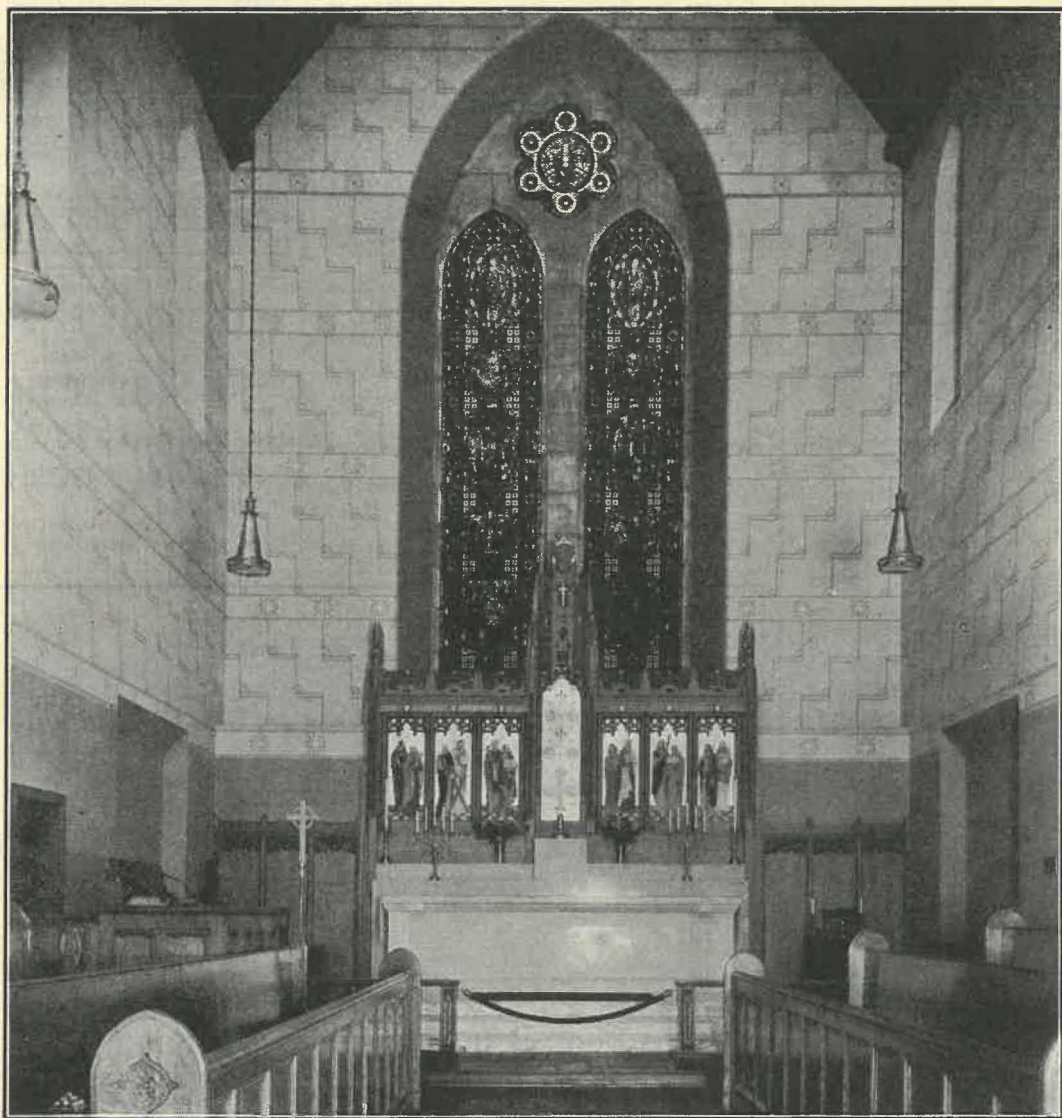


# The Living Church



THE NEW HIGH ALTAR, ST. PAUL'S CHURCH, CANTON, OHIO  
(See page 334)

# The Living Church

Established 1878

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

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## Church Calendar



### MARCH

17. Second Sunday in Lent.  
 24. Third Sunday in Lent.  
 25. Annunciation B. V. M. (Monday.)  
 31. Fourth Sunday in Lent.

### APRIL

1. (Monday.)  
 7. Fifth (Passion) Sunday in Lent.  
 14. Sixth (Palm) Sunday in Lent.  
 15. Monday before Easter.  
 16. Tuesday before Easter.  
 17. Wednesday before Easter.  
 18. Maundy Thursday.  
 19. Good Friday.  
 20. Easter Even.  
 21. Easter Day.  
 22. Easter Monday.  
 23. Easter Tuesday.  
 28. First Sunday after Easter.  
 29. St. Mark\* (Monday.)  
 30. (Tuesday.)

\* Transferred from April 25th.

## CALENDAR OF COMING EVENTS

### MARCH

17. Episcopal "Church of the Air" broadcast over WABC, Columbia network, at 10 A.M., Eastern Time. Dr. John W. Wood, speaker.  
 25. Church Periodical Club meeting.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### MARCH

25. Trinity, Geneva, N. Y.  
 26. St. James', Roxbury, Mass.  
 27. St. Paul's, Harrisburg, Pa.  
 28. Holyhood, New York City.  
 29. St. Paul's, Hartford, Conn.  
 30. St. George's, Philadelphia, Pa.

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## Clerical Changes

### APPOINTMENTS ACCEPTED

ADAMS, REV. PERCY C., formerly vicar at the Church of the Advent, Baltimore, Maryland; to be rector of St. George's Church, Mt. Savage, Maryland, effective April 8th.

BURRILL, REV. GERALD FRANCIS, formerly priest in charge of All Saints' Church, Mariner's Harbor, Staten Island, N. Y.; to be rector of St. Paul's Church, Morrisania, New York City. Address, 1446 Washington Ave. Effective May 1st.

COLLETT, REV. CHARLES H., formerly general secretary of the Field Department, National Council; to be rector of Christ and St. Michael's Church, Tulpehocken and McCallum Sts., Germantown, Philadelphia, Pa. Effective first Sunday in April.

MADSON, REV. GEORGE RALPH, chaplain at Margaret Hall, Versailles, Ky., has been appointed business manager of the school.

SATTERLEE, REV. CAPERS C., formerly rector of Holy Trinity Church, Clemson College, S. C. (U.S.C.); to be rector of St. Andrew's Church, Birmingham, Ala. Effective March 10th.

WALTERS, REV. SUMNER D., rector of the Church of the Redeemer, St. Louis, Mo.; to be rector of Christ Church, Alameda, Calif., to take effect May 1st.

WHITNEY, REV. H. FOSTER, priest in charge of Trinity Church, Niles Center, Ill. (C.), virtually since its founding; has been appointed priest in charge of St. Paul's Church, Savanna, Ill. (C.), and will assume his duties April 1st.

WIELAGE, REV. FREDERICK H., formerly curate at Holy Cross Church, Kingston, N. Y.; is priest in charge of St. Agnes' Chapel, Balmville, Newburgh, N. Y.

### ORDINATIONS

#### PRIESTS

COLORADO—The Rev. RUSSELL ELLIS POTTER was ordained to the priesthood by Bishop Ingley, Coadjutor of Colorado, in St. Paul's Church, Fort Morgan, February 23d. The ordinand was presented by the Rev. Harry S. Kennedy, and is in charge of St. Paul's Church, Fort Morgan, with

address at 321 Lake St. The Rev. C. H. Brady preached the sermon.

EAST CAROLINA—The Rev. JOHN W. HARDY was advanced to the priesthood by Bishop Darst of East Carolina in St. Andrew's Church, Columbia, N. C., March 4th. The ordinand was presented by the Rev. A. C. D. Noe, and the Rev. Charles E. Williams preached the sermon. The Rev. Mr. Hardy will remain in charge of St. Andrew's, Columbia; St. David's, Creswell; and Galilee Mission, Lake Phelps, where he has served as deacon.

The Rev. EDWARD C. MCCONNELL was advanced to the priesthood by Bishop Darst in the Church of the Good Shepherd, Wilmington, N. C., March 5th. The candidate was presented by the Rev. E. W. Halleck, and the Rev. W. H. Milton, D.D., preached the sermon. The Rev. Mr. McConnell continues in charge of the Church of the Good Shepherd, Wilmington, N. C.

NORTH DAKOTA—The Rev. JOHN LADRU STIFFLER was ordained to the priesthood by Bishop Bartlett of North Dakota in Gethsemane Cathedral, Fargo, February 28th. The candidate was presented by the Rev. William F. Creighton, and the Rev. Douglas H. Atwill preached the sermon. The Rev. Mr. Stiffler continues in charge of St. James' Church, Grafton; Redeemer, Bathgate; St. Peter's, Park River; St. Luke's, Walshville; St. Peter's, Walthalla, and Grace Church, Pembina. Address, Grafton, N. Dak.

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# CORRESPONDENCE

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## Canon Law in Honolulu

**TO THE EDITOR:** Is there to be no end to the disregard of the law of the Church, plain, concrete, and written, by those in authority in the Church? Certainly some of our bishops are not setting the best possible example to the rest of us in this respect. Recently we have had one missionary bishop appointing a Methodist minister as pastor of a Church congregation, now I note (L. C., March 9th) that another missionary bishop, the Bishop of Honolulu, has appointed a deaconess as examining chaplain. I am all for the Order of Deaconesses and I have no doubt that the particular deaconess in this case is fully qualified by personality and education to examine clergy for the Missionary District of Honolulu but I cannot, for the life of me, see by what possible extension of terms she can be considered a "learned presbyter."

This particular instance of lawlessness may seem a trivial matter but the state of mind and the attitude toward Canon Law which it indicates is not at all trivial. When bishops, the natural and officially commissioned guardians of the law of the Church, violate a clearly-expressed canon lightly, unnecessarily, and apparently only for the sake of novelty, even in a trivial matter, the rest of us are encouraged to find it easy to excuse our own violations of law. We are not so law abiding, either clergy or people, that we need encouragement in lawlessness.

Chicago, Ill. (Rev.) FRANK R. MYERS.

**TO THE EDITOR:** THE LIVING CHURCH (March 9th) carries a news despatch from Honolulu to the effect that a deaconess has been appointed a member of the board of examining chaplains for the missionary district of Honolulu.

Canon 6 (a 1) of the general code of canon law of the Episcopal Church requires the appointment of a board of examining chaplains in each diocese and missionary district, and proceeds to specify that such board shall consist of at least two learned presbyters possessing canonical residence. Does this mean (a) that none but priests possessing the necessary requirements of learning and residence are eligible? Or (b) does it mean that so long as two such priests are appointed any number of lay persons may be appointed examining chaplains? The practise of the Church as reflected in the reports to the *Living Church Annual* would seem to be a practical commentary on this point of law, and in that volume every diocese or district reporting restricts examining chaplaincies to priests.

The action of His Excellency the Bishop of Honolulu in making such an appointment raises certain questions: (1) Is it within the competency of a diocesan or missionary bishop to nominate lay persons to the board of examining chaplains? (2) Is the ratification of such a nomination by the convention of the jurisdiction effectual in constituting the nominee a member of the board? (3) Is it within the competency of such lay persons to accept such appointments? Certain other questions issue out of such a proceeding. Are the several appointees competent to constitute the canonical board and discharge the functions of the canonical board? Until the matter is further defined would not action by them cast doubt upon the fulfillment of the canon-

ical requirements concerning ordinations, and therefore upon the regularity of the orders conferred? (Rev.) JOHN E. WILKINSON.  
Buffalo, N. Y.

## A Good Idea

**TO THE EDITOR:** Hilaire Belloc's *How the Reformation Happened* gave me an idea which I will try to express. Belloc's book admits some bad things about popes, morals, money, and monasteries in those days. I suppose he has minimized some of the turpitude, but his general air is frank. He is not vituperative or derisive, as a pagan or Protestant might be, but reluctant and ashamed to have to acknowledge such stains upon a holy garment. Belloc's exculpation (e.g., of Pope Alexander VI, 1492-1503) is to say (true enough, too) that his villainy did not seem so villainous then as it does to us, after so long a time wherein the popes have had the moral respect, if not the loyal obedience, of all men. So he gives me reason to call Alexander VI a villain, if I want to.

But I'm not sure I want to. Alexander VI means very little in my life, after all, any more than President Tyler or Warren Hastings or Crusoe's Friday.

Now, here's the idea. Suppose the Roman Catholics admit that some of the popes were about as bad as men can be. Then let us admit that plenty the Romans say of us is true. Then let us drop the whole dispute in a cess-pool and start afresh on a new road. Let it be agreed that no arguments be allowed that refer farther back than 1914 (a pivotal year in history, when the long Victorian age finally burst into fragments, never to be recovered) and let us keep this truce for the next 21 years. Let this be the rule on both sides—say good, or say nothing.

We are living now. Now is our day, not yesterday, not tomorrow. We can't cut adrift from our past, but we can stop disputing about divergencies, especially about those things which make not for edification but for bitterness of spirit. We have a common enemy, in widespread and gaining materialism and atheism. We have a situation about us that cries out for unity of purpose, charity in word and deed, the enlightened goodwill of us all, to the full. It's downright idiotic to leave the day's work, to belabor one another over our fathers' crimes or foolishness. Suppose Martin Luther was (a) a hellion, (b) a fifth archangel. All right. So what? Some of these controversialists seem to think that if they wave over your head some name out of the misty past, they have produced an argument, and you're supposed to faint dead away. A profitless logomachy, I call it (in print—it's a mean word to pronounce aloud).  
Stepney, Conn. (Rev.) W. M. HAY.

