associations.

At different periods of our life our personality is moulded by certain factors to the practical exclusion of others. As children we grow through our family and school and play relationships. As adults we are more conscious of our work and professional relationships. Government may be a major or minor interest. Engrossed in neighborhood life the world's affairs seem far away, and the realization of its importance is hidden under a mass of more obvious features.

It has been my good fortune to live in one city neighborhood for more than thirty years, and to be associated with many aspects of its life. Such a neighborhood is really broken up into countless small units which are conscious of one another only when common purposes and interests arise. There are vertical natural associations of Church, racial origin, or occupation, and there are horizontal associations of civic interest, public health program, or village pride. In this network of relationships the individual gains personality and quality, and gives it back to the groups of which he is a member.

Society as a whole is like this neighborhood, but with a greater multiplicity of group interests. Politics and economics are major factors in the totality of our social relationships. In the economic structure resides the disposal of power. In the political structure—the common will—resides the potential mastery of the economic structure. Social action, therefore, must turn its major attention to economics and politics—to the social change of structure, and to the will to effect such change. By politics I mean the development of the social will. This is a growth and is inherent in all group life. In the family we may have an autocracy where fiats are made, or a tyranny where either parent or child may usurp power, or an old-fashioned democracy where each may express his opinion, and decisions are made through a majority vote; or the family may have a functional government where the vocations of each are brought together in a social unity. The political char-

acter of clubs, unions, or cultural associations may similarly be of various sorts, all with the purpose of securing an expression of the social will of the group.

THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

acter of clubs, unions, or cultural associations may similarly be of various sorts, all with the purpose of securing an expression of the social will of the group.

The economic structure of society often dominates the political, for the will in economic groups is reinforced by the basic power of money control. Banks, business credit, often determine political choices. There is indeed always the hidden warfare and disparity between factual control and the will to control. The political and economic structures are rivals for the reason that they have not arrived at a common end. Shall government control business, or business manage government, is the question being asked in this country which is experiencing unprecedented social change.

THE QUESTION, however, which we as Catholic Christians should like to put is, not which will win, but to what end is our society? Social action for us must mean just this—such action as will free personality for the attainment of social self-mastery. The modern psychologist asks man to look within to understand himself. It is supposed that by recognition of what he is (conscientiousness of sin we have been taught to call this), he will learn how to be other than he is. To us the emphasis should rather head in an extravert direction, not, however, simply to plunge into miscellaneous "activities," but rather to get a new direction. The significance of human life comes only, as we believe, through worship. That is the "extravert" life for us, to use the modern word.

The temporary character of "social service," as ordinarily conceived, consists in the necessarily maimed quality of work which is headed in one direction, while the social structure is headed in another. For no one can be a Christian in an unchristian world.

The attempt to meet this difficulty through renunciation of the world is bound to appear and reappear as the social conflict becomes more deeply realized. Monasticism, for example, is a reaffirmation of worship as the only adequate expression of human fellowship. But it finds its valid place, not because of its apartness, its separation, but just because of this social emphasis. The monastery, like a progressive school, is an experimental center indicating what is the end of life, and its method of attainment through a fellowship, which is the necessary atmosphere for the development of personality. But like the economic communities that have performed the same service for the economic structure, such isolated experiments cannot be the main line of advance. That must be sought in society as a whole.

The Pope, in the encyclical *Quadragesimo anno*, emphasizes a functional order, a reestablishment of vocational groups "binding men together not according to the position they occupy in the labor market but according to the diverse functions which they exercise in society." This accent on functional groups we believe to be fundamental. But for the English speaking world one must prefer for practical and immediate consideration the statement of the Lambeth Conference of 1930: "The most serious economic problem of our time is unemployment," going on to say, that the remarkable thing about unemployment is the strange paradox "that the capacity of the world to produce more than it needs of almost everything should co-exist with extreme poverty in large areas of the population."

In his Rogation Sunday sermon at St. Luke's Chapel in New

York last May, the Rev. Edward H. Schlueter brought out the thought that the modern prayer for rogation days, far from being for additional plenty, should be for making the plenty available for all God's children. For social action hitherto has had to be on Production—the production of plenty. But today it is on Consumption and Distribution. Production must be responsible for such a wage level as will promote consumption, and goods must be so distributed through greater emphasis on consumers' purchasing power, and also through such greater social emphases obtained through taxation as will effect that security for all, without which man will be unable to enjoy those opportunities for the development of his powers to which he is entitled, as we believe, by his sonship and his destiny.

Pending a more equitable distribution, or as a part of this process, insecurity will be alleviated or removed by some form of social insurance in which producer, consumer, and society as a whole will be in varying degrees participants.

Plenty should insure security, and security gives an opportunity for Personality. This personality will find its fulfillment only in a society which utilizes all its separate functioning groups for the benefit of all. Religion means not only a "change of heart," but a registering of that change in every relationship.

To us, however, this social change is not the work of men and women alone. But it is rather the transformation which God Himself effects through us. This transforming process is by no means confined to the Church, but is also seen in all so-called secular vocations which are offered to God and depend on His inspiration and activity.

In a sense, social action is to be thought of by us as God's action in society recognized by us, and with which we are in vital coöperation. "Not I, but Christ in me," says St. Paul.

This confidence that it is God who works in us, rather than the more common Protestant conception of being stirred by God to do His work on our own account, is the central thought of Catholic-Christian sociology. Not how shall we make a Christian world, but how to recognize God as already working in the hearts of man, and in the most unexpected places, and to coöperate with that Spirit, is the message of Pentecost. In the Incarnation, God came to share our life, on Calvary He gave it up, on Easter He re-awakened all our hopes, and on Pentecost He came to transform the life of the world.

SOCIAL ACTION for us must follow the same path of sharing all that we are, giving ourselves, renewing our confidence, and relying on the Spirit's presence to work with us for the world's redemption.

But we must recall constantly the fact that this Christian language means nothing to those who are not used to it. It will attain meaning only insofar as it is realized in easily understood action.

If we agree that we have come to a time in the world's economy, when it is seriously possible to relieve everyone from overwork, the next question will be: How will our leisure time be spent? Again Christian sociology has a definite answer: In the worship of God. This sentence which has such a pious sound does not mean, of course, that we are to spend our life in church, but rather that everything that is done shall be a prayer. Music, painting, the dance, the theater, the laboratory, swimming, architecture offer enlargement of life of wholly unrealized importance. For religion is properly suspect if it divides us from our fellow men. A Christian is a man who understands and likes the man who is opposed to religion better than that man is liked by any of his own kind.

In these associations where we meet for different purposes we attain an ever increasing enlargement of the sense of fellowship. Our common humanity becomes realistically perceived. This network of growth gives a vision and sense of brotherhood which is basic to our religion. It is not those who do not share our faith whom we should distrust, but rather those who fancy they hold it, but who do not passionately participate in the socially redemptive process.

Social action for us means the attempt to realize a Christian social order in which every man is regarded as a son of God, with access, in accordance with his gifts, to an equal footing with other men to the opportunities and goods of the world, to the end that God, who is the Life of the universe, shall receive back His gifts in a fuller measure.

What are for us the next steps in social action? We cannot but believe that the functional state is emerging and becoming a very real possibility. The determination of social policies by having every man vote on every subject is an obvious absurdity. On the other hand the determination of policies by "experts" alone is open to a high percentage of error. In our own country, where individual initiative has been so emphasized and cherished, we may well favor voluntary group action which, however, must be held in check by control by the general will we call government.

We desire the maximum of expertness and competence, while not allowing that competence to be exercised in the interests of a class. Social self-mastery can be obtained only through an accepted discipline. Religion for us means the redemption of mankind in all its associations.

THE basic social structures will vary in accordance with the history and development of different countries or areas. But whatever forms the structure takes, the Christian cannot be sympathetic to it, if it does not cherish personality as its aim and does not incorporate into it that strange, but to us essential, doctrine, that only he that loseth his life shall save it. But there seem to be few signs of the abandonment of force on the part of Communism, or the abdication of profit-power on the part of Capitalism. Shall we not rather look toward that development of functional government which shall use to the full the vocational associations normally existing in contemporary society by bringing them together in our national life under a general social control?

Is there not in this process, which I believe is already under way in America, hope for the integration of that antithesis and conflict of order and freedom which meets us at the heart of not only our educational and cultural problems, but which is the great battlefield where are being wrought out the economic policies of the world? For us neither the regimentation of communism or fascism on the one hand, nor the injustices ensuing from a *laissez-faire* democracy will answer. We must hold to the tradition of our past, but with policies wholly recast in order to bring to a focus all the capacities and resourcefulness of American life.

That the world is being stirred as never before by concern for the man at the bottom is the most hopeful sign of our times. For us this can only mean that God is revealing Himself anew. For His name is not only the symbol of the unity of mankind, but He is the creator of that unity, and indeed its only hope.

In conclusion I would urge upon our clergy a greater study of this field of social action, and a more constant and decided emphasis upon its inclusion in their teaching, as a necessity for faith as well as for practice.

FAITH

I WILL PROVE FAITH, I said, if faith be still
 The flower of life, unfading flower of love,
 The golden lily of the holy hill:
 I will prove faith, I cried, if God's above!
 How could I know that faith must flower in me?
 That out of me, my own soul, travailed, torn,
 In some cruel hour, on darkest Calvary,
 Must faith, the lily, golden flower, be born?
 Oh, I proved faith; by joy, by love denied,
 By trust betrayed, by hopes in me that died
 Be comforted, my soul! should I forbear
 The common, human lot to suffer, share?
 Enough, when I crept down from Calvary,
 I bore my golden lily, faith, with me.

NELL MABEY.

The Death of Archbishop Macarios

By One Who Knows

ALL THE NAMES in this story are changed, but the story itself is true from beginning to end. Although the Archbishop has been freed through death from further torture, there remain still many under the yoke. And some imprudent word may bring to them torments not less than those described here. Therefore the name of the town has also been changed.

The year 1931 was beginning. It was the eve of Epiphany. We were on our way to vespers to the only remaining church of the town, situated on the outskirts at a cemetery. All the reality of Soviet life was concealed by darkness. Among the whirling snowflakes suddenly appeared dark human forms, all going in one direction toward the church, and it seemed that one was still in the old former Russia.

The church and its premises were soon filled with people. In spite of active anti-religious propaganda in U. S. S. R. there arises a new mighty outburst of faith among all classes. Many atheists, who used to laugh and to mock at religion, now return to church, seeking comfort and rest for their weary souls. The church is the only refuge amid all the ocean of sin.

At the church entrance there stood as usually the exiled clergy. Bishops, priests, monks in shabby old cassocks, driven into exile from all parts of Soviet Russia, stood in long rows, holding out their hands. They were especially numerous that winter. Released from prison soon after their arrival in town they were entirely left without any help and driven into the streets. Not being permitted to work, the State did not supply them with any food and they had to depend only on compassion. Having nowhere to live, even to stay the night, they walked the streets. The local clergy—that is, what remained after all those years of arrests and executions—with Archbishop Macarios at the head, helped their brethren, where they could, collecting warm clothes, food, even money. One could see them every Saturday and Sunday at the church entrance, begging for alms.

Archbishop Macarios was officiating. He was a handsome tall old man of about 75, with long white beard and hair, who looked in his glittering gorgeous vestments a true Prince of the Church. With him were officiating several priests, the protodiakon and two ippodiakons. Alas, that was to be the last solemn and pompous service! After the reading of the gospel the Archbishop announced that no *Te Deum* with the blessing of waters would take place on the following day, as it was prohibited by the local Soviet authorities. His sermon was on the text, "The voice of one calling in the desert—come and prepare the Lord's ways." We still remember this peculiar atmosphere of peace and grace, that spread through the half-lit church. The same night the O. G. P. U. arrested Archbishop Macarios, almost all the local clergy, and three exiled bishops.

The Archbishop lodged in a private house. He had only one small room. At 11 P.M., shortly after his return from church, the head coroner of the clerical department of the O. G. P. U. (a former student of a theological college) with his assistant and three soldiers came to him. The questioning lasted for five hours—from 11 until 4 A.M. Naturally nothing was found as the clergy of U. S. S. R. never meddle with politics and are interested only in Church matters. Archbishop Macarios belonged to those people who always keep apart from politics. He was perfectly calm and self-possessed during all the questioning, although he knew very well that independently of the results of the investigation

THIS STORY, vividly portraying the horrors of prison life in Russia that resulted in the death of the Archbishop, was received through an important official in Church circles and the truth of it is adequately attested. The author, whose identity must remain secret, explains that many remain "under the yoke" and still face persecution.

his arrest was certain. Toward morning the police official came upon a morsel of the Sacraments. As a former theological student he knew that only priests are allowed to handle them. "Citizen Coroner," said the Archbishop, "those are the Holy Sacraments. The Church does not permit laymen to touch them." At the same moment they were flung with laughter down on

the floor and the coroner began to trample on them. The Archbishop fell on his knees, trying to shield them and fainted. About 4:30 A.M. the Archbishop was brought under military escort to the Tuner Prison of the O. G. P. U., and the room was closed and the door sealed (soon after into it moved a member of the O. G. P. U.). The poor old man had been already arrested many times before and he ought to know that in Soviet prisons there are neither beds nor anything else but he was so horrified by the blasphemy (desecration of the Sacraments) that he forgot all about himself and took with him only his episcopal staff. At the prison before being led to a cell he was asked to take off his episcopal cross. "As a servant of Christ I dare not take off His cross," replied he. "If you dare not, we'll do it ourselves," was the answer, and the cross was torn off.

He was led to a cell where there were only criminals. The O. G. P. U. often resort to that in order to frighten the clergy. But they are greatly mistaken. They expect to see the spirit broken, as a result of being among thieves and murderers. But the criminals behave very decently toward the clergy and the counter-revolutionists.

THE CELLS, in which the Archbishop was locked, contained three bedsteads of canvas. They were occupied by seven prisoners. Five were criminals; the sixth was a worker who had, when the worse for drink, abused the Soviet government, and the seventh was a soldier of the Red Army who related that he was in prison for having refused to shoot people. (Later, however, it appeared that he had simply stolen while working as head-manager of a canteen. He had been transferred to this cell that same day in order to spy after the Archbishop; later on he contrived to steal from him all his linen.) The criminals offered to sell the Archbishop a place on the canvas bed for bread, or tobacco, but when they got to know that he had nothing they gave it to him without payment.

