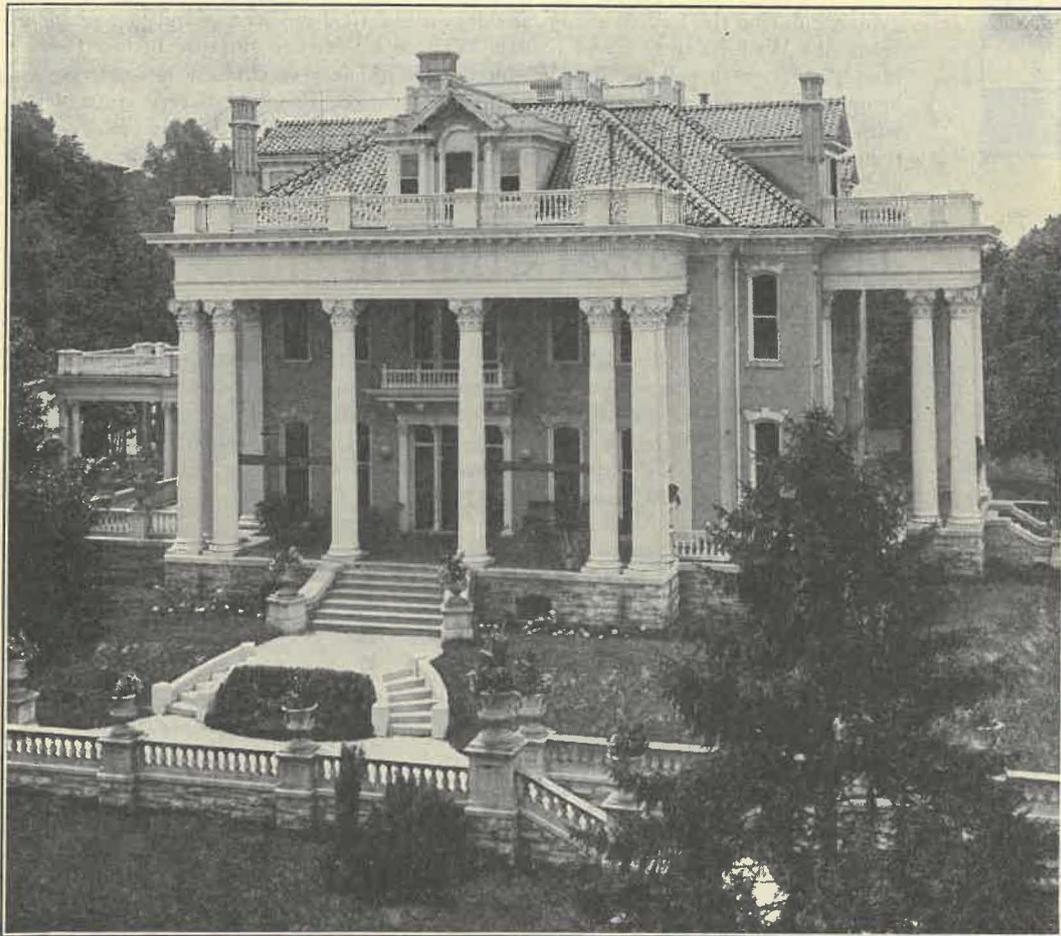


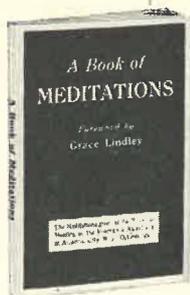
The Living Church



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This mansion, to be known as the Tyson Memorial, has been presented to St. John's parish, Knoxville. It will be a center of religious activity for the youth of the parish and the Church students at the University of Tennessee.

(See news story on page 244)

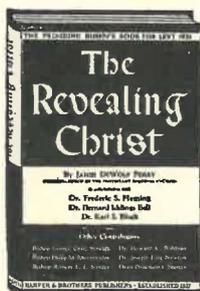


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This book of meditations given to the Woman's Auxiliary during General Convention, October, 1934, will be particularly helpful to Group Leaders and Conductors of Quiet Days. It will be equally helpful to those who desire a spiritual guide for private devotions during Lent. There is an excellent introduction on methods, showing the variety of ways in which thoughts from Holy Scripture can be worked out in private meditation. Titles of the nine meditations are: The Hidden Life of Prayer, Two Aspects of Prayer, The Kingship of Christ, A Meditation on the Cross, The Healing of the Blind Man at Bethsaida, Communion With God, The True Vine, "Behold, We Go Up to Jerusalem," and The Washing of the Disciples' Feet. 104 pages.

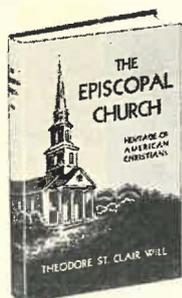


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The Episcopal Church

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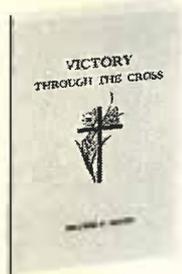
"I wish it could be placed in the hands of everyone in this Church. It might help people to realize how woefully ignorant they are about the Church's history. I was especially interested in the self-denial Mr. Will showed in reciting the truth without comment. This might tempt people to go farther. It is a question whether any man can realize how essential the Catholic Faith is to the development of civilization who does not know the history of the Church."—Bishop Lloyd.

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The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. SMYTHE H. LINDSAY.....Managing Editor
 REV. FRANK GAVIN, Th.D. }
 CLINTON ROGERS WOODRUFF }...Associate Editors
 ELIZABETH MCCRACKEN }
 ELIZABETH MCCRACKEN.....Literary Editor
 ADA LOARING-CLARK.....Woman's Editor



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Church Calendar



FEBRUARY

- 24. Sexagesima Sunday.
- 25. St. Matthias,* (Monday.)
- 28. (Thursday.)

* Transferred from February 24th.

MARCH

- 1. (Friday.)
- 3. Quinquagesima Sunday.
- 6. Ash Wednesday.
- 10. First Sunday in Lent.
- 13, 15, 16. Ember Days.
- 17. Second Sunday in Lent.
- 24. Third Sunday in Lent.
- 25. Annunciation B. V. M. (Monday.)
- 31. Fourth Sunday in Lent.

CALENDAR OF COMING EVENTS

FEBRUARY

- 25. Church Periodical Club meeting.
- 27-28. Forward Movement Commission meeting in Cincinnati.

MARCH

- 2. Pacific Conference on Preaching.
- 8. World Day of Prayer for Missions.
- 25. Church Periodical Club meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

- 4. Calvary Church, Cairo, N. Y.
- 5. St. Michael's, Bridgeport, Conn.
- 6. St. Stephen's, Plainfield, N. J.
- 7. St. Luke's, Germantown, Pa.
- 8. Christ Church, Williamsport, Pa.
- 9. St. James', Hackettstown, N. J.

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Clerical Changes

APPOINTMENTS ACCEPTED

APFLEBERG, Rev. CARL L., formerly rector of St. Martin's Church, Marcus Hook, N. J.; to devote his entire attention to the work of the Marcus Hook Branch of the Seamen's Church Institute. Effective March 1st.

BARNETT, Rev. FRANCIS B., formerly rector of St. Andrew's Church, Yardley, Pa.; to become chaplain of Christ Church Hospital, 49th and Monument Ave., Philadelphia, Pa. Effective March 1st.

BELCHER, Rev. CLEMENT G., formerly in charge of St. Mark's Mission, North Bellmore, L. I., N. Y.; is in charge of Christ Church, Indiana, and St. Peter's Church, Blairsville, Pa. (P.). Address, 936 Philadelphia St., Indiana, Pa.

BUBB, Rev. EDWARD J., rector of Grace Church, Jersey City, N. J., has been appointed chaplain of the 71st National Guard Regiment of New York. The Rev. Mr. Bubb has been commissioned a captain in rank.

COURTNEY, Rev. H. G. F., formerly in charge of St. Andrew's Church, Brooklyn, N. Y.; to be rector of that church, effective January 25th. Address, 4917 4th Ave.

LANGLANDS, Rev. CHARLES F., formerly vicar of St. John's Parish, Sandy Hook, Conn.; to be rector of Addison Parish, Seat Pleasant, Maryland (W.), effective March 1st. Address, 31 Chapel Road.

MAURER, Rev. JOHN DEAN, is minister in charge of Grace Church, Alvin, Texas. Address, Box 233.

PERRY, Rev. GEORGE A., formerly rector of Grace Church, Canton, N. Y. (A.); to be rector of Christ Church, Troy, N. Y. (A.), effective March 1st. Address, 2165 5th Ave.

PRIEST, Rev. BENJAMIN R., in charge of Christ Church and St. Michael's, Germantown, Philadelphia, since last summer; has accepted a call to the rectorship of the Church of the Advent, Cape May, N. J. Effective March 1st.

WARD, Rev. N. LASCELLES, formerly rector of Christ Church, Troy, N. Y. (A.); to be rector of Grace Church, Canton, N. Y. (A.), effective March 1st.

WARD, Rev. W. HEWTON, formerly in charge of All Saints', Torrington, Wyo; is rector of Christ Church, Douglas, and in charge of the missions at Wheatland and Lusk. Address, Christ Church Rectory, Douglas, Wyo.



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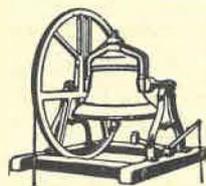
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ORDINATIONS

PRIESTS

NEBRASKA—The Rev. ROBERT BRUCE MASON was advanced to the priesthood by Bishop Shaylor of Nebraska in St. James' Church, Fremont, February 13th. The ordinar, presented by the Rev. D. G. Gallagher, is missionary of Nebraska Associated Missions, York, Nebr. The Rev. G. St. G. Tyner preached the sermon.

PENNSYLVANIA—The Rev. MENICOS NICHOLAS MENICON and the Rev. MILES ALOIS VOLLMER were advanced to the priesthood by Bishop Taft of Pennsylvania in the Bishop's Chapel of the Church House, January 25th. The Rev. Mr. Menicon, presented by the Rev. David Holmes, will be chaplain at the Federal CCC Camp, Big Meadow, Va., where he reported for duty on February 1st. The Rev. Mr. Vollmer, presented by the Rev. Richard J. Morris, will become curate at St. Thomas' Chapel, New York City. Address, 229 E. 59th St. The Rev. J. Cullen Ayer, Ph.D., preached the sermon.

Missions

OUT IN INDIA, China, and Africa today there are men and women with almost unlimited possibilities in them and of infinite value to God. The Christian Sadhu Sundar Singh is a "native," but it is scarcely an exaggeration to say that, as an influence for Christ in India, this one man is worth the whole Church of England put together. Yet, but for Overseas Missions, he would have been lost to Christ's service. He was once one of the "other sheep," who waited to be "brought," and "brought" he was by those who had in them "the mind which was in Christ Jesus."—Rev. L. B. Ashby in "More Thoughts for the Plain Man."

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CORRESPONDENCE

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Children and the Church

TO THE EDITOR: Wasn't it Billy Sunday who once said, "If the Episcopal Church ever wakes up, look out"? We are occasionally assured that she has waked up. I wonder. The Rev. C. L. Glenn some time ago made the statement (L. C., February 2d), that of the children reared under the influence of the Church, nine out of ten are lost to the Church. What is to be said of a Church that will let such a statement go without question or comment? To say that she is asleep seems to me to be putting it mildly.

I would not question Fr. Glenn's figures, but as one who regularly comes to grips with the problem he has suggested, may I say that we spend much time, probably far too much, in trying to make the child "understand"? Our Lord didn't say, "Unless a child understand what it is all about, he cannot enter the Kingdom of Heaven." But we act as if He did. I have for years watched the tragic drift of boys and girls from the Church. I have no need to ask them why, for I know that we never captured their hearts. Instead of trying to make little children to be as men, we would do better to take them as they are, and to try to help men to become as little children. . . . VICTOR D. CRONK.
Chicago, Ill.

Chaplains: Two Views

TO THE EDITOR: Your editorial comments on naval and military chaplains in the February 9th issue seem to me to accept two fallacies that are all too commonly current. "Most of these men are as great lovers of peace as the most ardent pacifist"; this is almost self-contradictory. Uncle Sam could not and does not allow such a man to preach to his military men. In war time, he doesn't let such men preach to anybody. A thorough-going lover of peace—which is "of God," is it not?—loves peace beyond all else; believes that God never works, in heavenly or earthly affairs, except by the power of love, expressed in peace. The question of the acceptability of such a man to the military arm can hardly be proved, as such men would not be likely to apply for chaplaincies. But do you suppose there is, or can you name, any chaplain who cares or dares to preach that, though attacked, we should "put up again our swords"; that, even in war time, we must be at peace, and must love?

Secondly—"War is wrong; but it does not follow that 'soldiers and sailors' should be left without spiritual ministrations." Of course it doesn't follow. But it also doesn't follow that there should be chaplains as they now exist. Many a priest and minister (including real pacifists!) would be willing to devote all his energies and grace to work with those in army or navy, if he could do it as a servant of God, not as a servant of the government. You disagree with me that chaplains are servants of the government? Generally speaking, you are right; the issue is not presented; and they are loyal servants of God. But when the issue does arise; when the government does decide for war, where does the government ask that their first loyalty be? Does the government tend to censor what they may say in the Lord's Name? The case of Prof. Macintosh—decided by a civil, not even a military arm of government—can leave little doubt on that score.

It is likely that many or all chaplains would say that they are—and believe they would be—uncensored. That may be because they believe that Congress can speak for God; or that Congress is so spiritual that it always would speak for God. But even by wearing the uniform, they seem to me to be disloyal to their profession; for everyone knows that they have accepted Uncle Sam's service on Uncle Sam's terms—which would be impossible for Jesus.

Men of God should minister to the armed forces. If we could start afresh; if all chaplains could be withdrawn; then how wonderful it would be if the government should turn to the Church (if the Church were one; or turn to the Churches) and ask that such ministers go among those men; go without military rank or any additional fealty to a temporal master; ministers whose only aim and uniform was that of their heavenly Master.

A priest, truly such, need take no attorney's oath and adopt no signs of likeness to a lawyer to serve lawyers, to a criminal to serve criminals, nor to a carpenter to serve a carpenter. (Rev.) ROGER W. BENNETT.
Newton Lower Falls, Mass.

TO THE EDITOR: Congratulations on your editorial Chaplains Wanted.

It is so seldom that we chaplains of the service get a friendly pat on the back that an editorial such as yours is indeed cheering.

The average critic of the chaplains' corps knows nothing whatever about the work being done in a religious way in the army and navy. They think that our work consists in blessing in the name of Christ the whole war system and urging the men of the service to think of nothing but that.

Such is not the case as you know. We try to bring to the military personnel the teachings, ideals, and precepts of Christ in such a way that they may know human life at its noblest and religion at its best.

You might be interested to know what my schedule is for this coming Sunday. Holy Communion, 8 A.M. Sunday School (average attendance 300), at 9:30 A.M. Morning Prayer, 11 A.M. Service for Guardhouse prisoners, 1 P.M. A service for the CCC men stationed at this post, 3 P.M. Two military services in the evening at 6 and 8. Some of the services are held in the Post Chapel and others in the Army Y. M. C. A. It might be of interest to the chaplains' critics to know that two services were necessary in the evening in order to accommodate all those wishing to attend. These people might be surprised to know that Bishop James Wise of Kansas confirmed a class of 51 last May in the Post Chapel and that the year before 57 were confirmed.

The following is quoted from *Training Manual, United States Army—The Chaplain—His Place and Duties*: ". . . The fundamental purpose of the office of the Army chaplain may be briefly stated as follows: (a) To provide the facilities for public religious worship to the military personnel. (b) To give spiritual ministrations, moral counsel, and religious guidance to those under military jurisdiction. (c) To be the exponent in the Military Establishment of the religious motive as an incentive to right thinking and right acting. (d) To promote character building and contentment in the United States Army by precept and example and thus add greater efficiency to those engaged in the military defense of the country."

You can see from the above that the chaplains' duties are not to incite feelings of hatred in the military personnel. . . .

(Rev.) LUTHER D. MILLER,
Chaplain, U. S. Army.

Fort Leavenworth, Kans.

A Volunteer

TO THE EDITOR: In regard to your editorial, Chaplains Wanted (L. C., February 9th), I have written to several mission societies offering my services for "board and room" but in every case I received a reply "no vacancies," etc.

Please tell me where I can go. "Here am I, Lord send me."

(Rev.) FREDERICK J. COMPSON.

232 West Chestnut St.,
Lancaster, Pa.

The Hauptmann Trial

TO THE EDITOR: Your editorial on the Hauptmann trial doubtless expresses the view of a large number of high-minded people. Nevertheless you, and they, may be more confident than infallible.

With somewhat less confidence I venture to suggest for consideration that the instinct which centers public attention on such a trial—the same instinct which instantly gathers a crowd at a street fight, or an accident—may like other human instincts belong to the Divine Scheme.

It may not be undesirable that accidents, acts of violence, and trials involving the lives and liberties of our neighbors shall so arrest our attention, and shall be so thrown into the light that they cannot be carried through in secret.

The functions of judge and jury, bailiffs, witnesses, and counsel in such a trial as that just closed are painful but mandatory. The functions of a watchful people, jealous for the legal rights of every person accused, as typical of the legal rights of every one of us, may be unpleasant, but equally a duty; a duty to ourselves, to our neighbors, and to our children's children.

If the editor's attention shall be called to any such trial from which the public knowledge and the public interest shall be excluded, I will join him in applying to the occasion an epithet more opprobrious than "morbidity."

CHARLES M. MORRIS.

Milwaukee, Wis.

No claimant to infallibility, THE LIVING CHURCH fully agrees with the distinguished chancellor of Milwaukee as to the value and necessity of reasonable publicity as a safeguard in criminal trials, but deplors the tendency to make of them a holiday circus and doubts that many of the society dowagers wearing ladder ornaments at the Hauptmann trial were animated by a desire to perform an unpleasant public duty.—THE EDITOR.

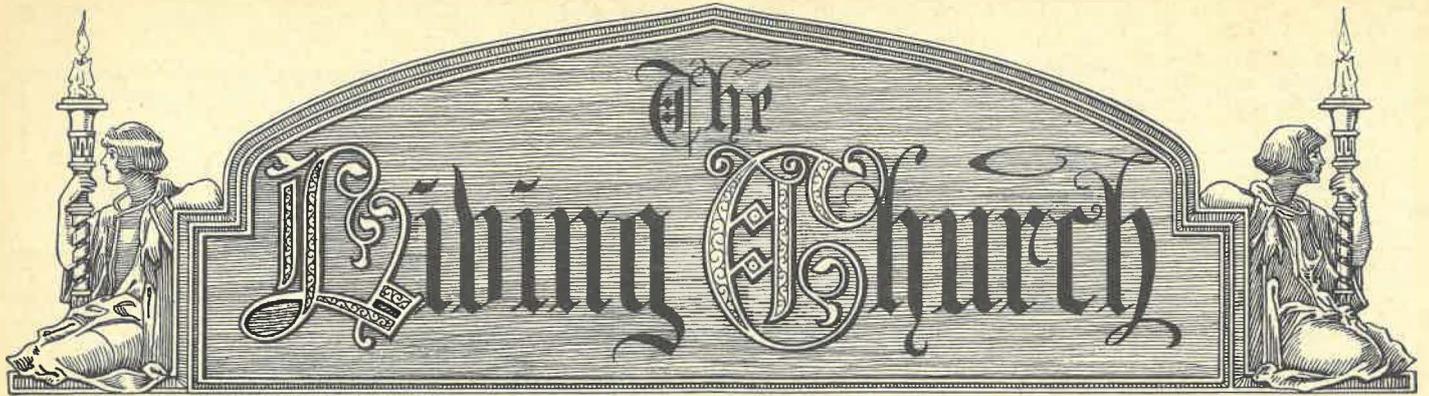
The Oldest Summer Conference

TO THE EDITOR: In my article on A Province in Action (L. C., January 26th), it was not my intention to claim that the Sewanee Summer Training School is the oldest summer conference in the whole Church, but the oldest in the South. My language was ambiguous, I must admit.