## A Stimulating Mission

**TO THE EDITOR:** I am breaking a self-imposed rule of many years of never writing to the Church papers, no matter how strong the temptation, but I think my fellow clergy ought to know something of the work of the Rev. Dr. Franklyn Cole Sherman in his Mission on Religion and Life Adjustment.

Dr. Sherman recently conducted a ten-day mission for me in Grace Church, Oak Park. It was the second time I have had him and I have found his message so valuable and

stimulating to the devotional life and personal religion of my people that I can unhesitatingly recommend him to any of my fellow clergy who are in search of a competent person to assist them in stimulating a parish.

I know that many think that his message has to do entirely with health and is a sort of adaptation of Christian Science to the Church, but with us this was only an incidental part of a much larger conception of religion. He has developed a sound, sacramental teaching which is entirely consistent with modern thought and gives a depth to the faith of the Church which is very unusual in its appeal to both emotion and the intelligence.  
(Rev.) HAROLD HOLT.

Oak Park, Ill.

## The Negro and the Church

**TO THE EDITOR:** It was indeed heartening to read (L. C., March 2d) Dr. Miller's reply to Bishop Winchester and Dr. Bragg in regard to the Negro and the Church. I agree with him that the Negro is not asking for special ecclesiastical favors based upon racial distinctions. To do so would certainly be contrary to the spirit and purpose of Catholic Christianity, and would be regarded by the Negro as a dubious honor.

For many years Dr. Bragg has been trying to convince the Church that the future of our work among Negroes depends upon the appointment of Negro suffragans to supervise Negro work in both North and

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South. Yet he wisely fails to point to the province of the Southwest as a measuring-rod of his scheme. Although the work in that province has been under a capable and devoted bishop, it certainly has failed to bring in the throngs of which Dr. Bragg dreams. I am confident that it will take more than honorable titles, episcopal regalia, and incomparable liturgies to attract the Negro to this Church or to any other Church. By emphasizing the value of the sacramental life and the organic nature of historic Christianity, the Episcopal Church can contribute much to the religious life of the Negro, but behind all of this must be a real desire to share with him without compromise the benefits and privileges of the Christian community.

The modern Negro is becoming wise enough to choose for his spiritual home that religious body which is making a serious effort to foster Christian brotherhood in its own ranks and in society at large. I pray that our Church will accept this challenge and plan her future program accordingly.

(Rev.) JOHN M. BURGESS.

Grand Rapids, Mich.

**A Reader 27 Years**

**T**O THE EDITOR: It is interesting to read (L. C., March 2d) that Mr. George S. R. Wright has just paid his fiftieth subscription. I take it that Mr. Wright is a layman. I envy him the fact that he has enjoyed the pages of THE LIVING CHURCH continuously just 23 years longer than I have. I too wish for him many more years of such pleasure.

I have appreciated THE LIVING CHURCH as a subscriber continuously for a period of 27 years. This is hardly a privilege worth boasting about, but I just wonder if there are many other laymen who exceed such a record.

As a matter of fact, for the general good of all concerned, I sincerely hope that many hands could be raised in answer to such a roll call.

CHESTER CAMERON WELLS.

All honor to Mr. Wells, veteran subscriber and booster for THE LIVING CHURCH since 1908. Our modesty does not permit us to ask volunteers for the roll call he suggests, but such letters as this are mighty encouraging nevertheless.—THE EDITOR.

**A Supernatural Episode**

**T**O THE EDITOR: After reading of the two supernatural episodes (L. C., February 16th, page 199), I am moved to write you this true record.

One of my mother's brothers was killed in the Civil War. As he was in the U. S. cavalry, he was buried at the Old Soldiers' Home near Washington. A cousin who was a practicing physician in Washington, Dr. Alice Burritt, took a photographer out to the cemetery, put a wreath on Uncle Henry's grave and had a picture taken with herself standing beside the marker. This was some 30 years after his burial—I am not able to give date.

When she went to the photographer's to get proofs the girl said, "Who is the young soldier with you, Dr. Burritt?" Dr. Burritt replied, "There is no one, you have confused my picture with another." The girl insisted she was not mistaken, but when she got the proofs there was no one. Dr. Burritt told me

that when she picked up the proofs she had a fleeting feeling that there was indeed a young soldier there. But a doctor must not have notions. So she said nothing, but put a couple of the pictures on a table in her waiting room. As many as seven of her patients who knew her well, asked her about the young man in the picture. Characteristic remarks were, "Is this a relative of yours, Alice? He looks like you!" "This looks like your brother, but of course it's too young a man, and where is your brother's sword?" (Her brother had been an officer.) "Don't these old Civil War uniforms look odd now?" "I didn't know you had any relatives as young as this," and so on. Dr. Burritt said she herself could always see the soldier when she first took up the photograph, but she was a matter-of-fact sort who said sternly to herself, "Don't be an old fool, Alice," and the picture of the soldier faded out. After several months she could not see it at all, and she always told her friends who saw it that there was no one there, and then they could not see it either.

NATHALIA G. EATON.

Winnetka, Ill.

**A Fed Up Reader Gives Thanks**

**T**O THE EDITOR: Thank God for the first man since Alfred Smith who has had the wit and the courage to debunk the false and uncharitable statements of Charles Marshall. . . .

Fr. Parsons is one of the notable ecclesiastics of the day. It occurs to some of us that the cause of Christian charity and eventually of Catholic reunion might be better served by your paper if more men of his ability were invited to contribute to its pages. We are pretty well fed up with the pap doled out to us in most issues.

I suggest a vote of thanks to Fr. Hay for his letter in your issue of March 9th. . . .

THEODORE C. VERMILYE.

New York City.

**Chicago During the Depression**

**D**URING the depression the diocese of Chicago has not been content to dig in. We have actually moved forward. And during this period nine missions have been founded or revived, Children of the Storm, I call them, "born" as Uncle Remus would say "in the briar-patch," and witnesses to the missionary zeal of our archdeacons and other clergy.

—Bishop Stewart.

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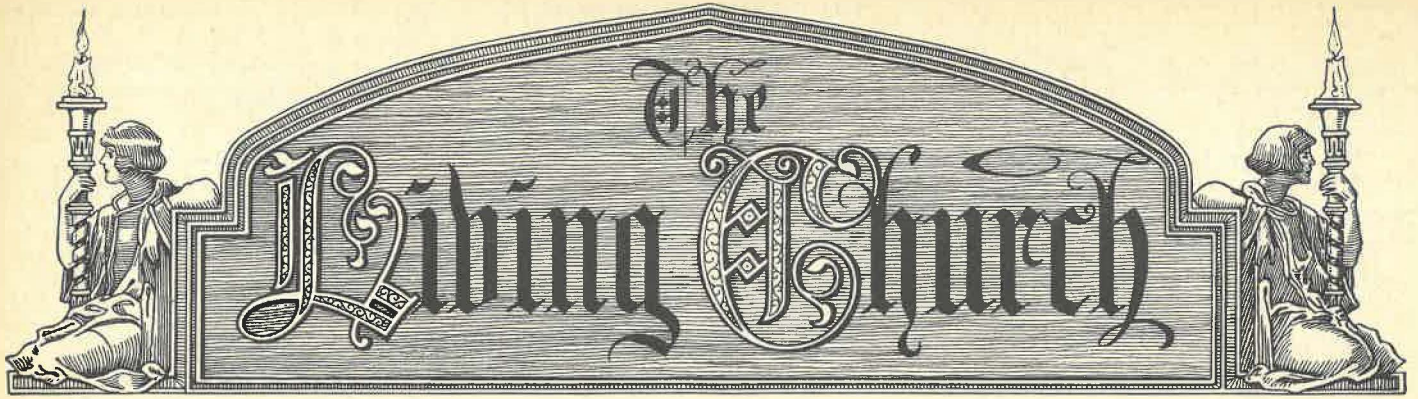
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## EDITORIALS & COMMENTS

### A Federation of Nations

**D**R. NICHOLAS MURRAY BUTLER, in his annual report for 1934 as director of the Division of Inter-course and Education of the Carnegie Endowment for International Peace, surveys the whole field of international relations, with which he believes the problem of economic recovery to be inextricably bound up. In the very first paragraph of his introduction he notes:

"The year which is past has been marked by a continuance of the uncertainty and lack of confidence that have been steadily increasing throughout the world for the better part of a decade. It is precisely this uncertainty and lack of confidence which have intensified and prolonged a world-wide economic depression and which are delaying, perhaps preventing, the hoped-for recovery in the United States. The simple fact is—a fact which the government of the United States for some years past appears to have found it impossible to understand or to face—that the causes of the depression are in no sense national but international and that the relief which is so eagerly desired is beyond the power of the government of any one nation to give to its people. Colossal borrowing and spending is a most dangerous and, at best, a merely temporary expedient. Until the fact be grasped that international causes produce international effects and that international depression and disaster must look for and find international remedy, there can be nothing but merely temporary and partial escape from the grievous and disorderly conditions which are manifest in every part of the world's social, economic, and political organization."

Continuing, Dr. Butler finds a parallel for present-day conditions in the history of this country immediately following the Revolution when the American people "not only faced precisely the conditions of disorganization and lack of confidence which the whole world faces today," but "found a way to escape from those conditions by the only road over which escape is possible, namely, coöperation and common action by the political units concerned." Dr. Butler would adapt the remedy found for the disunity represented by thirteen sovereign states in 1783 with the present disunity in the world with "some seventy-odd nations as the struggling and ambitious units instead of only thirteen relatively compact states." As today's remedy he urges

"a new application of the federal principle which will bring to an end the present anarchic conditions by creating for the family of nations a single central agency in the direction of which they may each and all participate, and through which they will deal, each and all, with those problems and questions that concern every one of them in this modern and closely intertwined and interdependent world."

The defeat of the proposal for American adherence to the World Court, Dr. Butler ascribes to "a mere handful of Senators in defiance of the expressed will and wishes of probably 80 per cent of the American people." However, he sees in that action not a final defeat but a temporary check. "Notice should be served not only upon the Senate but upon those who are so bent on misleading the American people to their own undoing, that the fight for a world ruled by law and reason, if checked for the moment is not ended, but only just begun." He envisions as the task of the Carnegie Endowment for International Peace "the education of public opinion by bringing to it the widest, the most accurate and the most interesting information regarding the life, the thought and the political, social and economic organization of other peoples and through presenting to these peoples similar facts relating to the United States."

**D**R. BUTLER'S analysis of the situation, though a dark one, reluctantly forces itself upon most of us as a true one. The remedy he proposes is one that seems highly desirable in theory but that is, we fear, practically impossible of attainment at the present time. The analogy which he draws between the nations of today and the thirteen American states of 1783 is unfortunately not a close one. If the original American states had differed among themselves in race, tradition, language, and culture as widely as do the seventy-odd nations of today it is doubtful if even so great a document as the Constitution of the United States could have united them. If, moreover, they had all been heavily armed, mostly under control of all-powerful dictators, and faced with the practical problem of a rapidly growing population that was already bursting the frontiers with no unclaimed territory toward which it might expand it is

doubtful whether the representatives of these states at Philadelphia would have been much more successful than those of today at Geneva.

But if the problem is many times greater today than it was in 1783 it is also many times more urgent. The thirteen original states might conceivably have developed independently side by side with only occasional and relatively unimportant disputes. The nations of today cannot so continue very much longer without becoming involved in a major catastrophe in which civilization itself will be at stake.

The problem is a tremendous one but it is one that must be met and settled if the fall of the civilizations of the past is not to be reenacted in our day.

### What is a Deaconess?

THE REV. FRANK R. MYERS, in his letter published in this issue of THE LIVING CHURCH, has anticipated our own thought relative to the reported appointment of a deaconess as examining chaplain in the missionary district of Honolulu. Unfortunately the exigencies of time and space did not permit us to comment on this unprecedented breach of the Church's rules in the issue containing the report of it.

The Church's law covering the appointment of examining chaplains is clear and explicit. The first paragraph of Canon 6 begins: "In every Diocese or Missionary District there shall be a Board of Examining Chaplains, consisting of at least two learned Presbyters, canonically resident within the said Diocese or Missionary District." The canon continues to outline the method of nomination and election of examining chaplains and their duties.

Of course it might be contended that the words "at least" mean only that two learned presbyters are to be included in the membership of the board of examining chaplains and that, this requirement having been met, the law of the Church takes no further interest in the remaining membership of the board, which could therefore be made up of laymen, women, or children; Buddhists, Parsees, or what not. That is so obviously absurd an interpretation that we do not think it will be put forward seriously by anyone. Although the literal wording of the canon might lend itself to ambiguity, the sense of it is clearly that in every diocese or missionary district there should be a board of examining chaplains made up of learned presbyters canonically resident within the said diocese or missionary district, and at least two in number.

We agree with Fr. Myers that by no possible extension of terms can a deaconess be considered as a "learned presbyter." We cannot even agree that she is in any sense an ordained minister. A deaconess is a woman who has consecrated her life to the Church and has been set apart by the Church for certain specific purposes. She is not even necessarily set apart for life, since her appointment is automatically vacated if she marries. She is not a female deacon and never has been in the history of the Church. We are aware that we are treading on controversial ground in making that statement but we make it confidently nevertheless.

The debate with regard to the canon pertaining to deaconesses in the House of Deputies at the last General Convention clearly showed that there is widespread confusion of thought in the minds of Churchmen as to the status of the deaconess. We could not help feeling as the debate proceeded that those who participated in it were speaking from very different points of view. Some regarded the deaconess as exactly equivalent to the deacon while others took the viewpoint that we have expressed in the preceding paragraph. This

fundamental difference was never expressed in so many words but it clearly underlay the various arguments put forth on one side and the other.