Archbishop Macarios was called for questioning after five or six days, and it lasted for seventeen hours, without interruption. It was conducted by several officials. During that time he was given salted herring without bread, but they refused to give him water. The coroner accused him of being the head of an anti-Soviet organization, that helped the counter-revolutionary element, the exiled clergy. The accusation was absurd, and both the accused and the one who accused, knew it. First, all the exiled clergy were registered in the O. G. P. U. and had to report once a week. Secondly the fact that the Archbishop had a few times taken in for the night some of the exiled, who had else to stay over night in the cold street, could not be considered an anti-Soviet crime. As to giving them material help, the clergy stood at the church door and begged quite openly for alms and all who were able helped them. The Archbishop was then asked to give an answer in writing to the following three questions: (1) his view of the position of the Church in Soviet Russia; (2) what future the Church had, and (3) if he desired an overthrow of the Soviet government. His answers were: (1) that he considered the position of the Church very trying, but at the same

time, as a God-sent grace; (2) the future of the Church would be glorious through the martyrdom of its saints, as in the first centuries after Christ. To the third question he replied that he daily prayed to the Lord that he should pardon them their sins and soften their hearts and cause them to relax their power without bloodshed. Thus finished the first questioning and the Archbishop was led back to his cell.

THE FIRST three months of the prison life were easier in jail; prisoners were allowed to receive three times a month food and clothes from home, a doctor who visited the cells once a month, although not very learned in medicine, still provided the prisoners with the simplest medicines. The Archbishop received large parcels of food, being very respected and loved in the town, but he took for his own use only some biscuits, clean linen, and a piece of soap. All the rest he left to his fellow prisoners. He even tried to share with them the poor prison food, black bread, two teaspoonfuls of brown sugar, a plate of soup, made of fish bones, and some millet porridge, cooked with water, without any oil, or fat. Although old and ailing, he was still always brave and cheerful. He suffered his long imprisonment in one cell deprived of books, fresh air, and not summoned to any questioning after the first one, with a patience and high moral strength not to be compared with any of his fellow-prisoners.

The most demoralized was the worker; sometimes he was abusing the Soviet government, sometimes he was in black despair, crying and sobbing passionately. The criminals did not like him and used often to beat him, when the Archbishop slept. They consisted chiefly of very young people, who had committed crimes, having lost all principles and traditions, as a result of the present education. But the Archbishop they soon worshipped. Bye and bye he began to talk to them about the Gospel, that was completely unknown to those modern heathens; in the nights he used to kneel in the darkness and to pray. Gradually his strength began to fail. So passed February, March, the Passion-week—when he ate nothing, but a few crumbs of bread with water—and Easter approached. Three and a half months after the first questioning the Archbishop was summoned for the second time. The same absurd accusation was repeated. The examining official shouted at the old man, pointed at him with a revolver, insisted that he should confess. "Your Eminence shall rot in prison until you confess." At the same time he offered to liberate the Archbishop, if he consented to enter the Secret Service of the O. G. P. U., but to no result. That was the Archbishop's second and last interrogation.

HE WAS not brought back to the same cell, but conducted to a separate cell of the new prison building. Summer was beginning, and with it the heat. The white-washed walls, erected in winter, got soft and damp and were soon covered with moisture and mould. White drops ran down to the floor. At the same time all sending of parcels from home was prohibited, and prisoners were practically left without any linen, soap, or even food. Almost all had only one set of underclothes, as they had sent the rest home to be washed. Visits of physicians were stopped, as well as were the hair dressers, who used to shave the prisoners twice a month. That lasted from May to August. Into the cell where the Archbishop was kept, were brought five peasants from Little Russia who had escaped from camps. There was no place for them all to lie down. The air was thick with perspiration of six unwashed human bodies, the odor of damp clay walls and of a stinking pail with excrements, that stood in a corner as one was not allowed to leave the cell except twice a day. Of ventilation there was none. One glass of water was given twice a day to each prisoner and the people suffered dreadfully of thirst.

They were so exhausted by heat, thirst, and lack of air, that they were not only unable to move, but even to speak, and they sat for hours in silence on the floor, leaning against the wall and breathing heavily with open mouths, like fishes on the shore.

Their linen had mouldered and their bodies were covered with a few dirty rags, the hair had grown long. Lice bit under the skin and covered them. But the numerous fleas were perhaps worse. On the damp walls appeared fat white worms. Disease was fast spreading. Teeth fell out, arms and legs began to swell and to be covered with red and blue spots.

Some of the peasants, who were with the Archbishop, also fell ill. Their wounds, received in the war, opened afresh. One of them died, not having any medical help, and the body was not taken away until the next evening. To his place in the cell was at once brought a young boy of 19, the son of the deceased. The Archbishop, being old and stout, was too weak to lie on the canvas bed; he lay underneath on the floor, where the parasites did not attack him so fiercely. He hardly ate anything, but suffered dreadfully from thirst; but no one had, alas, the moral strength to give him his own portion of water.

Worms crawled in his beard, entered the mouth, nose, and ears, until at last some of his fellow prisoners took them out. From time to time he seemed to lose consciousness then he called out, or cried, but else he only prayed. Days dragged on, the door was daily opened in the morning, the bread rations were put on the floor. At last one day an exiled bishop was brought to the same cell. He heard his confession and absolved the dying Archbishop Macarios. A few days later the newly arrived bishop was interrogated. "Have you seen His Eminence? That is the way we shall make you rot too," announced the coroner. The Bishop refused to answer all questions, as long as Archbishop Macarios was not brought to a hospital. But his protest was of no avail. The death of the Archbishop had been decided upon by the Presidium of the O. G. P. U. At last he caught dysentery, which had infected one of the peasants first. The first days the Archbishop had heavy losses of blood, but in spite of the supplications of the fellow-prisoners, he was kept in the same cell. His fever rose. He was so weak that he could not move. At last it seemed fit to transfer him to the hospital of the town prison. He could not understand where he had come to and only repeated: "Please, don't beat." A few hours later he crossed his arms on the breast, murmured prayers and died.

NEWs about the Archbishop's end spread quickly through the town. The clergy addressed itself to the O. G. P. U. with the prayer to let them bury the dead Archbishop. But their prayer was refused. A telegram was sent to the Attorney of the Republic, Catanjan, but no answer was received. Late in the night the Archbishop's naked body was buried without a coffin by the soldiers in the churchyard. Two women, who had been by turn watching the prison gates, followed from afar. After the Archbishop's death there was a sudden change in the prison régime—food parcels from home were permitted, as well as ten minute walks, and medical help was given.

In the only remaining church of the town a solemn service was held for the dead. The church was half-dark—electric wires had been cut off in all churches of U. S. S. R., and candle-mills had been confiscated. In the middle of the church stood the little table on which service for the dead is celebrated. On it were put the Archbishop's mitre, and tall wax candles that are carried by the Bishop at Church celebrations. All the church was decorated with flowers. Exiled priests sang the service. They began the chant: "Let us come and give the last farewell." And the folk came streaming to the vestments and fondly kissed all that remained of their Archbishop. Many sobbed and wept.

But that is not yet the end. The thought that the body had been put to earth without prayer tormented the clergy. What could be done? Summer was gone, autumn was at the door. One cold November night an old monk, accompanied by three persons came to the churchyard with a small lantern. They had taken with them the episcopal vestments, a coffin, and a spade in order to bury the Archbishop according to the rites of the Eastern Church. They dug out the body—which showed no traces of decomposition—clad it in the vestments, and after putting the body into the coffin, lowered it again into the earth.

Postscripts to a Preface

Two Letters in Reply to Dean Grant's Review of a Paper by the Rev. Russell Wilbur

EDITOR'S NOTE

IN THE NOVEMBER, 1933, *Atlantic Monthly* there was published a most interesting article entitled A Preface to Catholicism. It was written by a priest, the Rev. Russell Wilbur, who left the Episcopal Church to enter the Roman communion some years ago.

In reply to this article, we published some thoughts on Father Wilbur's "Preface" by the Very Rev. Frederick C. Grant, dean of Seabury-Western Theological Seminary, in *THE LIVING CHURCH* of January 20, 1934. While Dean Grant did not express our own views in this matter, we felt that his approach to the subject was one that ought to be considered, and we were glad to permit *THE LIVING CHURCH* to be the forum for his presentation.

At the same time we were unwilling to have Dean Grant's treatment, which we felt to be inadequate in some respects, stand as the sole Anglican comment on Fr. Wilbur's thoughtful paper. We therefore asked the Rev. Bernard Iddings Bell, canon of the Cathedral of St. John, Providence, R. I., to contribute a paper continuing this friendly discussion, but presenting his point of view, which we recognized would be quite different from that of Dean Grant. This he agreed to do.

Meanwhile, we received from Fr. Wilbur a communication commenting on Dean Grant's article. This we sent on to Canon Bell, so that he might take it into account in writing his article in accordance with our request.

With this introduction, summarizing what has gone before in this "written conversation" on an important subject, we present the letters of Fr. Wilbur and Canon Bell. We shall then have given each of the three full opportunity to state their views on a subject in which we feel that many of our readers are intensely interested, the function of *THE LIVING CHURCH* being, in this instance, that of an open forum.

FATHER WILBUR'S LETTER

To the Editor of The Living Church:

THERE HAS JUST COME into my hands through the round-about of a brilliant Anglican Bishop in these United States whose writings are always read with delight by Roman Catholics and of the editor of *The Atlantic Monthly* an exceptionally kindly, appreciative, and discerning comment upon an article of mine in the last November *Atlantic Monthly* entitled A Preface to Catholicism; the commentator, if I may call him such, being the Rev. Dr. Frederick C. Grant, the dean of Seabury-Western Theological Seminary whose contribution Some Thoughts on Father Wilbur's "Preface" was published in your issue of January 20th.

I have said that the comment of Dr. Grant is upon the whole exceptionally discerning but his discernment in epitomizing my statement of seven great "Catholic facts" fails him in one point which seriously affects the pertinence of his subsequent criticism. In epitomizing Fact Number Three as "the radical corruption of human nature, whereby our real evils come from within, not from without" Dr. Grant omits to state wherein, according to the writer's judgment and one may say according to the judgment of the Roman Catholic Church, the radical corruption of our nature consists. May I be permitted to quote, italics and all, one paragraph from the Preface which will make this clear?

"Fact Number Three of the great Catholic facts is 'the wild, indeterminate, infinite appetite of man,' as the old Anglican Bishop Jeremy Taylor called it; the incorrigible or, at any rate, only partially corrigible exuberance and exorbitance of human desire;

the incorrigible or only partially corrigible restlessness of the human heart. This, by the way, more than anything else, more than all the evils that press upon us from without, more than all merely physical pains as such, is what we have to learn to suffer in serenity and peace—this continuous, irrepressible, instinctive insurrection of the lust of the flesh, the lust of the eye, the pride of life within us; *not one of these lusts being evil in itself*—please mark that thoroughly—but each of them, and all three together, an inexhaustible spring of restlessness."

In short "the corruption of our nature" consists in the radically insatiable and only partially corrigible exorbitance of human desires; probably that is due to the fact that the mainspring of our being is a blind and anonymous love of God whom we are always as it were instinctively but ignorantly and *inordinately* seeking in our use and enjoyment of our fellow creatures where He cannot be found; God having made us for Himself, that is for being holy, so that our hearts are restless until they rest in Him, that is in being holy.

Surely there is no trace of Manichæanism in this conception; though I should perhaps be inclined to admit that there is some trace of his former Manichæanism in St. Augustine's conception of the mode of transmission of original sin and the corruption of our nature as well as in his whole treatment of the delicate matter of the sexual life.

At all events I stand by the paragraph from my Preface just now quoted and, waiving all discussion of the teachings of our Lord recorded in the Gospels, and of the teachings of St. Paul and of the Church Fathers, I appeal in confirmation of my relatively "pessimistic" conception of human nature to the human experience of each one of us, especially each one's experience of himself, and to the testimony borne to human experience by nearly all the commonly acknowledged great literature of the world from Homer himself to Joseph Conrad (!). Nor have I any doubt that ultimately the judgment of all Christendom and indeed of all the deeply religious and ethical portion of mankind will pretty much coincide with the judgment of the Roman Catholic Church upon this matter.

As for the rest of Dr. Grant's article I believe I can demonstrate that I come very close to, without quite coinciding with, his rich, eager, and impatient Humanism if I may be allowed to include two final paragraphs with which I proposed to finish my Preface but which, through my own carelessness, were omitted from the *Atlantic Monthly* article.

"This letter—(the Preface was originally a personal letter to a lady)—needs to be accompanied by one word of caution. Perhaps it needs many; it is going to contain one: Don't, unless you are absolutely certain that you are extraordinarily called to do so, seek out sufferings or despise the sensuous, the aesthetic, the emotional, the intellectual, the "executive" pleasures of life; don't allow the inevitable inadequacy and pitifully transient character of man's efforts to improve the world to make you indifferent to, or disdainful and neglectful of, the daily round, the common task or scornfully negligent of soundly conceived efforts to promote the general welfare and improve the temporal conditions and circumstances of human life. Cultivate your garden like *Candide* or even adventurously try to make the desert blossom with the rose.

"In spite of the fact that by Divine permission something has partially deranged and disordered the universe from its very origin and introduced physical pain and moral obliquity—some 'fall' of great Primal Intelligences and Powers; in spite of the fact that from the very beginnings of human history the race of men has as if by a kind of racial will—the 'fall' of our first parents—admitted this principle of tragic *hybris* into its very bosom, God has 'made all things fair in their time' for us to enjoy and

to learn to enjoy them more and more enthusiastically. He has 'set the world in our heart' for us to cherish and master and to learn individually and collectively to cherish and master it more and more thoroughly and wisely; provided, provided, *always provided* that we constantly hold ourselves ready in the preparation of our minds to suffer, when suffer we must, in humility, patience, and confidence. The school of confidence is prayer, the fixing of our minds on God (reality, reality as reality exists of itself); the school of humility is worship, the dedication of our innermost selves not to any part of reality but to the Whole; the school of patience is self-discipline, some measure of self-mortification which keeps us even in days of health and prosperity *in training* to suffer when suffering inevitably comes. But in general—leaving out of account extraordinary souls with extraordinary vocations—suffering is not to be invited, not to be sought out. Sought out sufferings, except in the case of enormously great and peculiar saints, have too much self-will in them to have any peace in them, any redemptive efficacy, any joy. *In la sua voluntate é nostra pace*; in His will—not in ours—is our peace. And this is the conclusion of the whole matter."

ONE POINT MORE. Dr. Grant finds it strange that I am relatively indifferent to the inspiration of Christian social idealism, especially in view of what he rightly and generously calls "the magnificent social aims and activities of American Catholics at the present time." Alas, my friends, my very dear and close friends of the Social Action Department of the National Catholic Welfare Conference find it strange too! I can only respond with Goethe: The fashion of this world passeth away and I would fain occupy myself only with such relationships as are abiding; or with One infinitely more august than Goethe: "Seek ye first the Kingdom of God and His righteousness"—His eschatological, apocalyptic, ascetical righteousness—"and all these things"—a social order as decent as original sin and "the infection of nature that doth remain yea in them that are regenerated" admit of—"shall be added unto you." Christ's Kingdom is not of this world. It cannot exist except sacramentally upon the surface of life or near the surface but only in life's deepest depths where eternity is.