I did not know, when I wrote the article, of the Sewanee Summer School of Theology in 1904. I shall be glad to look into this, and would of course be very glad to find that the initial movement in the activity of summer conferences was made by Sewanee, and that THE LIVING CHURCH made the first suggestion looking in that direction. . . .

(Rev.) GARDINER L. TUCKER.

Houma, La.



EDITORIALS & COMMENTS

The National Council on Mexico

THE STATEMENT issued by the National Council with reference to Mexico is reassuring in some regards and disappointing in others. The specific questions originally raised by THE LIVING CHURCH and later embodied in memorials from the dioceses of West Texas and Milwaukee are answered and the Church is now in a position to determine how satisfactory those answers are. The most important point is that having to do with the conduct of Hooker School since it involves the justification for the use of missionary funds to support an institution of purely secular education. We wish that the council might have extended this explanation to answer the same question with reference to St. Andrew's Industrial School, as THE LIVING CHURCH and others had requested. The Church was entitled to this statement and indeed ought to have had it many months ago.

The National Council also definitely declined the request that it issue a protest in the name of the Church against religious persecution wherever it may occur, and specifically in Mexico under the present régime. Instead, the Council's statement says: "We deem it wise to study the situation more thoroughly, being not yet convinced that there is an actual persecution by the government on religious grounds." It seems to us that the evidence that is constantly appearing in the daily press and in articles and books by well informed observers ought to be sufficient to convince anyone as to the actuality of religious persecution in Mexico. The fine distinction that the National Council draws between federal and state persecution strikes us as an evasion of the question. If there is religious persecution it makes very little difference whether the state or federal government is the agency for carrying it on. One might on that hypothesis maintain that the United States of America was not interested in the birth, marriage, or death of its citizens since the laws pertaining to these vital statistics are local and state ones rather than federal.

The instance that the National Council cites in connection with the state of Tabasco and the vague reference to "certain local governors" who use the right to designate the number of clergymen to officiate within state borders as an excuse for

making the free exercise of religion almost prohibitory are not isolated incidents but rather are typical of the general government policy of religious persecution in Mexico. Here is a tabulation recently published in the *Christian Century*, Protestant weekly, showing the extent to which the limitation of the number of priests is carried throughout Mexico:

STATE	PRIESTS AUTHORIZED	TOTAL POPULATION
Aguascalientes	2	132,900
Campeche	0	89,860
Colima	0	62,301
Chihuahua	0	440,000
Coahuila	5	436,425
Chiapas	0	528,654
Durango	2	493,530
Federal District	25	1,229,576
Guanajuato	39	987,970
Guerrero	0	641,690
Hidalgo	5	667,000
Jalisco	50	1,255,213
Lower California	0	95,516
Mexico	34	990,112
Michoacan	33	1,048,381
Morelos	40	132,723
Nayarit	5	167,724
Nuevo Leon	28	417,479
Oaxaca	No data	1,082,191
Puebla	23	1,150,425
Queretaro	2	233,655
San Luis Potosi	40	579,831
Sinaloa	0	395,027
Sonora	0	316,271
Tabasco	0	224,168
Tamaulipas	0	344,589
Tlaxcala	0	205,578
Vera Cruz	0	1,376,476
Yucatan and Quintana Roo.....	0	838,964
Zacatecas	0	448,344
Totals	333	15,012,573

Another sentence that puzzles us in the statement is the observation that "there is no record of an appeal to a federal court having been made by those affected." We are not as familiar with Mexican law as the National Council appears to be. Will someone please enlighten us as to the reason for this declaration and its significance?

The report of the discussion of the proposed statement on Mexico before it was adopted is in many ways more illuminating than the statement itself. One National Council member put forward the novel doctrine that "if we cannot submit to the government of a land in which we wish to work then we should leave the country." One wonders how far St. Paul would have gone in his missionary journey if he had followed that policy and just what history would have recorded of the exploits of St. Augustine of Canterbury, St. Boniface, and other great pioneer missionaries to hostile lands had they proceeded on that hypothesis. And does Bishop Stewart realize that by that statement he aligns himself with Stalin against the persecuted Russian Church, the Turks and Arabs against the remnants of Armenian and Assyrian Christians, and Hitler against the courageous German Evangelicals? Another council member refused to be "forced into diplomatic troubles by answering questions from West Texas, Milwaukee, or THE LIVING CHURCH, or anyone else." One wonders how long a political administration in a democratic country would remain in power if it took such an attitude. But in the end the members of the National Council wisely resolved to be guided by the saner attitude of Mr. William R. Castle, who rightly pointed out that the National Council is a responsible body that ought to give satisfactory answers to proper questions from constituent parts of the Church.

We agree with the statement of the National Council in praising Bishop Salinas y Velasco for his "wise and courageous leadership to the members of our Church in Mexico." Reports that we have received from Church people who are familiar at first hand with the work of our Church in Mexico for the most part agree in praising the leadership of Bishop Salinas, even though they may disagree with certain aspects of our policy. We recognize that his is a task of great difficulty, and that he is facing it bravely and loyally.

But we are greatly disappointed in the decision of the National Council not to join with our Protestant and Jewish brethren, as well as the Roman Catholics who are primarily affected, in protesting against the religious persecution in Mexico, of which most competent observers who are not members of the National Council are thoroughly convinced. We hope it does not indicate that our Church leaders are more ready to recognize religious persecution in a country like Russia or Germany, where the Episcopal Church has no stake, than in one in which we have our own special interests.

Meeting the Emergency Schedule

IT IS A MATTER OF REJOICING that Dr. Lewis B. Franklin, treasurer of the Church, was able to report to the National Council last week that the maintenance of the missionary work on the basis of the emergency schedule of \$2,313,115 for the year 1935 is assured. It would have been a tragedy of the first magnitude if the work of the Church had to be cut below this subsistence level. The loyal members of the Church who made this possible, from the five men of wealth who were able to underwrite \$20,000 each to the smallest giver whose gift perhaps represents an equal sacrifice in proportion, are to be congratulated on this achievement.

There is reason to believe that the missionary budget of the Church is now down to bed rock. The necessary but disastrous retreat has been stopped and the line is holding firmly. But that is not enough. The Church has called us to a Forward Movement and forward we must go. There is still the difference of \$386,885 between the emergency schedule and the more normal budget of \$2,700,000 which the National Council presented to General Convention as representing the work that the

Church ought to be doing in maintenance of her established missionary policy. Beyond that there is the possibility of advance work, which is today non-existent except for special projects financed by designated legacies and other gifts. These things must not be lost to view.

But the underwriting of the emergency schedule is a vindication of the hopeful spirit manifested at General Convention. It represents approximately a 25 per cent increase in the giving of the entire Church to the cause of general missions. It shows that the abolition of the quota system and the substitution for it of a system of self-apportionment was a right step and it gives ground for encouragement in looking to the future.

The Church has definitely turned about. She is no longer fleeing from a dead past but facing toward a hopeful future. No one can say what that future may hold in store, but the Church is determined to meet conditions as they arise and to go forward carrying the banner of the Lord whose great commission she bears.

Books for Lent

ONE OF THE FIRST THINGS Church people say when they see the heading, Lists of Books for Lenten Reading, is: "I cannot possibly read all those books!" The second thing they are almost certain to say is: "I cannot possibly get even half those books!" The result often is that the lists, so carefully drawn up by such carefully chosen experts, are considered more from the point of view of interest than of actual practical use. Church people are eager to know what books are suggested and what the persons suggesting them think of the books. This, of course, is interesting. But it is not the purpose of the lists. The books are recommended not merely as good, but as good for reading during Lent.

Books have a very real place in the observance of Lent. Every man and woman in the Church will find that Lenten reading will enrich and deepen their keeping of these great Forty Days. Of the many good books recommended on our lists may they find just what they most desire and most need! And may they be able to lay hands on the books! One thing is certain: they all have the books recommended by Bishop Manning. And all or any of the other books suggested will help them to a more profound appreciation of the Bible and the Prayer Book—those books that are old and yet forever new.

Brotherhood

THE NATIONAL CONFERENCE of Jews and Christians, that splendid organization that is doing so much for good will among men of differing religious convictions, is promoting Sunday, February 24th, as Brotherhood Day. Observed by more than 400 communities throughout the country last year, this day is aimed to mobilize the good will of persons of all faiths for common task of civic well being.

The Episcopal Church does not ordinarily respond favorably to the request to observe special "days." We have the age-old Christian year about which our entire liturgy and worship is ordered and it is distracting and upsetting to try to work into it special commemorations of this kind no matter how worthy the cause may be. This Sunday is Sexagesima and our clergy will be devoting it to preparation for the coming season of Lent. Yet the Epistle for Sexagesima, with its splendid passage from the second Epistle to the Corinthians in which St. Paul acknowledges his brotherhood with all men, and the Gospel with its parable of the sower, may readily be adapted to the twofold purpose of preparation for Lent and of stressing the brotherhood of all races and nations.

Democracy and Social Justice

By Rabbi Edward L. Israel

Chairman of the Social Justice Commission of the Central Conference of American Rabbis from 1927 to 1933

THE RABBINICAL interpretation of the ethical mandates regarding contemporary economic life draws its inspiration directly from the social teachings of the Bible and later Jewish religious literature.

In the laws of Moses, we find religion specifically identified with the practice of a code of life which makes human rights paramount to any rights of property. The great Hebrew prophets concerned themselves not only with uttering generalizations concerning social justice, but they made these declarations specific in terms of evils of land monopoly, food adulteration, and unethical business practices which existed in their days. It is in the spirit of a continuation of this heritage of Judaism that we today feel the necessity of applying our God idea to concrete problems of contemporary economic life.

If there were no poverty in the world, there would perhaps be no objection to those who get any fun out of it indulging in a scramble for superfluous wealth. If that is a person's idea of a good time, let him amuse himself in that way and enjoy the extra benefits. It becomes a very different matter, however, when inordinate wealth is found alongside the most abject poverty. We therefore hold that until the fundamental necessities of a decent livelihood are guaranteed every man who desires to toil, the present extraordinary inequalities of wealth must be considered ungodly and immoral. The talk of rugged individualism is utterly iniquitous. The unlimited and unrestrained exercise of private ownership without regard for social results cannot be tolerated.

CLASS STRUGGLE AN EVIL

NO religious philosophy of social justice could ever grant that a purely materialistic interpretation or economic formula will solve our problem. The class struggle which men have created in their scramble for wealth is only another of the evils that economic greed has visited upon us. The sublime ideal of the unity of God must be translated concretely into an economic society where every individual has his inviolable rights above and beyond any investment of wealth.

The statements in the foregoing paragraph need perhaps some added emphasis. Under the influence of Fascist propaganda the fallacy has been spread that the Jew, as a group, is Communistic. This has gone so far in the Fascist propaganda in America that in the list of "Red" Jews published by some of these organizations are contained the names of men who have done nothing more radical in their lives than to support a conservative unemployment insurance bill or old age pensions.

It is perfectly true that there are some Jewish Communists. It is also true that, because some of these Jewish Communists are quite aggressive, the impression gets around, under the influence of anti-Semitic propaganda, that these few individuals typify the entire Jewish group. The majority of Jews are not Communistic for the simple reason that the majority of Jews are followers of the Jewish religion and cannot accept a materialistic atheistic formula for social salvation. The social ideals espoused by most rabbis today are based on a religious faith that God desired fullness of life for every one of His

WARNING AGAINST Communism and Fascism, Rabbi Israel says that democracy must meet the requirements of basic human needs. Social justice, he holds, should be achieved without class struggle or agitation.

creatures, and that when any portion of humanity interferes with this fullness of life for other men, condemning them to live amid privation and starvation, it becomes a matter of religious concern. If the effort to curb man's

greed is radical, then all true religion must be called radical.

SACREDNESS OF INDIVIDUAL PERSONALITY

THE CENTRAL theme of any religious attitude concerning economic life must be the sacredness of the individual personality. Today we are used to talking of labor in the mass, forgetting that those masses are made up of millions of men and women and, alas, even today, despite the NRA, often children, who have the same hopes and aspirations, the same desires and longings as their economic overlords. From a religious point of view, the humble fellow who digs in a ditch with a pick is just as important spiritually as the man in the polished office who issues orders for a corporation capitalized in hundreds of millions of dollars. If this humble fellow in the ditch is forced by the meagerness of his wage to live in a home whose environment is unhealthy and to deny his children a proper education and to be menaced by continual worries concerning food and clothing and doctor bills that prevent him from really developing the fullest possibilities of his nature as a man, the modern industrial set-up that is responsible for such conditions must be challenged. We have made the masses of our people slaves to machines. We have made the consideration of their lives as human beings secondary to our concern for the efficiency of the blind instruments of production. Socialized Judaism, speaking in the spirit of the ancient Hebrew prophets, denounces this state of affairs.

I have expressed our attitude toward wealth, social organization, and the economic structure in general. Out of these beliefs there flow the many concrete opinions that the Jewish point of view holds with reference to problems that unfortunately are still in the realm of controversy and debate. Certainly, no real champion of individual rights could ever question the right of collective bargaining. Yet, even today, when that right is theoretically granted by law, we find those who endeavor to frustrate it because they feel that it will interfere with the accumulation of their own profits. The New Deal, according to the latest tax returns, has almost doubled the number of millionaires over the preceding year. Big business avidly accepts these new opportunities for profit, yet in most instances continues to fight the New Deal's socially just ideas regarding the rights of labor organization. The New Deal has emphasized the value of trade organization for the mutual benefit of employers. These organizations existed even before the New Deal. Without further equivocation, workers must be given, not only in theory but in practice, the same inalienable rights as their employers to organize according to their own plan for their common good, and to bargain collectively with their employers through such honorable means as they may choose.

ADVOCATES STRIKE ARBITRATION

IN OUR present distorted economic life, strikes are unfortunately often the only method by which men at a job can register before the public the existence of unfair labor conditions. I do not question for a moment that there have been strikes which have been morally unjustified. I know, for example, of strikes that have arisen from foolish political controversy between laboring groups quarreling among themselves. The existence of instances of this sort, however, does not warrant the sweeping assertions that we often hear concerning the lack of justification of strikes in general. As a matter of fact, I know that powerful labor organizations often lament most bitterly the necessity for calling a strike. I cite the recent textile strike as a concrete example of this. Together with a representative of the Federal Council of the Churches of Christ in America, I interviewed the executive board of the textile workers union just before the recent strike was called. They did not want the strike. They desired that an impartial board should be set up in which representatives of the employers and the union would select a third person, acceptable to both groups, who would decide finally all the issues involved. Those issues concerned themselves primarily with asking a man to take care of more looms than was physically possible and paying wages that were far below the living standard. I saw some of the pay envelopes. I know how desperately low those wages were. They were far less than the theoretical minimum laid down by the NRA codes. And let me remind you that this NRA minimum itself does not constitute a real living wage. The owners of the textile mills wrecked every opportunity for the peaceful settlement of that dispute by refusing to have any contact whatsoever with a union that hundreds of thousands of their workers had joined. We of the religious groups want to see an economic society in which strikes will be unnecessary, and in which any dispute will be settled by arbitration. It is not, however, until the basic right of labor organization is recognized that such a condition can be brought into actuality.

Years ago, our Jewish rabbinical body recorded itself in favor of unemployment insurance, old age pensions, and sickness and disability insurance to protect the worker from poverty in event of accident. Nowadays, even conservative business groups, realizing that their whole economic life is crumbling at their feet, are coming to see the wisdom of social insurance. It is indeed unfortunate that the opinions of socially minded men and women and the exhortations of religious leaders meant little or nothing to these industrial powers throughout the years, and that we had to experience our present tragic plight before they opened their eyes to the wisdom of social insurance. It might be well for these same industrial powers to consider seriously some of the other aspects of the program of social justice which, today, they brand as radical. It would be far better for them and for society at large to find justice in industrial life without the expense of the starvation and the privation of millions of human beings.

One of the chief points that they might well consider without further delay is the question of hours of labor and days of rest. It is simple mathematical reasoning to understand that if we have, by our inventive genius, developed machines that displace workers from industry, we must lower the hours of labor of those who still remain, in order to assimilate the jobless. I do not know what the final mathematical solution will be. I do not know whether it will be a forty or thirty or even twenty hour week. It depends, from one angle, on the inventive prowess of man in developing labor-saving machinery, and, from the other angle, on man's inventive prowess in opening up

new channels of work to absorb this new leisure time. Regardless of the developments of these factors, it is nevertheless the inalienable right of every man who would work to secure a job. The hours of labor must be scaled down until all the employable are absorbed into industry; and the rate of pay from those jobs, regardless of the number of hours, must be such as to enable a man to rear up a family decently.

DECENT LIVING CONDITIONS MUST BE ASSURED

THERE are some who assert that we cannot maintain our present profit system of economic life under such a state of affairs. That may be the case. To this, socialized religion has only one answer. Any economic system must be considered in terms of its success in achieving decent living conditions for every man and woman and child. Socialized religion is not blinded by phrases and slogans. The words "capitalism" or "socialism" neither delight nor affright us. We have no desire for the mere sake of creating unrest to agitate against the present economic society. We demand, however, that it show itself capable of meeting the requirements of basic human needs for all men if it is to continue in its present or in a modified form. If the acid test of the fulfilling of these human needs cannot be met without changing an economic order which rests on "profits," that order must be democratically and progressively moulded without fear or prejudice until we reach a point where these fundamental rights of everyone to a decent life are fully met.

Particularly at this moment, when the despairing masses of man may be led to trade their liberty under democracy for an illusory mess of Fascist pottage, we may mention our insistence on the necessity of safeguarding civil rights. It would be a tragedy were the great American experiment in democracy to be washed up on the shores of Fascism. Millions of jobless men in America may be tempted by false promises under the spell of some demagogue as they have been tempted in other lands. The experience of the workers in those countries which have espoused Fascism should warn the suffering millions of America. Fascism, wherever it exists, has failed to improve the lot of those who toil. According to every set of statistics, it has made their economic life even worse than before. In both Italy and Germany, under Fascism, living costs have increased while wages have decreased. But, worst of all, it has taken away from the masses their fundamental right as human beings in the realm of labor organization and even of religion.

Economic nationalism and bitter rivalry among nations are the natural outgrowth of the present chaotic state of affairs. There can be no real world peace until there is real social justice. At the same time, no war can ever settle the problem of any people today. We therefore support the earnest efforts of those who oppose war for any reason whatsoever. We condemn the militarization of our schools and colleges. We point to the long record of history where nations who imagined that they could preserve themselves by grand military power have crumbled in the dust, and we insist that on the basis of social righteousness alone can any nation hold its place in civilization.