There is a continuing commission of General Convention on the work of deaconesses, of which Bishop Rhinelander is the chairman. We respectfully submit to that commission that it can be of the greatest help to the Church in this matter if it will define once and for all what a deaconess is, and submit that definition to the next General Convention to be formally embodied in the canon law of the Church. We must decide what a deaconess is and what she is not before we can proceed to an intelligent definition of her status and functions.

But whatever a deaconess may be, she is not a "learned presbyter." Even a deacon is not a presbyter. The Bishop of Honolulu seems clearly to be violating the canon law of the Church in appointing a deaconess to the position of examining chaplain. Since a deaconess cannot be an examining chaplain under the law of our Church, Bishop Littell's appointment is uncanonical and void. If the discipline of the Church has not completely broken down we cannot understand how any other conclusion can be justified.

### The Catholic Congress

THE CATHOLIC CONGRESS in this country is awakening to a new vigor. If any have feared that the Congress was in danger of confining its interest to ecclesiastical pageantry let him read the Lent number of the Congress *Bulletin* and his eyes will be opened to the far broader interests of this organization.

First of all a word of high commendation on the Lenten *Book of Penitence and Prayer* issued by the Congress is in order. This is an outgrowth of the appeal to Churchmen issued shortly after the close of General Convention calling for special emphasis this Lent on the necessity of penitence and prayer. This booklet provides devotions, useful in either private or corporate worship, intended to direct meditation toward both the corporate and the personal needs of the Church.

Although planned before the inauguration of the official Lenten program of Discipleship, this manual is thoroughly in accord with the Forward Movement. As the *Bulletin* observes editorially, "For Catholics any forward movement must begin with penitence and prayer, and we are glad to find that those who make a genuine response to the intensive effort called for by the appeal will also, as is right, be cooperating with the purposes of the Forward Movement."

But the Lenten leaflet is not the only sign of the increasing vigor of the Catholic Congress. Spring regional conferences are being planned for different parts of the country. The perpetual Cycle of Prayer is in constant operation and the number of parishes observing it is growing as can be seen by reference to the list of station days published each week in THE LIVING CHURCH.

The project of linked altars is also growing, and is about to be extended to the Church in Australia. The plan is a simple one. A parish or mission at home is linked with one abroad through a chain of prayer and fellowship. Weekly intercessions are offered at each altar and a spiritual linking of hopes and prayers is reinforced by a quarterly letter and other evidences of affectionate interest.

The Priests' Institute, which has proven so successful since its inauguration two years ago, will be held on a larger scale and with a more varied program at Kent School during the week of Labor Day. The autumn School of Sociology, so successfully

begun at Adelynrood last year will be continued this year, though the time and place have not yet been announced. The Catholic Congress is also coöperating with the Anglican and Eastern Churches Association and the Society of St. Wilibrord in observing a novena of prayer for the reunion of Christendom from May 31st to June 8th.

The Catholic Congress is an organization that deserves the wholehearted support of every Catholic Churchman. Its annual membership fee is only \$1.00, and we know of no organization in the Church today in which that amount could be invested to better advantage.

### The Three Patrioteers

WHILE the subject of security is to the fore in the public mind, can nothing be done in the interest of security against false and irresponsible propaganda? One notable instance is the policy now being pursued by the Hearst papers. Institutions of higher learning throughout the land, particularly state universities, are being made the soil for what is described in newspaper terminology as a "Red hunt." Backed by a well organized journalistic campaign an effort is being made to paint university professors and students who express any degree of intellectual liberty with the red brush of Communism. Because William Randolph Hearst sees red in any independent thought that does not agree with his own narrow convictions, he seems determined to force all education into the same rigid channels. That way lies the danger of Fascism and the totalitarian state which is at least as great a heresy and danger as secular Communism, and a more imminent one in this country.

The danger of such a campaign is that it makes no distinction between the subversive influences that it purports to be ferreting out and the freedom of thought and opinion that has heretofore been considered the essence of Americanism. Moreover, the power of the press and its relative immunity is such as to give it a tremendous influence for good or ill. It was just such a journalistic campaign as the present one that virtually forced the government into the Spanish-American war in 1898. It is the same type of propaganda that has increased the tensivity of relations between this country and Japan.

Despite surface differences Mr. Hearst, who uses his power to stir up prejudice and strife not without an eye to the effect on the circulation figures of his papers, is not essentially different from Huey Long, the senator who aspires to dictatorial powers, or Fr. Coughlin, the priest who conceives it his duty to make the entire country not only his parish but his political party.

The figure of the Three Musketeers of old with their slogan of "All for one and one for all" has given way to the more menacing one of Three Patrioteers whose slogan appears to be "All for one and one for all the power he can get." Neither the mantle of journalistic freedom, the cassock of the Church, nor the toga of the Senate should be permitted to cloak such a dangerous philosophy.

### Professor Otto and Kagawa

THAT brilliant agnostic, Prof. Max Otto of the University of Wisconsin, is able to recognize sterling Christian character when he sees it. In *Unity* for January 7th he has written a splendid review of Toyohiko Kagawa's new book, *Christ and Japan*, under the title of An Undefeated Christian. Prof. Otto writes:

"Doubtless many persons would find this extraordinary

book uninteresting. They are indifferent to or hopeless about the struggle of man to improve his physical and spiritual lot. But I cannot see how any believer in Christianity could fail to be greatly enlightened and stimulated by reading it; and, especially, how any minister of the Christian religion could fail to gain from it a profound renewal of faith in his calling. As to agnostics and such like—they, too, unless they are of the socially indifferent sort, will put the book down with a fresh sense of something to do.

"The fact is that all of us, if we are not spiritually dead, are captured by the spectacle of heroism. Something in us responds to the man who walks up to obstacles as if they were to be overcome. And there you have Toyohiko Kagawa. He has grown to such heroic proportions meeting bigger and bigger difficulties in Japan that his figure has become visible across the Pacific."

This great Japanese Protestant Christian is, we understand, planning to visit America next year. He is now in Australia and we learn that there is some doubt as to whether or not he will be allowed to return to his native land. His books have been proscribed in Japan because they are diametrically opposed to the warlike policy of the military dictatorship of that country. So inflamed are certain elements against him because of his constant preaching of the Christian doctrine of the brotherhood of all men and nations that it is not beyond the possibility that his return to Japan might be the prelude to martyrdom.

We hope that Kagawa will be able to carry out his plan to come to America again. His last visit resulted in a new vision of the missionary possibilities of Christianity today. Despite the fundamentalist and Protestant character of his religion, his firm belief in God as the final reality and Christianity as the one hope for a disintegrating world civilization commands respect from Catholic Churchmen as well as from those of his own theological outlook. Such men as Kagawa and Dr. Francis Wei are better arguments for Christian missions than all the books on the subject ever written.

And it is a pleasure to find our agnostic Madison friend among Kagawa's admirers. If Max Otto's academic admiration for Christianity is ever ignited by the flame of conversion and transmuted into Christian discipleship, the story of St. Augustine will be repeated before our very eyes.

### Preserving Russian Religion

WE PUBLISH THIS WEEK the second installment of Miss Anna Arseniev's article, *The Russian Calvary*. Like the first, it does not make pleasant reading. It is grim, even disgusting in parts, but it is true. The author, who is a sister of Prof. Nicholas Arseniev of the Russian Church, knows religious life in Soviet Russia at first hand. The people about whom she writes are her friends and acquaintances. The picture she presents is authentic.

The Orthodox Church is not the only one that has suffered in Russia. A Jesuit priest writes in *America* for March 9th about the suffering of a Roman Catholic Bishop and his clergy exiled to Solovetsky Island, "a grim forbidding prison isle populated by trained dogs, guards, and hapless prisoners." After nearly two years of suffering in this place of exile the Bishop was released through the intervention of the Lithuanian government and is now in this country. His spirit is shown by the final paragraph of Fr. Toomey's interview:

"Is the Bishop rejoiced to be free, away from Russia, eating food, with nobody kicking or cursing him, walking around New York, Chicago, without any harness strapped on him, sleeping in bedrooms, watching freight cars from passenger-coach windows? It sounds a lot better, but—well, I asked him and some-

how he just isn't. You see there is only one priest in all Siberia now. Only a handful left in all Russia. They need priests, bishops, so badly. The front line trenches are a bit uncomfortable and dangerous, yes, but the souls, the souls by the millions he might help. And also there's another reason. As far as I could make it out, it seems that God is very near to you if you are a bishop, in a freezing forest, tied to a load of wood for Christ's sake."

Russia does need priests, both now in its time of suffering and later when perhaps in the providence of God the Russian people may be ready for a new missionary evangelization on a nation-wide scale. But it needs primarily not priests of the Roman or Anglican obedience but priests of its own Russian Orthodox Church. Orthodoxy is the Catholic faith in the Russian mould. It is truly the national Church of Russia, and it is to Orthodoxy that the Russian people will look for their religious renaissance when the time is ripe for it.

That is why the Russian Orthodox Academy in Paris is of the utmost importance. Here amid poverty and misunderstanding a remnant of scholars of the Russian Church—theologians the equal of any in any communion anywhere in the world and true confessors of the faith as well—are keeping alive the torch of Russian Orthodoxy, both to minister to the faithful dispersed through foreign lands and also to prepare for the day when Christianity can emerge from underground in Russia and once more come into its own.

But the loyal Russians of the exile, however much they love their Church and this seminary for carrying on its work, cannot support it unaided from their scanty funds. The authorities of the academy have therefore had to turn to their non-Orthodox friends and especially to their Anglican brethren for aid. Contributions regularly received from England, and from American congregations in Europe have enabled the Academy to carry on for a part of the present year. For the rest they must have help from America and the American General Committee, of which Bishop Perry is the honorary president, is therefore appealing for \$5,000 to carry on this indispensable work. Members of THE LIVING CHURCH FAMILY have been proud to contribute to it from time to time and we therefore venture to call upon them again reminding them that the need is urgent and immediate and he who gives quickly makes his gift doubly effective. Checks should be drawn to THE LIVING CHURCH RELIEF FUND, marked "For the Russian Academy in Paris," and sent to the office of publication, 1801 West Fond du Lac Ave., Milwaukee, Wis.

### Altar Flowers

MRS. ELEANOR H. SLOAN, well known as a horticultural authority and a member of the altar guild of the Church of the Ascension, New York City, makes some practical and valuable suggestions with reference to flowers on the altar in the *Churchman* of March 1st. While many of her suggestions are feasible only for the large metropolitan parish with a liberal budget for this purpose, she has not forgotten the country church and the parish that is dependent upon garden flowers. Too often in our parishes flowers are selected in hit or miss fashion—if, indeed, they undergo any process of selection at all.

Flowers make a beautiful memorial and every parish ought to encourage gifts of them for this purpose. An altar flower chart hung in the vestibule or narthex and an occasional reference to it from the pulpit helps tremendously in assuring a regular supply of flowers on all of the Sundays on which they are appropriate, and the altar guild can be of helpful service if its members will give some thought and study to the subject.

## Justice Oliver Wendell Holmes

*"Death plucks my ear and says:  
Live—I am coming."*

THESE LINES, quoted by Justice Oliver Wendell Holmes at the time of his retirement from the supreme bench in his 91st year, come back to us today with peculiar poignancy. For the Messenger has come.

It is, all told, one of the noblest and most useful of American lives that is closed in Washington—a life that carried in it something of the stability of the republic, and the amazing power of the nation to evolve peacefully and intelligently to meet changed conditions.

It will ever be the monument of Justice Holmes that he changed our Supreme Court. When he came to it in 1902, after long years of service as a soldier—thrice wounded—and a state jurist, it was a body that inevitably put property rights above human rights and stood stubbornly on technicalities. Had we such a court today, how would this country be able to function to meet its needs? Look at it in this way and you will understand the accomplishment of this man. It was as though the nation needed a forerunner, to prepare the way for what was to come.

For fourteen years, Justice Holmes was little more than a forerunner. He was not joined on the bench by that other great liberal, Justice Brandeis, until 1916. Then the two stood alone, again preparing the way for that liberal majority which controls today. . . .

Now there are some indications of a drift by the high bench more and more toward social considerations in the giving of decisions. The present division of the court by five to four along lines of economic, social, and political thought lends color to this tendency.

Within bounds it may be good. But it is easy to conceive that if it is pushed too far, it will become an element of danger, taking the court out of the bounds that should stand around it. If that time comes, then we shall have to go back, not to the reaction of 1902 but to the liberalism of Justice Holmes—the man who drew his forward-looking ideas, not from the pamphlet of today but from the wisdom of the ages that he had made his own.

There was the wise judge, and safe. He could look at a case with rare detachment. His dissents, which came so often, were due to this fact. Let us see how he laid one down. In disagreeing with his associates in the *Rosika Schwimmer* case he defined his conception of freedom of speech and thought—"not free for those who agree with us, but freedom for the thought that we hate."

Freedom of thought, a free nation, a free court founded upon principles proved true by the centuries—that was the Holmes conception of America and of his job—that was his liberalism.

Not again soon is it probable that we shall have another like him in our service.  
—*Milwaukee Journal*.

### ACKNOWLEDGMENTS

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#### WORK OF THE CHURCH IN HAITI

In Memoriam, J. A. . . . .	\$ 25.00
E. V. Gunn, Bloomington, Ill. . . . .	20.00
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	\$ 45.00



# Americanism and Christianity

By the Rt. Rev. Edward L. Parsons, D.D.