Dr. Grant is somewhat enamored of the "scientific-evolutionary view of human life." For my part I can see no goal or meaning whatever to human history, to cosmic history, except that during the course of history God makes up the number of His elect—the elect being, I hasten to add, simply those who can be induced finally and permanently to make the right response to life in the deepest things of life, that is to become by humility and heroism living members, whether they know it or not, of the suffering Servant of Jehovah, "the Lamb slain from the foundation of the world," the crucified and risen God of this strange, this *bittersweet* universe.

Dr. Grant is the dean of the Seabury-Western Theological Seminary. When I was a student of the Western Theological Seminary I learned in substance, I think, nearly everything which I have written to you in this communication at the feet of Dr. Gold and Dr. Francis J. Hall of pious memory. I think they have been with me while I penned these lines. I am sure they were fundamentally right but I am equally sure that Dr. Grant is trying to do justice to certain precious religious-ethical values to which Dr. Gold and Dr. Hall were perhaps too indifferent and to which, perhaps, I am too indifferent now. However, I am obstinate in thinking that when all the religious-philosophical and historical-critical straw has been thrashed Christendom as a whole will be forced to agree that no one has understood Jesus so well as St. Paul and that no one has understood the everlasting import of St. Paul so well as St. Augustine through whatever haze of neo-Platonic or even Manichæan conceptions only partially dispelled.

I am painfully conscious of the shortcomings of this letter. One phrase which I have used "His eschatological, apocalyptic, ascetical righteousness" cries out for interpretation and justification. I can only say briefly that I am certain that amid whatever errors and one-sidedness, in spite of whatever too specious and facile elimination or curtailment of the miraculous, Schweitzer and Loisy are substantially right in maintaining that the religious

ethic of the Sermon on the Mount and the cognate elements of the Synoptic Gospels is somehow conditioned through and through by an eschatological expectation of the imminence of the apocalyptic Reign of God; this ethic is an *ascesis* to prepare for and *to evoke* the Divine Presence; and Schweitzer is more right than Loisy, for the former is consciously and immediately under the influence of the deeper intelligences of Schopenhauer and Nietzsche while the latter in unconsciously and mediately limited in his perception of the personality and teaching of Jesus by the shallower intelligence of Rousseau. But who shall assess the marvelous and indissoluble fusion and tension of "the sentiment of the ideal social life which is none other than man's normal life as we are called to know it" with the tragic-heroic conception of individual probation and destiny as this fusion and tension is incomparably realized in the teaching, the history, the person of the Word of God made Man?

Thanking you, my dear sir, for the privilege of making this response and acknowledgment, I am,

Faithfully your servant in Christ,

(Rev.) RUSSELL WILBUR.

CANON BELL'S LETTER

To the Editor of The Living Church:

I AM GLAD to comply with your request and write a few words of comment on the discussion between Fr. Russell Wilbur and Dr. Frederick Grant. I am the more glad to do this for several reasons. First, the three of us are all lovers of the Western Theological Seminary. Fr. Wilbur and I are alumni thereof—both pupils of Dr. Francis J. Hall, and Dr. Grant is its president today. Second, I have a personal admiration for both the gentlemen. Fr. Wilbur, when he was dean of the cathedral in Chicago, before he joined the Roman Catholic communion, was a hero of my boyhood and I still retain for his brilliant mind a profound respect; while Dr. Grant is one whose decanal position and personal sincerity alike demand that whatever he says shall be most carefully considered. Third, it is a joy, none too common nowadays, to be permitted to be present, even by correspondence, while two such men engage in important argument, with a charming courtesy, over a fundamental point in divinity.

The real issue between Fr. Wilbur and Dr. Grant is clear-cut and vital. It involves variant and irreconcilable concepts of man. The latter believes that man is not subject to any such corruption as prevents him from getting better and better by means of natural nurture, as the generations go by. Dr. Grant has apparently abandoned belief in "original sin," either in its literal form *or in any other form*. He has ceased to be a Catholic, on this most important point, and lined himself up with the most extreme Liberal Protestants. One is puzzled to think in what terms Dr. Grant can even speak of an atonement. Logically, he would seem to maintain that there was, and is, no necessity for such a thing. And, also proceeding logically from his postulate that man is not of a corrupted nature, grace and the sacraments must lose any meaning that a Catholic—Liberal or otherwise—can possibly recognize. It is necessary to state this frankly; and Dr. Grant himself explicitly does state most of it. He admits that he is at outs with St. Paul, St. Augustine, all Catholic theologians, as well as with John Calvin and Karl Barth. Dr. Grant is a very honest man.

Why does he thus cut himself off from all orthodox theology? For two reasons.

Item one. He reads the Gospel story as the record of One intensely optimistic about human nature's goodness. This would seem a matter of finding in the Bible largely what one is looking for. I, for one, have a different picture of Jesus, also derived from careful Bible reading. Christ weeping over Jerusalem, Christ foretelling judgment, Christ on the Cross, all seem to me to imply One who knows that man is indeed corrupt and in need of redemption. Between what Fr. Wilbur and I, on the one hand, find in the Gospels and what Dr. Grant finds there, perhaps it may be said, there is no necessary choosing. Only let it

be remembered that what we find, all Christian history has found "down almost to recent times," to use Dr. Grant's own phrase, and that even today the overwhelming majority of Christian scholars find the same; while Dr. Grant's concept has been held by very few indeed. Dr. Grant attempts to make a contrast, in favor of his "optimistic Christ," between *ancient theology* and *modern scholarship*. Against this, one must protest. He has not meant to be unfair, but he has been, for all that. Paul, Augustine, Barth, and the other "theologians" have pondered the Gospel, as well as Schweitzer and the Liberal Protestants and Dr. Grant. The scholars are mostly agreed—but not in seeing things Dr. Grant's way. His antithesis is unsound.

Item two. Dr. Grant seems to think that only an evolutionary optimism about man will "go down" in the scientific "modern world," which, says he, is more and more "naturalistic." "What is going to happen to traditional Christianity," he asks, "when it comes really face to face with its great modern antagonists?" He seems afraid that we are bound to lose out in such a struggle; and he would, apparently, have us avoid trouble by capitulating at once. This seems a strange attitude to take, for that it implies two things: (1) that the battle is yet in the future; (2) that the scientists are all united in their "naturalistic ethics."

Where has Dr. Grant been all these years? Probably more deeply engaged in problems of New Testament criticism, in which field he is a meticulous workman, than in reading contemporary theology, ethics, and apologetics. He has, seemingly, looked at Barth a little, and dismisses him lightly. But one must not do that. Barth has long been engaged in precisely the struggle Dr. Grant mentions, and in the course of it has revolutionized continental Protestant thought. The literature in Roman Catholic and Anglican circles, too, has been for years full of this same controversy. The neo-Thomists, the Louvain school, such English Roman Catholics as D'Arcy and Dawson, such Anglicans as A. E. Taylor and even Dean Inge have been fighting away, with happy results, against "naturalistic ethics," against false optimism about natural perfectibility. And does not Dr. Grant know of the work of such Americans as Irving Babbitt and Paul Elmore More and Louis J. A. Mercier and Urban of Yale, and a good many more? Or does he wave them all aside, too, as cavalierly as he does Barth? This "struggle of the future" has a considerable past history; and in it Christianity has, up to now, come off astonishingly well. Nor are scientists all optimistic about human perfectibility, or even about cosmic development. Dean Inge's *God and the Astronomers* is good medicine for those who are too cheerful. Possibly Dr. Grant has been too ready to listen to Bishop Barnes of Birmingham, for whom he expresses great admiration. He certainly does not seem to have read much of Bertrand Russell.

IN SHORT, Dr. Grant's major attack on Fr. Wilbur's article in the *Atlantic* seems to me to amount to hardly more than this—that Fr. Wilbur is a Catholic; that Dr. Grant is in his sympathies a Liberal Protestant; that Liberal Protestantism has scientific validity which Catholicism lacks; and that Liberal Protestantism is "scholarly" while Catholicism is not. Of these propositions, the first two are quite true; the others are not the settled things that Dr. Grant assumes they are. It would not have been seemly for Fr. Wilbur to have said this as baldly as I have done it; but his reply implies as much, and with justice and courtesy.

The minor charge that Dr. Grant makes is that Fr. Wilbur is not enough interested in social amelioration. One welcomes the "additional paragraphs" which Fr. Wilbur was going to put into his original article and did not. They do clear things up.

But here again Fr. Wilbur is a Catholic and Dr. Grant leans toward Liberal Protestantism. Fr. Wilbur thinks that social righteousness is a by-product—a secondary product—of religion. So do all traditional Christians. But Liberal Protestants think differently. I am reminded of a remark worth quoting. A professor in Williams College was describing the typical sermons preached nowadays in the college chapel. "They are almost all built on one model, and, I think, a defective one," he said. "In one

form or another they start something like this: 'Young gentlemen, there are two great commandments: the first tells us to love God with all the heart and soul and mind and strength; the second, like it, to love one's neighbor as one's self. Now, putting aside for the time being a consideration of the first of these, let us devote our attention to the second.'" *That is precisely what Catholics will not do.* Are we to understand that Dr. Grant faults them in this? It would seem so. Surely it is still God who matters most.

(Rev.) BERNARD IDDINGS BELL.

The Russian Church in Paris

THE COMMUNIST revolution in Russia has, besides many other far-reaching consequences, a special bearing upon the relations between the Eastern and Western Churches. Due to this political catastrophe a large number of Russians settled in Western Europe and have there come into close contact with Catholics and Protestants. In spite of traditional aloofness between Eastern and Western Christians, this new meeting is free from any hostile feeling and it is probably the first instance since the great schism of the eleventh century when the members of these Churches do not use the differences between their traditions, as grounds for conducting national or confessional warfare.

This life side by side is especially fruitful of real mutual understanding, because the Russians have a fully developed Church life and possess many first-class trained theologians. Paris, which is the political and ecclesiastical center of the Russian emigrants has at present nearly twenty parishes, a theological college, a religious-philosophical academy, and many other Orthodox religious societies, among which a very prominent place belongs to the Russian Student Christian Movement.

The main bulk of Russians live very exclusively, especially carefully preserving their particularity in religious matters, for the Church is to many of them the last spot where they can feel themselves still Russians. Its beautiful singing, ancient Slavonic language, even the old calendar of its feasts (the Eastern calendar is 13 days behind the Western), all these features remind them of their happy past and serve as consolation against their present hardship.

At the same time there is among the Russians a small but influential group which is deeply convinced that exile is a unique opportunity for the proper study of Western Church life, and that the time is ripe for real friendship and coöperation between the Eastern and Western Christians. This group looks forward to making contacts with all branches of the Western Churches, but it finds the best affinity with the members of the Anglican communion.

This ecumenically minded group of Russians is chiefly composed of the staff and students of the Russian Orthodox Theological College and of members of the Student Movement. Its main activity lies in the work of the Anglo-Russian Fellowship of St. Alban and St. Sergius, which has branches in England and in France. It sprang up seven years ago at the Anglo-Russian student conference held in St. Albans, and since that time it is gradually progressing, being now a body of considerable importance. The Paris branch of the Fellowship has manifold activities this year. Prof. G. Florovsky runs a seminar on the Oxford Movement; other meetings are held weekly in the Student Movement house at 10 Boulevard Montparnasse; the senior members of the Fellowship, who are mostly professors at the Theological College, are studying under the leadership of Prof. S. Boulgakoff the question of intercommunion between the Anglican and the Orthodox Churches. In close contact with the Fellowship work is Dr. Nicholas Zernoff's seminar at the Theological College devoted to the question of Anglican orders.

The Fellowship tries also to interest wider circles of Russians in the cause of reunion, and a well attended meeting was held recently where the whole problem of Anglican and Orthodox relations was discussed.

A Letter

From a Sunday School Teacher to His Pupil

Dear John:

I AM WRITING to remind you that there is a corporate Communion of the class next Sunday morning at 8 o'clock and that we are expecting to see you there.

I know that you told me the other day not to send you any more notices of corporate Communion, and not to trouble to come around to your house to see what was the matter, when you didn't show up in class. You said that you would come when you could; and that, anyhow, you did not come to the corporate Communion because you were not a communicant. But, you see, I am a very obstinate person. So I am writing you again.

Many people have the same idea that you have, that the Eucharist is only for those who receive Holy Communion. That is a mistake; it is the great service of adoration and thanksgiving in which all may take part. So it is not only your privilege, but your duty to be there. I don't like to feel that there is an inner circle in the class, of those who are communicants; and that the rest of you do not think that you are expected nor wanted. I want every member to be there; so that we can all be united in it.

Now don't get the idea that I am anxious that the class should make a showing, or hold a record for attendance. God doesn't count noses; and I wouldn't insult Him by putting it on that ground.

But the fact is that, when you were baptized, you assumed a duty; and when you signed up for this class you brought me into the picture. You say that you don't want me to hound you; but, when you enrolled, that is exactly what you told me to do.

The next time you are in the Public Library I want you to look up and read Francis Thompson's poem, *The Hound of Heaven*. That will give you the idea that is in my mind. The good God hounds us all, and sooner or later He will catch up to us. We may not see anything of Him for a long time; and we may think that He has lost the scent. But presently He will find us; and we will be glad to give up trying to get away. He is the great hound; and I am only one of the little hounds. I can't catch you; my part is only to keep the trail open, so that He can follow you easier, and, if your foot gets caught in a trap, to stand by until He comes up and lets you out.

I really can't sign off. For some day He is going to come to me and say, "Where is John Smith; I thought I told you to keep him in sight." And when that time comes, I don't want to have to say, "I don't know, Lord. He told me to quit hounding him; so I turned around."

Do not get the idea that I think that coming to our class is the one thing needful for you; or that, if you don't come, you are on the down grade. No doubt there are many things that you might do that would be more helpful to yourself and more useful to others. And when some of these things interfere, I will be very glad to let you leave the class. But there are just two things that can make me quit. One is when you come to me and say, "I have joined the Acolytes' Guild," or, "I have been asked to take charge of that bunch of kids in the Primary Department"—or something like that—"and I really haven't got time to come." That will be a proud day for me. The other thing would be, if those in authority over me in the Church should say, "Mr. Jones, we want you to be no longer responsible for John Smith; we have got someone else to assume that."

Until then, John, I am afraid that I can't quit hounding you.

Your friend, WILLIAM JONES.