These social ideals, inspired by the traditions of Judaism applied to the modern sphere, are in remarkable harmony with the ideals of Catholic and Protestant groups. As a matter of fact, there is no area of human relationship which brings men more to a realization of the unity of religious thought than the field of social endeavor. The moral implications of jobless men, exploited workers, under-privileged families, find groups with differing theological bases working hand in hand in the name of religious ethics.

A Letter to Choirmasters

By the Most Rev. Charles P. Anderson, D.D.

Sometime Presiding Bishop and Bishop of Chicago

My Dear Choirmasters:

IT WILL seem strange that I should address a letter to choirmasters in which little or nothing is said about music.

Such must be the case, however. I am so unfortunate as not to be musical. On the other hand, I am exceptionally fortunate in being aware of the fact. For this latter reason I refrain from devoting this letter to music, though I shall have much to say about the choir. From my own observations and from what musical people tell me, I am convinced that in many churches the services are top-heavy with music, especially with music that is beyond the capacity of choir and congregation, and more especially with music that is undevotional and non-religious in character. I am not now thinking of the choral service, as such. A good choral service is essentially congregational, and people soon learn to join in it and to love it. I am thinking of those ambitious and secular settings to the Prayer Book canticles—those compositions which drive worship from men's hearts instead of lifting them up into a spiritual atmosphere. Steal a glance at the congregation on some Sunday morning when you are inwardly congratulating yourself that the choir is getting through the *Te Deum* without breaking down, take a glance at the congregation at this proud moment of yours, and see the look of weariness in the faces. They have not been worshipping God. Is this too blunt a way of stating it? They have not been worshipping God, except on a very far-fetched theory of worship. They have just been tediously waiting for the choir to get through. Those sublime words of the *Te Deum*—words of confession, praise, and prayer—have been taken not only from the lips of the people, but from the souls of the people. Let us have the courage to be honest. God is robbed of His due when the people are robbed of their privilege. They are robbed of their privilege when they can take neither an active nor passive part in the worship. They can not take an active part when the music is beyond them; nor a passive part when it is utterly void of spiritual suggestiveness.

This leads naturally to the consideration of the function of the choir in public worship. It has been frequently held that the choir is only and merely the leader of the congregation. The advocates of this theory divide the worship between priest and people, regarding the choir as a part of the congregation. I am disposed to give the choir a more exalted position. It is an entity in itself. The worshippers are composed of three groups, the clergy, the choir, and the congregation. There are times when the choir can properly be the mouthpiece of the congregation. There is such a thing as corporate worship, the worship which the Church as a body offers to the thrice-holy God. There is such a thing as corporate worship in which a representative part offers up the homage of the whole. There are occasions when the choir can legitimately act for the congregation, when the congregation renders a silent and acquiescent worship through the ministry of the choir, when the soul yields to the strains of religious music and is lifted up by it, though the lips be silent. Corporate worship may be passive as well as active. It is passive when the congregation is led to lift up its soul to God through the soul-uplifting music of choir and organ. It is active when the congregation offers its worship direct to God "in psalms and hymns and

spiritual songs," without the employment of any substitute. In the active worship of the Church, as distinct from the passive, the choir is to be regarded as the leader of the congregation. This after all is its primary function, and it fails absolutely if it fails to draw out the latent song power of the congregation. Our public worship is meant to be congregational, musical, and responsive. It is designed to have the active participation of the congregation. The occasions when the congregation can properly allow the choir to act as its "proxy" are few in number. The offertory anthem may be considered as furnishing one. But the psalms and hymns, the creeds and canticles are for the people. In those the choir is the leader—the leader of a singing congregation—and not merely the entertainer of a silent congregation. This is a sound principle, and it is a comfort to learn from various musical sources that this principle is everywhere gaining ground.

Dean Lutkin, in his *Music in the Church* (a book which every choirmaster should read), well sums up the two functions of a choir: "The *raison d'être* of congregational singing is the opportunity it gives both for individual and collective expression of worship or praise, and the music should never be of a nature that would debar any one from participation on account of its difficulty." So much for the congregation's part of the service. Then for those parts that belong to the choir, the dean truly says: "On the other hand, the principle of honoring Almighty God by dedicating to Him and His service our noblest architecture . . . applies with equal force to our music, and the special work of the choir should represent the highest expression of the art. . . . While the choir then has its distinct and appropriate place in the economy of our public worship, it would be as inexcusable to have it usurp the functions and rights of the congregation as to have the congregation attempt to displace the choir in its peculiar province."

THE CHOIR then has its own province. There are occasions when it acts as the representative of the congregation. Reference has already been made to the offertory anthem. Then there is the rubric "In place where it may be convenient, here followeth the anthem." These, together with certain oratorios or other music for special occasions may properly be regarded as places where the choir acts in behalf of the congregation. But the choir is primarily the leader of the congregation in all these portions of the service in which the active participation of the people is contemplated.

It is scarcely necessary to emphasize the importance of congregational singing in the hymns. Once more I quote Dean Lutkin:

"Hymn singing is essentially and fundamentally a congregational function. It is equally deplorable whether this function be largely taken over by a trained choir, or whether through the general apathy and indifference it degenerates into a lifeless and listless practice. Nothing is more inspiring than good, hearty, congregational singing, nothing attracts and holds people so effectually, and nothing creates in so large a measure religious zeal and fervor. The hymn singing of a congregation is almost an unfailing barometer of its spiritual condition. Good hymn singing is a sure indication of a wide-awake and energetic parish, one where the people turn out and join

sincerely in the service. On the contrary, poor hymn singing is an index of spiritual indifference and stagnation. With such a powerful agency at hand for the promotion of genuine religious feeling and enthusiasm it is singular that hymn singing is not assiduously and systematically cultivated. It is within the means of the humblest parish, for it is not, happily, a question of expense, but of well-directed intelligence, skill, and devotion to the cause."

I would reinforce these words if I could. They tell the whole story.

One other matter deserves consideration. It is a common complaint that choirmasters are too prone to discover new tunes to old hymns. The complaint is not always, though it is often, well founded. Some new tunes have demonstrated their superiority over their predecessors. An ultra-conservatism would have left our congregations at the mercy of Sternhold and Hopkins, or Tate and Brady. The same sort of conservatism would have deprived them of many new tunes that are good. But the new tune is not better just because it is new. Above all the new tune to the familiar hymn should never be sprung upon an unsuspecting congregation. This would be selfishly inconsiderate. Could there not be a few rehearsals by the congregation after evening service, before it is introduced at a regular service? Some such method would spare the congregation from a real shock to which it should not be subjected. In any case the new tunes should be rarely introduced and only because of their unquestionable superiority. A little thoughtfulness along these lines would make for a heartier worship and incidentally it would deliver your profession from the reputation of being like the ancient Athenians, who "spent their time in nothing else but either to tell or hear some new thing."

COMING away from details, let me press upon you the importance of cultivating the public taste in good Church music. This is a sphere in which the Anglican communion has a mission. You can help to fulfil this mission only as you are imbued through and through with love for the Church and appreciate the principles which lie at the base of Catholic worship. Church music, like Church architecture, was called into being by men of religion. The ancient Greek architects could not have built a Gothic Cathedral, nor could their contemporary musicians have made its walls resound with the music of the Mass. The idea had to exist first before it could be expressed. Church music is something by itself. It was born of religion, and is essentially religious. It is music for God's sake, and not music for music's sake. Remember that always. Church music is for God's sake, and not for its own sake, or for the sake of the choir. Secularize it, vulgarize it, and you destroy it. Make it anything else than the handmaid of religion, and you miss the goal. Prof. Pratt says in his *Musical Ministries of the Church*:

"Music is to a striking degree the creation or child of the Church. Many of its most ordinary technical ways and resources were discovered, or invented primarily because the Church needed them. Hundreds of its most constructive masters were trained primarily as ecclesiastical officers, so that sometimes for ages together the entire direction of its artistic progress has been given by those whose minds were full of religious ideas, and whose work was actuated by religious motives. The stages of advance leading up to our modern musical styles were many of them strictly ecclesiastical undertakings, called forth by religion, intended to dignify religion, and more or less potent in fostering and conserving religion."

Many years ago I read a story, the central point of which alone lives in my memory. Some monks were much distressed

because no one of their number was musical, and they sang the service very imperfectly. By and by a musical monk entered the monastery. He led the singing beautifully and for six months they had been very happy. Then an angel came to the monastery to inquire why they had ceased to worship God. For six months God had not heard their worship. They told the angel of their skilful leader, and of their joy in listening to him. The angel replied that their leader had been thinking of his own cleverness and they of their own enjoyment, and that God had not heard them.

My dear choirmasters, this is only an allegory, but it is full of truth. Depend upon it that your real efficiency will come from keeping the mind on God as the object of all our worship. You are all familiar with the story of dear Dr. Locke. The choirmaster had exhorted the choir boys to do their very best because the Vice-President of the United States was to be in church that morning. "Yes," supplemented Dr. Locke, "yes, boys, and God is going to be in church. He is here every Sunday."

The story is too good to be forgotten. You will do better work, your choir will sing better, the congregation will worship more heartily, if it is constantly kept in mind that the music is for the exaltation of God, and not for the glory of the choir. Lift up your soul to God as the organ sounds its first note. Instill it into the choir that it is there to praise God. It is with you in the choir as it is with me in the pulpit—the less we think about ourselves and the more we think about our mission, the better will be the service that we are permitted to render.

So far I have dealt only with the function of the choir and its relation to the congregation. I have said nothing and shall say nothing about music as such, but in another letter I hope to consider the relation of the choirmaster to the priest and to the choir.

Time and Eternity

IF WE ARE NOT in eternity now, we never shall be. Time is the illusion; eternity is the reality. "The will of God is our sanctification," says St. Paul; "God is Love," says St. John. The will of Love, then, is our sanctification, and Love that is pure time cannot touch.

God does not make favorites, nor does He interfere with the laws of the universe for the private benefit of individuals. But it is His will that things and circumstances should become processes by which out of the stuff of ordinary humanity saints are formed. It is not the will of God that because of bad drains typhoid fever should become prevalent, but it is better than life, and so, if in going where love calls him a man meets death, he need not think that it was God's will that he should die, but he may be sure that it was God's will that he should love, and can know that death does not matter very much.

The will of God did not interfere with the free will of any man who opposed himself to Christ, nor did that will make magical things happen to remove any of the pains and difficulties that beset Him, but it was the will of God in the Resurrection of our Lord to make manifest the immortality of the Divine Love that had never for one moment wavered from its perfect end.

In our own lives many things may happen contrary to the will of God, but if we keep our wills in perfect union with His will these alien things, like the instruments of the Passion, become creative, ministering to the glory of God and the fulfilment of our own spiritual destiny.

—Fr. Andrew in "*Meditations for Every Day.*"

Be Sure Your Sins Will Find You Out

By the Rev. William George Peck, S.T.D.

Rector of the Church of St. John the Baptist, Manchester

DOCTRINES OF SIN are many and various; but of the orthodox teaching the most popular and truly permanent rival is that sin does not exist. Some have demonstrated the sinlessness of man, upon the basis of determinism. Having no will of his own, they say, man cannot commit that misuse of the will which, in the orthodox philosophy, is the essence of the sinful act. But the rampaging amorality have demonstrated the sinlessness of man by showing that he has indeed a will of his own, and that it is so much his own that neither policemen nor angels have any right to inquire how he employs it. Yet I suppose that in most of us there is sufficient submerged orthodoxy to cause us to give furtive honor to the old admonition, "Be sure your sins will find you out."

During my childhood I must have spent many hours studying and wondering at this warning; for in a Methodist Sunday school I saw it Sunday by Sunday, printed in flaming red, glazed and framed, hanging upon a wall. I pondered the *how* of this disconcerting doctrine. How would my sins find me out? Was it supposed that each sin would behave as a detective, following me about, spying upon my movements, and at length come up with me at a most inconvenient time? Would it assert that I was the author of its being, and force me to a humiliating and ruinous confession? I feared the so great cloud of witnesses which my many lapses were accumulating. I wondered what sort of faces they would have. And what would happen to them, after they had been confessed? Would they just fade away? Or would they explode?

At odd moments the whimsical notion would visit me, that perhaps this seemingly grim warning was but playful. I let my mind run on the fantastic picture of a whole troop of my sins calling at our house and asking for an interview with me. And I imagined the servant girl's reply, "You cannot see him. He is out." I could fancy the disappointed looks of the visitors as they trudged off. Could it be that my sins would find me "out" in that happy sense? But no! My young conscience did not fail to assure me that the writing on the wall was not trying to be funny, and must be taken in some sort of grave earnest; but I wished I could know exactly what it meant. I fell back, for the most part upon the detective hypothesis. I did not then know that Dante Gabriel Rossetti had written a poem in which a man does meet his sins in some such fashion.

Later developments of thought caused me to dismiss and even to forget these childish speculations. I learned a little moral science, and arrived at a conception of retribution in accordance with the principles of modern ethics. With this philosophical scheme I was entirely contented, until one awful hour of burning apocalypse, wherein my soul was scorched and shamed. A sin whose very face I had forgotten came suddenly after many years, and looked me full in the eyes. But let me be more explicit.

I must begin with the birth of the sin. The period was that in which London was being horrified by the doings of a person who was known vulgarly as Jack the Ripper; and with this ferocious murderer the sin was connected. We youngsters were officially supposed to know nothing of the bloody deeds which were being perpetrated in our city. The credulousness of parents and teachers, of pastors and masters! We overheard scraps of the conversation of our elders. One of us had listened, unobserved, while the servant-maid described to the charwoman next door a revolting performance of the previous night—an affair, it seemed, of maniacal fury and devilment, proceeding within a brief hour's walk of our house, while we had been sleeping in our white beds. At length the growing tale of atrocities seemed to cast a fearful gloom upon the morning, and to fill the shadows of eve-

ning with stealthy dread. The name of Jack the Ripper was constantly upon our lips, and before our elders we cast aside the pretense of never having heard of him.

We were rebuked; but straightway we forgot the rebuke, and asked in timid earnestness what were the chances that the elusive destroyer would perform some deed of unexampled brutality in our immediate neighborhood: in our road . . . or (fear flickering in our eyes), in our house. We were bidden to be sensible children and to avoid foolish thoughts. Nevertheless, to lie down upon one's bed and wait for sleep amid the gathering darkness was a trial.

Our school was but a short distance from home. The boys, day by day, told of the exploits of the dreadful Jack, and could not entirely prevent some tone of respectful admiration from sounding in their indictments of him. This Ripper was something of a fellow. Observe his coolness: that masterly cheek, so dear to a schoolboy's heart. Observe the fierceness of his onslaught in the moment of execution. Observe his revelry in blood. Observe the mystery which veiled his identity, his movements. Fearless Frank the Scout, and even Rollo the Black Pirate, of whom we had surreptitiously read in banned literature, were mild and feeble creatures compared with him. No doubt, he was dangerous. We might admire him a little, but we dreaded him surpassingly. We, moreover, were not complete strangers to the promptings of social conscience, and could we have met and recognized him, we should not have scrupled to inform the police.

Such was the situation, such the atmosphere, upon a certain afternoon, when, classes ended, we came out of school, and lingered in groups around the gates. It chanced that at that moment a wayfarer was passing upon the other side of the road. There was nothing extraordinary in his appearance. He was a man of middle height, nearing, perhaps, his 40th year. He was respectably dressed. He wore a small black beard and carried a small black bag. Of our presence by the school gates he seemed unconscious, and he went on his way in unchallenging silence. But one of the crowd of boys espied him; and some devil put a thought into that boy's brain. Lifting an accusing hand in the stranger's direction, he raised his voice aloud and cried the awful words, "Jack the Ripper!"

Mob psychology! In a second or two, thirty or forty boys had commenced to follow this poor perplexed pedestrian, yelling after him the name of the terrible Jack. "Jack the Ripper! Jack the Ripper!" echoed along the startled road, and other travelers pained in astonishment to behold us and our prey. I say *us* and *our* prey, for I grieve to confess that mine was among those insane voices. Our victim hesitated once or twice, as if about to expostulate, but apparently decided not to risk his dignity in so hazardous an engagement. He finally quickened his pace and set forward (we still howling at his heels) and looked not again either to right or left. Gradually we wearied of our sport. We followed perhaps for half a mile, and then, abandoning the strange game, we allowed the man to go in peace.

It may be that some of us, returning to sanity, were a little ashamed of ourselves. Perchance, being boys, we had forgotten the incident by the next day. I think it was not even mentioned among us from the first hour of school until our toils were over. And then, emerging at the close of the afternoon and coming to the school gates, whom should we see quietly approaching us but that same inoffensive one whom we had so deeply wronged the day before. Our first feeling was foreboding. He was coming to complain of our behavior! We watched him with increasing fear as he came nearer. Premonition depressed our young spirits. On he came, and his coming was like the approach of the snake to the fascinated, doomed rabbit. But he passed us by. He passed

the school gates, and went up the road without one glance of recognition. We breathed again. We were safe, delivered from the fate that had seemed to hang over us.

We were safe. But were we penitent? Were we contrite? Lives gratitude in the hearts of boys? No sooner had the peaceful, unvengeful nature of this man appeared in his passing by, than again was raised that cry of hideous accusation. "Jack the Ripper!" we howled, and followed him as yesterday. Again he urged his course ahead, nor deigned to observe us. We came on in a mob, close behind him. Two women passed and giggled foolishly, and at that point the wretched man's resolve broke in pieces. He stopped and turned swiftly upon us. His eye lighted upon me, singling me amid the ruck of my evil companions. He was, I rightly guessed, deeply angry. The next instant he had hurled his black bag at my head—and missed. A shriek of nervous laughter came from our band of tormentors. One gave a great kick at the bag, and sent it flying into the road where it flew open and deposited a hair brush and some odds and ends before our gaze. The man dashed into our midst, striking wildly about him; but he might as well have tried to box the ears of a swarm of gnats. We dodged beneath his berserk fury, separated, fled in a dozen directions.

We never again saw the unfortunate man in our neighborhood. The adventures of the veritable Jack the Ripper came to an end. He was supposed to have disappeared, and his name became only a memory. The episode of our foolish persecution of an innocent stranger passed from our minds behind the veils drawn by the years. The boys who scattered before that belated assault, were scattered later to the provinces, to the ends of the earth, heaven knows whither. Some, I fear, laid down their lives upon the soil of France and Belgium; but they had probably forgotten before they died. Thus you will see how lost and drowned and thoroughly suffocated beneath the waters of time's river was that absurdly evil deed in which I had taken part. You see how it had gone away beyond the remotest borders of consciousness, into the dark void and chaos of the quite forgotten. It never returned to me in the night watches. It never joggled my elbow when I prayed. So far as Jack the Ripper was concerned, I could look the whole world in the face. When I heard talk of murders and murderers, I never recalled that I had once foully accused an innocent man of being a monster of crime, and that I was still unshriven.