Bishop of California

THE NINETEENTH CENTURY saw a great development of freedom with the rise of democracies based upon what were substantially the underlying principles of the British and American commonwealths. The faith in that kind of democracy reached its climax in the World War when most of the allied and associated powers sincerely believed with President Wilson that we were fighting to end war and make the world safe for democracy. But all that the war succeeded in doing was to make obvious the inadequacy of certain kinds of democracy among peoples untrained for it. The pendulum swung; and the war for democracy has resulted in a world moving steadily toward absolutism. In Russia it is the dictatorship of the proletariat. In Italy and Germany it is Fascism, the last hold I take it of an economic system which has revealed in crisis its utter failure. In a dozen other less important nations it is merely dictatorship, the grasping of power by the strong. But whatever form the movement takes, it is always essentially the denial of freedom to the citizens of the state and the repression of minority groups by force. Even in England Black Shirts dedicated to violence drill in squads.

This ominous peril faces us in America today. The Bill of Rights is increasingly violated. The ballyhoo of campaigns against Communism (from which except for sporadic violence we are in no danger) is used to crush as subversive all free expression of minority opinion. Great organizations like the American Legion and the D. A. R. rightly wish to rid us of Communism but they have forgotten the American method of doing it by free discussion in order that the truth may prevail. They would crush it by force, and they gather under the one opprobrious word *Red* all who venture to hold unpopular opinions. The universities are suspected. Spies enter classes and try to trap professors. Teachers are in danger. Organized but unofficial groups of vigilantes spring up in many places. Huey Long is a symptom of widespread disease.

In California we have had disgraceful mob violence, sometimes coupled with official lawlessness. Civil rights were denied in the Imperial Valley. Vigilantes raided Communist headquarters in San Francisco after the great strike. The vicious criminal syndicalism law is still on our statute books and no dead letter as witness the Sacramento trials. Indeed proposals are being gravely presented to make the law so drastic that words such as I am now writing would bring one in peril of arrest and trial. Free speech in the universities is still recognized in spite of a recent effort to curb it, but student sentiment is being skilfully marshalled against it. Here in San Francisco a distinguished Englishman, invited to speak by leaders among San Francisco women, is denied the use of a hall. Young men talk of planned or controlled economy and do not realize that they are planning their own slavery. The whole movement makes against all our American traditions as well as our constitutional rights. It makes steadily toward some form of Fascism.

Now the reason I turned to this subject is not that this Fascist movement is un-American. It is that Fascism is directly anti-Christian. It is anti-Christian on two counts. It exalts nationalism of the worst kind and proclaims war as essential and desirable. Hear Mussolini:

"And above all, Fascism, the more it considers and observes the future and the development of humanity quite apart from political considerations of the moment, believes neither in the possibility nor the utility of perpetual peace. It thus repudiates the doctrine of Pacifism—born of a renunciation of the struggle and an act of cowardice in the face of sacrifice. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it."

And Hitler, his cheaper rival, echoes his words. The Churches which proclaim that war as a method of settling international controversy or as an instrument of national policy is incompatible with the teaching of Christ can make no compromise with this paganism. We have not it is true reached quite such brazen denial of Christ in America; but the attitude of our jingo press, of our aggressive militarists, and of our nationalistic Senate minority leads inevitably in that direction. We blush for the increased odium brought upon our Senate by the recent World Court vote and the childish denunciations of foreigners which accompanied it; but what chiefly concerns us Christians is that this attitude is pure paganism. What the Senate needs is Christianity. The senators need to learn that all nations belong to the family of God. To teach them that is surely the business of the Church.

BUT even more anti-Christian is the fundamental conception of Fascism, the totalitarian state. It stifles individual freedom. It crushes the development of competent and self-reliant citizens. It turns men into puppets and machines. It establishes the *status quo* by force and takes from the worker all hope. It puts the Church in chains and makes a mockery of the prophetic spirit. In Germany today there is real martyrdom among the Christian people. Now the very meaning of our religion is that men are the children of God. They are not machines. They are not puppets. They are free spirits. They, not a mythical and abstract state, are the objects of God's concern. It is true that our rampant individualism has imperiled our social order. It is true that we must move toward collective and socialized ideals. That as I have so often said, is the Christian way out. But the purpose of such new world order must be the aggrandizement not of the state but, if I may use such a term, of the average man. It must be in those words sung so often in our churches and so little taken to heart, "to put down the mighty from their seats and exalt the humble and meek" which, being interpreted means developing a social order in the interests of the common man and not of the privileged classes. But for such development freedom is a necessity, and I beg you as you value your faith that you protect your liberties. If the pendulum has swung too far toward liberty let us see to it that on the backward swing we do not lose the freedom which our fathers won at a cost and which after all is an integral part of our religion. As in the Church, so in the state. We must keep the balance between authority and liberty.

Sometimes as I look out upon this troubled world, as I see the ghastly faces of the unemployed and learn of the apparently insoluble difficulties of recovery, as I study the movements which I have so briefly sketched, as I see armaments increase and racial and national rivalries grow ever more bitter,

as I catch glimpses of the menacing symbols of force, and feel consternation as the black figures of absolutism loom across the water, my heart sinks and I wonder whither we are going, and whether it is all worth while—this struggle we are making for the liberty that is in Christ and the fellowship of the Kingdom of God. And then I remember those words which comforted the hearts of many keen young spirits two generations ago, when freedom came so slowly and the forces of evil were in the saddle:

"Say not the struggle nought availeth,  
The labor and the wounds are vain,  
The enemy faints not, nor faileth,  
And as things have been they remain.

If hopes were dupes, fears may be liars;  
It may be, in yon smoke concealed,  
Your comrades chase e'en now the fliers,  
And, but for you, possess the field.

For while the tired waves, vainly breaking,  
Seem here no painful inch to gain,  
Far back, through creeks and inlets making,  
Comes silent, flooding in, the main,

And not by eastern windows only,  
When daylight comes, comes in the light,  
In front, the sun climbs slow, how slowly,  
But westward, look, the land is bright."

And I rest myself back upon God, to whom a thousand years are but as a day. Slowly, steadily He works out His purposes. Justice and righteousness are the habitation of His seat and every system of man must break in the end, unless it is built upon them. These mighty men of our day are after all only His ignorant and wilful little children. How often He must laugh at them. How sometimes when "the heathen rage and the people imagine vain things" He must have them in derision. But how always He loves them and longs for them and calls them to come to the feet of Christ. The present battle for the Kingdom of God and the Christian Way of Life is ours. The victory is His.

### The Church's Teaching About the Future

THE FUTURE of the Church lies along the line of greater spiritualization. The teaching for our time is this—that the sins of the spirit are even more deadly than the sins of the flesh: that the murderer is no worse than the man who lives with hatred in his heart; that the adulteress is not more unclean than the man or the woman whose daily and nightly companions are filthy thoughts. As every thought, word, and deed in this life helps to fashion our spiritual body, the meaning of our Lord's solemn warning is made clear—"Every idle word that men shall speak they shall give account thereof in the day of judgment." It means that each person passing into the spiritual realm will carry his record with him in his spiritual body, and will go to his own place. One day we must face the Light, and although it may bring tears of smarting to our eyes, nevertheless, when our human folly has exhausted itself, we shall be glad to discover the Truth that makes us free. We shall perhaps discover, too, that what we thought were the flames of hell and the burnings of God's wrath are nothing less than the Light of Heaven and the Glory of His Face. Then shall we have made that greatest discovery of all—a Love that holds in its keeping the promise of unknown redemptions. In each one of us God has begun a good work. May He help us to bring it to perfection!

—Rev. L. J. Baggott in "The Faith for the Faithful."

IT IS NOT what the best men do, but what they are, that constitutes their truest benefaction to their fellow men.

—Phillips Brooks.

## The Sanctuary

Rt. Rev. Philip M. Rhineland, D.D.  
Editor

### II.

TO WALK by the Spirit is to keep close to Jesus Christ. That is St. Paul's point with the Galatians. Now to many modern Christians that sentence, though made up of monosyllables, does not make clear or easy sense. It sounds "mystical," mysterious, a sort of esoteric teaching, not meant for practical, plain men. And it is quite true that St. Paul's way of thinking and of teaching does run counter to much of the "plain and practical" Christianity broadcast today among us. It seems worth while therefore to set up the frame before we hang the picture; to grasp the context of St. Paul's thought before we comment on the text.

It may be put as follows:

(1) Our Lord, in taking on Him our flesh, was made, not merely a man among other men, but *man*. This means that He is not just a single, isolated Figure in the past, setting us an example of a perfect human life, which example has been recorded in a book. That, if it were the whole truth about Him, would deny the very heart of our faith. Historic figures in a book may excite our admiration, enthusiasm, "hero-worship." But even the life of our Lord, considered as a bit of history, remote from personal relationship, can have no gospel for us; cannot change sinners into saints. No; the blessed truth about our Lord is that He is the head of a new humanity, the first of a new race. His taking upon Him our nature means that into that nature, which He took and which we share, has been infused a new spiritual power and vitality, raising it to a new level, making it "a new creation." What our Lord, by His own initiative, and by Himself, apart from us, did for us some two thousand years ago, was but the beginning of, the preparation for, what He waits and wills to do in us today. In His wise love and loving wisdom, He would be "the first-born among many brethren"; He would conform us to His own likeness; He would make us really Christians, that is "Christ's men." That is the authentic Gospel; the veritable and verified "Good News." So in the Creed, in love and adoration, we confess: "For us men, and for our salvation, (He) came down from heaven . . . and was made man."

(2) Our Lord, in His life as man, was wholly dependent on the Holy Spirit, His human nature was not a veil, or cloak, wrapped about and half-concealing inherent Deity. Apart from sin, He was truly and completely man, as we are men. Following the devout habit of the Church, we may say of Him that He was both God and man. But it is more scriptural, and more illuminating, to say that He was, and is forever, God as man. The New Testament's witness to this dependence of our Lord upon the Spirit is very moving and convincing. We read that, by the Spirit, He was conceived of His Virgin Mother; waxed strong; was filled with wisdom; was empowered at baptism for His life work; was driven into the desert to be tempted; chose His Apostles; spoke His words and did His miracles. It was by the Spirit that on Calvary "He offered Himself without spot to God." It was the Spirit that "raised up Jesus from the dead." Human nature, ours no less than His, thus newly Spirit-filled by Him, is the link which binds us to Him and Him to us.

# The Russian Calvary

## II. Sufferings of the Lower Clergy

By Anna Arseniev

**F**IGURES of tortured and executed bishops of the Russian Church arise before our eyes. But let us consider the simple lower clergy, those whose trials and sufferings are known only by a few relations or friends. Their fate is as hard, but as they are less known, their fate attracts less attention. They suffer, are tortured, executed, and continue to live but in the memory of their next kin. The names of those unknown martyrs are legion. In fact about 99 per cent of the Russian clergy had been or still is in imprisonment. The remaining one per cent belongs to the "Living" or "renewed" Church that is but a secret branch office of the O. G. P. U.

Let us visit the country after the compulsory creation of the collective farms. Officially they are called "citadels of godlessness." Now let us go anywhere, to the south, north, west, or east and look at a country church, where these still stand. What do we see? The usual thing: torn-down doors, broken windows, partly demolished roof. The cross has been pulled down. Inside the church are torn service books amid the human excrements. Of course there is no service. But where are the clergy? You ask a passer-by, but he answers only when he has made sure you are not an agent of O. G. P. U. Where are the clergy? In exile, in prison, in a timber camp, of course—where else should they be?

There is little difference in the towns—of course with the exception of Moscow. We happened to spend four years in a large Soviet town with 200,000 inhabitants. When we arrived there were fourteen churches and about 40 members of the clergy. In the course of those four years thirteen churches were pulled down by the local authorities. Now there only remains one church in the entire city limits and of all the clergy there are only three old priests. Where are the rest? Some of them died in exile or prisons; some are still alive somewhere beyond the Arctic Circle and will never be able to return. Being typical for central Russia, this picture is not so for the Far-East, or Middle-Asia districts. There are already neither churches, nor priests. There exists in Russia a system: first the clergy are eliminated, then the church is closed.

The methods of the elimination of the clergy are simple and cynical. Let us tell a few examples. Every church in Soviet Russia has a church council, consisting of eight to ten men, chosen among the clergy and the laity. The duties of that council are purely of a material character, they look after repairs in the church, the heating, lights, support the clergy, and so on. The O. G. P. U. choose among the members of the council the most illiterate and uncultivated, summon him to appear before them. The following questions are asked: "Who manages the affairs of the church?" "The church council." "Who are its members?" "The priest, the church warden, some of the parishioners. . . ." "You mean to say that there exists a church organization, consisting of several members?" "Yes, to look after the building and the finances of the parish." "Sign your evidence." The prisoner signs, not suspecting any provocation. The G. P. U. official is pleased—he has got his evidence: a full confession as to the existence of an "organization."

To make that "organization" appear counter-revolutionary does not present any difficulties to a practised G. P. U. official, as all organizations in Soviet Russia, except those of the

state, are considered counter-revolutionary and to participate in them is punished by three years imprisonment in a concentration camp, or even sometimes by execution. The continuation is easy work. The clergy, sometimes the entire church council, are arrested, and the G. P. U. has only to decide whether the result is to be imprisonment or death.

**M**OST profitable for the G. P. U. was the year 1930, when there was a lack of small silver change all over the country. Of course that was utilized as means for eliminating the clergy. The G. P. U. immediately proclaimed a campaign against speculation with silver coins and started with perquisitions, mostly in churches. It was conducted in the following way: immediately after the Divine Service agents of the G. P. U. appeared in the churches. Naturally they "discovered" small change, a few coppers or silver coins, that had been given by parishioners at the church collection and that the church warden had not yet had time to take to the bank. It is easy to imagine the rest of the story. Priest, deacon, and church warden are arrested, accused of "silver speculation," and sent off to a timber camp, a concentration camp, and sometimes even shot.