EDITOR'S POST SCRIPT: The sequel to this letter was the appearance at the next corporate Communion of the boy and his father, mother, and elder brother.

FROM THE PACIFIC ISLANDS The American Bible Society recently received a request for Scriptures in Chamorro, the native tongue of Guam, from the bandmaster of the U. S. Army forces stationed there.



Churchwomen Today

Ada Loaring-Clark, Editor

AS WE GROW in years are we all growing in devotion to our Bible? Sir James Barrie, in describing his mother's devotion to the Bible in *Margaret Ogilvy*, has put his finger on the secret of spiritual beauty and power. He says: "She begins the

Devotion to the Bible

day by the fireside with the New Testament in her hands; an old volume with its loose pages beautifully refixed and its covers sewn and re sewn by her, so that you would say it can never fall in pieces. It is mine now, and to me the black threads with which she stitched it are as part of the contents. Other books she read in the ordinary manner, but this one differently, her lips moving as if she were reading aloud, and her face very solemn. The Testament lies open on her lap long after she has ceased to read and her face has not changed."

THE TWENTY-SECOND conference of Southern Mountaineers will be held in Knoxville, Tenn., March 20th to 22d and the Highlanders Handicraft Guild will meet March 23d at the University of Tennessee in the same city. Our Church

Mountaineers

is always well represented at these meetings where our women workers find out and contribute to new ideas and methods for all interested in musical activities, family and child welfare work with mountaineers, social, economic, agricultural, and industrial developments, and in the demonstration of games and puzzles.

HERE IS ANOTHER plan for financing women's organizations no longer dependent on irregular incomes. All dues, bazaars, entertainments, sales, and other money making projects are eliminated. A budget is drawn up and taken care of by annual pledges. Every woman is invited to

Another Plan

subscribe on a special card for women's work. This is, of course, in addition to the regular pledge of the parish for the whole work of the Church. It is found to be a most satisfactory plan.

ONE OF OUR ALERT priests writes in his parish paper: "Rest and bridge are almost insuperable barriers between priest and laity erected by women. If the clergy are to be in any way encouraged to visit the hale and hearty, in addition to the

Rest and Bridge

sick, we would suggest a drastic curtailment of the afternoons spent in rest and bridge. Perhaps a 'fast' might be beneficial to many of us. We only mention this because it restrains the clergy in their desire to see their people when they are continually told the hostess is resting or engaged!"

EARLY this month invitations were sent to some 25 ex-residents of Windham House who are now at work in the service of the Church in the East. These young people met in conference and considered their particular problems, future plans,

Windham House Conference

and the new methods in Religious Education. A valuable interchange of ideas made the gathering most worth while. Miss Mary E. Ladd, director of Windham House, and Dr. Adelaide Case of Teachers' College, were in charge of arrangements. Secretaries from the Church Missions House made valuable contributions to the discussions.

It is hoped that other conferences on similar lines may be arranged.

THE OFFICIAL FUND for providing for deaconesses on retirement through age or sickness (419 West 110th St., New York City) has benefited to the extent of \$500 through a Mystery Play which was recently given at St. Clement's Church, New York. The service, for it was a service of spoken narrative and living pictures, was under the direction of Deaconess Armstrong and was given by members and friends of the parish.

The United States and the League

By Philip C. Nash

President, University of Toledo

FUTURE historians will probably have very little difficulty in deciding what was the most important development in the half century of 1920-1970. It is the attempts of mankind to invent and use machinery which will gradually lead to the complete extinction of war.

The core of the machine is, of course, the League of Nations, and around the core have been added important accessories, the World Court, the International Labor Organization, the International Bank, the Kellogg Pact, etc. It seems to me that any machinery for peace must do four things if it is to be successful. These are as follows:

First, it must bring about the solution of those fundamental problems of health, economics, financial relations, and sociological questions which affect mankind as a whole.

Second, our peace machinery must guarantee the settlement of disputes between nations. These disputes in the last analysis can be settled only in two ways—by war or by agreements based on arbitration, conciliation, or judicial authority.

The *third* requirement is to bring about substantial reduction of armaments, to relieve mankind somewhat from the tremendous financial burden of \$5,000,000,000 per year which is now being spent in preparation for war, and even more important, to lessen the great danger that these huge armaments form in setting the stage for another war.

And, *fourth*, the machinery for peace must stop war even after it has started! When the drums have begun to beat, the national feelings are at fever heat in both countries, and the armies are mobilizing—even then the peace machinery must be able to step in, halt the crisis, turn back the armies, and allow time for the hot passions to die down.

On the first point the progress has been very rapid. The 1,100 experts in the secretariats of the League, the International Labor Organization, and the International Bank are studying a multitude of the problems that effect the happiness of mankind. As Clarence Streit says in the *New York Times*:

"This League of Nations is concerned with a number of matters you may not have expected—it is concerned (and solemnly) with the whooping-cough and the Wailing Wall, with the wandering of girls and the anchoring of buoys, with how to save the whales, cure the lepers, and sell the poets, with the liquor traffic and motor traffic and the drug traffic and the Danube traffic and the slave traffic, black and white; with taming the Yellow River in China and the yellow fever in Liberia, with archæology and aviation, with floating mines, coal mines, and vitamins."

On the second point also we may be encouraged. For instance, at this moment a League committee is in charge of the little town of Leticia on the Amazon, the League flag flies at the masthead, an American member is on the commission, and it appears that this trouble between Peru and Colombia will be as satisfactorily settled as was the dispute last year between Norway and Denmark over Eastern Greenland.

It is on the third and fourth points, disarmament and actual prevention of use of force by a great nation, that the League is now being questioned all over the world, especially in the United States. Perhaps it will fail, perhaps there is not vision and common sense enough in the peoples of the earth to prevent the suicide of the race. If it does fail, we enlightened people of the

A SUMMARY of the accomplishments he believes essential for the success of any machinery for peace and an explanation of how the League of Nations is meeting the requirements is here presented by President Nash. ¶ This article is one of a series sponsored by the department of International Justice and Goodwill of the Federal Council of Churches.

United States must bear our full share of the blame. We started the World Court under President McKinley and have not joined it even yet. We started the League under President Wilson and drew away. We started the Kellogg Pact, but under the domination of our munition makers, refused the request of Presidents Hoover and Franklin Roosevelt for authority to prohibit the export of munitions to a coun-

try which breaks the pact. And now we self-righteously blame Europe for being slow to disarm when we ourselves are planning to spend in 1935 over 450 million dollars on our navy alone, and bills are now in Congress to authorize another hundred million dollars a year. This is more than we have spent at any time since the completion of our war time program.

If this is to be our official attitude in the United States toward the attempts at world coöperation, the future is indeed dark and the United States can bear the gloomy title of being the leader in the march toward the destruction of civilization. However, there are tremendous forces both here and in all other countries that are pushing the other way, to support the League, to improve the machinery, to bring men everywhere to agree to conciliation and arbitration. It is the slow painful development of this point of view and its growth in power and general acceptance that is the phenomenon of our times.

A New Crusade

HOW ABOUT A CRUSADE to make the people of the United States a Bible reading people? Great results would follow if Lincoln's example should be followed both in the habit of reading the Bible himself and of recommending others to read it also.

Daniel Webster in the disturbed and threatening thirties, forties, and fifties said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Lincoln in the war stricken sixties earnestly recommends thoughtful and obedient contact with the Scriptures.

Huxley in the disquieted seventies seriously perplexed about the non-use of the Bible as a means of keeping up the religious feeling in mankind which is the essential basis of conduct!

Dr. William R. Harper, then a professor in Yale Divinity and afterwards with John D. Rockefeller, founder of Chicago University, in the "uneasy eighties" wrote: "The Bible is not known as it ought to be known. It is not used as it ought to be used. A reform is needed in this direction. *Let it be inaugurated.*"

What heed is being given to the solemn warning of Webster? What heed to Lincoln of the solicitous sixties, to Huxley of the disquieted seventies, and to Harper of the "uneasy eighties" in respect to efficient, basic means to end to preserve the state which is the individual writ large? What worth while has been doing through the exciting nineties, the hurrying, exploring tens, the world-destroying teens, and the money-mad twenties? Has not the time come for response to the call to arm the people with the sword of the Spirit which is the Word of God to the end that the government of the people, for the people, and by the people shall not perish from the earth?

Where is the man or the woman, "come to the Kingdom for such a time as this," who will make possible a nation of Bible readers that America may again become a God-fearing people.

—Dr. Wilbert W. White.

Books of the Day

Rev. William H. Dunphy
Editor



JESUS THE UNKNOWN. By D. S. Merejkowski. Translated from the Russian by H. Chrouschoff Matheson. New York. Scribner. 1934. Pp. 445. \$2.75.

THE READERS of Merejkowski's *Leonardo da Vinci* can scarcely fail to recognize in him a literary artist of consummate genius unsurpassed by any of his contemporaries. The same audacity and brilliancy of conception, the same exquisite finish of execution, will be found in his *Jesus the Unknown*. "The most needful thing for the Gospel is to wipe away the dust of ages—familiarity—to make it new, as though written yesterday, to make it 'dread,' 'wondrous,' as it has not been since early Christian days." This the writer certainly accomplishes. He recaptures the strangeness of the Gospel, its mystery, the overwhelming, terrifying, yet irresistibly attractive power of a force which would be demonic, were it not divine.

There are faults, and they are grave and numerous. Fact and fancy are interwoven in the narrative in a manner that at times seems almost capricious, the authentic Gospels and the wildest apocryphal ones are drawn upon alternately to the bewilderment of the reader, the interpretation of the person of Christ at times appears to be that of the Church, at other times we have a divine Christ indwelling a human Jesus; Gnostic speculations and the aberrations of the most radical of modern critics succeed each other without warning; and the author's curious theology about "Jesus' Mother, the Holy Spirit" is thrown in for good measure.

Yet the imaginative and sympathetic insight of the writer, the spirit of adoring love and devotion which lies behind these pages, do much to atone for these defects. The reviewer has seldom read anything so deeply moving and beautiful as, for example, the description of our Lord's temptations. If the author has done nothing else, he has surely wiped away the dust of familiarity from our eyes, and enabled us to see once more "the miracle of miracles, the gentle, eternal Lightning—that is His Face."

W. H. D.

THE PHILOSOPHY OF PHYSICAL REALISM. By Roy Wood Sellars. Macmillan. \$4.00.

THE RIGHT LINE in philosophy, according to Dr. Sellars, is to accept the distinctions of common sense and science and to develop them. Hence, physical realism is a causal theory of sense data diverging from the traditional representative idealism for the basic reason that we do not first know ideas and then infer objects—a viewpoint highly flavored with evolutionary naturalism. With physical realism, relativity does not have an ontological significance; rather, it is conceived largely as a theory of measurement, while Newtonian space and time are regarded as having no existence apart from physical existence. Now since measurement cannot be arbitrary, nor is that which is measured indeterminate, we should expect the appearance of variants and absolutes. That is what has happened; we have a space time interval for all frames, and this in the mind of the reviewer partakes of the Eternal.

What part does science play? While it may build up systems of rational thought about the world which are supported by empirical evidence, there can be no such thing as wholesale skepticism in science, any more than in common sense. It is always retail and specific! Man according to this view may only exert local control on this earth in accordance with laws which express the nature of things, and on which he may reckon as an agent.

N. M. GRIER.

EVERY ENTHUSIASTIC specialist has a right to the belief that his subject is of greatest importance. The rest of us are prone to consider ourselves therefore dispensed from the

necessity of giving heed to such enthusiasms. The Rev. Jolin Reginald Lumb, director of religious education in the diocese of Blackburn, exhibits the former characteristic in his *The Teaching Parson and His People* (S. P. C. K.; Macmillan. \$1.50) and the book is therefore in danger of being disregarded by the rank and file. Despite its English tone and origin, and certain predispositions regarding children's worship and afternoon sessions, it is excellent. Should we give it the consideration we wish our congregations would give our sermons, many of us would gain the rewards of a more effective ministry.

W. F. L.

THE WORLD OF JESUS. A Survey of the Background of the Gospels. By Henry Kendall Booth. Scribner. New York. 1933. Pp. xii, 242. \$2.00.

THIS IS a quite interesting and worthwhile book in which far more attention is paid to the Jewish background than is usual in books on the life and teaching of Jesus, which, despite its name, this book essentially is. In my judgment the departure is a wise one, since it both aids understanding and adds vital interest to the narrative to be told. As the author says in his preface "as viewed now against this very real and vital background, a far greater personality emerges than any study of His life alone could ever reveal."

The three opening chapters are on the political, intellectual, and religious atmosphere in which Jesus lived. Subsequent chapter headings give some idea of the book: IV, Nazareth; V, By the Blue Lake; VI, Never Man So Spake; VII, Highways and Byways (mainly geographical with Jesus' travels); VIII, The Crown and the Cross; and IX, Jerusalem and Jesus. There are several useful maps. The Messianic consciousness of Jesus is defended as historical in the high apocalyptic sense; but I fear rather too much "modernism" has been attributed to Jesus in a quotation (with approval) from Rauschenbusch. For once Isaiah 53 gets too much recognition at the expense of Jesus' apocalypticism. There are of course other points that could be criticized and should, I think, be rejected. But most of it is good and deserves a genuine recommendation.

FELIX L. CIRLOT.

KING EDWARD VII. By E. F. Benson. New York. Longmans, Green and Co. \$3.00.

THE EDWARDIAN ERA. By André Maurois, author of *Disraeli*. New York. D. Appleton Century Co. \$3.00.

KING EDWARD VII was a successful king. If we must have kings in this world, as someone said during the illness which arrested his coronation, "may we never have a worse one." Notwithstanding his practical exclusion from governmental affairs by his mother, he became a real factor for peace and improvement. Benson's account of his education by his meticulous father and his mother's elimination of him from public affairs and the influence they had on his early and middle manhood constitutes one of the most fascinating of stories. It is far more interesting than 95 per cent of the novels of the present day. Edward, "Uncle of Europe," as he was most appropriately dubbed, was an exemplar of friendliness. Perhaps had he been alive in 1914, the world's greatest disaster might have been averted.

Maurois, the intelligent observer and historian, has done again what he has done before—he has captured the spirit of a period. He may be a little generous in his acceptance of legends, but he manages to give his readers a picture that is vivid, lasting, and essentially correct.

These two books may be safely depended upon for a number of hours of enjoyable and profitable reading.