MY LIFE led me afield. I passed from London to many cities. I journeyed to many places, met many men, read many books. And at length, in a holiday time, I came to a pleasant village set deeply within a westward looking bay. I suppose my thirtieth year had gone. I was a man, and my own small son played by my side. I was of somewhat meditative habit, and saunteringly smoked my pipe, lounging and lazing and contemplating the universe. Almost imperceptibly my lounging and lazing became shared by a gentleman who was staying at a small hotel which faced the house where we were staying. He was of mild and pleasant demeanor. I guessed him to be about 60 years of age. He did not press himself upon me; we coalesced. We, being English, began by discoursing on the weather. We entered upon cricket. I discovered him to be a Nottinghamshire man. I praised Gunn and Shrewsbury, those vanished giants, and his gentle eyes beamed gratitude and confidence. At the end of a week's intercourse we had dealt with the holiday-resorts of Great Britain, the doctrine of evolution, the future of Turkey, the condition of Venezuela, and various cures for influenza. We had discussed the works of Charles Dickens and W. W. Jacobs. We had spoken of the advantages of secondary education.

Observe that, being gentlemen, we had avoided politics. I was fearful, however, that the serpent would invade our brief Paradise. Once or twice he had seemed about to enter. I did not know which newspaper my new acquaintance supported, but he had seen mine, and I had an inkling that he did not approve of the sheet. Still, I trusted that we might avoid the dismal theme, and

that our kindly companionship might suffer no spoiling. We reached the morning of the day whereon he must leave, and we met as usual. We exchanged a few commonplace remarks, and then he said, quite suddenly,

"Have you seen this morning's paper?"

I had; and my heart sank, for the morning paper contained an important piece of political news. I waited for his next word, dreading an argument. He spoke, and my fears fled away.

"That is a terrible murder, reported in London."

My heart bounded gleefully. We could talk of murders and preserve our happiness until he should go to seek his baggage and his train. No contention should ruin our idyllic companionship, and he would remain in my mind a happy, peaceful memory.

"Ah, yes!" I said. "Terrible! No clue, I think."

"None apparently; but it is wonderful how clues turn up. Few murderers avoid leaving some tell-tale trace."

Thus did we plunge into reminiscences of other people's crimes.

"I think," he said, after some time, "I think that upon the whole, the most remarkable series of murders committed in modern England were those attributed to the so-called Jack the Ripper."

"I suppose so," I replied, "but I was only a boy at the time, and I don't remember very much about them."

"They made an extraordinary impression upon the public mind," he went on. "People were alarmed at the bare thought of such a monster being at large. I was living in London at the time, and my recollection of the details of those crimes is almost painfully vivid. Don't think me morbid. A good detective story always interests me, whether it be of fact or fiction; but I think the case of Jack the Ripper was perhaps impressed upon my mind by an absurd incident which at the time caused me great annoyance."

I sat calmly looking into this man's face, idly wondering what sort of incident could have so imprinted the memory of a number of terrible crimes upon his memory.

"Were you living near the district?" I asked.

"Oh, no!" he replied. "I will explain, though the story may sound trivial enough, and rather ridiculous, when told. I was at that time engaged in an office in the city, and I lived at Highgate. I was trying to save, scraping together all the money I could touch, because I was intending shortly to return to the provinces as my own master. I am not ashamed to confess it—partly for the sake of exercise, but more for the sake of saving money, I often walked home. Naturally, I sought out the near cuts, and for a few days I followed a course which led me off the main roads, and through a tangle of semi-suburban districts."

He paused, and looked out to sea. Fishing boats were making homewards, and the sun shone upon their red sails.

"Well," I said, encouragingly, and without the slightest premonition of what was to come.

"Why on earth . . ." He thumped his walking stick vigorously upon the ground.

"Why on earth those young scoundrels should have done such a thing, I never could understand."

My soul was still untroubled.

"There was a school," he continued. "The boys were coming out one afternoon as I passed; and in some freak of boyish lunacy, they chose to look upon me as Jack the Ripper. They followed me in large numbers, calling me by that horrible name."

It seemed that something crashed from below, upwards into my mind, and the sea and sky rocked around and above me. I remembered. . . . A buried life emerged. I saw that road, the stranger upon it, the shouting boys. It had all come back to me. It seemed fantastic and incredible that one of those boys should now be chatting with that same passer-by about that very occurrence. I seemed to be struggling with a convincing nightmare.

When I had rallied a little, I heard the voice of my companion going on.

"The very same thing," he was saying, "happened the next day. It had not occurred to me to avoid the neighborhood, and I was again passing that school, when the young ruffians emerged and took up the game they had played with me on the previous day. It may seem foolish in me to have lost my temper; but consider my predicament. Passing pedestrians scrutinized me with wonder. Some laughed. I did my best to take no notice of the wretched boys; but a moment came when I saw red. I could bear it no longer. I turned and faced them. There was a boy in the front ranks who seemed to attract all my anger. I . . ."

"Why this particular boy?" I asked, with averted gaze. "Oh," he said, "I think it was the malicious idiocy of his face. I think he was mentally deficient—his behavior indicated as much. Perhaps I ought to have pitied him, but I was too angry. I threw my bag at his head. It missed him. They played football with my bag for a minute or two, and then fled. I had gained a victory, but I must confess I never dared to pass that way again. That is why I always remember the Jack the Ripper murders so clearly."

He pulled out his watch. "Good gracious!" he exclaimed. "I had no idea it was so late. I must be off. You have my card. Don't forget, if ever you come my way, to give me a call. I've enjoyed your company. Good-bye! Good-bye!"

HE WAS gone, and I remained. Was this, I wondered, a brief introduction to Purgatory? Is this the manner in which our sins will find us out? Do they turn up, eventually, in the most casual way, showing us what cads we have been: doing it, possibly, without knowing that they are *our* sins, that we are their long lost parents?

I sat solitary for a time, and then moved toward my house. There came to me Rossetti's lines,

" . . . but after death,
God knows, I know the faces I shall see.
Each one a murdered self, with low last breath,
I am thyself, what hast thou done to me?"

But it seemed likely that our forgotten sins do not necessarily appear with our own faces. They may be very much our sins, yet wearing other people's faces. Had this estimable gentleman but known to whom he was recounting his unfortunate experience, he might well have challenged me, "I am *myself*, what hast thou done to me?"

It may not be true that the profoundest effects of our sin are discoverable only in the ruin of self. Sin probably appears quite as awful when we behold our neighbor whom we have caused to suffer.

Thus, deeply chastened, I was stung with a new humiliation, remembering that he had gone away and that I had not begged his pardon. I was still unconfessed, unshriven. I determined to write and tell him that I was of that guilty pack which had pursued him so long ago: that I was the boy whose foolish face had so properly roused him to righteous anger; that mine was the head his bag had missed. I vowed I would write that very night.

I ask you to believe me. I would have kept that vow; but when I had searched every pocket, and had turned the house upside down, I had perforce to conclude that I had lost his card. Subsequent consultations with post office directories have been unavailing. Exactly how the affair stands now, in the view of moral theology, perhaps someone will explain to me.

ACKNOWLEDGMENTS

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

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A Message to the Church

From the Presiding Bishop and the President of the National Council

WHAT SEEMED IMPOSSIBLE a short time ago has been accomplished. The National Council is able to announce that the budget is balanced on the basis of the emergency schedule prepared by General Convention. A threatened deficit of large amount has been turned into a small balance on the right side through the loyal and generous response from friends of the missionary work of the Church. To these as to many dioceses and parishes grateful acknowledgement is made.

The financial report in detail is set forth in the statement issued by the treasurer.

The firstfruits of this successful result were to be seen at once in the three-day meeting of the National Council just completed. Instead of struggling with a deficit, allocating another cut and hurriedly planning a supplementary appeal, the members of the council were able to give their attention to the work itself, and to enter upon their constructive task of directing the Church's activities. To these projects they turned with glad and serious deliberation.

The important work of restoration still lies ahead. The council recognizes the fact that the emergency schedule is the least that should be done. But it marks a turning point from which the Church can go forward. The retreat is stopped and the advance will follow.

It is the desire of the council to share this encouraging news with the whole Church. Its officers make the announcement with the joy of those who bring good tidings. "The night is far spent: the day is at hand."

Lent with its spiritual calls can be welcomed with a full sense of the blessings that the season brings. The discipline of our souls, the more complete knowledge of God through Christ, the deepening of our communion with Him will strengthen us to meet without fear the opportunities which are ours as a Christian people—as a Church. Let us thank God and take courage.

ATTENTION

STAND UP, stand up, for Jesus,
Men of good will and peace;
Lift high His royal banner,
Press on and never cease.
From victory unto victory,
The nations shall He lead;
Till strife and war shall perish,
And peace shall reign indeed.

We will stand up for Jesus,
God's enemies confuse;
We will His cause be honored,
Stern contest not refuse.
From pride and self and scorning,
Deliver us Lord God;
Lest, while for peace contending,
True peace shall be forgot.

Stand up, stand up, for Jesus,
Men shall be brothers yet;
And nations view each other,
With love, not human threat.
From racial taint and prejudice,
God's grace restrain us now;
And fortify both heart and will,
To keep our solemn vow.

THOMAS JENKINS.

Books of the Day

Elizabeth McCracken

Editor

THE REVEALING CHRIST. By James DeWolf Perry. In collaboration with Bernard Iddings Bell, Frederic Sydney Fleming, and Karl Morgan Block. With other contributions from George Craig Stewart, Philip M. Rhinelander, Robert E. L. Strider, Howard C. Robbins, Joseph Fort Newton, Philemon F. Sturges, Harper. \$1.50.

THE PRESIDING BISHOP'S book for Lent has been edited by Canon B. I. Bell with the assistance of Dr. F. S. Fleming, and Dr. K. M. Block. The editor deserves to be complimented on the manner in which he has been able to confine nine distinguished clergymen each to his own proper amount of space. There are readings and prayers for every week-day of Lent ending with meditations on the Seven Last Words from the Cross on Good Friday. The three pages allotted to each day should not be burdensome to anyone willing to read at all. Those desiring really to meditate will find ample help in about half the book.

There is an attempt to divide the subject matter for the various weeks into the Need, the Foreshadowing, Character, Message, Kingdom, and Passion-and-Triumph of the Revealing Christ. The authors fortunately do not stick too closely to the title of the book and have quite a lot to say about the work of God in Christ. Whatever the term, the Revealing Christ, may have meant to the editors, the writers are all quite refreshingly clear that Christ was something more than a teacher. Thus Dr. Joseph Fort Newton is quite typical when he says: "Jesus did not say, 'Follow My teaching.' He said, 'Follow Me.' His Gospel is not a law enacted, but a love imparted." Dr. Howard C. Robbins has a fine insistence on the necessity of a clearly thought out theology and of the need for the Christian revelation in filling out the barren areas of natural theology.

The editors deal with Prayer, Fasting, and Almsgiving on the first three days of Lent. Of the writers that follow, three follow one method and three another. Dr. Howard Robbins, Dean Sturges, and Dr. Joseph Fort Newton each write a brief essay for the day and append a rather long "modern" prayer to be said. Bishop Strider, Bishop Stewart, and Bishop Rhinelander each make definite and specific efforts to encourage the reader to launch out into his own meditation. They furnish topics for meditation and Scripture reading with ample guidance for anyone willing to make the effort. The episcopal contributors seem to have the clearer idea of the need for giving the reader responsibility if his Lenten devotion is to count.

An acquaintance with the scholarship of the last 50 years is more evident in this than in most devotional books. The devotional values of the fourth gospel are still largely lost, however. Dean Sturges says rightly enough that it was written "to make Jesus credible to men nurtured beyond Palestine," but he offers no suggested help to meditation on the Gospel itself. Bishop Strider, on the other hand, offers two long passages as "evidences" for the character of the historical Jesus.

CHARLES R. FEILDING.

THE RICHES OF CHRIST. Readings for Lent. By Bede Frost. Macmillan. Pp. 203. \$1.75.

FROM THE PROLIFIC PEN of Fr. Bede Frost comes this little volume of Lenten readings so-called, although with the exception of the first reading and the sections for Holy Week, they do not appear to have any especial connection with the Lenten season. The readings concern the Person of Christ and are at once devotional and theological, intended to serve as material for meditation. The text is interwoven with copious quotations from Scripture, from St. Augustine, St. Thomas Aquinas, and other writers; and since all such passages are printed in italics it is noticeable that in numerous instances they occupy as much as half or more than half the page. There are no chapter titles, the inclusion of which would have aided the reader in following the author's scheme, but examination of the text shows that the topics covered include faith, that working by love leads to union with God; Jesus, the Word of God, Image and Revealer of the

Father; Jesus, as one Person, to be worshipped in His humanity as true God; sanctifying grace in the human soul of Jesus; the human knowledge and human will of the God-Man; the glory of God as the object of the Incarnation with man's salvation as incidental; the gospel of the mystical Body of Christ, in which Christians are translated from darkness to light. The final reading sets forth that the soul must come by faith to inward reality through the seeming failure of all that is outward and visible even in the things of religion. There are certain very good sayings concerning the human knowledge of Jesus, by implication refuting the teaching that in becoming Man He became ignorant of who He was.

For this study many will be grateful to Fr. Frost, since there is all too little of such material available, and yet mental prayer that can rank as true devotion, so the author notes, must be rooted in dogma. Let us hope that in the near future he will give us similar devotional readings on the doctrine of the Holy Spirit.

MOTHER MARY MAUDE, C.S.M.

FINE LINEN FOR PURPLE. Reveries of the Passion of Christ. By A. G. Paisley. Scribner. Pp. x, 208. \$2.00.

THIS BOOK contains a series of meditations appropriate to Passiontide. During the latter half of the last week of Christ's pre-Resurrection life, He came into contact with lesser personalities and had part in various events. These persons and events are mentioned in the Gospel records, simply because of their relation to Him. Yet they are in the highest degree relevant to a consideration of the self-sacrifice of our Lord. While any reflection on the same must enter the realm of conjecture, it is none the less worth while and stimulating.

The disciples were too weak to watch with their Master one hour; but amid the bustle of the centuries and the broken and uncertain utterances of men, the broken vigil has been resumed and still is kept today. Pilate's attempt to evade giving a just verdict marked the beginning of his downfall; "here was a man who admitted that he knew the right course to adopt, and who openly asserted that his own knowledge was supported by the authoritative pronouncement of Herod . . . yet, instead of acting upon his knowledge, instead of firmly protecting the innocent prisoner, he proceeded to argue in His defence." Pilate laid aside his functions and prerogatives as a judge, and adopted the rôle of a counsel for the defense. "In this unconscious abrogation of his judicial authority lies the real occasion of Pilate's ultimate collapse." Lastly, Pilate is found actually inciting the people to take matters into their own hands—"Take ye Him and judge Him according to your law." So he went to his ruin.

EDGAR L. PENNINGTON.

WAYFARER'S ESSAYS. By Thomas Alexander Lacey. Oxford University Press. Pp. xvi, 231. \$2.50.

THIS IS A COLLECTION of very delightful essays, in which, as has been suggested, we may imagine the Autocrat of the Breakfast Table as an Anglican theologian with a parsonage in the country. The essays cover a wide range of subjects; but into most of them the Church is injected and into all of them the charm and urbanity and varied interests of the author have been infused. To read these pleasing little outbursts of wit and insight is to take a sweeping glance at the ecclesiastical, theological, and literary history of the last 50 years, as seen through the eyes of one who was both a keen observer and a participant—one who could be kindly, sympathetic, and tolerant; while unswerving in conviction.

EDGAR L. PENNINGTON.

IT IS INTERESTING to note that there was a greater interest and activity in all forms of group insurance during 1934 than any of the preceding years which makes the book of Dr. Maurice Taylor, *The Social Cost of Industrial Insurance*, most timely. This is a social analysis of industrial insurance and its effect upon the life of the working class. It contains the facts with regard to one phase of a sane security problem which will be helpful to the layman and to the social worker. It abounds in a great amount of revealing data which leads Dr. Taylor seriously to question the value of industrial insurance which is now a part of the lives of more than half our population. He does not stop at presenting his criticism, but outlines alternative projects both private and governmental and of voluntary and compulsory nature (Alfred A. Knopf, \$3.25).

CLINTON ROGERS WOODRUFF.

Reading During Lent

Recommended by the Rt. Rev. William T. Manning, D.D.

Bishop of New York

I AM ASKED to make some suggestions as to helpful reading during Lent.

The purpose of Lent is to strengthen our faith in our Lord Jesus Christ, and to bring us nearer to Him in our daily lives.

First of all therefore I suggest an honest, reverent, and careful reading of the New Testament, studying it not only as the sacred record of events which occurred long ago but discerning in it all a direct and practical application to ourselves, our needs, and problems at this time. Our reading should be systematic, however brief the selections may be, and it would be a help to many of us if occasionally we would read through at one sitting the whole of one of the gospels, or one of the epistles, to get its full message.

The longest of these books is only about fifty pages and most of them are much shorter than this. Most of us, I think, might read the following parts of the New Testament during this Lent.

First, the four gospels, which hold up before us the Figure of our Lord Himself, as He was in His life here on earth, and as He is now at the Right Hand of God.

Second, the Acts of the Apostles, which show us the Christian Church in the first days of its life, beginning its divine work in this world.

Third, the Epistle to the Ephesians, bringing before us St. Paul's great teaching as to the Holy Catholic Church of Christ, of which we are members.

And in conjunction with our reading of the New Testament I urge for this Lent a careful re-study of the Prayer Book, and especially of the offices relating to the sacraments. In the sacraments we feel the touch of Christ Himself. They are the pledges of His Presence still with us, and of His Help still given to us. I suggest therefore the reading of these offices entire, rubrics included, with sincere effort to realize the meaning of the words used, for here we have not individual opinions but the mind and teaching of the Church itself. We

should read carefully the following offices so that we may know what our Church teaches on these great matters:

1. The Baptismal Office.
2. The Confirmation Office.
3. The Order for the Administration of the Holy Communion.
4. The Marriage Service.
5. The Office for the Ordering of Priests and also the very important Preface to the Ordinal.

Many books on religion are published but most of them are unimportant and will be forgotten within a year or two.

Our two great text-books in the Christian life are first the Bible, and second the Prayer Book, every word of which is based on the Scriptures.

There are of course many books that are helpful in their own spheres and the clergy in each parish will gladly suggest them, but I am certain that our great need today, clergy and laity alike, in my own diocese and in the whole Church, is more truly to know, and more faithfully to use, our Bibles and our Prayer Books.

These two books we can build our faith upon and live by, and of what other books can this be said?

These two books bring us into direct touch with the Divine and the Eternal.

For us who belong to this Church no other books can compare in importance with these.

Every man and woman who will faithfully use his Bible, and faithfully follow the teachings of his Prayer Book, will know Jesus Christ who is the Way, the Truth, and the Life, and this is the soul of our religion as Christians.

In the Forward Movement which we are now undertaking, the first step is to get back to the sincere, intelligent, and believing use of our Bibles and our Prayer Books.

It is this which is needed to draw us all together and to inspire us for the work in Christ's Name to which we are called.

Lists of Books for Lenten Reading

Books for Lent

Recommended by the Rev. Shirley C. Hughson, O.H.C.
Superior of the Order of the Holy Cross

THE ELEMENTS OF THE SPIRITUAL LIFE: A Study in Ascetical Theology. By F. P. Harton, Macmillan. \$3.00.