One of the most popular means for eliminating the clergy is by taxation. Sometimes it amounts to about 3,000 rubles for half a year. Naturally almost no one is able to pay so large a sum. The end is known. Arrest, exile, detention in a hard labor or timber camp. One of the most frequently used systems of the G. P. U. is arrest of clergy on the ground of false reports, the priest being accused of counter-revolution by provocators; some of the less strong ones are made to confess their "anti-Soviet crimes" by means of tortures—squeezing of hands in the doors, feeding with salt herring without any water being given to drink, and questioning that lasts twenty to twenty-five hours without interruption.

Naturally the clergy perfectly understand their position and never try to defend themselves as justice in Soviet Russia is cynical. They regard imprisonment, tortures, exiles—all that chain of sufferings—as a trial sent from Heaven, as a persecution for the sake of Christ and of His Father, that gives them strength to bear unhuman tortures.

**O**NLY ONCE had we seen the monk Father T—, but never shall we forget him. He belonged to the old Russian nobility, used to be officer in the guards, and now, when religion is persecuted he became a monk. A man who went with him and other prisoners from prison to the timber camp, related as follows: "We were being driven on foot across the forest from the station Piniug (between Kotlas and Viatka) to a far away timber camp. A new railway was being built. Our journey took place in Passion Week. Over 100 prisoners, many of them women, were silently trudging on. We were on our way already several days, knee-deep in the snow, half dead with hunger and exhaustion. Every one of us had behind him long months of jail, many days of transport in filthy cattle trucks. . . . Some were so weak that they fell down on the snow and remained lying. The soldiers beat them with rifle butts. One of the prisoners was the monk T—, sentenced for ten

years. He turned to the soldiers with kind words, but they beat him too. He is tall, lean, very thin and weak. But his eyes always shine and are full of joy. He bent down over those that had fallen, helped them to get up and to move on. "Fancy," he said, "We are allowed the honor to suffer on the days when our Lord suffered! How happy we must be!" Prisoners walked on; they made the sign of the cross. Strength returned to those who were weak and exhausted. . . .

ANY PRIEST arrested by the O. G. P. U. always must be ready to face death, in spite of the absence of any crime committed by him, or the vagueness of the accusation. Such was the case of Fr. V——L——, shot in one of the northern towns by the G. P. U. in 1932. It was told to us by a man who had been imprisoned with this priest. The priest was a highly educated man, who loved old writers, in whose works he thought he found the yearning for Christ. At the beginning of the revolution he went to a far away small country parish, where he might give all his leisure to his studies. All these long years he somehow escaped the attention of G. P. U. At last his turn came. Several copies of General Poole's appeal to the population of the North Russia, issued during the British occupation of Archangel in 1918-19, were found during the persecution. General Poole proclaimed in them his love of Russia and the Russian nation and explained that he had come to free them from the Bolshevik yoke. We wonder whether General Poole has changed his mind since, or still intends to keep his promise? . . . On the back of these leaflets Father V—— wrote down his quotations from the classics. As a matter of fact the paper was good and white, and in Russia paper is rare. But the watchful eye of the G. P. U. saw through it all. He was accused of propagating among the population counter-revolutionary proclamations! The fact that they had been issued fifteen years before seemed unimportant. He was condemned to death. Father V—— waited for his execution in prison fourteen days. These days he expected death from hour to hour. "Death brings fear only to those who stay alive, not to those who die," quoted he.

In the same cell with him was a young criminal who had also been sentenced to death but, as it appeared later, he did not know it. It was the end of January. In the dead of the night the warden entered the cell and shouted the priest's name. "I am here," was the quiet answer. "Get ready and be quick about it." Now he shouts the name of the young criminal and orders him to dress quickly. The young man cries out in despair. "Where do you want me to go now in the dead of the night? I shan't go," screams he. "To the steamer," cynically jokes the warden. "To a steamer in January, when all is frozen?" "A steamer on four wheels," laughs the warden.

The keys clatter, doors close. A few minutes are given for the victims to get ready. A steamer on four wheels? Is any explanation needed? The "Black Raven" is a closed lorry, which conducts prisoners to their execution. Fr. V—— gets up, turns eastward, and kneels down. He prays in silence. The young criminal sobs passionately, suddenly he breaks out into a song. "I shall be buried, and no one will know where my grave is." Ten minutes pass. Keys rattle again. Fr. V—— kisses and blesses those who stay behind and gives away his belongings: "I shan't need them any more." He steps out of the cell, making the sign of the cross. The wardens struggle with the resisting young criminal. At last they get him out too. The door closes. This night the victims were not even taken out of town. A motor engine is started in the prison court. Suddenly two shots sound through the night. "They shot them

in the prison courtyard," remarks indifferently one of the prisoners. "They started the motor engine to deaden the sound."

NATURALLY not all men are born heroes, and among the clergy may be cases of loss of courage. But it is difficult to judge whether it is weakness or strength. Priest Tirkevitch from Little Russia was executed in Perm. He gave the Holy Communion to a man dying in the town hospital of Tshevigoff (a thing *not* prohibited by the law), and was condemned for that to three years of hard labor in a concentration camp in Siberia. After those years he was sent out to Perm for five years in exile. Here he gave way, his spirit broke down. He was still a young man, he had left at home a wife and children. He took off his cassock, renounced publicly his priesthood, and was set free. Soon he even got some employment. His work consisted in cleaning the courtyard at a foundry in Perm. Once a fire broke out and the barracks, where the workers lived, burned down. Someone had been careless while smoking. But Tirkevitch, as having been formerly in exile, was arrested and accused of having set fire to the building. He was brought to prison, where he was tortured to make him confess to a crime he had not done. "I had cowardly renounced my priesthood," said he in the cell to the fellow-prisoners, "to profit through that, and there comes the punishment. The sin must be redeemed."

He admitted the accusation, knowing that it meant death to him. He was shot two days later. He left the cell, blessing all its inmates and asking for their forgiveness of his "fall." His only wish was that someone who would be set free should tell his wife of his death. Her address he wrote on the wall, in a concealed place, so that the wardens should not discover it.

*(To be concluded)*

### Lent

THERE IS a rhythm in the sequence of the Church's seasons. She has her alternating seasons of feasts and fasts. The fullest experiences of the Christian religion are found not in any one of the types of experiences into which the Church leads us but in the rhythmic alternation. The sense of judgment in Advent is a Christian experience as is also the joy of Christmas; the fast of Lent is Christian and so is the feast of Easter. The full Christian experience is found in the sequence of one from the other as well as in the contrast of each.

Lent is the time when the theme of penitence is sounded clearly. It is our Christian duty to see that our pupils hear this theme and that it is brought so clearly to them that they actually experience the proper emotions and attitudes. We need not be afraid of making religion gloomy, for in the proper time the note of joy will be sounded at Easter, and ultimately the symphony of the Christian Year will resolve these varying themes into a great conquering harmony, a harmony all the more wonderful because it tells not only of victory but of victory coming out of defeat. There are depths and heights in the Christian life and the glory of our faith is that it sounds the depths and scales the heights and reveals the whole of life in divine grandeur.—*Rev. D. A. McGregor, S.T.D.*

### The Feeling of Inferiority

OUR LORD can be for us the remedy of a sense of inferiority. The term "inferiority complex" is very stylish today, but it goes back to the story of Cain and Abel, when Cain killed Abel because he felt inferior to him.

Some think they can overcome this feeling of inferiority by strutting about, others by courting flattery, and still others by avoiding the truth. These remedies, however, work for ten minutes and then fade out of the picture. Religion is the only sure and permanent cure for inferiority.—*Rev. C. Rankin Barnes.*

# Another Letter to Church School Teachers

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

Sometime Presiding Bishop and Bishop of Chicago

*My Dear Teachers:*

**M**Y FORMER LETTER (L. C., March 9, 1935) occupied itself with two main considerations, namely, the importance of religious education and the intellectual equipment of the teacher. I come now to some of the personal qualifications of the teacher of religion.

First and foremost you must have a love for children. The love of children is a good quality in any person. It is absolutely essential in the Sunday school teacher. You cannot get along without it. You cannot pretend that you have it. When it comes to pretending, children can beat you at that game. They know how to play "pretend" and they have a marvelous power of discerning between pretense and reality. If they feel sure of your love the way lies open for the performance of miracles. You may be stern in discipline, you may set hard tasks, you may make large demands; but if genuine love prompts you, none of these things will forfeit your hold on the child. Love the children, therefore. If it is not a natural endowment, acquire it. It is worth acquiring for its own sake. It is necessary for the child's sake and for success' sake.

Remember, too, that your love of children should go deep down into an earnest solicitude for the child's soul. There is a love that is nothing more than a sort of infatuation. There is a love that spoils the child. Even a mother's love often does this. The teacher's love is more than a fascination for the child's innocence and buoyancy and frolicsomeness. It is more than a desire to gratify the child. The religious teacher loves the children and loves God in His children. You have a goal in view. You are helping to train the boys and girls to be God-serving men and women. What kind of men and women are these children going to be? Make sure that you set a Christian goal before you and then bend your love in that direction. It was Bishop Dupanloup, the prince of catechists, who said that "love was the one indispensable condition" of success in a teacher. It was St. Augustine who said, "Love and you can do what you wish." It was our Lord Himself who took children up in His arms and blessed them.

A second qualification in the teacher of religion is character. I do not mean second in importance. I have put love first because it opens the door of the child's heart. I put character next, because without it that same door, once hospitably opened, will be closed against you. Religion cannot be taught from a text-book, like geometry and algebra. Back of the book must be the strong genuine Christian personality. Character teaches. Example teaches. You are endeavoring to furnish a favorable atmosphere in which the child's baptismal grace can grow. You are calling out his spiritual forces. You are teaching him to love and serve God. You are leading him to his best self along the paths marked out by the Church of the ages. You can only do these things for the child when they have been done in you. No amount of pedagogical skill can take the place of your own personality. You must be men and women of religion before you can teach it. The text-books, the graded system, the institutes, the organization—all these have their place. They supplement personal character, but they are not a substitute for it. It has been said that the Church had a golden priesthood in the days when she had only wooden chalices and that when she

got golden chalices she found herself with a wooden priesthood. It is well that new Sunday school machinery is taking the place of the old, but let us make sure that we are not relying on wooden men and women to run it.

For the next qualification, let me put loyalty. It is not for you to try to teach some new Gospel. You are permitted and committed, under your priest, to teach the Catholic Faith "as this Church hath received the same." If you do not hold it and if it does not hold you, your place is among the learners instead of the teachers. I knew of a teacher who made use of his position to teach the rankest heresy. He had no business in the Sunday school except as a pupil. Show that you love Christ and the Church. By everything that you do and say, manifest your loyalty. Such love and loyalty are irresistibly contagious. The children can't help "catching" them.

And then I put cheerfulness. Children are genuine optimists. If there is anything wrong with the world they can set it right. Of course they can if they get a good start. Don't give them a bad start by looking like indigo and by painting life in black. Paint sin black. Paint impurity and lying black as hell. But paint life and love and goodness and forgiveness, paint Christ and religion in the glorious colors of the rainbow. Pessimism and gloom are unchristian, and foreign to children. Children take to the Christian religion naturally if they get half a chance. Its lessons of light and life, its call to soldierliness and service attract youth. You may not interest them in the lamentations of Jeremiah, but they will cheerfully battle for the Lord when you tell them how straight David threw a stone at the Philistine. Be cheerful and merry and natural in your religion. Fill it with laughter. A lugubrious Sunday school teacher is an attack on Christianity.

**B**E REGULAR and be punctual. Be on hand every time; be on time every time; begin on time every time. The public schools require promptness and regularity. Business requires them. Health depends on them. Religion dies without them. The example of irregularity on the part of a teacher is an instruction in wrong doing. It disqualifies the teacher.

Take time to prepare yourself for your work. I almost said, take time to prepare your work. I mean more than that. Prepare yourself. Take it to the altar with you. In quiet moments name over the members of your class in your prayers. Go over the lesson beforehand. Study it. Your boys and girls come in contact with trained teachers during weekdays. If they detect amateurishness and unpreparedness on Sundays, your influence will soon begin to wane, and they will quickly make up their minds that religion has little to do with education. Keep confirmation before the children as the time when they will receive fuller equipment for the issues of life and when they will graduate into the higher privileges and responsibilities of communicants of the Church. In a word make the Sunday school a real school of religion. It has too often been a caricature.

Keep in touch with the parents. Coöperate with the home. Know the children in their weekday life and their study and play. Call to inquire about the absent children. Make no exception in favor of the rich. Indeed I am disposed to exhort you

to give them special attention, not because they are rich, but because their spiritual attainments are often in inverse ratio to their material wealth. You will frequently find that the children of the rich know less about religion and are less dutiful to their superiors than the children of the poor. The spiritual poverty of the boulevard cries for the religious teachers quite as loudly as the conditions in the back streets.

**I** FEAR, my dear teachers, that I am frightening you, especially the younger among you, with this long list of qualifications. And if you will read between the lines, you will find one more essential, that has not been specifically named. That is example. I have kept this to the last to serve as an encouragement and warning. You may shrink from cataloguing your own qualifications, but if you set a good example, you will find that much of the ground has been covered. This is your encouragement. On the other hand, all sorts of pedagogical excellences, apart from a good example, are mere high-faluting trifles. This is your warning. I once heard a teacher give an excellent instruction on reverence. Public worship followed and his manners were shockingly boorish and irreverent. The example more than nullified the precept. So it is always and everywhere. The way to teach the Commandments of God is to obey them. What you are and what you do are the things that count. My formidable list of requirements might well frighten you if it could not be cut down into a simple matter of consecrated ability and conscientious service. You are engaged in a noble work among God's little ones. May it redound to the glory of God, the honor of His Holy Church, the good of our country, and the upbuilding of a Christian civilization.