C. R. W.

THERE HAS BEEN developing in England a very definite tradition of Evangelical Catholic preaching; at least so one gathers from the books that reach these shores. It is simple and very personal; it is devout and very natural. Fr. Stanton is an example, Fr. Mackay shares many of its qualities, and so did Fr. Vernon, S.D.C. *The Royal Banners* by the Rev. Bernard Clements, O.S.B. (Longmans. \$1.50), is a little volume of Holy Week addresses from the same tradition. It is not a great book, nor a specially learned book and doesn't pretend to be. It is a devout and helpful little book for those who will meditate on it in the atmosphere that it presumes. It should be a splendid book to lend parishioners who wish some devotional reading for this period of the Christian year.

W. F. L.

NEWS OF THE CHURCH

Washington Officials At Cathedral Service

President Accompanied by Many
National Leaders on Inaugural
Anniversary

WASHINGTON, D. C.—Seldom has a more impressive service been held in Washington Cathedral than the "Inaugural Anniversary" service of March 4th. President and Mrs. Franklin D. Roosevelt were present, accompanied by their daughter, Mrs. Anna Dall; Hall Roosevelt, the President's wife's brother; several of the President's aides and also Secretary of State and Mrs. Cordell Hull; Secretary of the Treasury and Mrs. Henry Morgenthau; Secretary of War and Mrs. George H. Dern; Secretary of Commerce and Mrs. Daniel C. Roper; Attorney General and Mrs. Homer S. V. Cummings; Postmaster General and Mrs. James A. Farley, and other administration officials.

Although Bishop Freeman of Washington did not make reference to President Roosevelt by name in his sermon, he said in part:

"Leadership inevitably has its genesis in situations that try the hearts and souls of men. A seemingly insoluble problem invariably provokes the qualities and resources of their better selves when individuals and peoples are stirred by some fine action. While we do not seek them and are appalled when they come, the stern disciplines of life prove ultimately to be the means of the highest expression of their moral and spiritual worth."

Bishop Graves Recovering

SHANGHAI, CHINA—Bishop Graves of Shanghai is recovering from a stroke suffered January 31st in which the left side of his body became numb. After a week in bed, the Bishop was again able to move his left arm and leg freely.

Bishop Rowe New York Preacher

NEW YORK—Bishop Rowe of Alaska preached at the Church of the Incarnation February 25th.

Children Raise Fund for Missions After Hearing Of Church-Wide Endeavor

SEAFORD, DEL.—Children of the Church school at St. Luke's Church here, after they had been told about the Church-Wide Endeavor and had signed enrolment cards, expressed their opinion that "It is no use signing if you don't do something," and of their own accord, in addition to other activities, are raising a special offering of \$75 for the Church's missionary work. The Rev. John R. Crosby, Ph.D., is rector.

Two Lilies Serve in Six Missions Easter Week

HAWTHORNE, N. E. B. R.—When the chancel of your church is crowded with Easter lilies perhaps you will remember an incident here last Easter.

Two potted lilies were secured for St. Philip's, Hawthorne, and during Easter week they were carried to services in five other missions scattered over a field of 200 miles.

Synod of Chinese Church Meets in Wuhu April 21st

Another Bishop May be Elected to Take
Charge of Missionary District

WUHU, CHINA—The eighth triennial Synod of the Chinese Church meets here April 21st to 29th. At the 1931 Synod there were 17 bishops, of whom five were Chinese. Including bishops and clerical and lay deputies, there were 95 present, of whom 61 were Chinese. Bishop Norris of North China is Presiding Bishop.

The Chinese bishops are Bishop Sing, formerly assistant of Chekiang, now retired; Bishop Ding, assistant in Fukien; Bishop Tsen, assistant in Honan; Bishops Ku and Song, assistants in Western China. This synod will probably elect a sixth Chinese bishop to take charge of the Chinese Church's own missionary district of Shensi. The erection of this first Chinese diocese under a Chinese bishop will be an epoch-making event.

Bishop Seabury Anniversary Celebration Plans Announced

NEW YORK—The Presiding Bishop has announced preliminary plans for celebrating the 150th anniversary of Bishop Seabury's consecration, which took place November 14, 1784.

The General Convention of 1931 appointed a joint commission in charge of this matter. A special service of thanksgiving for the gift of the episcopate to the American Church will be arranged to take place during the General Convention in Atlantic City next October.

On the anniversary day in New Haven, Conn., there will be a service at which it is hoped a representative of the Episcopal Church of Scotland will speak, and a nation-wide observance of the day will be requested. A commemorative exhibit of books, letters, and other material may be placed in the Yale University Library.

New Southern Ohio Worker

CINCINNATI—The diocese of Southern Ohio is placing another full-time Church school worker in the field. She is Miss Emily Aldrich, of Christ Church, Springfield, Ohio.

Archbishop Accepts Broadcast Invitation

Primate of Church of England to
Give Devotional Address Good
Friday Over C.B.S. System

NEW YORK—The Most Rev. Cosmo Gordon Lang, D.D., Archbishop of Canterbury and Primate of the Church of England, has accepted the invitation of Bishop Manning of New York to broadcast from England a devotional address on Good Friday, over a nationwide hook-up of the Columbia Broadcasting Company. This will be the first time that the voice of the Archbishop will be heard over the air in this country.

The address will come on at 4:45 P.M., E. S. T., and will be presented under the auspices of the New York Episcopal Mission Society, of which Bishop Manning is president and the Rev. L. Ernest Sunderland, D.D., superintendent. It has not yet been definitely determined whether the Archbishop will speak from Lambeth Palace, London, or from the Old Palace, Canterbury.

It is expected that Church groups all over the country will gather in guild rooms and Church clubs for this event. Arrangements are being made for such assemblies in New York.

Laywoman's Committee Organized To Aid Fund for Deaconesses

NEW YORK—A Laywoman's Committee, to help in completing the Retiring Fund for Deaconesses, has been formed. Mrs. Goodrich R. Fenner is chairman, and the members are being chosen from the active women of the Church. The object of this committee is to see that the fund is completed by October.

The fund now stands at \$43,746.91, with the 49th and 50th thousand dollars pledged. The fund must reach the amount of \$50,000 before any disbursements can be made. Therefore, \$4,253.09 must be raised.

Chicago Assyrian Church Work Continued Through Help of Bishop's Pence

CHICAGO—The Bishop's Pence has come to the rescue of the Church's Assyrian Mission in Chicago and will prevent the abolition of this important work. Bishop Stewart of Chicago announced that \$1,000 of the proceeds of the Pence plan this year will be allocated to St. Michael's Assyrian Church of which the Rev. Simon Yonan is priest. Proceeds from the Pence collection taken January 26th now total more than \$5,000.

Christianity Gaining, R. I. Churchmen Told

Canon Bell Says Few Clergy Capable of Leadership Because of Fright and Defensive Attitude

PROVIDENCE, R. I.—At a dinner of the Churchmen's Club of Rhode Island, Dr. Bernard Iddings Bell, honorary canon of the Cathedral of St. John, said the Presiding Bishop's Call to a Church-Wide Endeavor is "the most moving appeal to Churchmen that I can recall in my lifetime."

Canon Bell's address dealt with the present status of religion among thinking men. It was his contention that the tide has turned and that now more and more the leaders of thought in the world are turning toward Christianity. Science admits that it can explain nothing; all it can do is to describe phenomena, things that can be perceived through the senses. The task, he said, of capitalizing this change devolves upon the clergy, but we have few in our Church who are capable of undertaking it. They are more frightened and on the defensive than the laity. They have the impression that the Church is fighting a losing battle. The truth is "the thinkers of today, the really great ones, have far less use for too eager modernists than for the cautious, well trained theologians. 'I am tired,' said a great physicist to me, 'of persons who think that scientists know everything. They are even more silly than fundamentalists, who think that scientists know nothing.'"

Canon Bell's optimism in large measure is based on his thesis that what the great thinkers of one generation work out the great mass of people accept and apply in the next. Twenty-five years from now, if the clergy do not lose heart, Christianity will have a far more secure place in the social order than it has held for many centuries.

400 Enroll at Shanghai University

SHANGAI, CHINA—The second term of the academic year opened at St. John's University, Shanghai, with an unusually large enrolment of students. The dormitory accommodations are taxed to the utmost with 400 young men in residence. This shows that, though still unregistered, St. John's is as popular as ever.

Hospital Named in Will

JERSEY CITY, N. J.—In accordance with the terms of the will of the late Frank D. Miner, whose death occurred February 13th, Christ Hospital, Jersey City, is one of the beneficiaries of his estate.

Noonday Services in Fairmont, W. Va.

FAIRMONT, W. VA.—The Rev. Clarence W. Brickman, rector of Christ Church, Fairmont, is conducting the weekly noonday Lenten services at the Fairmont, Y. W. C. A.

Presiding Bishop Suggests Church-Wide Corporate Act Of Worship Passion Sunday

NEW YORK—A corporate celebration of the Holy Communion on Passion Sunday is a suggestion made by the Presiding Bishop to the other bishops, for them to extend to their clergy as they may wish to do, for the purpose of bringing to a corporate act of worship the many enterprises initiated in parish and diocese as part of the Church-Wide Endeavor. Passion Sunday, March 18th, Bishop Perry says, "would seem to be a fitting time to bring together our people for the rededication of their lives to God's purpose and for a united approach to the contemplation of our Lord's passion and resurrection."

Pennsylvania Pays Large Assessment Percentage

Whitsunday Offering, Largest Given,
Totals \$7,781

PHILADELPHIA—Although a most earnest effort was made by many parishes and the deans of convocations worked with tremendous energy, the diocese of Pennsylvania could not raise the whole amount that it had promised to the National Council. It did, however, give a larger percentage of its assessment (including the Whitsunday Offering) than any of the seven larger dioceses which were asked to give over \$100,000. Pennsylvania was asked for \$236,500 and paid \$169,064, or 71 per cent. The Whitsunday Offering was the largest given, \$7,781; with New York giving the next largest amount, \$5,513.

In his Message in the March *Church News*, Bishop Taitt of Pennsylvania says:

"I have not made the above comparisons in any spirit of pride nor with the feeling that we have done our share. Not at all. The great work of the Church is the bringing of this world to the feet of Jesus Christ. Pennsylvania always wants to have that uppermost in mind and endeavor. . . . We wish that we could have given our full amount for the reason that the Church needs it. Everywhere throughout our land our work is suffering for want of laborers. The laborers might be found, but apparently the Church cannot furnish the support necessary."

Bishop Receives Pledges

AKRON, OHIO—When Bishop Rogers of Ohio visited St. Andrew's Church here March 4th, more than one-third of the communicants handed in their signed enrolment cards, pledging their loyalty to the Call of the Presiding Bishop. The Rev. G. M. Brewin is rector.

Mission in Sayre, Pa., Church

BETHLEHEM, PA.—"Ted" Mercer conducted a very successful mission during the week of February 25th in the Church of the Redeemer, Sayre, the Rev. Glen B. Walter, rector. Mr. Mercer also spoke in the schools and shops.

Prayer Book Society Observes Anniversary

Pennsylvania Organization One of
Oldest for Women in Entire
Anglican Communion

PHILADELPHIA—The Female Protestant Episcopal Prayer Book Society of Pennsylvania March 12th observed its 100th anniversary. The meeting was preceded by a celebration of the Holy Communion in the Bishop's Chapel at which Bishop Taitt of Pennsylvania was the celebrant, assisted by the Rev. Dr. James A. Montgomery, professor of Old Testament Literature and Language at the Philadelphia Divinity School.

This society, as its name implies, is a society for service by women and is one of the oldest organizations for women in the Anglican communion. Its founders were all Philadelphians and one of its earliest presidents was Mrs. James Montgomery, a grand-daughter of the Rt. Rev. William White, first Bishop of Pennsylvania, and grandmother of Dr. Montgomery, who made the anniversary address.

This society is often referred to as the "sister society" of the Bishop White Prayer Book Society, founded by Philadelphians a year before. Both of these societies were organized for the purpose of the gratuitous distribution of Prayer Books and Hymnals and have maintained this policy throughout their existence. Founded as a direct result of the expanding missionary work of the Church, they have made possible the distribution of hundreds of thousands of Prayer Books and Hymnals throughout the United States and in all missionary fields.

Prior to 1860 the Female Prayer Book Society had no charter. In that year it was incorporated and the names on this charter are: Mary H. Montgomery, Anne C. Coleman, Louisa Rawle, Williamina Smith, Sarah W. Logan, Anne Gillaspay, Lucy H. Shober, and Helen W. Griffiths.

For many years the society published its own editions of the Prayer Book and Hymnal. The last set of plates were made in 1893 but following the 1928 revision the society decided to purchase the books it distributes.

Bishop Brown Addresses Catholic Club

BALTIMORE, MD.—Bishop Brown of Harrisburg addressed the Maryland Catholic Club at a meeting in St. Michael and All Angels' Church here, March 7th, and preached in the same church in the evening.

Association Aids 673 Children

ORANGE, N. J.—By maintaining boys and girls in foster homes, placing them in schools, providing medical and surgical attention, supplying milk, food, clothing, and shoes, and making possible other forms of care, the Gertrude Butts Memorial Home Association aided 673 children during 1933.

Spokane Parishes Honor Bishop Cross

Tenth Consecration Anniversary
Celebration Attended by 1,000
Communicants and Friends

Spokane, Wash.—The Cathedral of St. John the Evangelist in Spokane was, on the evening of February 25th, the scene of one of the largest gatherings ever held within its doors. Approximately 1,000 communicants and friends of the cathedral united to celebrate the 10th anniversary of the consecration of Bishop Cross of Spokane.

Each of the 45 parishes and missions within the district was represented. And each came to the simple and beautiful service with a gift, a perfect talisman rose for Mrs. Cross, presented in the form of a large bouquet. A check was given to Bishop Cross from the members of his congregation and the city churches.

W. S. Gilbert, chairman of the anniversary committee, spoke from the pulpit on behalf of the whole gathering and with fine sincerity thanked Bishop Cross for the love and gratitude which he had inspired in all from the time 10 years ago when Spokane gained not only a new bishop but a newly-consecrated bishop.

The Very Rev. Charles E. McAllister, dean, spoke for the clergy of the district. He expressed first an appreciation for the high standards set by Bishop Cross for his clergy and second for the fact that the Bishop has ever set still higher standards for himself. He warmly complimented Mrs. Cross upon her devotion to the work of the Church.

Among the many telegrams of congratulation received for the event and read during the service was that of the Presiding Bishop. The service was broadcast over the radio.

Carving in St. Matthew's Church, Moravia, N. Y., by Charles S. Hall

THE CARVING with the exception of the statues, in St. Matthew's Church at Moravia, N. Y., was done by Charles S. Hall, of Tyrone, N. Y. The carved work was credited in THE LIVING CHURCH of March 10th to the rector, the Rev. W. S. Stevens. The rector did most, but not all, of the cabinet work.