This book is the long desired Anglican *Summa* of the ascetical and spiritual theology. It was published two years ago and immediately took its place as a classic. It covers the whole range of the spiritual life and should be mastered by everyone who seeks knowledge of the ways of God.

THE SCHOOL OF CHARITY. Meditations on the Christian Creed. By Evelyn Underhill. Longmans, Green. \$1.00.

Miss Underhill has put into this small volume much of her great knowledge of the ways of Christian devotion. She deals with the Reality and the Nature of God in themselves

and as revealed within human life, going on to show what demands are made upon the Christian soul and how it is possible for the soul to meet those demands. The book is one of those which the Bishop of London recommends for Lenten reading.

SPIRITUAL LETTERS OF FR. CONGREVE, S.S.J.E. Edited by W. H. Longridge, S.S.J.E. Morehouse. \$1.40.

Fr. Congreve was one of the great saints and spiritual masters of his time and was looked to by a multitude of souls for direction in the spiritual life. Fr. Longridge has made a selection of his letters bearing particularly upon the interior life and they cover a wide range.

THE IDEALS OF ASCETICISM. By O. Hardman. Macmillan. \$2.00.

This book presents the fundamental principles of the ascetical life, and may be used to a great advantage as an intro-

duction to the general subject which is treated in Fr. Harton's book. Dr. Hardman deals with the philosophy of asceticism at large, a number of chapters being devoted to the psychology of asceticism as found among non-Christian people.

THE ART OF MENTAL PRAYER. Bede Frost. Morehouse. \$2.50.

A RETREAT FOR LAYFOLK. Bede Frost. Morehouse. \$1.50.

In the first of these books Fr. Frost gives us a masterly treatise on the subject of meditations setting forth in detail a description of the six great methods of meditation. He then goes on to discuss the difficulties of mental prayer and the ascetical and spiritual preparation for prayer in general. The volume contains a splendid appendix giving an analysis of the Teaching of St. John the Cross.

The second of these books by Fr. Frost presents in a discursive way a series of meditations in which the principles set forth in *The Art of Mental Prayer* are exemplified for layfolk.

THE SCALE OF PERFECTION. By Walter Hilton. The Orchard Series: Burns, Oates & Washbourne. Cloth, 3s. 6d.

This book has for nearly 600 years been one of the great classics of the Catholic Church. It is one of the treatises to which devout souls should return from time to time with seriousness of purpose.

THE SCIENCE OF PRAYER. By Ludovic de Besse, O.S.F.C. Benziger.

THE LIFE OF UNION WITH GOD. By Auguste Saudreau. Benziger. \$5.25.

THE IDEALS OF THE FERVENT SOUL. By Auguste Saudreau. Benziger.

These three books represent the best of the great work which is being done in our day by the School of French Devotional Masters who are seeking to revive with great zeal and learning the principles of the older school of contemplation which had its beginnings with the early Fathers of the Church and which went into eclipse about the Seventeenth Century in the reaction against the Carmelite School of St. Teresa and St. John the Cross. Those who desire to know something practical of the higher walk of prayer are urged to read and reread these books.

ARA COELI: An Essay in Mystical Theology. By Arthur Chandler. Methuen. 5s.

Defining mysticism as "the religion of experience," Bishop Chandler gives us a masterly but simple treatise on the whole subject of growth in holiness.

THE VISION OF GOD. The Bampton Lectures for 1928. By Kenneth E. Kirk. Longmans, Green. \$6.00.

Dr. Kirk's specialty is Christian ethics, a subject which is often treated in a dry-as-dust fashion. In this book, however, he has infused into the whole subject a spirit of the warmest devotion which gives it a force and a charm which are rare. It is a book of profound learning written in language which can be understood by everyone.

THE SCHOOL OF SANCTITY. Retreat Addresses. By Frank Weston. Morehouse. \$1.80.

This is a delightful little book, strengthening to the spiritual fiber and very warm to the heart that is seeking after God. It was published after Bishop Weston's death and is a golden legacy of a great soul to the Church.

THE WAY OF A PILGRIM. Translated from the Russian by the Rev. R. M. French. Foreword by the Bishop of Chicago. Morehouse. \$1.50.

This little book has infinite charm. It is a story of a man who sought to find a practical meaning of the words, "Pray without ceasing." No one can read it without being stimulated to get down on his knees and rejoice in the consciousness of the presence of God.

THE LIFE OF PRAYER IN A WORLD OF SCIENCE. By William Adams Brown. Scribner. \$2.25.

Dr. Brown of the Union Seminary sets forth the theory of prayer for modern men in this book in a cogent manner. One might say that his aim is set forth in a sentence in the opening chapter; "Where our fathers and mothers prayed, we philosophize about prayer." It is a stirring appeal to get back to the actual practice of prayer and tells us how to do so.

Books Old and New on Mental Prayer

Selected by the Rev. Mother Mary Maude, C.S.M.

MEDITATION AND MENTAL PRAYER. By Wilfred L. Knox. Edwin S. Gorham. New York.

A simple handbook for beginners.

SELF TRAINING IN MEDITATION. By A. H. McNeile, Longmans, Green. New York. 50 cents.

Also for beginners. This has been reprinted with other works by the same author under the title *Devotion and Discipleship*. S.P.C.K. 1934. 6s.

A STUDY OF MEDITATION. By David Jenks, S.S.M. Morehouse. 40 cts.

This detailed study was prepared for theological students, who were assumed to be in the attitude of beginners.

IN THE FACE OF JESUS CHRIST. A Course of Meditations for the Christian Year. By David Jenks, S.S.M. Longmans, Green. \$3.60.

Copious material for meditation.

THE SCHOOL OF THE ETERNAL. Outlines for Use in Retreat or in Daily Mental Prayer. By James O. S. Huntington, O.H.C., and Karl Tiedemann, O.H.C. Holy Cross Press. 75 cts.

Outlines for eight retreats, the first of which is filled in, the others left to be worked out by the retreatant.

IGNATIAN RETREATS. By W. H. Longridge, S.S.J.E. Three retreats for lay people according to the method and plan of the Spiritual Exercises of St. Ignatius Loyola. Society of St. John the Evangelist, Cambridge. \$3.00.

These are likewise published as separate leaflets. Price, \$1.00, 60 cts., 80 cts. respectively. There is also a volume intended especially for the clergy, entitled *Retreats for Priests* (\$4.20).

ART OF MENTAL PRAYER. By Bede Frost. Morehouse. \$2.50.

Suited especially for directors. The mass of material and the number of methods given would be confusing to persons inexperienced in mental prayer.

CONTEMPLATIVE PRAYER. Ven. Father Augustine Baker's Teaching Thereon: from *Sancta Sophia*. By Dom B. Weld-Blundell, O.S.B. The Catholic Home Library. R. and T. Washbourne. London. 1906.

This is the classic work on prayer and prayer life for souls who have made some progress in the practice of meditation.

ACTS AND AFFECTIONS FOR MENTAL PRAYER. Adapted from *Sancta Sophia*, 1656. By Dom B. Weld-Blundell, O.S.B. B. Herder Book Co. 90 cts.

Exercises from the preceding work, in convenient form for use at the time of prayer.

ASCENSIONES IN CORDE. A Collection of Aspirations and Ejaculations. Translated from the Latin. With a preface by the Rev. P. N. Waggett, S.S.J.E. Mowbray. 35 cts.

A small compact volume, pocket size.

THE SECRET PATHS OF DIVINE LOVE. By Fr. Constantine Barbanson, Capuchin friar. Abridged from the English version of Dom Anselm Touchet, O.S.B., by a nun of Stanbrook Abbey. Edited with an introduction by Dom Justin McCann, O.S.B. The Orchard Books, No. 14. Benziger. 90 cts.

A very excellent ordered treatise on mystical prayer, for persons who are experienced in the spiritual life.

Two very new publications which contain excellent material for meditation are *Meditations for Every Day* by Fr. Andrew, S.D.C. (Mowbray, cloth, 6s), and *Riches of Christ*, by Bede Frost (Macmillan, \$1.75).

NOTE: While some of the books in the foregoing list are new, others of equally great value are old. Readers wishing to use these older books who cannot obtain them elsewhere might borrow them from the lending library of any of the religious foundations known to have such a library.

Book Recommendations

By Vida D. Scudder

CHRISTIANITY AND THE MODERN CHAOS. By W. G. Peck. Morehouse. \$1.00.

Lectures given in 1933 at the College of Preachers in Washington. All familiar with Fr. Peck's earlier books, and *The Divine Revolution*, recognize the cogency and depth of his thinking. This little book, *multum in parvo*, pleads for "the rehabilitation of a dogmatic faith" in our "social pandemonium," and presents with devout ardour the possible redemptive rôle of the Church.

THE END OF OUR TIME. \$2.25. DOSTOIEVSKY. CHRISTIANITY AND CLASS WAR. \$1.50. By N. Berdyaev. Sheed and Ward.

Prof. Berdyaev, of that interesting institution, the Russian Theological Seminary in Paris, stands like Fr. Peck and Christopher Dawson for a special Christian reading of history. He is rapidly becoming known as an outstanding leader of religious thought.

PROPERTY OR PEACE. By H. N. Brailsford. Covici Friede. \$3.00.

Powerful and acute analysis of the contemporary political situation, by one of the sanest, bravest, and most penetrating of modern social critics.

CHARACTER "BAD." The Story of a Conscientious Objector. By Harold Studley Gray. Harper. \$2.00.

A moving record of a significant type of modern Christian heroism. Letters written during the Great War, many of them from prison, by a young man in great spiritual anguish which led him into peace.

THE POWER OF NON-VIOLENCE. By Richard B. Gregg. Lippincott. \$2.50.

An earnest and able book by a friend and disciple of Gandhi, presenting without sentimentality and with much practical knowledge of life, the philosophy and technique of a non-violent approach to conflict. Challenging.

A CONQUEST OF TIBET. By Sven Hedin. Dutton. \$5.00.

Brilliant and thrilling account of intrepid adventure, by a veteran explorer.

EFFICIENCY EXPERT. By Florence Converse. John Day Co. \$2.50.

A series of poems in expertly and delightfully varied metres, rendering the dramatic inner struggle of a young inventor confronted by the suffering his invention must cause to the three hundred men it will throw out of work. The verse alternates high imaginative beauty with startling and humorous modernity of phrase.

LOST HORIZON. By James Hilton. (Author of *Mr. Chips*). Morrow. \$2.50.

Charming and delicate story. A Utopia of Escape, which nevertheless does not evade a sense of social responsibility toward our sorrowful civilization.

Recent Biographies for Lenten Reading

Selected by the Very Rev. H. B. Washburn, D.D.
Dean of the Episcopal Theological School

OLIVER CROMWELL. By Hilaire Belloc. Lippincott. \$4.00.

Readable, like all of Belloc's work, but, like much of his biographical writing, marked by prejudice and misunderstanding. Carelessly written in parts.

OLIVER CROMWELL. By John Buchan. Houghton Mifflin. \$4.50.

A model biography.

JONATHAN EDWARDS. By Arthur Cushman McGiffert, Jr. Harper. \$2.50.

A thorough and a popular account of an almost forgotten leader of religious thought in eighteenth century New England.

ERASMUS OF ROTTERDAM. By Stefan Zweig. Viking Press. \$3.00.

Neither so thorough as Preserved Smith's, nor so interesting as Froude's, a vivid picture, however, of the man and his day.

MAKERS OF CHRISTIANITY. By Shirley Jackson Case. Henry Holt. \$2.00.

A readable and accurate biographical history of the Church from our Lord to Charlemagne.

MARTIN LUTHER (Oak of Saxony). By Edwin P. Booth. Round Table Press. \$2.50.

An excellent short life of Luther.

CARDINAL MERCIER. By John Gade. Scribner. \$2.75.

A Protestant's "life" of a Roman Catholic. Well done, even though it hardly touches Mercier's contribution to philosophy and omits altogether his controversy with Tyrrell.

OBERLIN, A PROTESTANT SAINT. By Marshall Dawson. Willett Clark. \$1.50.

An inspiration to the man in rural Church work as well as to others.

THE WILFRID WARDS AND THE TRANSITION. Vol. I, by Maisie Ward. Sheed and Ward. \$3.50.

The story of the family of the biographer of Newman. An invaluable addition to later Oxford Movement and contemporary English Roman Catholic history.

Lenten Reading for Theological Students

Suggested by the Very Rev. F. C. Grant, D.D.
Dean of Seabury-Western Theological Seminary

VALE. By W. R. Inge. Longmans, Green. \$1.60.

Valuable as summing up in readable style and in brief compass the author's views on religion, philosophy, politics, and ethics.

THE ESSENCE OF PLOTINUS. By Grace Turnbull. Oxford University Press. \$2.50.

Based upon the translation of Stephen MacKenna. This little volume gives a selection of great passages in the spiritual philosophy of the founder of Neo-Platonism.

IDEALS OF EAST AND WEST. By K. J. Saunders. Macmillan. \$2.50.

A fascinating exhibit of the ethical teachings of the world's great religions, with illustrative excerpts. It impresses one more deeply than ever with what the Fathers call "the preparation for the Gospel."

VON HÜGEL AND THE SUPERNATURAL. By A. H. Dakin, Jr. Macmillan. \$5.50.

A study of the religious philosophy of one of our great modern thinkers who combined a profound philosophy with a simple realistic faith.

AND THE LIFE EVERLASTING. By J. Baillie. Scribner. \$2.50.

A persuasive study of the Christian belief in immortality.

CHRIST AND EVOLUTION. By George A. Barton. University of Pennsylvania Press. \$2.00.

A wise and beautiful book for readers who feel the tension between the faith and modern knowledge.

DANTE'S WORKS.

Six volumes in the Temple Classics, including the *Divine Comedy* in the first three volumes. A beautiful translation, well annotated, with the original on the opposite page. Small pocket size. Dante is the greatest Christian poet and sums up whole long centuries of thought and tradition, up to the very eve of modern times.

THE NEW TESTAMENT.

Read it in a new translation like Moffatt's or Goodspeed's, Weymouth's or the Riverside; or in a foreign language with which you are familiar—preferably Greek. If the whole New Testament cannot be managed, take the Gospel of Luke, the Book of Acts, one Epistle of St. Paul (say, Philippians) and the Epistle to Hebrews.

LIGHT, LIFE AND LOVE. By W. R. Inge. Methuen. 3s 6d.

Selections from the German mystics of the Middle Ages, with an illuminating introduction. There are several other fine little books in the same series (Methuen's *Library of Devotion*): such as *Horae Mysticae*; Tauler's *The Inner Way*; Burn's *Day Book from the Saints and Fathers*, etc.

THE WAY OF LIGHT. By H. C. Robbins. Gorham. \$1.50.

A book of prayers, selected readings, meditations, and hymns.

PRAYERS FOR SERVICES. By Morgan P. Noyes. Scribner. \$2.50.

One of the best collections of Prayers I have ever seen. Especially valuable are the opening sentences—offered on the sound theory that if a prayer gets started right it will probably go on right to the end.

Lenten Reading for the Laity and Others

Suggested by the Rev. Herbert S. Hastings

THE ENGLISH WAY. Studies in English Sanctity from St. Bede to Newman. Sheed and Ward. \$1.50.

Lives of the saints for modern readers are all too rare. Eminent writers, like Chesterton and Belloc, have done these sixteen short biographies in a most readable way, and made sainthood seem reasonable.

PROGRESS AND RELIGION. By Christopher Dawson. Sheed and Ward. \$1.50.

One purpose of the author is to prove from history that when religion has been weak the progress of civilization has been slow. The book is an antidote to the godless conclusions planted in some universities.

CHRIST OUR BROTHER. By Karl Adam. Sheed and Ward. \$2.50.

A distinctly popular and readable book on an appealing theme, as is the next book by the same author.

THE SON OF GOD. By Karl Adam. Sheed and Ward. \$3.00.

The author writes in a way acceptable to Anglicans. Fr. Huntington is reported as considering these two among the best of recent books on religion.

THE LIFE OF CARDINAL MERCIER. By John A. Gade. Scribner. \$2.75.

It will be an interesting and wholesome experience to find out for yourself what made this man one of the most beloved Christians of modern times. The author calls himself a Protestant.

AUTHORITY AND FREEDOM. By A. E. J. Rawlinson. Longmans, Green. \$3.00.

Who today is not more or less puzzled about authority—authority of any kind? Authority probably cannot be authority to anyone, until the idea of authority has been accepted as a part of life. This book can stiffen up much popular thinking on the subject.

MEDITATIONS ON THE OFFICE AND WORK OF THE HOLY GHOST. By J. G. H. Barry. E. S. Gorham. \$2.00.

Few of us have even a working knowledge of the Third Person of the Holy Trinity. This book, which many people have thought the most useful of Dr. Barry's writings, has helped many.

THE ADVENTURES OF PAUL OF TARSUS. By H. B. F. Mackay. Morehouse. \$1.50.

As interesting and more satisfying than the novel on the same theme which comes next in this list. It will help to make the Sunday epistles from the altar seem more like human letters.

BROTHER SAUL. By Donn Byrne. Grosset's Dollar Library.

The author had little to do to make St. Paul's life romantic, but he has added color and dramatic style to the narrative. His book, if you read it, will need the balance and spiritual values of Prebendary Mackay's true story.

THE KING'S HIGHWAY, A Simple Statement of Catholic Belief and Duty. By George C. Carleton. E. S. Gorham. \$1.00.

A standard book, and good to reread, lend, or—better still—to buy again and give away.

THE RETURN TO GOD. By Fr. Bede Frost, O.S.B. Obtainable from E. S. Gorham. Paper, 40 cts.

This book can send the stale heart back to its devotion at any time, although its chapters happen to be arranged for the days of Lent.

PRAYER AND SOME OF ITS DIFFICULTIES. By Walter J. Carey. Mowbray. Paper, 60 cts.

A book to be treasured by people who want to pray better and perhaps help others to do so. It reads like the sympathetic counsel of a real friend.

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE. By William Law. Everyman's Library. 90 cts.

Law's hardheaded persuasiveness in the last half of Chapter 20 will make you want to try harder to love your neighbor, and you need help there, don't you?

A PEOPLE'S LIFE OF CHRIST. By Paterson-Smyth. Revell. \$1.50.

These suggestions for Lent reading should have begun with a plea for the four gospels. The next best suggestion is that you read this book, which is the best life of our Lord outside of the Bible.

Lenten Reading for Woman's Auxiliary

Suggested by Sarah Lawrence Slattery

THE FOUR GOSPELS: A New Translation. By Charles Cutler Torrey. Harper. \$3.00.

The author tells us the gospels were originally Aramaic, not Greek. Going back to the original language he finds new meanings in all of them.

FROM THE RAINBOW TO THE CROSS. By E. Purdon Dupee. Southworth-Anthoensen Press. \$2.50.

A simple and readable guide to the Old Testament, giving it vitality and perspective. Written by a member of Trinity Church, Boston, for other lay women.

THE STORY OF THE BIBLE. By W. Russell Bowie. Abingdon. \$3.00.

Interesting both for older children and adults.

ABOUT OURSELVES. By H. A. Overstreet. Norton. \$3.00.

An old book of normal psychology and idealism.

THE JEW AND THE WORLD FERMENT. By Basil Mathews. Friendship Press. \$1.50.