#### Humility and God

**W**HEN men and women begin to get "cocksure" of their abilities they usually are heading for trouble and sooner or later they get it. When men and women begin to think they can improve on God and what God has done they are swiftly approaching disaster and will soon catch up with it. Confidence and assurance, of course, are laudable qualities for men and women to have.

God does not want us to be groveling, spineless creatures. He wants us to stand on our feet as true men should, and to go forward to bigger and better things because we are men and because we are sons of God. At the same time, humility is a fragrant flower in the garden of human character. When men cease to be humble toward God and become arrogant and disdainful of the grace and power of God, then look out! As the Prophet Mica says: "The Lord requires of thee—to walk humbly with thy God." One of the dangers of achievement is the loss of humility. It is equally true of the rise to power and of the possession of extraordinary faculties. To have these things and to accomplish great things and to remain humble with it all, is a sure sign of a strong, Christian disposition.

God humbles us in many ways and we need to remember how feeble are our efforts without the help of God and how greatly we need Him, His grace, and His power if we are ever to amount to anything worth while.—*Rev. Granville Taylor.*

#### The Goal of Evangelism

**T**HE GOAL OF EVANGELISM is the production of Christ-like character and life in individuals and in society; through moral and spiritual conversion; by faith in and fellowship with God through Jesus Christ, His Son, our Lord and Saviour; through sharing of a brotherhood life transcending all distinctions in the new divine society, the kingdom of God on earth; and through becoming witnesses, in word and life by the power of the Holy Spirit, of this new life to others.

—*Dr. E. Stanley Jones.*

## Churchwomen Today

Ada Loaring-Clark  
Editor

#### Problem Conference

**A**T A PROBLEM CONFERENCE recently held in the diocese of Virginia, Mrs. Clarence C. Burton, the leader, when asked how to make the uninterested interested, said: "If you are a leader read II Corinthians 8:5, then go to our Lord in prayer. Join with your members in any study they undertake. Many people are indifferent because they are ignorant. Persons are never interested in what they do not understand. Give every member something to do and insist on its being done. The leader must be tactful and ever ready to give praise, for praise quickens a multitude of virtues." Other problems considered were How to Make Programs Interesting. Why Put Other Things Ahead of Our Church Meetings and Services? How Can We Enlarge Our Organization? Should There be a Time Limit for Holding Office? Why is Church Attendance so Poor and Irregular? These questions are thought provoking and need earnest and prayerful consideration if we are to find the correct solution. We hope to deal further with some of these practical problems, common to so many of us.

#### Educational Leaders Note!

**T**HE FOLLOWING fine suggestions have gone to the parish educational secretaries in the diocese of West Virginia, sent by Miss Zeta Orrill Lively, the diocesan educational secretary.

1. If possible arrange your program for the entire sessions before the first meeting. There is something definitely achieved in doing this.

2. Provide the leader with a Leader's Manual and at least one book for collateral reading, in addition to the text-book, which every member of a class should have.

3. Secure a copy of the *News Bulletin* sent out monthly by the Department of Publicity at the Church Missions House. This can be used to such good advantage at roll call, when each member should read one current event.

4. Elect or appoint a chaplain or devotional leader to be responsible for prayers, Bible readings, and meditations.

5. Try to assemble material for a Lending Library. Let it include books listed for collateral reading, copies of the *Spirit of Missions* and other Church papers as well as Loan Packets from the Church Missions House on the special subjects to be discussed.

#### Filling Our U. T. O. Boxes

**W**E HEAR with delight of original ways of filling our Little Blue Boxes. A striking one has just come to my notice. Mrs. Smith, who is living in a picturesque village in Maine, is a very simple resident and a fine Churchwoman. Her home is an old cottage. No snapshotter can possibly resist its charms and numbers of them stop to "take" it. No one knows how many albums contain photographs of that cottage with its quaint porch, its pillars, and its roses. Mrs. Smith knows that such pictures are worth paying for, and she is always on the look-out for those who have done the deed. She pounces on them, blue box in hand, and, with an irresistible smile, asks if they would not like to place a thank offering in the box. They rarely refuse.

# The Christian Faith

*A Review of Dr. Dewey's Latest Book from the Standpoint of Biblical Theology*

By the Rev. Jonathan G. Sherman

THE APPEARANCE of Dr. Dewey's latest book<sup>1</sup> is (as one critic has already pointed out<sup>2</sup>), for reasons abundantly clear to all those who are acquainted with the writings of this eminent American philosopher, "an event of first importance in the religious world." In view of the earnestness with which Dr. Dewey espouses the scientific approach to truth and the zeal with which he welcomes all facts that bear in any way upon the practical issues of human life, his book is an occasion for a statement of certain general reflections on his interpretation of the data of Christian revelation.

*Insofar as Dr. Dewey presumes to present an interpretation of the history of religion his task is necessarily an historical one and as such should be based primarily on historical considerations.* With his metaphysical premises or with his views on the subject of comparative religion as a study of religious phenomena apart from Christianity we are not especially concerned in this paper. The most significant aspect of his book from the Christian standpoint is that Dr. Dewey here includes within the scope of his interpretations a deliberate consideration of Christianity (*A Common Faith*, pp. 31, 33, 34, 45-48, 67-69, 73, 84).

At the outset our writer has a quarrel with supernatural religion based on the conviction that the idea of God—the concept of the antecedent actuality of the ideal—militates against genuinely moral activity. He claims that this concept was evolved as a mechanism of escape from the responsibility of moral endeavor: in other words, that the idea of a moral God back of the universe is the product of wishful thinking. We may summarize his argument under three propositions as follows:

1. The development of the idea of God—the concept of a just, righteous, merciful, and loving Creator of the universe—has been a subtle process of rationalization in the interests of proving "that ideals are real not as ideals but as antecedently existing actualities" (p. 21).

2. This "tendency to convert ends of moral faith and action into articles of an intellectual creed" has been furthered by a desire to find "an easy way out" of the labor entailed in the "realization of the objects of our desire" when, as "in the case of significant ideals," conditions are adverse to such a realization (p. 22).

3. The result of this tendency (and of its counterpart—the search for evidence "which may lead on to the belief that the ideal is already extant in a Personality having objective existence") is the diversion of attention and energy from ideal values "and from the exploration of actual conditions by means of which they may be promoted. History is testimony to this fact" (pp. 43, 45, and 46).

Since the discussion here has reference to the fundamentals of Christian theology, it may not be out of place to consider each of these points in relation to the actual source material upon which, presumably, Dr. Dewey's interpretations are based.

<sup>1</sup> *A Common Faith*, by John Dewey, Yale University Press, 1934. \$1.50.

<sup>2</sup> "The Faith of John Dewey," by Henry P. Van Dusen, in the winter issue of *Religion in Life*, 1935.

IT IS our philosopher's primary contention that the concept of God is the result of a subtle process of rationalization. This leads the reader at once to question whether Dr. Dewey's view allows a distinction between the abstract concepts of Greek philosophy, which were the avowed result of speculative reflection, and the Hebrew idea of God, which was that of a dynamic Deity known by his activity in history. In the Old Testament the attributes of God's nature were revealed progressively, we may say, as scientific hypotheses necessary to reconcile past knowledge with present experience—the only difference between the method of Biblical revelation and that of natural science being that in Biblical revelation at each stage the new hypothesis was arrived at not as the result of experimental testing of alternative solutions to the problem in hand but as *given in experience*, the result of the prior impact upon the prophetic mind of an overwhelming Reality. The nature of the prophetic experience, thus defined, is illustrated in Amos 7: 12-15:

"Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

"But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.

"Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit:

"And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel."

The kind of experience portrayed in this passage appears to be treated by Dr. Dewey under the heading of what he calls, "the region that is claimed by religionists as a special reserve," that is, "mystical experience." This so-called special reserve is examined by our author and found wanting:

"The idea that by its very nature the experience is a veridical realization of the direct presence of God does not rest so much upon examination of the facts as it does upon importing into their interpretation a conception that is formed outside them. In its dependence upon a prior conception of the supernatural, which is the thing to be proved, it begs the question" (*A Common Faith*, p. 35).

Let us apply Dr. Dewey's contention to the vocation of Amos. What the prophet conceived to be the objective element in his experience—his mission from God—was certainly identified with a conception formed outside that experience. (Indeed, is not this the essence of all interpretation?) The God who called Amos was the God of his fathers, the God who had brought up the whole family of Israel from the land of Egypt, the God who, even before the Egyptian sojourn, had been known by the Hebrew nomads in the desert. If we are to follow Dr. Dewey's argument through to its logical conclusion, we are led ultimately to this original religious experience of the Hebrews—an experience that was not individual but corporate, an experience of which the essence was contact with the power of nature in its most terrifying form.

Dr. Dewey submits that the distinction between natural

knowledge and supernatural knowledge (revelation) "is always open to the objection that a positive conclusion is drawn from a negative fact" (p. 34). Let us apply this statement also to the beginnings of Hebrew religion. The essential factors in this experience are, on the one hand, a tribe of nomads (the subject) and, on the other, a flash of lightning and a clap of thunder (the object: *vide* Psalm 29). The importation into this experience of a supernatural element seems to reside in a personification of the forces of nature—the conviction that operating through the lightning and the thunder is a power that is *personal*. Thus we are led to the question, What is the cause of this psychological process of projection which issues in the personification of the forces of nature? If we understand Dr. Dewey correctly, he would have us believe that the cause of such projection is sheer laziness, a mechanism of escape from energetic activity. But how, on these grounds, are we to account for the events described in the fifth chapter of the Book of Judges (perhaps the oldest passage in the Bible) in which this conception of a personal Deity back of the forces of nature leads its adherents to "jeopardize their lives unto the death in the high places of the field," while those who remain secure in their indifference to the Deity's summons are cursed "because they came not to the help of the Lord against the mighty" (Judges 5: 18 and 23)?

Here we begin to border upon some of the ultimate questions which our writer should have answered in order to give explicit foundation to his wholesale dismissal of the validity of supernatural religion. In this case for example, *does* the fact that a concept is the result of projection destroy its objective reality? If so, what is to become of the hypotheses of natural science which are the product of the same psychological mechanism? That projection is in some sense elemental in Dr. Dewey's own "faith" is clearly stated on page 48:

"The idealizing imagination seizes upon the most precious things found in the climacteric moments of experience and projects them."

But if this be a valid method of realizing "the goods of human association, of art, and knowledge," why is it not also a valid method of realizing the present activity in human life of a divine Being—a Being, while supernatural in the sense of being the pre-existent Cause of the natural order, makes His presence known by His activity within the natural order? For here, let it be observed, in the development of Biblical theology the positive conclusion is drawn at each stage not, as Dr. Dewey asserts, from a negative fact, but from the association of positive facts. The Power operating through the lightning is conceived as possessing the attributes of human personality: that is to say, the nature of the Deity is conceived as one and rational. From the time of these crude origins of their religion the Hebrews believed that God was one and that God had chosen them for a purpose.

Nor does the validity of the Hebrew idea of God rest alone upon these primary considerations. The God-concept in Judges 5 and in Psalm 29 showed itself capable of developing in such a fashion as to embrace ultimately not only all of natural phenomena but also the highest moral standards known to man.

DR. DEWEY'S claim that those who have been chiefly responsible for asserting the antecedent existence of morality as grounded in the ultimate structure of being "have evinced lack of moral faith" encounters a serious obstacle in the element of doom which is a common factor in the canonical prophecy of the Old Testament: for this kind of prophecy was

invariably occasioned by the declension of the people from the moral demands of their religion. Indeed, nothing is more striking in Hebrew prophecy as a whole than the fact that the prophets consistently challenged wishful thinking on the specific grounds of God's righteous will.

"Woe unto you that desire the day of the Lord! . . . the day of the Lord is darkness, and not light."

The prophets are characterized by their common insistence that *knowledge of God is a condition of frightful danger for the very reason that it implies moral responsibility of the most exacting nature*.

"Thus saith the Lord: For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes. . . .

"Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (Amos 2: 6; 3: 1f.).

DR. DEWEY'S third point follows logically upon the preceding. For if the God-idea was devised originally as an escape from moral responsibility, then the systematic formulation of that idea probably sprang from the same motive and must result in mischievous distraction from genuine morality. These considerations imply, of course, an accepted definition of what genuine morality is. Let us allow Dr. Dewey to state his own definition. Since morality is identified throughout his book with activity that is "religious in quality," we may regard his definition of the latter as adequate for this purpose:

"Any activity pursued in behalf of an ideal end against obstacles and in spite of threats of personal loss because of conviction of its general and enduring value is religious in quality" (p. 27).

But where shall we find more striking illustrations of this kind of religious activity than are presented to us in the lives of Jesus Christ and His acknowledged precursors, the prophets of the Old Testament? It was the common experience of the prophets that their vocation led them, often against their own desires, into actual intervention in temporal affairs. One thinks at once of Jesus as "He set His face stedfastly to go to Jerusalem," as He routed the money-changers from the Temple, in the Garden of Gethsemane, and, finally, upon the Cross. Yet the evidence is overwhelming that this "religious activity" of the prophets and of Jesus was derived from their conviction of the prior activity of the God of the universe (Amos 7: 7f; Matt. 26: 36-46).