Endorse Mayor's Economy Plan

NEW YORK—The New York Churchmen's Association and the Long Island Clerical League, meeting together March 5th, passed a resolution, endorsing Mayor La Guardia's economy plans. Bishop Stires of Long Island moved the resolution.

Bishops Visit Omaha

OMAHA, NEBR.—The congregation of All Saints' Church recently welcomed as a guest preacher Bishop Johnson of Colorado. Bishop Beecher of Western Nebraska addressed a recent meeting of the Women's Service League.

Jack Rabbits Provide Way For Payments on Quota

BRIEN, N. D.—Sam King, a member of St. Gabriel's Indian Mission here, felt that he should do something for the Church. He has nothing of this world's goods but he loves his Church.

So he went out on the prairie one afternoon, shot 23 jack rabbits, took them over to St. James' Mission, Cannon Ball, and sold them at 20 cents each. He then sent to the archdeacon of the Indian Field the \$4.60 to be credited on St. Gabriel's quota for the general Church program.

Now the congregation is selling jack rabbits to raise money for the Indian convocation.

Minnesota Priest Injured In Automobile Collision

ROCHESTER, MINN.—The Rev. George L. Brown, rector of Trinity Church, St. Charles, and hospital chaplain here, was injured seriously March 3d when the automobile which he was driving collided with another car just west of Dodge Center. Others in the car who were also injured are his daughter, Miss Caroline Brown, and two employes of the Mayo Clinic.

Fr. Brown was injured most seriously, receiving three fractured ribs, a broken sternum, possible fractured skull, and internal injuries.

Opening Services at Convention Will be Attended by Thousands

TRENTON, N. J.—Correspondence received from neighboring bishops by Suffragan Bishop Urban of New Jersey, chairman of the committee on diocesan cooperation for General Convention, indicate an enthusiastic and effective response to the call to make the great services in October one of the most impressive occasions of interest and loyalty to the Church ever witnessed in the United States.

The most ambitious plan is that of Bishop Taft of Pennsylvania who has launched a definite campaign for an attendance of 20,000 communicants from his diocese at the opening service and missionary mass meeting. If this succeeds in even a partial degree, and a like spirit is found elsewhere in the comparatively close radius of 200 miles, even the 41,000 capacity of Convention Hall is likely to be taxed. Plans for the altar to be used on these occasions and at the corporate Communion and presentation of the United Thank Offering of the Woman's Auxiliary are approaching completion.

Institute at Denver Cathedral

DENVER, COLO.—An institute on community problems and our Christian responsibility is being given Tuesday evenings during Lent in St. John's Cathedral parish hall, Denver, under the direction of the diocesan department of social service, the Rev. Harry Watts, chairman.

Chicago Social Work Appeal Is Planned

Leaders Face Task of Raising Funds
as Convention Balanced Budget by
Eliminating Appropriations

Chicago—A united front on behalf of Church social service institutions in the diocese of Chicago will be presented to Church people under plans developed at a recent conference of institutional representatives with Bishop Stewart of Chicago.

The conference was called as a result of the action of the recent diocesan convention in eliminating appropriations to the institutions by reason of an unbalanced budget. The convention balanced the budget and left to the institutions the task of raising their budgets through other means.

Bishop Stewart outlined to the representatives the situation and suggested methods of meeting their budgets. After extensive discussion, during which the Rev. Dr. Herbert W. Prince proposed a united appeal from the institutions to the diocese as a whole, it was concluded to make such a general appeal immediately after Easter.

It is hoped that out of the situation will come a plan for a permanent united effort by the institutions which will avoid the usual task of each sending out appeal letters, many times to the same persons. Institutions affected by the plan are: Cathedral Shelter, Chase House, House of Happiness, Church Mission of Help.

Dom Anselm Hughes, O.S.B., Plans Second Tour of United States

LONDON—Dom Anselm Hughes, O.S.B., who made a tour of the United States in 1932 on behalf of the Plainsong and Medieval Music Society, is planning a second American tour during 1934. He expects to be in California during October, Canada and the middle west in November, and the eastern states the early part of December. His lectures on medieval music and on plainsong are illustrated with records made for the purpose, some of them presenting music which has not been heard for some 500 years.

New Church Building Consecrated

ANCON, CANAL ZONE—During a brief stay in the Canal Zone February 7th to 25th, Bishop Carson of Haiti carried through a bulky program of episcopal acts, consecrating a new church building at Gamboa, confirming classes in nearly all the parishes and missions and attending to various matters of considerable importance in the district.

New York Women Hear Deaconess

NEW YORK—Deaconess Maria P. Williams, of St. Mark's Mission, Dante, Va., was the speaker at the meeting March 6th of the Diocesan Branch of the Woman's Auxiliary in the Community House of St. Bartholomew's Church.

Parish Pence Plan Begun in Milwaukee

Bishop Ivins Stresses That No Sharing of Receipts With Diocese Proposed; All Money for Parishes

MILWAUKEE—A Parish Pence plan, which entails no sharing of receipts with the diocese, is being put in operation in the diocese of Milwaukee.

Bishop Ivins, diocesan, is urging the plan solely to increase the revenues of the parishes. He has placed in charge of the plan the Rev. George F. White, rector of Trinity Church, Wauwatosa.

The diocese is offering to furnish pence cans, labels, and literature at actual cost to the parishes.

The Pence plan is the idea, first receiving prominence in the diocese of Chicago, of giving to each family a pence can, into which at each meal each member of the family puts one penny at the time that the thanksgiving is said.

Union Services in Newport, R. I.

NEWPORT, R. I.—In this city every Lent the Churchmen unite for their Lenten services, moving from one church to another. Among the speakers this year was the Very Rev. Hughell E. W. Fosbroke, D.D., dean of the General Theological Seminary, who preached in Emmanuel Church.

Special Lenten Services Conducted In Diocese of Bethlehem Churches

BETHLEHEM, PA.—St. Stephen's Church, Wilkes-Barre, the Rev. Dr. F. L. Flinchbaugh, rector, has a number of prominent preachers for its Lenten noonday services. They are the Rev. Albert W. Beaven, D.D., of Rochester-Colgate University and president of the Federal Council of Churches; the Rev. J. V. Moldenhower, D.D., pastor, First Presbyterian Church, New York City; the Rev. Ralph W. Sockman, D.D., pastor, Christ Methodist Episcopal Church, New York City; Bishop Rogers of Ohio; the Rev. Karl Reiland, D.D., rector, St. George's Church, New York City; Bishop Sterrett of Bethlehem, and the Rev. Henry H. Tweedy, D.D., of Yale Divinity School.

The Very Rev. W. H. Gray of the Pro-Cathedral of the Nativity, Bethlehem, has secured a number of prominent clergy of the diocese to preach on Our Belief.

The Rev. Merrill M. Moore, rector of Trinity Church, Bethlehem, arranged a series of five addresses on the Church's relation to different phases of life.

Memorial Service for King Albert

BROOKLYN—A service in memory of the late King Albert of Belgium was held March 4th at St. Matthew's Church. County officers and many members of the American Legion were in attendance, with the colors of many Legion posts massed in the chancel. Belgian Consul J. T. Johnston of New York was present. The rector, the Rev. John H. S. Putnam, preached.

Two Missions in Denver

DENVER, COLO.—Two missions, under the title of The New Deal and Your Life, have been prepared for Denver Churchmen. The Very Rev. Rowland F. Philbrook, of Trinity Cathedral, Davenport, Iowa, is the special preacher the week of March 11th to 16th inclusive at a mission at St. Mark's Church. This mission is sponsored by all the parishes in Denver. The following week Bishop Johnson of Colorado will preach at noonday services, sponsored by the Episcopal churches in Denver, at the First Baptist Church, in the business district.

Dean Moore Heads Chicago Committee

CHICAGO—The Very Rev. Gerald G. Moore, dean of St. Luke's Pro-Cathedral, Evanston, was elected president of the standing committee of the diocese of Chicago.

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Colonial Church Plans Celebration

Father of George Washington Built
First Falls Church Structure in
1734; Parish Famous in History

FALLS CHURCH, VA.—Historic old Falls Church, the Rev. Clarence Stuart McClellan, Jr., rector, at Falls Church, near Washington, D. C., will observe its 200th anniversary this year.

Plans are now under way for an elaborate celebration on Home Coming Sunday, the Sunday before Thanksgiving Day, when it is expected President Roosevelt, Rabbi Stephen S. Wise, and other noted speakers will take part and a Washington, D. C., band and choral club will render the music.

The first Falls Church building was erected by Augustine Washington, father of George Washington, in 1734, and the present brick structure on the Lee highway was built in 1768 by George Washington, who was a vestryman here and attended services here before the American Revolution.

The churchyard was the scene of General Braddock's camp in 1758, and the church was a recruiting station of Colonel Broadwater in the American Revolution. From this church Colonel Henry Fairfax led the Fairfax Volunteers to the Mexican War and during the Civil War the church was used at one time as a hospital and at another time as a stable.

Bishop Jenkins Preacher in Seattle

SEATTLE, WASH.—The Catholic Club of Seattle attended a Solemn Eucharist on Washington's birthday anniversary. The event took place at St. Clement's Church, the Rev. E. C. R. Pritchard, rector. It was attended by nearly 300 persons. Bishop Jenkins of Nevada pontificated and preached. The celebrant was the Rev. Paul B. James, rector of Christ Church. Several churches of Olympia celebrated Washington's birthday with Communion services and breakfasts for men and boys.

W. A. Official Completes Tour

CHARLESTON, W. VA.—Miss Sallie Deane of Richmond, Junior Woman's Auxiliary representative of the province of Washington on the national board, has completed a tour of the parishes in Wheeling, Parkersburg, Charleston, and Bluefield, lecturing on subjects of missionary interest to the younger women of the Woman's Auxiliary.

Jesuit Trinity Church, Boston, Speaker

BOSTON—The Rev. Michael Ahern, S.J., professor in Weston College, Mass., was the speaker at the parish meeting in Trinity Church, Boston, February 28th. A program was presented under the auspices of the parish department of religious education. Fr. Ahern's subject was Some Aspects of Roman Catholic Education.

Abandoned Infant Girl Found in New York Church

NEW YORK—An infant girl was found in a pew in the Church of the Ascension March 5th. The parish worker notified the authorities, and the child was taken to the New York Foundling Hospital.

\$30,000 Given to Church And Hospital by Will

NEW YORK—The will of Mrs. Mary Kingsland Tompkins, who died February 21st at the age of 92, leaves \$20,000 to the Church of the Ascension, of which the Rev. Donald B. Aldrich, D.D., is rector. Mrs. Tompkins had lived at 68 Fifth avenue, near the Ascension, for 53 years. She was the only surviving daughter of Ambrose C. Kingsland, a former mayor of New York.

St. Luke's Hospital is given \$10,000 for a free bed for invalid members of the Letter Carriers' Association of New York City, together with the residuary estate in trust. This bequest to St. Luke's is in memory of Mrs. Tompkins' husband and son.

Communism and Its Rivals Subject Of Anglo-Catholic Summer School

LONDON—Communism and Its Rivals will be the subject of the 10th Anglo-Catholic Summer School of Sociology at Keble College, Oxford, July 30th to August 3d. The session will be under the sponsorship of the Church Union.

Christopher Dawson will give the introductory address July 30th, speaking on A Catholic Interpretation of History. Dr. Julius F. Hecker will speak July 31st on The Religious Challenge of Communism. Geoffrey Davies will speak August 1st on The Political Challenge of Communism, and Ivor Thomas will speak August 2d on The Economic Challenge of Communism. Devotional addresses will be by the Rev. C. S. Gillett.

"Witness" Editor Special Preacher

NEW YORK—The Rev. William B. Spoford, managing editor of *The Witness*, and executive secretary of the Church League for Industrial Democracy, was the special preacher at St. Mary's Church, Manhattanville, the evening of March 4th. The rector of St. Mary's, the Rev. Charles B. Ackley, is having on every Sunday evening in Lent a guest preacher who is an authority on social and economic problems.

Middletown, N. Y., Rector Instituted

MIDDLETOWN, N. Y.—The Rev. Harold L. Andress was instituted rector of Grace Church by Bishop Manning of New York February 25th. The Bishop also confirmed a class.

Dr. Opie to Preach in Cathedral

WASHINGTON, D. C.—The Rev. Dr. Thomas F. Opie, of Olney, Md., is to preach in Washington Cathedral March 22d at 4 P.M.



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Radio, Films Not Art Declares Dramatist

Actors' Guild Elects Bishop Manning
Honorary President, George Arliss
President

NEW YORK—Edward C. Carpenter, president of the Dramatists' Guild of the Author's League of America, speaking at the annual meeting of the Episcopal Actors' Guild, February 27th, in the Vanderbilt Theater, said that motion pictures, talking pictures, and the radio were industries, not art. Nothing, he declared, can take the place of the legitimate stage.

The following officers were elected: Honorary president, Bishop Manning; President, George Arliss; vice presidents, the Rev. J. H. R. Ray, D.D., Edwin Milton Royle, Otis Skinner, and Grant Mitchell; recording secretary, the Rev. Charles Breck Ackley, D.D.; treasurer, Thomas S. McLane; members of the council, the Very Rev. Milo H. Gates, D.D., the Rev. Howard C. Robbins, D.D., the Rev. Joseph P. McComas, D.D., the Rev. Henry Darlington, D.D., the Rev. Henry T. Scudder, Miss Kate Ogleby, Miss Ida Mulle, Mrs. Thomas S. McLane, and Mrs. Frank Gilmore.

St. Simon's Church, Brooklyn, Faces Threat of Foreclosure

BROOKLYN—St. Simon's Church at 2910 Avenue M, finds itself faced with the prospect of either raising \$30,000 within the next few weeks, or of being sold at foreclosure. As the result of a three day delay in presenting semi-annual interest due on the mortgage in November, the mortgagor insisted that the entire obligation was in default.

The matter has been thrashed out in court unsuccessfully. All avenues of relief such as the Home Loan Corporation and the R. F. C. have been approached by the rector, Dr. Louis A. Parker, to no avail. It was decided at a congregational meeting held recently, to hold a campaign in Flatbush for \$30,000.

Four Bishops Visiting Preachers

NEW YORK—Visiting bishops preaching in New York in the week beginning March 4th were the Presiding Bishop, who preached at the Cathedral of St. John the Divine that day; Bishop Darst of East Carolina, noonday preacher during the week at St. Bartholomew's Church; Bishop Sterrett of Bethlehem, noonday preacher at the Church of the Incarnation, and Bishop Stires of Long Island, preacher at the afternoon week-day services at St. Thomas' Church.

Mission at Midland, Texas

MIDLAND, TEX.—The Rev. Frederick B. Howden, Jr., of Roswell, N. M., recently conducted a mission at Trinity Church here.