The Jews are a small group, but a distinguished and influential one. This book helps us to see how we ought to act toward them.

FOLLOWING CHRIST. By Charles Lewis Slattery. Houghton Mifflin. \$1.25.

Bishop Slattery's Confirmation Lectures, with (in the second edition) a new chapter on Knowing Christ Face to Face.

WHY I BELIEVE IN THE OXFORD GROUP. By J. C. Winslow. Hodder and Stoughton. 60 cts.

Written by a clergyman of the Church of England, living

in India. For all types of people, but of special interest to clergy and Church workers in showing the value of this renewal of His Spirit which God is giving many through the Group.

STATESMANSHIP AND RELIGION. By Henry A. Wallace. Round Table Press. \$2.00.

Our Secretary of Agriculture advises us to find the roots of our depression in human hearts, the social machinery of the day, the attitude toward God, and the relationship between nation and nation.

THE SECRET OF VICTORIOUS LIVING. By Harry Emerson Fosdick. Harper. \$1.50.

Vital sermons on vital subjects, which all who have heard over the radio will want to read.

IN THE STEPS OF THE MASTER. By H. V. Morton. Dodd, Mead. \$3.00.

Written by one who has proved his ability as a delightful writer of various parts of the world, about the country of greatest interest to Christians.

SEVEN WORDS. By W. R. Matthews. Hodder and Stoughton. \$1.00.

The new Dean of St. Paul's asks us if our devotional life has direct contact with realities.

OLIVER CROMWELL. By John Buchan. Houghton Mifflin. \$4.50.

A good biography.

Six Books for Social Workers

Recommended by Mary Kingsbury Simkhovitch

DEMOCRACY. By J. A. Hobson. John Lane.

If democracy is to survive, its institutions must be reformed. Mr. Hobson, England's leading economist, indicates the general lines that must be followed if dictatorship and oligarchy are not to replace a democratic ideology.

CHRIST OUR BROTHER. By Karl Adam. Sheed and Ward.

This book, by a profound modern German Roman Catholic theologian, emphasizes the humanity of our Lord and His fellowship with us.

INSECURITY: A CHALLENGE TO AMERICA. By Abraham Epstein. Smith and Hass. \$4.00.

Probably the best treatise on social insurance. Especially valuable at this time when public measures in this field are pending and reliable information is important.

MODERN HOUSING. By Catherine Bauer. Houghton Mifflin. \$5.00.

This book presents a vivid, authoritative account of modern housing, more especially in its relation to a planned community. Invaluable to all who are concerned with a major feature both of recovery and of a higher standard of life for American workers.

THE ACQUISITIVE SOCIETY. By R. H. Tawney.

This early work of Tawney, familiar to many older readers, is perhaps still his best contribution to social thought.

THE THEORY OF THE LEISURE CLASS. By Thorstein Veblen.

Another classic. Although first published some years ago, it is contemporaneous in outlook and interest and valuable for all students of our social life.

New Books on Social Problems

Recommended by the Rev. C. Rankin Barnes

RELIGION RENOUNCES WAR. By Walter W. VanKirk. Willett, Clark. \$2.00.

This encyclopedic volume, from the virile pen of the secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, endeavors "to throw a modest light upon the heroic struggle now in progress among Christians everywhere to recast in the language of the twentieth century the pacifist witness of the early Church." This thoroughly documented reference book is essential to any deep study of the current relation of the Church to world peace.

THE FUN OF HAVING CHILDREN. By Katharine Seabury. Lothrop. \$1.75.

Here is a readable, non-technical book by an enthusiastic Churchwoman, a sister-in-law of Judge Samuel Seabury. As the mother of three children she writes entertainingly for mothers and others interested in bringing up children. It is too intimate and sentimental to appeal to experts.

AN INTRODUCTION TO SEX HYGIENE. By Winifred V. Richmond. Farrar. \$2.50.

This book had its inception in the lectures on sex hygiene given by the author in the Training School of St. Elizabeth's Hospital, Washington, in which the author serves as psychologist. Dr. Richmond writes with both the sincerity and the humility which mark the true scientist. She gives a thorough and intelligent discussion of the psychology of sex, sex problems, sex in society, and sex in education.

OUTFITTING FOR SPIRITUAL MARRIAGE. By Floyd Van Keuren. Morehouse. \$1.75.

The executive secretary of the social service commission of the diocese of New York has drawn on his broad experience as pastor and social worker to produce this constructive volume which will serve as a manual for couples about to be married, as a source book for clergy in giving pre-marital instruction, and as a text-book for young people's classes in home-making and parenthood. Dr. Van Keuren insists that the realization of spiritual marriage does not come from ignoring the other aspects of the marital relationship, but from the use of spiritual forces in unifying them.

FOUNDATIONS OF HAPPINESS IN MARRIAGE. By L. Foster Wood. Roger Williams Press. 50 cts.

Clergy seeking an inexpensive but adequate volume to cover pre-marital instruction will find in this latest product of the pen of the secretary of the Committee on Marriage and the Home of the Federal Council of Churches a serviceable manual. In regard to it Bishop Page, chairman of the Joint Commission on Marriage and Divorce, recently said: "I have had no book come into my hands that has seemed of comparable value." These are words of high praise from one of the Church's real authorities in this field.

ECONOMIC SECURITY. By E. C. Worman and others. Workers' Education Bureau Press. 25 cts.

This timely study outline is designed to appeal with twenty questions on the economic security of the people. It provides detailed facts in regard to unemployment compensation, old-age dependency, and health insurance, carrying a foreword by the Secretary of Labor and an extremely thorough bibliography. It is a distinctive source of material on social security for study groups.

Churchwomen Today

Ada Loaring-Clark

Editor

Among the Seminoles

SUCH A CHEERY, happy letter comes from Deaconess Harriet M. Bedell who is busily at work among the Seminole Indians in South Florida. It was far from easy for the deaconess to get close to her charges, but after a year quiet, patient persistence has won the day. In 1933, at Christmastime, these Indians came to the Glade Cross Mission in Everglades, in a scowling, suspicious manner, being reserved and restrained, but they all seemed to enjoy the feast and listened very attentively to the story of Jesus' Birth. When they went away we asked them if they had had a good time, some of the young men said "Next time more come"!

"This year, 1934, long before Christmas" the Deaconess tells us, "the Indians began asking How long Christmas? Several days before the celebration they began to gather in Everglades. At last the day came. The men put up the tree and the children had great fun throwing the tinsel over the branches. Then the gifts provided by Church friends were piled under the tree. The women did the cooking on an open fire. We had beef, macaroni, tomatoes, rice, coffee, and bread. Mr. Copeland, in charge of the Collier interests in Collier county, donated oranges and the Woman's Club of Everglades and friends provided the candy.

"At two o'clock all was ready. The Rev. Harold Bache of Fort Lauderdale conducted an opening service with one hundred and thirty men, women, and children gathered around the tree. They were all very quiet and reverent and listened to the Christmas story interpreted by Cory Osceola. Deaconess Bedell was assisted by Mrs. Copeland and immediately after service the mothers with babies were asked to come forward. It was a very pretty sight as each one received two blankets. Then the little children formed a very attractive group and received toys. The women and girls were next. They received pretty bags containing miscellaneous articles that they liked. The men and boys were given kerchiefs with pretty buckles for fastening around the neck. The candy was distributed to the children and all received oranges, and in a short time they were gathered in groups for the feast. In leaving I asked, Everyone had a good time? Yes, everybody, they enthusiastically replied.

"I wish everyone who helped to make our Christmas such a joyous one could realize what their partnership means to us. I am welcome in all the villages now and never have any difficulty in assembling them together for prayer and the Gospel story, and I expect soon to have the girls live with me—two for two weeks at a time—as I did in Oklahoma and Alaska.

"Two families, father and mother and two children in one and parents and three children in the other, are being prepared for baptism: separated families have been reunited, and we hope and pray that they, too, may have the grace that God grants through His Church to live the life that He wants all of us to live. May we have your continued prayers and interest?"

SISTER ANNA GRACE of St. Lioba's School, Wuhu, Diocese of Anking, China, tells of a recent interesting episode in Wuhu harbor. A baby was baptized aboard a gunboat from the ship's bell, inverted, which is the custom when there is a baptism aboard.

NEWS OF THE CHURCH

Council Sees No Mexico Persecution

"Not Yet Convinced" of Suffering on Religious Grounds in Mexico, and Not Joining in Any Protest

NEW YORK—The National Council is "not yet convinced" that there is any religious persecution by the Mexican government. And it has not joined in any protest to Mexico.

This was emphasized in a statement made by the National Council at its recent meeting here in response to requests for information on the work of the Episcopal Church in Mexico.

WEST TEXAS, MILWAUKEE LETTERS RECEIVED

Early in the first hour of the opening session of the National Council, immediately after the council was organized for business, letters from the dioceses of West Texas and Milwaukee and a letter from an individual whose name was not given, asking certain specific questions about the policy of this Church in Mexico, were formally received by the council. The letters were not read and no other indication of their contents was revealed beyond the fact that they requested definite answers to definite questions. These communications were referred to the Department of Foreign Missions.

On motion of Bishop Sherrill of Massachusetts, the council voted to consider this matter in executive session, and the hour was set for 3 o'clock that same afternoon. Dr. John W. Wood demurred, saying that Bishop Creighton, formerly in charge of Mexican work and now Suffragan of Long Island, had said that he could come to the Church Missions House at 8 o'clock

(Continued on next page)

Colorado Sisters Serving Needy, Win Confidence and Trust of Mountain People

DENVER—"If the sister says so, I'll sign it," is the response the FERA workers in the neighborhood of Evergreen receive when they ask applicants for relief to sign the necessary papers. During the period of some months that the Sisters of St. Mary were in charge of relief work in Evergreen they so won the confidence and trust of the mountain people that these people still turn to them for advice and help, and St. Raphael's House is still relief headquarters, although the work is now in the hands of the FERA. The sisters also have a trained nurse resident with them in Evergreen who has not only served in caring for sick or injured in many cases, but has also been of much service in persuading these people to accept the ministrations of a physician, or in case of necessity, make the dreaded trip to a hospital.

Church's \$2,313,115 Emergency Schedule Reported Balanced by Council Treasurer

Free from Necessity for Further Reductions for First Time in Four Years

NEW YORK—The emergency schedule of \$2,313,115 is balanced. For the first time in four years the Church is free from the immediate necessity of further cuts.

This was announced at the recent meeting here of the National Council.

In explanation of this gratifying achievement the treasurer of the National Council, Dr. Lewis B. Franklin, made the following statement:

"The National Council presented to General Convention a proposed budget in support of the missionary program of the Church for the year 1935 in the sum of \$2,700,000. General Convention approved this budget but because the gifts of the Church in 1934 plus income from other sources were so far below the total needed to finance such a budget, the Convention also adopted an emergency schedule of \$2,313,115, the difference between these two figures, \$386,885, being designated as the 'Challenge.'

"The Convention also issued specific instructions to the National Council that its appropriations for 1935 must be brought within the limits of the probable income with a margin of safety.

METHOD CHANGED

"General Convention also changed the entire method of apportioning responsibility for meeting the missionary budget. Heretofore each diocese had been assigned a quota based upon the current expenses of its parishes and missions. The new method provided that the National Council should agree with each diocese as to the objective which it would assume as its share of the budget.

"The objectives agreed upon with the diocese
(Continued on page 240)



PROVINCIAL S.S.J.E. SUPERIOR

The Rev. Oliver B. Dale, S.S.J.E., pictured above, became Superior of the Pacific Province of the Society of St. John the Evangelist January 1st. He is rector of the Church of the Advent, San Francisco, and editor of "Cowley," quarterly review of the American congregation of the society.

Religious Education School Being Conducted in Dallas

DALLAS, TEX.—The department of religious education of the diocese of Dallas is sponsoring a School of Religion which is meeting each Wednesday evening for 10 consecutive Wednesdays. There is an enrollment of 50 persons, with the attendance above that number. The school will close the week preceding Ash Wednesday.

Instructors are Bishop Moore of Dallas, the Very Rev. George R. Wood, dean of St. Matthew's Cathedral, and Miss Edith H. James, director of religious education at the Cathedral. The Rev. Bertram L. Smith, rector of Christ Church, Dallas, is chairman of the diocesan department of religious education.

Cuban Parish Starts New Church Building

LA GLORIA, CUBA—Work has begun on a new permanent building for Holy Trinity Church here. The cyclone of 1932 destroyed the church building, and a temporary structure was built in its place.

Priest Suffers Burns

PITTSBURGH—The Rev. Alfred Garden of Emmanuel Church was severely burned and shocked recently when his clothing ignited before an open gas fire.

Nevada Deaconess Heads County Relief Committee

RENO—Besides her work as missionary in charge of St. Francis' Mission, Lovelock, where she ministers to two congregations, one white and one Indian, Deaconess Margaret Booz has again been elected Red Cross secretary and chairman of the relief committee for the county.

As the only social worker in the large county of over 6,000 square miles, her duties as relief administrator add considerably to her many tasks. Among her numerous duties she has now the most unique task of all in giving away four or more milk goats, presented to her by one of the families recently brought into the Church through the work among the isolated in the district.

Council is Unconvinced of Mexican Persecution

(Continued from page 237)

that same evening; Dr. Wood asked if the executive session might be put at that hour. Bishop Stires of Long Island said in the resultant discussion that he was sure Bishop Creighton could and gladly would, come at any time the council found most convenient. Bishop Creighton, Bishop Stires added, had planned his engagements to make this possible. Messages were sent, and Bishop Creighton appeared within the course of the morning.

LENGTHY EXECUTIVE SESSION

The executive session lasted from 3 o'clock until about 6. After this session the Department of Foreign Missions drew up a statement, to be sent to the dioceses of West Texas and Milwaukee, if approved by the council.

At the morning session on February 13th, this proposed statement was read by Dr. Wood. After discussion, it was referred back to the Department to be re-drafted.

The discussion on this discarded draft was in open meeting. Dr. Wood defined the policy of the Church as one of "watchful waiting" until there actually shall be persecution. It was quite possible, he said, that we might wish to "protest" later.

BISHOP STEWART FOR SUBMISSION

Bishop Stewart of Chicago said that he was opposed to having the National Council driven by the press or anyone else into making a statement on the Roman Catholic Church or the Mexican government. We must strengthen the hands of our Bishop of Mexico, not embarrass him with the government or the Roman Catholic Church. Our Church has not suffered persecution. It is not our policy, he continued, to combat the government in any country where we have missions, nor to take part in revolutions. The world has a right to know whether we believe in religious liberty: yes. Certainly we do; but if we cannot submit to the government of a land in which we wish to work, then we should leave the country.

Walter Kidde of Newark said that in China and Japan our Church works under similar conditions as in Mexico. We work under their laws. This proposed statement is simply answering questions asked by West Texas and Milwaukee. But we should not be expected to be forced into diplomatic troubles by answering questions from West Texas, Milwaukee, THE LIVING CHURCH or anyone else. "Least said soonest mended."

Miss Corey of Massachusetts asked whether or not the National Council is willing to answer questions. Is it opposed to it as a policy?

SAYS NO OBLIGATION TO ANSWER

Dr. Franklin said that the council, in his opinion, was under no obligation to answer questions: it might or it might not, as it saw fit.

William R. Castle, Jr., of Washington, D. C., at this, said warmly that impertinent questions from irresponsible secular daily papers might properly be ignored; but that dioceses could not be ignored. The diocese

of Milwaukee and the diocese of West Texas would be furiously angry if their perfectly proper questions were ignored by the council. And they would have a right to be furious. They were entitled to a satisfactory answer.

This first proposed statement was then referred back to the Department to be re-drafted. The Committee on Foreign Missions of the National Council, appointed before the matter came up, acted with Dr. Wood. They were: Bishop Stires, chairman; Bishop Tucker, William R. Castle, Jr., Walter Kidde, Harper Sibley, John S. Newbold, and Miss Elizabeth Matthews. They drew up the following statement, which was immediately released to the secular press:

STATEMENT OF THE NATIONAL COUNCIL CONCERNING MEXICO

"Certain questions have been asked the National Council by the dioceses of West Texas and Milwaukee concerning the work of this Church in Mexico. Before answering these questions, the National Council desires to record its conviction in two particulars:

"1. The National Council is strong in its conviction that true religion alone can promote and support those moral standards both individual and social, upon which an enduring nation is built.

"2. It is also convinced that true liberty and enlightenment must ever include freedom of conscience in the worship of God.

"It is perfectly natural that in view of an aroused interest in Mexico there should be a desire to know how our Church is faring at the present time when there seems to be a disposition on the part of the Mexican government to enforce the provisions of the Constitution of Mexico with extreme vigor.

NO PROPERTY CONFISCATED

"From authoritative reports which are available to us, we may say to the Church that no property of the Episcopal Church has been confiscated during the episcopate of Bishop Creighton or that of Bishop Salinas y Velasco.

"Our Church buildings and rectories, *i.e.*, buildings for worship and the teaching of Christian principles, as maintained by our Church, have been 'manifested' to the civil authorities to comply with the law. This law goes back to the Constitution of 1857. All religious bodies which erected church buildings, parish houses, rectories, theological schools, or other buildings for worship and the teaching of religious doctrines after that date had full knowledge of the law and its implications. Church property is considered as belonging to the nation, but the religious corporation which built it is entitled to use it for the purpose intended.

"Under the personal restrictions imposed by the Constitution, our Bishop and his clergy are performing their pastoral duties and proclaiming the Gospel of Jesus Christ. They are registered for the localities in which they are officiating and are complying with the regulations which require all acts of public worship to be performed inside the church buildings.

"Schools in Mexico are regarded as centers for secular education only. Religious education must be confined to teaching in the family and in the church building. As long as we do not perform religious ceremonies within the school buildings we are permitted to carry on secular educational work.

HOOKEE SCHOOL WORK

"In the case of Hooker School, Casa Hooker, a home for girls where they are kept under Christian influence and from which they are

taken to Church school and to services in one of our duly registered churches, is separated from the school proper by a wall. This home is supported by the Church. The conduct of the school has been placed in the hands of a group of Hooker School graduates who are also graduates of government normal schools, and so fulfill government requirements. They are all members of our Church, experienced teachers who have worked for many years in government schools. This arrangement has proven entirely satisfactory and meets the moral, practical, administrative, and legal problems raised by the new regulations on educational matters. The school is entirely self-supporting. The salaries of the teachers and all other expenses come from the fees paid by the pupils. Casa Hooker is, however, supported by an appropriation from the National Council.

DEPLORE SOME LOCAL ACTION

"We have not joined in any protest. We deem it wise to study the situation more thoroughly, being not yet convinced that there is an actual persecution by the government on religious grounds. We deplore, however, the action of certain local authorities, for instance in the state of Tabasco, which seems to us to be violative of the principle of religious freedom and of the individual rights secured to the citizens of Mexico by their Constitution.

"Article 130 of the Constitution as generally interpreted, gives each state the right to designate the number of clergymen to officiate within its borders. This has been used by certain local governors as an excuse for making the free exercise of religion almost prohibitory in their states. Yet the fact remains that there is no record of an appeal to a federal court having been made by those affected.