FURTHER reflection suggests that another basic assumption which underlies Dr. Dewey's book is a view which sets the supernatural element in religion over against the truths of natural science and which affirms an incompatible antithesis between these two realms. Unquestionably, the author's main contention is the express denial of any supernatural or transcendental reality at all—an assumption upon which he bases his condemnation of all historic religions, including Christianity. Nevertheless, because of Dr. Dewey's wholesale treatment of supernatural religion, it is necessary in this connection to point out that there is a widespread kind of supernaturalism which, in the light of the scientific study of the Bible, is explicitly alien to the principles of the teaching of Jesus Christ. Specifically, any identification of the supernatural with the



conception of a capricious deity who acts not by means of but in violation of what we call "natural law" is out of keeping with Christian thought as it has advanced through the application to the New Testament of the most exacting scientific methods (Matt. 4: 1-7; 5: 43-45; Mark 8: 11f; Luke 16: 31). This interpretation of the New Testament as held by the most eminent scholars is hardly consistent with Dr. Dewey's discussion (p. 34) in which he reads into the distinction between "the realm of nature" and "the realm of grace" the antithesis or dualism which we have already mentioned.

"One method of swerving aside the impact of changed knowledge and method upon the intellectual content of religion is the method of division of territory and jurisdiction into two parts. Formerly these were called the realm of nature and the realm of grace. They are now often known as those of revelation and natural knowledge. Modern religious liberalism has no definite names for them, save, perhaps, the division, referred to in the last chapter, between scientific and religious experience. The implication is that in one territory the supremacy of scientific knowledge must be acknowledged, while there is another region, not very precisely defined, of intimate personal experience wherein other methods and criteria hold sway."

To be sure, Christian doctrine has always implied a distinction between the realm of nature and the realm of grace. But in the Christian doctrine on the subject the realm of grace is a region where methods and criteria of study do *not* differ from those employed in the realm of nature. That exactly the opposite is the case is implied in the doctrine of creation—witness the whole development of Biblical criticism. Indeed, it is difficult to conceive of a realm of knowledge *more* precisely defined than that of grace since, from the Christian standpoint, the realm of grace is history itself.

What, then, does the scientifically-minded Christian mean by the word, "supernatural"? He means precisely that back of natural law is a benign and omnipotent Deity, of whose righteous character the uniform regularity of natural law is one expression and to the fulfilment of whose benevolent purpose natural law is one means. This purpose, revealed in the history of the Jewish-Christian tradition, cherishes the realization and eternal consummation of the highest potentialities of the personality of each individual human being in a divine society the essence of which is the free intercourse of persons in accordance with the righteous and loving character of the omnipotent Deity. The word, "supernatural," therefore, is used in Christian theology to safeguard the conscious realization, in the minds of Christian people, of the transcendence as well as the immanence of the God of Christian revelation.

Moreover, the teaching of Jesus as thus revealed by the historical science of Synoptic research in no way undermines but rather substantiates the Christian doctrines of the Trinity, the Incarnation, the Atonement, and the Sacraments. Hence, those who are on the fring-line of Christian thought would underline a radical distinction between these doctrines and the doctrines of "continuing miracles" and "indulgences" (*A Common Faith*, p. 34).

**N**O CHRISTIAN, unless he were blind to the cardinal principles of his religion, could fail to appreciate the magnificence of Dr. Dewey's idealism. We may even question whether he allows himself sufficient credit in this regard, for in the last paragraph of his book he makes the generous assertion that such a faith as his "has always been implicitly the common faith of mankind." Are we to understand, then, that

latent in the mentality of the African cannibal is identically the same moral idealism that pervades, let us say, Dr. Dewey's book, *Democracy and Education*? How does it happen, we might ask, that India has never produced a philosopher characterized by passionate insistence upon the supreme value of the personality of the individual and the harmonious relation of the individual to society through the inculcation of mutual interests—principles that dominate all of Dr. Dewey's writings? Without presuming to answer this question we may venture to suggest that the true core of Christian revelation is essential to put content into the ideal form which Dr. Dewey has constructed. At least one of the reasons for his refusal to accept so simple an hypothesis is manifest in his book now under discussion. On grounds intellectual and moral he has found it necessary to detach the moral ideals of Christianity from their historic basis because that historic basis is inseparably identified with the Bible: and he is convinced that the advance of natural science has thrown the Bible into discredit (*A Common Faith*, p. 31). On the contrary, it is the conviction of a host of contemporary Christian apologists that the illuminating function performed by modern science in its broadest sense has been to disentangle the facts of Christian revelation from a superimposed tissue of superstitions and misinterpretations. One is led accordingly to the conclusion that in the facts, scientifically presented, Dr. Dewey will find the objective basis and dynamic for his own moral idealism. (Unfortunately, the exigencies of space do not permit at this point a discussion of the relevance to Dr. Dewey's position of the Christian doctrine of the Trinity.)

In the light of these considerations the writer of this paper suggests a re-phrasing of two sentences found on page 33 of Dr. Dewey's book. The sentences are as follows:

" . . . were we to admit that there is but one method for ascertaining fact and truth—that conveyed by the word 'scientific' in its most general and generous sense—no discovery in any branch of knowledge and inquiry could then disturb the faith that is religious. I should describe this faith as the unification of the self through allegiance to inclusive ideal ends, which imagination presents to us and to which the human will responds as worthy of controlling our desires and choices."

The following restatement is suggested:

Were Dr. Dewey to discover that the essence of progressive revelation in the Jewish-Christian tradition has been from the beginning and is "scientific" in the most general and generous sense of that term, he would realize that there is no conflict between the supernatural element in that tradition and the truth which natural science has revealed to us; and he would then be in a position to realize that no discovery in any branch of knowledge has, as a matter of fact, disturbed the faith of those who have an adequate understanding of that religious tradition insofar as the scientific study of the Bible and of Church history has, within the last one hundred and fifty years, revealed it to us. This faith may be described, in part, by its fruits as it issues in the unification of the self through allegiance to the inclusive ideal end which *Biblical history* presents to us and to which the human wills of countless Christians through history have responded and are today responding as worthy of controlling their desires and choices.

This discussion ought not to close without an emphatic reaffirmation of what has so often been said to the effect that had the Christian Church always been on its job (which is simply to champion the cause of truth and to show actively rather than in theory the life of Christ), the confusion which clouds the minds of so many earnest seekers after truth would

not exist. It is, therefore, impossible for a Christian apologist to criticize adversely anyone who has made an important contribution to the intellectual life of the world without by that very act casting serious reflection upon the Christian Church past and present. In countless instances through history Christians have allowed the religion of Jesus to be confused with its counterfeits and have themselves (albeit unwittingly) often misinterpreted the mind of their Master. Is not this all the more reason why Christians should assume the initiative in the unspeakably serious task of clarifying and making known the true meaning of the Christian Faith?

## Missionary Conditions

By the Rt. Rev. F. R. Graves, D.D.

Bishop of Shanghai

EVERYBODY KNOWS that the contributions for missionary work abroad have fallen off and that the Department of Missions has been seriously handicapped in consequence. To many of us out here, however, the trouble seems to go much deeper than any question of money.

In the first place there has been no adequate response to our appeal for clergy. The Rev. Hollis Smith is the latest comer and he has been here for thirteen years. Mr. Fairfield's appointment was impossible for lack of funds.\* Young clergy and young women for the woman's work are urgently needed. It takes time to train men and women for mission work in China. Three of our ladies have almost reached the retiring age. It certainly looks as if the Church at home was willing to have the China Mission die from the top and so free itself from responsibilities.

Secondly, in spite of the enthusiastic hymn singing and the devotion of a number of men and women in the home Church missionary interest as a whole appears to have grown cold. There is apparently a lack of deep conviction of the need of redemption through Christ. Vague humanitarian and social schemes receive some attention, but the fundamental Christian motive for missions is manifestly lacking as compared to what it used to be.

Third, the more our work succeeds the readier the Church appears to be to free itself of responsibilities. People have been convinced that everything can be turned over to the Christian converts whereas they surely ought to feel that wherever the native Church is able and willing to take over work the hands of foreign missions are thereby set free for evangelization.

Lastly, I feel convinced that to appeal from here for reinforcements is virtually useless because the necessary response in the heart of the home Church does not sufficiently exist. But I can at least give warning that so far as this missionary district is concerned the home Church must either send reinforcements or within a short time the missionary staff will have died off from the top. If then the home Church wishes to keep up not only its work but the quality of its work it has got to send out men and women with definite convictions who can prepare to carry on when the rest of us drop out as we must. I would reiterate my own conviction which is shared by many of us in the field, that the trouble lies in an inadequate conception in the mind of the home Church of what mission work means and of the Church's responsibility to undertake it.

\* The Rev. Leslie L. Fairfield was appointed a year ago for work in China on condition that funds for his equipment and support be found outside the budget. This effort had not succeeded until the recent Council meeting during which the Bishop of Massachusetts announced that his diocese would make possible the first six months of the Rev. Mr. Fairfield's service in China if Bishop Graves could include his salary in the future budget. Final word not yet received.—THE EDITOR.

## Gambling and Christian Ideals

By the Rt. Rev. William T. Capers, D.D.

Bishop of West Texas

AS I CONTEMPLATE the spiritual condition of the Church today, it seems to me that it is best described as being neither hot nor cold, and according to the message that Christ gave to the Church that was suffering from this same malady, it was incapable of producing the highest good. It seems to me that while the Church today is producing respectable citizens through her cultural influence, yet they are not witness bearers to the transforming power of Christ over their own lives. There are no gross sins that the membership of the Church are to be indicted with. Speaking very generally, our people are living easily and comfortably under the protection of the Church, but are contributing a very small quota of their sacrificial love to the upholding of it. The greater consideration is given to personal interests rather than to the promotion of a cause which has for its end the salvation of the world. In justification of this statement, I wish to call attention to certain symptoms that are evident in the membership of the Church and which indicate her sickness.

Consider for instance how gambling has come into vogue and is now consuming the time, thought, and money of a considerable percentage of the members of the Church. Much of this gambling is done through cards, and while I recognize the fact that many worthy communicants of the Church justify gambling at cards, yet my observation leads me to believe that it is the beginning of the breaking down of the high ideals of the Christian life. If the hours and days that are devoted to bridge and other forms of gambling at cards which are participated in by the communicants of this Church were summed up, they would run into time equivalent to several months of the year. When the fact is taken into consideration that children are neglected and homes turned into places of idleness because of this pastime, I do not believe it requires any stretch of the imagination to conceive of the infinite harm that is being worked against the highest interest of the home life: And, mark you, the Church rests its foundation upon the Christian home.

I have had my friends argue with me that unless a fraction of a cent is played for, the game is not worth the time spent upon it. This to my mind is the heaviest indictment that could be made against gambling at cards, for it creates a nervous tension and an unhealthy excitement that are most harmful to the mother and father who are charged with the solemn responsibility of rearing children.

Gambling at horse races has the identical reaction upon the Christian home and the communicant of the Church, and for this reason I feel that, under the present set-up, participation in such sports by the communicant of the Church gives endorsement to one of the most demoralizing gambling institutions of our nation.

## What It Means to Understand

CONSIDER that by such goodwill as we achieve and express we profit more than do the people on whom we expend it. Prejudice impoverishes its possessor—that is a neglected truth. When a supercilious man shuts himself up in his special set, he thinks he is excluding the world from the fellowship of his valuable self but he is really excluding himself from the fellowship of the valuable world. He is making not the world but himself poor, closing doors against kindling contacts and enriching fellowships which come only to those who know that all boundaries can be crossed by friendliness.

—Dr. Harry E. Fosdick.

# Books of the Day

Elizabeth McCracken, Editor

## Early Christian Worship

CHRISTIAN WORSHIP IN THE PRIMITIVE CHURCH. By Alexander B. Macdonald. Scribner. \$3.00.

THIS IS, strangely enough, the first modern attempt in English to treat primitive Christian worship as a whole. In matters of detail the field is well trodden and so in matters of detail Dr. Macdonald has little to tell us that is novel. But even the most familiar details may take on fresh significance when seen in a larger context. Everybody knows, for instance, that, as Dr. Macdonald succinctly observes, "confession of sins is absent" from Hippolytus's liturgy. But the omission is not merely accidental or due to a vagary of the Bishop. In the first two centuries "penitential" and "Eucharistic" were normally incompatible phrases; Eucharistic worship was the worship of the redeemed. Time was when theologians spoke of sixth century formulas as "primitive." But the gap between the third and the sixth centuries is greater than that between the sixth and the sixteenth.

Dr. Macdonald inevitably raises thorny controversial questions and his answers will by no means satisfy everyone. On Eucharistic origins, in particular, he follows Dr. Lietzmann closely, but Dr. Lietzmann's rather too facile reconstruction needs considerable modification and supplement. Not enough allowance is made for the realism of early Christian sacramental thinking, particularly in the reaction against Docetism. Too little attention is given to Jewish backgrounds; the connection between church and synagogue was vitally close on the liturgical side. And yet the book taken as a whole is entirely conscientious; it will prove a revelation to those who do not realize the progress of liturgical science in the past fifteen years.

BURTON SCOTT EASTON.

## The Medieval Liturgical Plays

THE DRAMA OF THE MEDIEVAL CHURCH. By Karl Young. Oxford University Press. 2 vols. \$21.00.

IN THE PREFACE to this great work, Dr. Young says that his original intention had been to prepare a "mere introductory handbook," which would clarify "some of the ecclesiastical circumstances" under which the plays of the Medieval Church were written and performed. This handbook was to be a "slight volume." The project grew into these two large volumes, the first of which contains 708, and the second 611 pages. The handbook was to comprise a "brief exposition of the Roman liturgical system," with a few examples of the dramas themselves. The actual work includes all the extant liturgical plays, with full comment upon each text or variation of text and upon the manner of its presentation. This is preceded by eight chapters, which may be regarded as introductory, on the Liturgy itself.