"Lenten Crusade for God" Organized in Rhode Island Church After Mission Ends

PROVIDENCE, R. I.—All Saints' Memorial Church has been calling its response to the Church-Wide Endeavor "A Lenten Crusade for God." At the close of the teaching mission given by Canon B. I. Bell, of the Cathedral of St. John, the parish was divided into two armies and mustered into Christ's service, one called the Juniors and the other Seniors. To be a crusader it is necessary to obey instructions given in the leaflet, *The Living God*, attend public worship regularly, keep spiritually fit by receiving Holy Communion, practise self-denial (in particular using the denial offering envelope), read at least one of six books recommended, bring some one for confirmation, and interest a stranger toward God and Church.

Florida Laymen's League Meets, Elects Officers

JACKSONVILLE, FLA.—The Laymen's League of the diocese of Florida met here February 25th in the Church of the Good Shepherd. The corporate Communion was celebrated by Bishop Juhan of Florida, assisted by the rector, the Rev. Thomas E. Dudley. The Bishop preached the convention sermon. The officers for 1934 elected at this meeting are: president, Ben A. Meginniss, of Tallahassee; vice presidents, B. W. Helvenston, F. J. White, K. A. MacGowan, and John Tilford; secretary, John Donahoo; treasurer, W. L. Marshall.

Bishop Keeler Conducts Quiet Day

MADISON, WIS.—Coadjutor Bishop Keeler of Minnesota conducted a quiet day for women in Grace Church here March 7th. Over 100 women were present. The subject of the Bishop's meditations was Modern Discipleship. Bishop Keeler also preached to a large congregation in Grace Church at Evensong the same day. The Rev. Frederick D. Butler, D.D., is rector.

Christ Church, South Amboy, N. J., Preachers

SOUTH AMBOY, N. J.—Lenten preachers at Christ Church here include the Rev. Robert B. Gribbon, of Trinity Cathedral, Trenton, N. J.; the Rev. N. C. Powell, D.D., of Emmanuel Church, Baltimore; the Rev. E. R. Welles, of Trinity Church, Woodbridge, N. J.; and the Rev. James A. Mitchell, rector of St. Paul's Church, Englewood, N. J. The Rev. Harry Stansbury Weyrich is rector.

Fr. Huntington at Many Services

NEW YORK—The Rev. James O. S. Huntington, O.H.C., has been a Lenten preacher in New York for three weeks. He preached daily at noon for a week in the Church of the Transfiguration; then a week at Trinity. In the week beginning March 4th he was at St. Paul's Chapel in Trinity parish. Fr. Huntington also conducted several other services.

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Midwest Province Leaders to Meet

Conference in Chicago April 3d and 4th to Consider Church's Program Situation

CHICAGO—A meeting of bishops, departmental heads, and representative laity of the province of the Midwest has been called for April 3d and 4th in Chicago by the Field Department of the National Council, according to word received by Bishop Stewart of Chicago.

The conference is to consider the whole situation with relation to the Church's Program.

Increase in Communicants Reported in Canal Zone

ANCON, CANAL ZONE—A notable increase in the number of communicants and baptized persons was reported to the 14th convocation of the missionary district of the Panama Canal Zone which met in the Cathedral of St. Luke February 22d.

The convocation adopted a resolution opposing any radical changes in the Church's canon relating to marriage and divorce.

The Ven. Edward J. Cooper was elected clerical delegate to the General Convention, with the Very Rev. S. Alston Wragg alternate. Dr. D. P. Curry was elected lay delegate, with Herbert H. Evans alternate.

Many Visiting Lenten Preachers Occupying Pulpits in Boston

BOSTON—Lenten preachers in Boston pulpits from outside the diocese of Massachusetts are:

Cathedral Church of St. Paul: the Rev. H. W. B. Donegan of St. James' Church, New York; Dean Charles R. Brown, Yale Divinity School; the Rev. Ralph W. Sockman, D.D., Madison Avenue Methodist Episcopal Church, New York; Canon Allan P. Shatford of the Cathedral, Montreal, and President Henry Sloane Coffin, Union Theological Seminary.

Trinity Church: Bishop Hobson of Southern Ohio; the Rev. Charles E. Jefferson, D.D., honorary minister of the Broadway Tabernacle, New York; Coleman Jennings of Washington, D. C.; the Rev. Dr. A. B. Kinsolving, rector of St. Paul's Church, Baltimore; the Rev. John Crocker, of Princeton University.

Preachers Scheduled by Association

NEWARK, N. J.—Among the preachers scheduled for noonday Lenten services under the auspices of the Newark Ministerial Association at the Old First Presbyterian Church, Newark, are the Rev. John N. Borton, rector of St. Mark's Church, and the Rev. Percy T. Olton, rector of the Church of St. James.

Spencer Miller, Jr., Confers With Pacific Coast Leaders

SEATTLE, WASH.—Spencer Miller, Jr., consultant on industrial relations to the department of Christian Social Service of the National Council, recently came to the Pacific Coast and held conferences with Church and educational leaders and groups under the auspices of the Carnegie Fund. At Seattle he gave an address in St. Mark's Cathedral February 27th, and also spoke at a meeting of the clergy at the invitation of Bishop Huston of Olympia.

Three Bishops St. Paul Preachers

ST. PAUL, MINN.—Coadjutor Bishop Keeler of Minnesota, Bishop Spencer of West Missouri, and Bishop Ablewhite of Marquette are the preachers at the Lenten noonday services sponsored by the Church Extension Society of St. Paul for the churches of the city. The services are held in a store building in the heart of the business district.

Editor and Deaconess Speakers

NEWARK, N. J.—The Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*, and Deaconess Williams, of Dante, Va., made addresses at the March meeting of the Woman's Auxiliary of the diocese of Newark, which was held at Trinity House.

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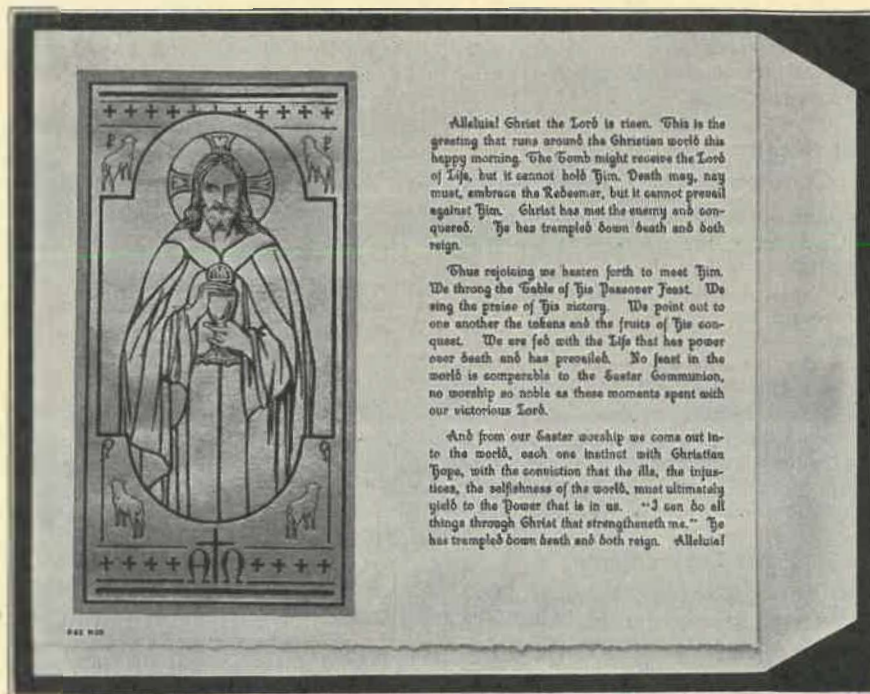
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LONDON—"Exhilarating" is a word not often applied to mere annual meetings of missionary societies in these days but the recent annual meeting of the Society for the Propagation of the Gospel in London was "an exhilarating occasion." This partly because there has been a fine response to the urgent need for funds, and further because the society's secretary, Canon Stacy Waddy, returning from a field trip, brought encouraging and even thrilling reports of progress.

As to finance, total income increased in 1932 and 1933 from £269,000 to £299,000; legacies increased from £32,000 to £53,000. Only once in 30 years has this sum from legacies been exceeded. It is said that the S. P. G. has been found a trustworthy index for other missionary societies which close their books later.

Canon Waddy visited eight countries. Some American readers have followed his breezy adventures in the S. P. G. monthly, *The Mission Field*. Of the S. P. G. missionaries, he says, "They are not only working very faithfully, but in the high spirits that are impossible without burning and ardent faith."

Bishop Keeler Will Direct Conference for Church Work

WELLESLEY, MASS.—The director of the 1934 Conference for Church Work will be Coadjutor Bishop Keeler of Minnesota. He will also give a course of talks on Growing in Personal Religion. The chaplain, whose talks at the sunset services by the lakeside are a feature of the 10 days at Wellesley, will this year be the Rev. John Crocker, student pastor at Princeton University. The conference is in session from June 25th to July 6th. The secretary is Miss Marian DeC. Ward, 180 Commonwealth avenue, Boston, Mass.

Priest Suffers Burns

NEW YORK—The Rev. F. Slade Danzoll, assistant minister at St. Michael's Church, was severely burned about one hand and arm March 4th when he was adjusting an electric light fixture in the parish house.

Quiet Hour for Associates

PHILADELPHIA—A quiet hour for Associates of the Companions of the Holy Saviour will be conducted by the chaplain of the associates at the Church of the Annunciation, Philadelphia, March 18th from 3 to 5 P.M.

15th Year as Rector

WILKINSBURG, PA.—The Rev. Dr. William Porkess observed his 15th anniversary as rector of St. Stephen's Church here March 4th.

Priest Has \$2 Monthly For Travel Expenses in 12 North Texas Counties

BIG SPRING, TEX.—The Rev. William H. Martin, missionary in charge of 12 counties, with an area of about 12,000 square miles, has two churches and six lay readers under his care. He conducts services each Sunday in the churches. His monthly travel allowance is \$2.

Orange, N. J., Church Celebrates 80th Year

ORANGE, N. J.—The 80th anniversary of Grace Church, Orange, the Rev. Charles T. Walkley, D.D., rector, was observed March 4th. Bishop Mann of Pittsburgh, a former rector, preached. Bishop Stearly and Coadjutor Bishop Washburn of Newark also participated in the morning service.

Grace Church was founded by members of St. Mark's Church, West Orange. The parish has had only four rectors during its long existence, the Rev. James G. Bush, the Rev. Dr. Anthony Schuyler, Bishop Mann, and Dr. Walkley, whose rectorship began in 1905. He was instrumental in establishing the Church of the Epiphany, a mission for colored people, which a few years ago became a full parish. In 1930 Bishop Stearly dedicated the new Grace Church parish house, the cost of which was about \$165,000.

New Clericus Organized

WASHINGTON, D. C.—A new clericus has been organized by the clergy in the southern counties of Maryland. This territory is a part of the diocese of Washington. The officers are the Rev. Harry Howe Bogert, of La Plata, rector of Port Tobacco parish, president, and the Rev. Walter Archibold, D.D., Aquasco, rector of St. Paul's parish, secretary.

Recent Detroit Lenten Preachers

DETROIT—Recent special Lenten speakers in St. Thomas' Church, Detroit, included the Rev. John W. Ashlee, and the Ven. Leonard P. Hagger, archdeacon of Michigan.

\$1,184.82 Offering From Schools

ORANGE, N. J.—The Newark *Churchman* reports a total of \$1,184.82 received from 80 Church schools for the Bishops' Advent Offering.

Parish Receives \$2,200

MEMPHIS, N. Y.—Emmanuel Church, Memphis, has received a gift of \$2,200 to add to its endowment fund, the gift of Mrs. Anna M. Snell, daughter of the late Charles Daboll, benefactor of the parish.

Bishop Mann Preaches in Orange, N. J.

ORANGE, N. J.—Bishop Mann of Pittsburgh was the preacher at the Church of the Epiphany, Orange, the Rev. George M. Plaskett, rector, on the evening of March 4th.

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Lenten Addresses Being Given Under Auspices of Jacksonville Laymen and Bishop Juhan

JACKSONVILLE, FLA.—Lenten noonday services, under the auspices of the laymen of Jacksonville, were inaugurated for a three week period March 5th. Services were held in the Snyder Memorial Methodist Church rather than in one of the Episcopal churches, because of the central location.

Three leading Churchmen have been secured for the address periods. Bishop Wise of Kansas made the addresses during the first week; the Rev. Wilkie W. Meminger, rector of All Saints' Church, Atlanta, the second week, and Bishop Morris of Louisiana the closing week.

It is expected that the Ministerial Alliance of the city will continue the services through Holy Week.

Another Lenten united service in Jacksonville is held each Tuesday night. Commencing in St. John's parish on the first Tuesday after Ash Wednesday and going to the several city churches in rotation, this service appeals to all of the congregations. Contrary to the plan of previous years when visiting speakers or local clergy made the addresses on these occasions, this year Bishop Juhan is preaching a series of sermons leading up to the Church-Wide Endeavor throughout the diocese.

Bishop Maxon, Coadjutor of Tennessee, held a mission in All Saints' Church, South Jacksonville, from March 4th to 7th.

New Jersey Clergy Study Call

TRENTON, N. J.—About 85 clergy of the diocese of New Jersey attended a day of conference in Trinity Cathedral here March 1st. Bishop Matthews of New Jersey conducted the morning conferences and Suffragan Bishop Urban of New Jersey those of the afternoon. The subject was the Presiding Bishop's Call and the Response of Clergy and Laity. It was the burden of the discussions which followed the Bishops' addresses that definite steps for more frequent clergy retreats be undertaken and that each of those present seek the deepening and empowering of his own spiritual life as essential conditions of better leadership in the parishes.

Two Dioceses United

LONDON—An experimental union of the dioceses of St. Helena and Damaraland for 12 months has been arranged. The Bishop of St. Helena (the Rt. Rev. C. C. Watts) has been appointed Bishop of Damaraland, in succession to the late Bishop Fogarty, but will continue to administer the diocese of St. Helena during this experimental year. The two dioceses are separated by a wide tract of the South Atlantic Ocean.