"In the face of a trying situation Bishop Salinas y Velasco has given wise and courageous leadership to the members of our Church in Mexico. Our work has not stood still, but has gone steadily forward. With full confidence in him and his ability to handle the affairs of our Church, we ask the prayers of our people in the United States for him and his clergy, for our Mexican Church members, and for all the people of Mexico."

Bishop of Dallas Stresses Church's Forward Movement

DALLAS, TEX.—The 40th annual council of the diocese of Dallas met in St. Matthew's Cathedral, Dallas, January 30th and 31st. The keynote of Bishop Moore's address was the Forward Movement of the Church.

Members of the standing committee for the ensuing year are: the Rev. Messrs. Bertram L. Smith, George Rodgers Wood, and H. J. Ellis; and Messrs. R. R. Lawther, J. P. Williams, and E. A. Belsterling.

A diocesan dinner was given at the Dallas Country Club, at which the Rev. Claude W. Sprouse, of Kansas City, was the principal speaker.

Kansas City, Mo., Memorial Dedicated

KANSAS CITY, Mo.—A memorial window, a gift of Judge Arba S. Van Valkenburg in memory of his late wife, Grace Van Valkenburg, was dedicated in Grace and Holy Trinity Church February 3d.

The window was designed and executed by the Tiffany Studios of New York.

The rector, the Rev. Claude W. Sprouse, officiated at the dedication.

W. A. Executive Will Visit Orient

National Board Votes Approval of
Miss Margaret I. Marston's Trip;
Nevada Given \$1,000

NEW YORK—The educational secretary of the Woman's Auxiliary, Miss Margaret I. Marston, is to visit a number of mission fields in the Orient, starting late in the summer.

The executive board, meeting here February 8th to 11th, voted, and the National Council later approved the action, to use income from legacies at the disposal of the Auxiliary to meet the cost of this visit.

The board also voted \$1,000 toward a combined parish hall and chapel at Yerrington, Nevada.

LEADERS ADDRESS BOARD

Both because the board had many new members and because the present situation is complex and critical, more time than usual was given to obtaining as complete a picture as possible of the Church's national work. The Presiding Bishop, the National Council President, and the executive secretary of every department but one whose executive was out of town, outlined the present situation especially in relation to the work of the Woman's Auxiliary. The points emphasized by these addresses, matters which are fundamental in the Church's work of this new triennium, are communicated to the diocesan presidents by the eight provincial members on the board, and the diocesan presidents pass them on to parish presidents, a process which also is applied to all the work of the executive board, reports of the staff, and action of committees.

The Forward Movement and its relation to the Auxiliary was presented by Bishop Hobson, chairman of General Convention's Forward Movement Commission. The Bishop emphasized the fact that the Forward Movement is no new venture but rather a movement to reinvigorate the life of the Church and rehabilitate its work through the long-established agencies of parish and diocese, especially by the education and enlistment of every Church member. It is this desire to reach individuals which makes the Woman's Auxiliary methods of marked value in assisting the Forward Movement, since the Auxiliary is equipped to reach the women and has already for many years emphasized the need and value of religious and missionary education.

FUNDS VOTED

As there had been no meeting of the board in December, time was given at this meeting to discuss a number of matters referred from the triennial convention. It will be remembered that the triennial left to the board the appropriation of the last \$2,000 (plus interest) remaining from the building fund of former United Thank Offerings. After hearing from the secretaries of the domestic and foreign missions departments, the board voted \$1,000 toward

Two Congregations Use Church in Cincinnati

CINCINNATI—"Upstairs, St. Nicholas. Downstairs, St. Barnabas." This signboard is on the former St. Luke's Church, Cincinnati, where a mission work known as St. Barnabas, under Capt. Lewis of the Church Army, uses the chapel and undercroft and a Russian Orthodox congregation with its own priest holds services in the church upstairs.

a combined parish hall and chapel at Yerrington, Nevada, the center of a wide agricultural area of apparently permanent settlement, and the remainder toward the amount urgently needed for reconstruction in Kyoto and Osaka since the typhoon of last September.

The board's committee on finance brought in its customary statement showing the balances of Woman's Auxiliary funds and legacies. A few appropriations were made from the Emery fund and the expense fund.

Three of the four women members of the National Council were entertained at dinner by the executive board, the vice-chairman, Mrs. Cross, presiding as the chairman is one of the Council members. Miss Hibbard was unable to be present.

The board attended a tea given by the New York diocesan Woman's Auxiliary for the women members of the Council.

Miss Nannie Hite Winston of Louisville, Kentucky, a former member of the board, was asked to continue to serve as a representative on the Commission on Interracial Relations in Atlanta.

More than 3,000 copies have been ordered of each of three addresses given at the triennial, Missions in This Age, Christian Citizenship, and The Life of the Spirit.

Bishop of Washington Aiding Dr. Kraus in Deportation Fight

WASHINGTON, D. C.—Dr. Arthur J. I. Kraus, whose case of summary dismissal from the faculty of the City College of New York has aroused sympathy all over the country, is now spending some time in Washington. He has the support of Bishop Freeman of Washington, who has promised to intercede for him with the Department of Labor, as he is liable to deportation, under his present status of being a foreign-born citizen in America without a profession.

THE LIVING CHURCH (December 1, 1934) published a review of his case. He now has the support of such widely known religious leaders as Bishop Freeman, Bishop Stires of Long Island, Bishop Stewart of Chicago, and the Rev. Drs. Frank Gavin, Howard C. Robbins, Howard Melish, and Guy E. Shipler, editor of the *Churchman*, and many others.

League Elects Rev. W. L. Caswell

NEW YORK—At a recent meeting of the Protestant Episcopal Church League here the Rev. Wilbur L. Caswell was elected first vice president of the league.

New York Service for Friends of Cathedral

Bishop Manning Describes Project
Similar to Plans Successfully Used
in England

NEW YORK—A service at the Cathedral of St. John the Divine on the afternoon of February 10th marked the inauguration of the Society of the Friends of the Cathedral. This project, similar to plans which have proven successful at Canterbury Cathedral and York Minster in England, was described by Bishop Manning of New York in his address. He said in part:

"This society which we are now forming has three principal purposes. First, to enlist and enroll a great company of men, women, and children who see the splendid vision of this Cathedral and realize what its erection means to the cause of religion in our city and country, and who will thus feel that they have a personal relation with the Cathedral and have a direct share in its influence and work. Second, the purpose of this society is to make known still more widely and generally all that this great Cathedral represents: its aims and ideals, its missionary power as a witness for Christ and His Gospel, its spiritual influence on the multitudes who visit it from far and near, its appeal to people of all kinds and of all religious views as shown by the record week by week in the Visitors' Book, and the influence of its magnificent architecture from the standpoint of culture, of art, and education as well as of religion. Third, the formation of this society will give opportunity to all who, by an annual gift of any amount large or small, wish to have a personal share in all that the Cathedral stands for; and the funds thus received will, we hope, be a great help in carrying on the work.

"As you know, there are no debts on this great building, but our endowment funds for maintenance have suffered, as all endowment funds have in this financial depression. We need further funds for maintenance. We hope also that the gifts received from the Friends of the Cathedral will bring nearer the day when our great nave may be opened. It now stands completed, but it cannot be opened until our funds for maintenance are considerably increased. The smallest annual gift entitles anyone to membership in the Society of the Friends of the Cathedral of St. John the Divine, but at the same time, we must hope for large and generous gifts from those able to make them. And we do so hope."

The second address at the service was to have been given by Dr. Nicholas Murray Butler, president of Columbia University, who is the chairman of the committee which planned the society. But Dr. Butler was unexpectedly called to a conference in London and was obliged to sail before the day of the service. His place was taken by Dr. John H. Finley, who gave an address on the world-wide value and significance of cathedrals.

A striking feature of the service was the singing for the first time of a hymn, "The Pilgrim Pavement," written by Mrs. William Ordway Partridge of New York for the great service held when the Pilgrim Pavement was dedicated last spring. This hymn has recently been set to music by the English musician, R. Vaughan Williams.



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By H. F. B. Mackay, Prebendary of St. Paul's Cathedral. \$1.75

Brief biographical studies, especially suitable for reading in retreats.

Church's Emergency Schedule is Balanced

(Continued from page 237)

ces reached a total large enough to meet the 'emergency schedule' only. The National Council was therefore compelled to take from a budget already reduced 36 per cent from the figure of a few years ago, a further amount of \$386,885.

"After the completion of the Every Member Canvass each diocese reported to the National Council the total of its 'expectation' for 1935. In many cases this equalled the 'objective' agreed upon but the total was \$190,000 below. After counting upon every available resource in sight the officers of the council estimated that there would be a shortage in the amount necessary to reach even the emergency schedule to the extent of \$143,790, and late in January announced this fact.

FIVE GIFTS OF \$20,000 EACH

"Within a few days of this announcement a member of the Church offered to give \$20,000 if four other individuals could be found to give in like amount. When the council met February 12th these five gifts of \$20,000 each were in hand. The printed statement issued by the council about January 25th stated that the council had in hand three individual gifts of \$20,000 each conditional upon a fourth such gift being secured. The reason why this statement referred to the fact that four gifts instead of five were needed was that prior to the publication of this statement a member of the Church had pledged more than \$20,000 for a much needed building in the mission field, and the one who had made the conditional offer agreed to accept this gift for a building as one of the additional four gifts needed, even though it did not help to balance the budget. When the council met, this gift for a building had been replaced by a gift of \$20,000 applicable to the budget. Not all of these special gifts of \$20,000 each come direct to the National Council, one of them applying in full to help in meeting the large 'expectation' of the diocese in which it originated, and one-half of another gift also applying to the diocesan 'expectation.' The National Council will therefore receive direct from these five gifts of \$20,000 each the sum of \$70,000 and a designated mission field will receive a new building in addition.

"The officers of the National Council appealed to the deputies of General Convention and to a limited number of individuals throughout the Church for help in raising the balance needed after the securing of the gifts heretofore mentioned. At the time the appeal was made the balance needed was estimated at \$63,780. The response to the appeal was immediate and generous and when the National Council met on February 12th the emergency schedule was insured and the missionary fields were relieved of a threatened further reduction."

APPRECIATION EXPRESSED

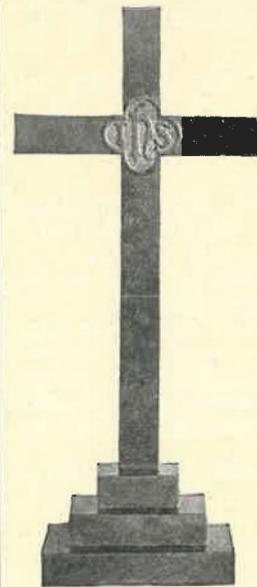
Appreciation of the gifts received from individual donors was formally expressed by the adoption of the following:

"Resolved: that the National Council expresses its heartfelt thanks to those who have so generously responded to the appeal for supplementary gifts and have thus made possible the maintenance of the emergency schedule of 1935."

All the 32 council members had indicated the intention to be present at the February meeting, but the death of Miss Rebekah Hibbard's father later prevented

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her coming. All the other members attended, including the three newly elected women, Mrs. James R. Cain, Miss Eva D. Corey, and Miss Elizabeth Matthews.

Three new council members elected to fill vacancies were present for the first time as the council had omitted its December meeting; the Rev. Dr. Paul Roberts succeeding Dean Dagwell, Ralph W. Hollenbeck succeeding the late Col. Procter, and the Rev. Dr. G. P. T. Sargent succeeding the late Dr. Silver.

DR. MILTON'S RESIGNATION REFUSED

The Rev. Dr. William H. Milton presented his resignation but the council declined to accept it.

This was the first meeting of the council since Bishop Francis of Indianapolis had resigned from it, Bishop Page of Michigan succeeding him as the member elected by the province of the Mid-West. Bishop Stevens of Los Angeles is the new member representing the province of the Pacific, succeeding Bishop Sanford.

The secretary of the council, the Rev. Franklin J. Clark, was reelected. By direction of General Convention, the president of the council appoints the vice-president; Bishop Cook re-appointed Dr. Lewis B. Franklin. The triennial convention of the Woman's Auxiliary nominates and the Presiding Bishop appoints the executive secretary of the Auxiliary; Miss Grace Lindley was so nominated in Atlantic City and the Presiding Bishop reported her appointment to the council. The executive board of the Auxiliary nominates the other secretaries, for the Presiding Bishop's appointment, which was also reported.

James E. Whitney, whose appointment as assistant treasurer, succeeding the late Charles A. Tompkins, had been agreed upon by the council through correspondence, was officially confirmed in that office and was introduced to the council.

The committee on trust funds was re-elected: Messrs. Kidde, Newbold, and Sibley; the National Council president and treasurer are members *ex-officio*.

OFFICES DISCONTINUED

Among the offices discontinued by the limitations of the emergency schedule is that of counselor for the Presiding Bishop's Advisory Commission on Ecclesiastical Relations, and the resignation of the present counselor, the Rev. Dr. Robert F. Lau, was announced. Dr. Lau will shortly join the staff of the Cathedral of St. John the Divine, New York, and will thereafter give one day a week to assisting in the work of the Commission.

Spencer Miller, Jr., part-time consultant on industrial relations for the Social Service Department, is to be released from that office for two months in the early summer to attend the conference under the auspices of the International Labor Office in Geneva. Some 62 member-nations

of this office represent 98 per cent of the world's population.

The council listened with interest to a presentation of the progress and aims of General Convention's Commission on a Forward Movement, made by Bishop Hobson of Southern Ohio, chairman of the commission.

Samuel Thorne spoke to the council on current activity of St. Luke's International Medical Center, Tokyo, and more especially of proposed plans to make some worthy recognition of the life and work of the founder, Dr. Rudolph B. Teusler.

MANY VISITORS

Among a number of missionaries and other distinguished visitors at the Council meeting was Dr. Francis C. M. Wei, president of Hua Chung College, Wuchang, China.

Miss Olive Meacham, brought home by the closing of the Julia C. Emery Hall, a school for girls at Bromley, Liberia, by the recent budget reductions, told the council and also the executive board of the Woman's Auxiliary something of the work of Emery Hall. The executive board is to consider the subject at its April meeting, and the council asked its officers also to give further attention to the matter.

Continuation of the national Conference of Episcopal Rural Workers in connection with the summer session of the University of Wisconsin was recommended by the Social Service Department and approved by the National Council. The council also voted that in spite of the loss of the secretary for rural work from the department staff, the division of rural work should be maintained in the structure of the department.

\$302,134.51 LEGACIES

Legacies received by the Domestic and Foreign Missionary Society (of which the National Council is the board of directors) were reported by the treasurer. Varying in amount from \$4.94 to \$204,649.21, these legacies totaled \$302,134.51, divided among designated sums, \$573.84, undesignated, \$90,236.92, and sums for investment, \$211,843.75.

The expenses of National Council at General Convention in 1934 totaled \$7,902.11. In 1931 this item was \$28,576.10.

Regarding Advance Work projects, the council authorized its officers "to approve from time to time during the triennium 1935 to 1937 items for equipment in the missionary field at home and abroad which can be presented to the people of the Church as they may desire to work for them, report to be made to the National Council of all action taken."

FOR CHURCH-WIDE THANKSGIVING

Attention was called in the report of the executive secretary of the Department of Publicity, the Rev. Dr. G. W. Hobbs, to the extraordinary number of notable missionary anniversaries which occur in 1935; whereupon the National Council unanimously adopted a resolution, calling upon the unification of these anniversaries in a Church-wide Te Deum of thanksgiving to be arranged by the Presiding Bishop for some appropriate time and place.

MEMORIAL TO BISHOP BURLESON

At a noon service during the meeting of National Council the Presiding Bishop dedicated a memorial tablet to the late Bishop Burleson, who throughout his long ministry and episcopate was almost constantly in touch with the official life at Church Missions House. Bishop Burleson had been a member of various departments, editor of the *Spirit of Missions*, assessor to the Presiding Bishop, and first vice-president of the National Council.

The budget item of \$7,500 for the salary of the president of the National Council was reduced at his request to \$2,400 for expenses.

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Ohio, California Keep Women Off Vestries

Majority Committee Report Adopted in Cleveland; Lengthy Debate Precedes Action in San Francisco

THE DIOCESES of Ohio and California are still opposed to allowing women on vestries. A majority committee report at the Ohio convention, favoring present requirements which bar women, was adopted. In California, a resolution allowing women places on vestries was defeated after lengthy debate.

Quickly Settle Question in Ohio

CLEVELAND—Admittance of women to membership on vestries, a long debated question last year, was quickly settled at the 118th annual convention of the diocese of Ohio at Trinity Cathedral February 4th. A majority committee report favoring the present requirements, which bar women, was adopted.

Bishop Rogers' annual report, his 10th since coming to the diocese, indicated a four per cent increase in income for the year. The Bishop has conducted 75 ordination ceremonies during his incumbency and has confirmed 12,486 out of a total of 14,317 confirmed in the 10 years. The convention approved the Forward Movement. St. Matthew's Mission, Cleveland, and Trinity Mission, Alliance, were admitted as parishes.

Four reasons for the decision were cited by the Rev. Dr. Walter R. Breed in reporting the committee's majority opinion, which was against the suggested change in the diocesan canon to permit women vestry members.

"In the first place," he said, "such a change would be detrimental to the peace of the parishes. The boards of vestry are primarily legal bodies concerned not with the spiritualities, but with the temporalities of the financial end of the parishes.

"Secondly, it's a false assumption that women, in attaining the prerogatives of men, must exercise the full function of those prerogatives. Thirdly, the men don't want it. Finally, the women themselves are against it."

Dr. Breed cited as proof of his last assertion a 103-to-seven adverse vote registered by a women's committee when the proposal came before it recently.

Elections included:

Diocesan council: the Rev. Drs. J. R. Stalker, C. B. Emerson, and B. Z. Stam-

Jewish-Christian Group is Sending Two Teams on Southern Cities Tour

NEW YORK—Two teams, each consisting of a Protestant clergyman, a Roman Catholic priest, and a Jewish rabbi, are to tour cities throughout the South during February and March under the auspices of the National Conference of Jews and Christians.

baugh; and Messrs. J. B. Root, John Peterson, and S. H. Brainard. Standing committee: William G. Mather, R. S. West, R. F. Denison, and Homer P. Knapp. All clerical members were reelected.

Deputies to Provincial Synod: the Rev. Messrs. L. E. Daniels, A. R. Pepper, J. E. Carhartt, and P. R. Savanack; and Messrs. M. R. Davies, W. E. Meacham, Homer Giesen, and Charles E. Perkins.

California Defeats Move After Debate

SAN FRANCISCO—A resolution to allow women on vestries was defeated at the 85th annual convention of the diocese of California after long debate. Another resolution endorsing compulsory military training was tabled.

Bishop Parsons' address was commented on in several editorials in the daily press. John D. Barry in the Daily News said "Bishop Parsons is getting applause from many San Franciscans. His speaking out plainly in favor of free speech ought to help clear the air in our Bay Region."

The convention was held February 5th and 6th in the Cathedral. Bishop Gooden, Suffragan of Los Angeles, was the speaker at the mass meeting.

Bishop Parsons announced that in a few days work was to start on the new Diocesan House. Mrs. Lydia Paige Montague left funds for this in her will. The diocesan

treasurer, Frederic M. Lee, reported that all obligations had been met, all deficits covered, and all notes paid.