Church Army Activities In Diocese of New York

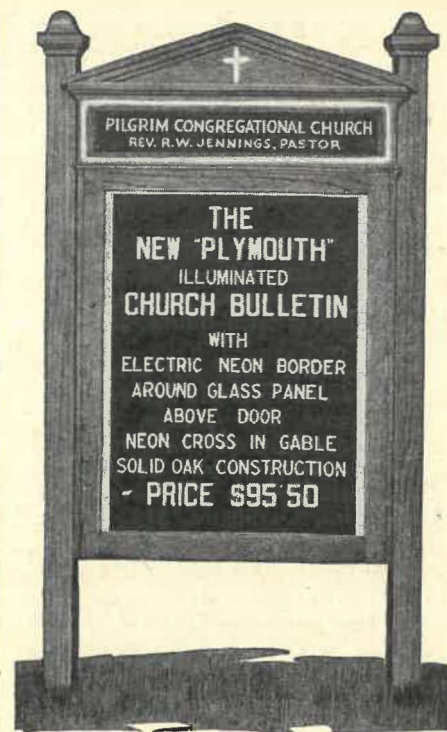
DIocese OF NEW YORK: One active Church Army missionary, Sullivan county is providing Captain G. Clarke with lots of evangelistic sport as he hunts for neglected and isolated people. Very thorough survey work is in progress. A promising work has been begun at Turnwood. Congregation of 27 secured and weekly services established where six months ago nothing was being done.

Colorado Woman's Auxiliary Urges Thank Offering for Resurrection

DENVER, COLO.—The officers of the Woman's Auxiliary of Colorado are recommending that all the women of the state shall observe the forty days beginning Easter, by placing a United Thank Offering box on the table, and at meal time make a thank offering for the Resurrection and in favor of the United Thank Offering, for presentation at Atlantic City in October.

Detroit Editor Cathedral Speaker

DETROIT—H. M. Nimmo, editor of the Detroit *Saturday Night* and a former vestryman of St. Paul's Cathedral, was the speaker at the Fellowship of St. Paul's Cathedral the evening of March 15th. Mr. Nimmo spoke on his recent trip to Japan.



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† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

FREDERICK M. HEIL, PRIEST

GLEN BURNIE, Md.—The Rev. Frederick M. Heil, minister in charge of St. Alban's Church, Glen Burnie, died March 8th.

The Rev. Mr. Heil was born at Kent Island, Md., in 1896. He is a graduate of the Baltimore City College, St. John's College, Annapolis, and the Virginia Theological Seminary. Upon his graduation from the seminary, he took charge of Deer Creek parish, Darlington, Md., and from there went to Glen Burnie in 1927.

Bishop Helfenstein and the Rev. Charles L. Atwater conducted the funeral service in St. Alban's Church March 12th. Interment was in Cedar Park Cemetery.

He is survived by his widow, Mrs. Mary Elizabeth Gawthrop Heil, and one young son, Frederick Milton, Jr.

MRS. HARRIET BARBOUR

NEW YORK—Mrs. Harriet Grosvenor Barbour, widow of the Rev. Henry Merlin Barbour, D.D., rector emeritus of the Church of the Heavenly Rest, died February 25th at the home of her daughter, Mrs. John Fitzwater, in Miami, Fla. She was in her 84th year.

Mrs. Barbour was born in East Hartford, Conn., and was a direct descendant of Gen. Israel Putnam. She was married to Dr. Barbour in 1872. Dr. Barbour died in 1930. Three children survive: Mrs. Fitzwater, Mrs. Charles A. Siebert of New York, and Myron W. Barbour of Miami.

The funeral service was held in Miami.

JAMES T. BEGLEY

PLATTSMOUTH, NEBR.—District Judge James T. Begley died suddenly at his home here, March 4th, after a heart attack.

He was lay reader and junior warden in St. Luke's parish. He has been prominent in parish and diocesan circles. He was born in Sarpy county and was a graduate of the University of Nebraska. He practised law in Papillion, Nebr., and after serving as city attorney became district judge in 1913.

Judge Begley is survived by his widow, Irma, a daughter, Mrs. Violet Begley Jacques; and a son, James.

MISS MARIA B. CHAPIN

NEW YORK—Miss Maria Bowen Chapin, founder, trustee, and former head mistress of the Chapin School, 100 East End avenue, one of the leading private schools for girls in this country, which she organized in 1901, died March 8th at her home, 236 East 49th street. She had been seriously ill for three months and in failing health previously. Her age was 70.

Miss Chapin was a member of one of

America's oldest families. Two of her ancestors were governors of Rhode Island.

Miss Chapin's interest were not confined to her school. She associated with many of the society leaders here and traveled extensively abroad.

She was vice president of the Auxiliary Society of the Association of Working Girls' Societies of New York and a member of the board of managers of Holiday Houses. Ten years ago she founded the Scholarship Foundation incorporated to help young persons to obtain educations.

A founder of the Head Mistresses' Association of the East, Miss Chapin was its president from 1920 to 1924. She had been a member of Trinity parish for more than 25 years.

A sister, Mrs. Chetwood Smith of Worcester, Mass., survives.

Bishop Manning of New York conducted the funeral service March 9th in Trinity Church.

MRS. WILLIAM LILLIENDAHL

MOUNTAIN LAKES, N. Y.—Mrs. Edith Amparo Ferrando Lilliendahl, wife of William Lilliendahl and daughter of the Rt. Rev. and Mrs. Manuel Ferrando, died March 4th. A native of Puerto Rico, of which her father is Suffragan Bishop, Mrs. Lilliendahl was a graduate of Rollins College, Florida. She was a member of St. Peter's Church, Mountain Lakes.

Her husband, her parents, and a son and daughter survive.

The funeral service was conducted by the Rev. Benjamin L. Ramsay, rector of St. Peter's Church, March 6th. Interment was at Vail Cemetery, Parsippany.

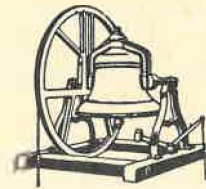
MISS SELINA MORRIS

NEW YORK—Miss Selina Vose Morris died March 10th at St. Luke's Home, 2914 Broadway, after a brief illness. She was in her 81st year.

Miss Morris was the daughter of the late Dr. Moreau Morris and Lydia Thayer Morris. Her grandfather was Dr. A. W. Morris, and she was a member of the Vose and Thayer families of Boston and the Morris family of this city.

She was the oldest communicant of St. James' Church. For many years Miss Morris taught sewing and embroidery in several churches, among them St. George's, St. Thomas', and St. James'.

Her father was health commissioner of New York in 1866. He was a native of Stillwater, Saratoga County, N. Y.



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ROBERT THORNE

NEW YORK—Robert Thorne, lawyer and president of the board of trustees of the Neurological Institute of New York, died suddenly March 6th of pneumonia at his home, 863 Park avenue, after a brief illness. Mr. Thorne was 69 years old.

He was a master at the Cathedral School of St. Paul at Garden City, L. I., from 1885 to 1888.

He was a widower. He married in 1902 Miss Ruth Huntington Bond, who died in 1929. They had no children. In addition to his nephew, he is survived by his brother, Harold Benson Thorne, a New York banker, and a niece, Mrs. Elizabeth Thorne Staudinger of Montclair, N. J.

The funeral service was held March 8th at St. James' Church. Burial was at St. John's Memorial Cemetery, Cold Spring Harbor, Long Island.

MRS. F. W. WHITRIDGE

NEW YORK—Mrs. Frederick Wallingford Whitridge, the former Lucy Charlotte Arnold, daughter of Matthew Arnold, the distinguished English author, died of pneumonia at her home here February 28th in her 76th year. The funeral service was held in the Church of the Resurrection, the rector, the Rev. E. Russell Bourne, D.D., officiating, March 3d.

Lucy Charlotte Arnold was born in England December 25, 1858. In 1884 she was married to Mr. Whitridge, a New York lawyer, and from that time lived in New York. She was interested in many charitable works, especially those having to do with the sick and disabled.

Mr. Whitridge died in 1916. Surviving are two daughters: Mrs. Norman G. Thwaites; and Mrs. Harry Forsyth; and a son, Arnold Whitridge, master of Calhoun College, Yale University. A sister, the Viscountess Sandhurst, of London, also survives.

ALLEN S. WILL

NEW YORK—Dr. Allen Sinclair Will, director of the department of Journalism at Rutgers University, associate professor at the Pulitzer School of Journalism, Columbia University, and widely known as an editor and writer, died March 10th at Wickersham Hospital.

Dr. Will, who was 65 years old, became ill March 3d in his home at 309 West 86th street as the result of a cerebral embolism.

He was taken to the hospital the following day in a grave condition. His death occurred at 5:15 A.M., after he had been weakened by the development of complications, including pneumonia. Two daughters, Mrs. Harry Willis of 309 West 86th street, and Mrs. Isabella Will Harris of Swarthmore, Pa., were at the hospital.

Funeral services, at which Chaplain Raymond C. Knox officiated were held at 1:30 P.M., March 11th in the Columbia University chapel. Subsequently, the body was taken to Baltimore, where Dr. Will lived before coming to New York, and services were held at 2 P.M., March 12th in Loudon Park Cemetery there. At this service the Rev. Theodore S. Will, a brother, who is

rector of St. John's Church at Hampton, Va., officiated.

Besides the brother and the two daughters, survivors include two sisters, Mrs. Frederick Kaessmann and Mrs. John Norris, both of Baltimore.

Although he had devoted the greater part of his time during recent years to the teaching of journalism, Dr. Will remained an active contributor to newspapers and periodicals. He was the friend of many persons prominent in contemporary life, with whom he had come in contact during a long professional career.

He came to the New York Times in 1917 as assistant editor and special writer, and since 1923 reviewed books for this newspaper.

His teaching of journalism started in 1920 when he was named associate in the School of Journalism at Columbia University. He was made an Associate Professor of Journalism in 1924 and Professor in 1925.

He was vice chairman of the National Star-Spangled Banner Commission in 1914 and vice president of the American Association of Teachers of Journalism in 1927.

He was born at Antioch, Va., on July 28, 1868; was graduated from St. John's College, Annapolis, Md., and received degrees of Doctor of Literature from Mount St. Mary's College and Doctor of Laws from Loyola College, Baltimore. He married Miss Allie Stuart Walter of Linden, Va., in 1891. She died in 1908.

Church Services

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

Maryland

Grace and St. Peter's Church, Baltimore, Md.
(Park Avenue and Monument Street)
CLERGY
THE REV. ROBERT S. CHALMERS, D.D.
G. B. WADHAMS, B. MCK. GARLICK
Sundays: 8, 9:30, and 11 A.M.; 8 P.M.
Week-days: 8 A.M.; 5:30 P.M.

Massachusetts

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs., and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

New Jersey

All Saints' Church, Atlantic City
8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine, Cathedral Heights New York City
Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning
REV. FRANCIS F. LYNCH, Rector
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.; 5:15 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Friday, Holy Days, 9:30.

New York—Continued

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, and 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday), 12:20.

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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6. Week-day Masses, 7, 8, and 9:30 and 12:10. Confessions: Thursdays, 4 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 7-8:30 P.M.; Sunday morning 7:30.

St. Bartholomew's Church, New York
Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
8 P.M. Service in Swedish Language.
Daily Lenten Service, 12:15 and 5 P.M.
Holy Communion, Wed., 8, Thurs., 10:30 A.M.
Junior Congregation, 9:30 and 11 A.M., 4 P.M.

St. James' Church, New York
Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN
THE REV. JAMES V. KNAPP
Sundays: 8 A.M., 11 A.M., 8 P.M.
Wednesdays, Thursdays, and Holy Days, 12 M. Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

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Ordained in the diocese of Central New York, he served his Church in his home diocese, the diocese of Iowa, and the diocese of Chicago, being a member of the Board of Examining Chaplains in the two latter and a delegate to several General Conventions. He entered into rest March 19, 1924 at Glen Ellyn, Ill.

"And there his servants serve Him,
And life's long battle o'er,
Enthroned with Him, their Saviour, King,
They reign for evermore."

Caution

CAUTION is suggested in dealing with a man giving his name as Frank Shores and asking money for transportation to Burlington, Vt. Further information may be obtained from BISHOP BOOTH, Rock Point, Burlington, Vt.

NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, 175 Ninth Ave., New York City.

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NEW YORK—Fire insurance on buildings within the Episcopal Church, placed with the Church Properties Fire Insurance Corporation, has risen from approximately \$4,500,000 five years ago, at the end of the corporation's first year, to over \$55,000,000 for 1933, according to the annual report of the president, William Fellowes Morgan.

Losses since organization have been \$33.47 for every \$100 of premiums earned, according to Mr. Morgan's report. This is well below the average fire insurance losses of \$52 per \$100 of earned premiums shown by other stock companies. The corporation was formed in 1929 to insure Episcopal churches and Episcopal church property from fire losses. Mr. Morgan is also president of the Church Pension Fund which owns a controlling interest in the Church Properties Fire Insurance Corporation. J. P. Morgan, chairman of the board of the corporation, has for many years been treasurer of the Church Pension Fund.

Today, the report revealed, the corporation has insurance on 2,035 different churches, including many of the largest in the country.

Chicago Young People Elect

CHICAGO—Leigh H. Hunt, member of the Church of the Advent, was elected president of the diocesan Young People's Society at the annual meeting in St. James' Community House. Other officers elected were: vice-presidents: Ernest Robinson, St. Peter's; John Fowler, St. Margaret's; corresponding secretary, Billie Bensberg, St. Luke's, Evanston; recording secretary, Mabel Gibson, Atonement. St. Luke's, Evanston, young people were awarded the honor shield for distinguished work during the past year.

Order of Sir Galahad Service

BOSTON—The Massachusetts council of the Order of Sir Galahad conducted an initiation service for knights of the order in the Lindsay Memorial Chapel of Emmanuel Church, Boston, the afternoon of March 4th. Six boys were initiated. The Rev. Arthur O. Phinney of St. Stephen's Church, Lynn, conducted the devotional service. The Rev. Arthur F. Roebuck of Grace Church, Lawrence, was chaplain. The Rev. Dr. Phillips Endecott Osgood, rector, made the address.

Rebuilding Campaign Undertaken

TORONTO—In connection with the 45th anniversary of Christ Church Cathedral, Vancouver, an extensive rebuilding campaign has been undertaken. It is proposed to spend \$20,000 on the reconstruction of the crypt to provide suitable accommodation for parochial expansion.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

SHEED AND WARD, New York City:

Gates of Hell. An Historical Novel of the Present Day. By Erik R. v. Kühnelt-Leddihn. Translated by I. J. Collins. \$2.50.

OXFORD UNIVERSITY PRESS, New York City:

The Church Anthem Book. Edited by Sir Walford Davies and Henry G. Ley. \$2.50.

CHARLES SCRIBNER'S SONS, New York City:
The Life of Cardinal Mercier. By John Gade. \$2.75.

CHRISTOPHER PUBLISHING HOUSE, Boston, Mass.:

Destiny and Songs of the Heart. A Book of Poems. By Will George Butler. \$1.50.

A. J. HOLMAN CO., Philadelphia:

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