The Rev. Edgar F. Gee was elected to the standing committee, succeeding the Rev. K. L. A. Viall, S.S.J.E.

Deputies to the Provincial Synod: the Rev. Messrs. Gee, Mark Rifembark, Lloyd Thomas, W. R. H. Hodgkin, and Messrs. F. M. Lee, H. C. Wycoff, Commander Graham, and Gen. R. H. Noble.

The House of Churchwomen met concurrently with the convention and discussed the institutional work of the diocese and the various phases of the work of the departments in which women are actively interested.

Boston Conference Postponed

BOSTON—The conference on the new social order, originally planned to be held in Boston the latter part of February, has been postponed to a less crowded and more favorable time, yet to be announced.

For Lenten Reading

CHRISTIAN THEOLOGY

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National Laymen's Congress Call Issued

Dr. John R. Mott Principal Speaker at Meeting; Bishop Stewart Takes Part

CHICAGO—Call for a national congress of young men interested in the missionary cause, to meet in Chicago May 2d to 5th, was issued February 16th at a meeting of 200 leading laymen of various Churches at the Union League Club. Bishop Stewart of Chicago participated in the meeting and Dr. John R. Mott, missionary leader, was the principal speaker.

Modern world ties and the influence which religion does or should have upon such will be the general theme of the congress. Among the speakers will be: Bishop Stewart, Dr. Robert E. Speer, New York, Dr. Ralph E. Diffendorfer, New York, Cleland B. McAfee, New York, Bishop E. L. Waldorf, Chicago, Methodist Church.

"The problems attending the present chaotic condition of the world are not merely economic and physical and not merely national and local, but spiritual and universal," declares the call. "A purely economic program for the solution of such problems leaves many factors untouched. A purely political program has proved provincial. A purely social service program has proved superficial. A spiritual program, dealing with and permeating all the factors, is indispensable. Our present chief problem is to make Christ known to the world."

The congress is under the sponsorship of the Laymen's Missionary Movement of which Dr. John C. Acheson, president of Macalester College, St. Paul, Minn., is chairman. F. J. C. Borwell, Churchman, is one of the vice-chairmen.

Rev. P. L. Powles West Virginia Standing Committee President

CHARLESTON, W. VA.—The Rev. Paul L. Powles, rector of Trinity Church, Martinsburg, has been elected president of the standing committee of the diocese of West Virginia, succeeding the Rev. C. A. Mitchell who will retire from the presidency and active ministry March 1st. The Rev. John W. Gummere, rector of Zion Church, Charles Town, was elected to fill the vacancy caused by the Rev. Mr. Mitchell's retirement.

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Washington Priest Leads Committee Interviewing Governor on Gambling

WASHINGTON, D. C.—The Rev. Walter Plumley, rector of St. John's Church, Mt. Rainier, a suburb of Washington, who has become interested in a movement to lessen the gambling evil in Prince George's county, was chairman of a special committee of five ministers who interviewed Gov. Harry W. Nice of Maryland recently with a view to enlisting his support in the anti-crime crusade.

Slight Upturn in Giving Reported in Long Island

BROOKLYN—The diocesan council of Long Island in its financial report for 1934 shows a slight upward turn in contributions after a decided downward trend for five preceding years. In 1934 the gifts of congregations applicable to the quota amounted to \$115,232; in 1933 to \$113,292. Though the increase over last year is small, yet it is encouraging to find an increase after five years of steady decline. The peak was in 1928, when the contributions were \$195,110.

The contribution of Long Island to the National Council in 1934 was \$51,003.48, which was \$1,000 above the promise of \$50,000.

Miss Fischer Addresses Chicagoans

CHICAGO—Miss Dorothy May Fischer, secretary of Young People's Work, National Council, was the guest and speaker before a meeting of young people's leaders at St. Paul's Church, Chicago, February 10th. The conference was sponsored by Gamma Kappa Delta, diocesan young people's association.

Virginia Seminarians Hear Extra-Curricular Lectures

ALEXANDRIA, VA.—The winter term at the Virginia Theological Seminary has been conspicuous for a series of valuable extra-curricular lectures by persons prominent in the Church's life.

The Rev. Dr. John W. Suter, Jr., of New York, Prof. James Thayer Addison, of the Episcopal Theological School, Dr. Lewis Franklin, treasurer of the National Council, and Miss Grace A. Lindley, executive secretary of the Woman's Auxiliary, were among the speakers in January.

The BISHOP of LONDON'S
LENTEN BOOK for 1935

The GATE OF LIFE

By DEAN W. R. INGE

The Bishop of London says, "I heartily recommend this book to the many people terribly troubled by the difficulty of reconciling the state of the world as we see it today with a belief in the Power and Love of an Almighty God." \$1.00

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Mansion is Given to Knoxville Parish

Building to be Clubhouse for Church Students at University of Tennessee

(See cover photo)

KNOXVILLE, TENN.—The imposing Tyson mansion, for years a landmark in Knoxville and famed throughout the South for its stately beauty, has been given to St. John's parish here as a memorial to the late Senator and Mrs. Lawrence D. Tyson.

The Rev. Louis C. Melcher, rector, announced recently that Mrs. Kenneth Gilpin, of Boyce, Clark county, Virginia, the former Isabella Tyson, had deeded the property to the church. It will be known as the Bettie and Lawrence Tyson Memorial.

The home will become a clubhouse for Episcopal Church students at the University of Tennessee, and a center of religious activity for the youth of St. John's parish.

"Our plans are to do as much remodeling as necessary, and as soon as convenient we expect to open it as a student center for religious work on the university campus," the Rev. Mr. Melcher said. "However, the work will not be confined to student work, but will be used for any other religious purpose that we may decide upon."

Since the death of Gen. Tyson, soldier and statesman, and his wife, the property has been vacant. Numerous offers have been made by fraternities and individuals to rent or purchase the property but Mrs. Gilpin always has declined. Churchmen declare the gift marks a great step in the progress of religious work here.

The beautiful old house is steeped in tradition, and for many years was a pivotal point of Knoxville's social life. Its spacious rooms, gardens, and lawn are ideal for the purpose to which it is dedicated.

Dr. Randall Heads Chicago Committee

CHICAGO—The Rev. Dr. Edwin J. Randall, superintendent of city missions in Chicago and secretary of the diocesan council, has been elected president of the standing committee of the diocese of Chicago. He succeeds the Very Rev. Gerald G. Moore, dean of St. Luke's Pro-Cathedral. Dean Moore remains a member of the committee. Wellington R. Townely, of St. Paul's Church, was elected secretary. Other members are: the Rev. E. Ashley Gerhard, Winnetka; and Messrs. Henry E. Mason and Arthur Dole.

Indianapolis in Improved Condition; Gains Reported

INDIANAPOLIS—The year closed for the diocese of Indianapolis with no deficits in any account, the National Council expectation for 1934 paid in full, the diocese out of the "aided" diocese classification, and with 50 per cent additional expectation for 1935.

The Forward Movement was approved and cooperation assured at the 98th annual diocesan convention at the Church of the Advent here January 23d and 24th.

The Rev. J. G. Moore and Charles Blake are the new members of the diocesan council. Members of the standing committee and the trustees were reelected.

The diocesan dinner was attended by 241 men and women from all parts of the diocese. Speakers were the Rev. Messrs. C. R. Moody and W. T. Capers, R. Hartley Sherwood, and Mrs. Overton Sacksteder.

Washington Laymen's League Sponsors Cathedral Service

WASHINGTON, D. C.—Under the auspices of the diocesan Laymen's League, a special service was held in the Cathedral February 3d, when a large gathering of laymen and women were present from various parts of the diocese. Several laymen, who are licensed lay readers in the Church, took part in the service. Bishop Freeman of Washington was the speaker.

Dr. Chalmers Observes Fifth Anniversary

BALTIMORE—The Rev. Dr. Robert S. Chalmers completed five years as rector of Grace and St. Peter's Church, Baltimore, January 26th and the event was marked by special services January 27th. Dr. and Mrs. Chalmers were guests of honor at a parish dinner January 31st in the parish house at which more than 260 persons were present.

Volunteers Head Church Speaker

WASHINGTON, D. C.—Gen. Ballington Booth, founder and national commander of the Volunteers of America, was the special speaker at St. Margaret's Church, Washington, February 3d.

N. Y. Commissioner of Correction City Mission Luncheon Speaker

NEW YORK—Austin H. McCormick, Commissioner of Correction of New York, was the guest of honor at a staff luncheon of the clergy and social workers of the City Mission January 24th. Speaking after the luncheon, he paid high tribute to the chaplains of the City Mission.

Young People Confer in Savannah

SAVANNAH, GA.—Miss Dorothy May Fischer, national secretary of the Young People's Work, spent January 24th and 25th in the city holding conferences at Christ Church parish house with the young people and their counsellors. Six young people came down from Augusta to attend the meetings.

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

C. G. LABAGH, PRIEST

DALLAS, TEX.—The Rev. Charles G. LaBagh, priest in charge of missions at Hamilton, Dublin, Meridian, and Comanche, for the past 16 years, died suddenly at his home in Hamilton February 2d.

Fr. LaBagh was born in Omaha, Nebr., November 9, 1869. He received his education at Racine College.

The funeral service was conducted February 6th by Bishop Moore of Dallas, in St. Matthew's Cathedral, Dallas. The Bishop was assisted by clergy of the diocese, six of whom acted as pall-bearers. Interment was in Grove Hill Cemetery.

Fr. LaBagh is survived by his widow and two daughters, Miss Irene LaBagh and Mrs. C. D. Brown, of Fort Worth, Texas, and a sister, Mrs. Charles E. Smith of San Diego, Calif.

A Requiem was said by the Bishop on the morning of the funeral.

HARRIS C. RUSH, PRIEST

WESTFIELD, N. J.—The Rev. Harris C. Rush, retired, died January 22d after a long illness in his home here.

Born at Mount Holly, N. J., 89 years ago, the Rev. Mr. Rush read law for four years and was admitted to the bar in 1867. After practising law in Jersey City for two years, he decided to enter the ministry and in 1874 was graduated from General Theological Seminary. He served as deacon at Trinity Church, New York, and in 1875 was ordained priest. In that year he became rector of Grace Church, Westfield.

Later he served in churches in Elizabeth, Toms River, Plainfield, and at Linden and Salem, N. Y. He was engaged in missionary work in Southwest Texas for two years.

The Rev. Mr. Rush is survived by his widow, two sons, Howard M. and Harris D. Rush, and a daughter, Mrs. Elizabeth Gregory, all of Westfield.

MRS. WILLIAM HORSFALL

MARSHFIELD, ORE.—Mrs. Sarah Horsfall, aged 88, widow of the late Rev. William Horsfall who served more than 40 years in this district, died January 22d. She was born in Ashton, Lancashire, England. Survivors include a son, Dr. William Horsfall, of Marshfield.

JOHN B. SLACK

ATLANTIC CITY, N. J.—John B. Slack, senior warden of the Church of the Ascension, and a prominent attorney of this city, died January 16th. Burial was in the cemetery at Mount Holly January 19th.

Mr. Slack had long been interested in all phases of the Church's work in the city and diocese and was one of the laymen most definitely responsible for arrangements in connection with the last General Convention.

Olympia Names Forward Movement Commission

SEATTLE, WASH.—Bishop Cross of Spokane gave three inspiring addresses to the 25th annual convention of the diocese of Olympia at Trinity Church, Seattle, February 5th and 6th. As a result of his advocacy Bishop Huston appointed a strong and representative commission to make preparations for the Forward Movement in the diocese.

The treasurer of the diocesan council reported an increase of more than \$500 in the receipts for 1934 over the previous year. The parishes and missions were asked by the diocesan council to pledge amounts for the missionary apportionment instead of having them assigned. Before the convention closed the chairman on finance re-

ported that two-thirds of the churches had pledged amounts in excess of \$1,000 over the amounts paid by the same churches in 1934. The convention resolved to divide its missionary income equally with the National Council during 1935.

Elections (changes from 1934 only) included:

Registrar, the Rev. Dr. Clarence Thwing; examining chaplain, the Rev. Elmer B. Christie; standing committee, the Rev. Walter G. Horn and Dr. Ira L. Neill; diocesan council: the Rev. Messrs. Sidney H. Morgan and E. C. Schmeiser; Messrs. C. M. Harmon, Olympia, and William Harmon, Snohomish.

Delegates to Provincial Synod: the Rev. Messrs. W. B. Turrill, Tacoma; S. P. Robertson, Aberdeen; E. B. Christie, Olympia; E. M. Rogers, Everett. Messrs. A. J. Quigley, E. L. MacVicar, H. B. Wilbur, and H. C. Force, all of Seattle.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
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

The Cathedral of St. John the Divine, Cathedral Heights New York City

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

Week-days: 7:30, Holy Communion (also on Saints' Days at 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

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., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.
Six organ recitals—January 22, 30 and February 6, 13, 20, 27 at 8:30 P.M. Titus, Watters, McLaughlin, Downes, White, Zeuch.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. GEORGE A. ROBERTSHAW, Minister in Charge
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday) 12:20.

St. Thomas Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOK, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
Noonday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass 8 and 9 A.M. High Mass 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: 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, 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.

Province Heads Meet With Presiding Bishop

Three-Day Conference at College of Preachers on Work in the United States

WASHINGTON, D. C.—The Presiding Bishop and the heads of the eight provinces of the Church held a three-day conference at the College of Preachers here February 5th to 7th. The mornings were given over to retreat and meditation and the afternoons to conferences on the general theme of the work of the Church in the United States.

Bishop Freeman of Washington and the warden of the College of Preachers, Bishop Rhineland, were in attendance upon some of the sessions of the bishops from the several provinces.

Classified Advertising

RATES

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ANNOUNCEMENTS

Died

SLACK—JOHN BLAKE SLACK, 61, senior warden and for twenty-five years a member of the vestry of the Church of the Ascension, died suddenly at his home January 16th and was laid to rest in Wood Lane Cemetery, Mt. Holly, N. J., the following Saturday.

As a Churchman Mr. Slack served his parish, the community, and the diocese faithfully and effectively. He was a devout and able warden, having a generous share in all of the activities of the Church. He was prominent in legal, banking, and other financial circles. He was a member of the Board of Governors of the Atlantic City Hospital. He and Mrs. Slack managed the many receptions for the General Convention.

He was born of New Jersey parents in Paducah, Ky., November 6, 1873. After his graduation from Lehigh University he studied law with Judge Hendrick of Mt. Holly, N. J. He was admitted to the bar in 1899 and since then practiced law in Atlantic City.

Mr. Slack and Miss Maud Wetherill of Mt. Holly were married in October of 1900. She survives him together with their son, John Blake Slack, Jr., and daughter, Louise Wetherill Slack.

The funeral service was held at 11 A.M., in the Church of the Ascension, Saturday, January 19th. The members of the vestry were honorary pallbearers.

Memorial

Theresa Lawrence Turner

In happy, grateful memory of **Theresa Lawrence Turner** who entered into life eternal February 14, 1926, at Washington, D. C.

ANNOUNCEMENTS—Continued

Memorial Resolution

J. LEE PATTON

WHEREAS GOD, in his infinite wisdom, has called to his long rest J. LEE PATTON, for thirty years an invaluable member of the vestry of St. Peter's Church, Germantown, Philadelphia, Pa., for fifteen years its accounting warden, and for thirty-eight years the superintendent of its Sunday school,

NOW, THEREFORE, the rector and vestry of St. Peter's Church, Germantown, in meeting assembled this 22d day of January, 1935, do hereby record their profound sorrow at their loss, which is as well the loss of all those who were privileged to have come in contact with the man; their deep sympathy with the members of his family; and their abiding belief that he has but marched onward to a merited and everlasting reward.

Recorded this 22d day of January, 1935, and ordered that copies hereof be forwarded to the family and to the Church organs for appropriate notice.

E. PEROT BISSELL,
Secretary of the Vestry.

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MISCELLANEOUS

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RECTOR DESIRES to take charge of parish or supply for two or three months this summer, commencing June 1st, preferably in the east or middle-west. Write, D-7, THE LIVING CHURCH, Milwaukee, Wis.

Miscellaneous

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RETREATS

BAY SHORE, L. I.—The Rev. John Rathbone Oliver, M.D., will conduct a pre-Lenten retreat for women at the House of Retreat and Rest, Bay Shore, Long Island, March 2d to 4th. Applications may be sent to THE SISTERS OF THE HOLY NATIVITY, Bay Shore, N. Y.

NEW YORK—A retreat will be held at Trinity Mission House on the ninth of March, the Rev. Dr. Royden K. Yerkes, conductor. Those desiring to make the retreat will please make their wishes known to the SISTER-IN-CHARGE, at 211 Fulton St., New York, N. Y.

Forward Movement Literature in Demand

500,000 Copies of Lenten Manual Distributed; Folder and Radio Address Being Issued

CINCINNATI—*Discipleship*, the Forward Movement Lenten manual, is commending itself to the Church at large. By February 10th 500,000 copies had been distributed on orders from nearly all of the continental dioceses and districts at the nominal charge of \$1.00 per hundred, carriage paid.

The Forward Movement Commission is re-issuing the six-page folder, *The Episcopal Church*, which was given away at the Century of Progress Exposition, Chicago. This pamphlet and the reprint of the recent radio address by Bishop Hobson of Southern Ohio can be obtained from the Forward Movement free of charge.

The headquarters of the Forward Movement are at 223 West 7th street, Cincinnati. From here the literature is distributed, and here the Forward Movement Commission will meet again during the last two days of February. Bishop Hobson is chairman of the commission.

Books Received

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

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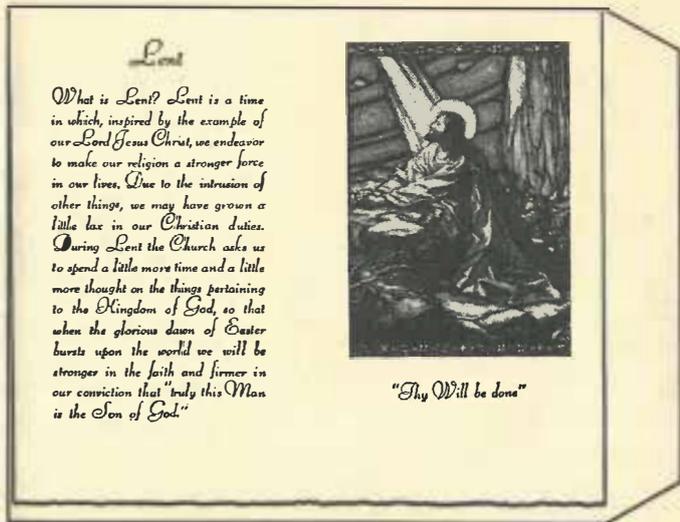
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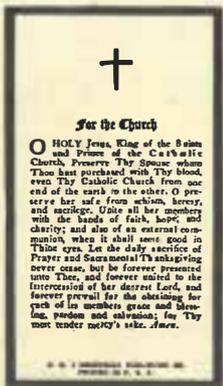
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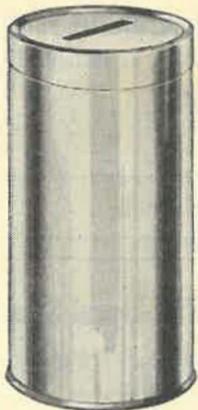
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