The main purpose of these chapters is to discover what dramatic qualities or possibilities are to be found in the Mass and the Canonical Office themselves. Dr. Young's insistence that there is no drama, correctly speaking, in the Mass, since there is nowhere in it any impersonation, would seem to answer all those both in and outside the Catholic Church who find its central service "theatrical." He makes clear that the Mass is always and everywhere pure worship, in which priests and people are never engaged in impersonation—the essential element in drama. The Mass may look like a play, but it is not. Similarly, the antiphonal quality in the Hours may suggest drama, since it actually is dialogue; but here also there is no impersonation. The drama of the Medieval Church was entirely extra-liturgical.

Its setting was the Liturgy. The Easter play developed out of the Liturgy. Yet even here, Dr. Young makes clear, the *Visitatio Sepulchri* was genuine drama, while the *Depositi* and the *Elevatio* were essentially worship. The Easter play was not only the earliest but also the favorite drama of the devout people of the Middle Ages. More than 400 texts still exist; a considerable number of them are in manuscript with the characteristic music to which they were sung. Dr. Young says that proper study of this music would require two additional large volumes, which he hopes that a qualified musician will in due course prepare. The Christmas play followed the construction of the *Visitatio Sepulchri*. The *dramatis*

*personae* were the persons of the Gospel narratives: the holy women, the disciples, the shepherds, the wise men, the angels. The dialogue consisted of question and answer. The stage was first the choir of the church; later, possibly, the nave. In convents and monasteries, it was the chapel. It can hardly be too definitely stated that the plays were not developments of the Liturgy, but additions to it, for the express purpose of increasing the devotion of the people by making more vivid to them the nature of the special liturgical occasion. The drama of the Church was indeed the handmaid of the Church.

Its very simplicity was conditioned by its setting. Variety there came to be in theme, but there was almost a pattern of words and action. Dr. Young does not translate any of the plays in his large collection. He gives them in their original medieval ecclesiastical Latin. But they are surprisingly easy to read, after a little practice. But had Dr. Young followed his earlier plan of printing the plays in the first volume and his comment in the second, it is very likely that few readers would have read anything except the comment. His final plan of mingling text and comment is as practical as it is unusual. Anyone who reads the book will read it all.

And those readers should be many. For this is not merely a work on the drama, for the use of students of the history of the stage. Nor is it simply a book on the play in the Medieval Church. It is a book on worship and the place, in the worship of a certain period, of drama. As such, all students of worship, all worshippers indeed, should read it. It is one of the great works of our time.

## The Holy Land

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

HERE is a serious book which is also a happy one; a book which you will want to read when you know you should go to bed and turn out the light; a book which you can take to the table with you and say to the family: "Just listen to this while you are eating dessert!" And the family will listen, too—even the ten-year-old. I have heard it read at a quiet day luncheon with evident pleasure and profit. I am feeling the need of several more copies to give to my laymen friends who find few books that will entertain them and deepen their religion at the same time. I predict that many better sermons will be preached by the clergy who had exhausted Gorham's stock when I went to buy it recently, for it is a book that illuminates our Lord's life.

Here we have a record of a happy trip in the Holy Land, by an experienced traveler who has in his previous books made other lands real places to stay-at-homes. One such made me want to read it by saying: "I shall probably never get to Palestine; but after reading Morton's *In the Steps of the Master* I am content not to go. I feel that I have gained more than I might get from the actual trip."

I did not know Mr. Morton before reading this his latest book, but I am resolved to get better acquainted through his "Search Books" on England, Scotland, Ireland, and Wales. He has the gift of making me see colors, hear sounds, smell smells, feel atmosphere, and like people. He can teach me history and geography, and connect new facts with old ones in ways that I shall not easily forget. And, save for a little verb in line six on page 10, I like the way he likes our Lord. He has not burdened his books, as many another such has been burdened in the past, with so many references to the Old Testament that modern readers are lost in the mazes of Hebrew history.

An unusual excellence in the book is the friendly sympathy which keeps the author from being depressed or depressing his readers by dwelling upon the peculiarities and inconsistencies of the many Christian groups who cause tension in that cradle land of the Faith. One relishes his relish of Bishop Gore's reply (page 61) when someone in Jerusalem had asked him what our Lord would say about the sectarian disputes round His tomb. "I believe He would say, with that wonderful smile of His," said the bishop, "My children must have toys. Do not all children sometimes quarrel about their toys?"

Now I have another book which can be "interleaved" like my

treasured old Edersheim's *Life and Times of Jesus the Messiah*, a book which my friends, old and young, will pick up from my table, and lose and find themselves in, when I am busy at my desk. I fear I may not be willing to lend it to them, for it is now a necessary part of my equipment. HERBERT S. HASTINGS.

### The Seven Words

SEVEN ORACLES FROM THE CROSS. By William Norman Guthrie. Longmans, Green. 1935. \$1.50.

THIS LITTLE VOLUME, from the pen of the rector of St. Mark's-in-the-Bouwerie, and introduced by forewords from Dr. Walter Russell Bowie, Dr. Karl Reiland, Dr. Frank Gavin, and the Rev. Malcolm Douglas, is set forth as the result of forty years' endeavor to make the Three Hours' Devotion something more than a conventional exercise for our Good Friday congregations.

Dr. Guthrie's treatment of a theme so often made merely sentimental or repetitious is certainly refreshingly new and suggestive, while losing nothing in reverence. The order of the Seven Words is somewhat different from that which is ordinarily assumed, but since there is no certain order derivable from the Gospel narrative, this difference is not without a suggestiveness of its own. The thoughts presented and the language in which they are presented are very beautiful, restrained, and free from all suspicion of sensationalism. Where there is a departure from the incidents of the Gospel, as in the suggestion of the repentance of Barabbas ("for whom Christ died"), the fancy is never extravagant. The poems used as interludes are for the most part unusually striking, and a further feature to be commended is to be found in the collects, prayers, and litanies with which each meditation is concluded. *The Seven Oracles from the Cross* will be found useful by many during these coming weeks.

HERBERT H. GOWEN.

### The Holy Spirit

THE REVELATION OF THE HOLY SPIRIT. By E. L. Strong, Priest of the Brotherhood of the Epiphany, Calcutta. S. P. C. K. Macmillan. 1934. Pp. 234. \$2.75.

LECTURES which are said to be printed almost as they were delivered have necessarily certain qualities and certain defects. In this case the claim that they are readable and likely to be convincing is justified. They were originally delivered to a group of sisters working in India, with the object not primarily of working out a systematic theology, but of producing fruit in lives. More than two-thirds of the book, however, is taken up with an orderly interpretation of the doctrine of the Holy Spirit, as found in the Old Testament, in apocryphal and non-canonical writings, and in the New Testament. There is, in particular, a careful interpretation of the teaching of St. John as recorded in chapters xiv-xvii of his gospel. This is followed by a statement of the doctrine of the Trinity as the revelation of God to the souls of men.

The practical considerations with which the book concludes have already been implied in the careful explanation of the doctrine. Faith is defined as an attitude and an activity of the will. We are urged to yield in faith to the ceaseless guidance of the Holy Spirit. "As the atmosphere presses on our bodies, so God's Spirit presses upon our souls to enter wherever an opening is made for Him." A final chapter on the mystic experience has some very wise sayings on this difficult and often misunderstood subject.

The author has evidently kept himself up to date in the fields of natural science and of psychology and makes use of illustrations from these sources in the development of his theme.

MOTHER MARY MAUDE, C.S.M.

### A Fantasy of Jewry

ROAD OF AGES. By Robert Nathan. A. A. Knopf. \$2.50.

A FANTASY on modern Jewry; all the Jews in the world marching, not to Zion, but into exile in the desert of Gobi. They are crossing the plains of Hungary, joined by refugees from every country. They themselves are of every kind. The English aristocrat, Lord Steyne. A Paris banker, riding in his limousine. A New York delicatessen proprietor, trundling his pushcart. Ox-carts share the road with motorcycles. Rabbis, doctors, and professors march with Socialists and Communists. And life goes on, with birth, marriage, death, music, and religious festivals, above

all those of the New Year. The age old problems of poverty and hunger are unceasing but the mutual sharing does not mitigate the endless clash of irreconcilable opinions. Argument goes on, morning, noon, and night; the older generation despises the younger, orthodox Jews withdraw from liberals, scientists regard the crowd with contempt, and at the end Socialists and Communists join in a pitched battle in which many are killed. So Mr. Nathan reminds us that the Jews, despite their racial ties, are the individualists of the world; his treatment recalls vividly the stories of Israel Zangwill. On the other hand he shows how under the pressure of persecution an approach to mutual understanding is in progress. "To walk side by side with the lowly, yet not to feel lowly, to live with the poor in spirit, yet not to be poor in spirit, too. . . . That is what is hard."

Mr. Nathan fills many of his pages with the poetic fancy he gave us so perfectly in *One More Spring*. His understanding of the Jew abounds in sympathetic charm. And yet, do not the vigor and vitality of the Jew demand a more virile treatment? E.

### A Story for Lent

KING OF THE JEWS. By Mary Borden. Little, Brown and Company. \$2.50.

MRS. BORDEN tries to tell in fictional form the tremendous events of the Passion and the Resurrection as they appeared to Jerusalemites of all classes: the report the centurion made to Pilate, the report Pilate made to the Emperor, the opinions of Caiaphas, the common talk and gossip of the Jews—and the transition of the disciples from despair to joy. Such an attempt needed patient research as a preparation, so a two-page bibliography lists the works she studied and these books she has used discriminatingly. The Jerusalem into which she takes us back is really like the actual city of those days and her sharply individualized characters give the feeling of reality. Her reconstruction of the order of the Resurrection appearances is at all events plausible, and she leaves to the reader to decide whether these appearances were genuinely objective. Where her treatment is weakest is an apparent inability to depict the power the Resurrection faith gave to believers. And very much too much is made of Mary of Magdala, especially in the final chapter which trails off into sheer sentimentalism. B. S. E.

### Brief Reviews

INTERLUDE OF GOLD. By James F. Gordon. F. H. Revell. \$2.00.

ON NOVEMBER 11, 1918, Ann Blake is swept into New York's Armistice carnival with a young officer, Larry Stevens. Larry is an ardent idealist, fired by the religious teachings of a Burmese priest—teachings extraordinarily like those of the New Testament—which he puts into unflinching practice. And Ann's chance meeting with him remolds her entire outlook, as she learns how only the higher values matter; how life should be "a golden interlude between birth and rebirth," that beauty is everywhere for those whose eyes are open. All this Mr. Gordon tells with warm sympathy and in a style decked with luxuriant imagery. M. P. E.

IN HIS *Antichrist*, Joseph Roth, the novelist, has written a highly stimulating book. He believes that Antichrist has come, is in our midst, but in a guise that we fail to recognize. The eyes of men are blinded, and tongues are only servants while eyes are masters in the hierarchy of the human senses. This blindness is worse than physical blindness for it is the kind "with which we can be struck only by Antichrist," he declares, "a hellish blindness, because we believe we can see, whereas in truth we are hoodwinked rather than blinded." Roth is a mystic and an anti-Nietzschean. As Fr. Downey, the editorial secretary of the Spiritual Book Associates, said in a recent article, "vision a plenty he has, but are we far-sighted enough to see and to recognize it?" He calls the book "alarmingly worth while." The translation is by Moray Firth. (New York: The Viking Press. \$2.50.) C. R. W.

EUROPE—WAR OR PEACE. By Walter Duranty. World Peace Foundation. 50 cts.

THIS IS ANOTHER World Peace Foundation publication by a well known newspaper man who for twenty years has been on the staff of the New York *Times*. He knows Europe by first-hand contact.

# NEWS OF THE CHURCH



THE NEW CHURCH OF THE GOOD SHEPHERD, WOODIN, CUBA

## New Cuban Church Dedicated by Bishop

Former Building at Woodin Destroyed in 1932 Cyclone; New Church at Jiquí Opened

HAVANA—The new Church of the Good Shepherd was dedicated at Woodin February 10th by Bishop Hulse of Cuba.

The former church, gift of the late William Woodin, Secretary of the Treasury, was destroyed in the 1932 cyclone. The new property was acquired soon afterward and has been remodeled.

Bishop Hulse then went to Jiquí and opened a new church built by the initiative of the minister in charge, the Rev. Ignacio Guerra y Madrigal, and belonging to him, as there is no provision for acquiring property there in the budget for Cuba.

## Bishop Rowe Preacher at Spokane Convocation

SPOKANE, WASH.—Bishop Rowe of Alaska was the preacher February 17th at the 43d annual convocation of Spokane in the Cathedral of St. John the Evangelist. The following evening he was the main speaker at the annual banquet held in the crypt of the Cathedral with about 325 persons present.

The Forward Movement was stressed by Bishop Cross in his address.

Provincial Synod delegates are the Rev. Messrs. C. E. McAllister, T. E. Jessett, and Donald Glazebrook; and Messrs. L. L. Sterling, J. W. Fancy, and H. C. Whitehouse.

## Washington Guarantees Missions Increase

WASHINGTON, D. C.—The diocese of Washington, through the executive council, has guaranteed an increase of 25 per cent in contributions for general missions over the previous year.

## Organist Honored on 50th Year of Service in Parish

ST. JOSEPH, Mo.—Honoring Mrs. Mary Rich Lyon, who has served Christ Church 50 years as its organist, the guilds of the parish celebrated the anniversary with a reception in the parish house on February 7th.

## Puerto Rico Increases Local Budget, Quota

PONCE, PUERTO RICO—A reduction of the budget in accordance with the decrease in funds from the National Council, and an increase in the local budget for advance work and missionary quota were effected at the 29th annual convocation of Puerto Rico in Holy Trinity Church here February 12th and 13th.

The former was reduced 15 per cent (\$9,600) and the latter increased 25 per cent (from \$1,400 to \$1,725 annually).

The convocation voted to place a stone memorial in the Church of the Atonement, Quebrara Limon, and to make an effort to build a rectory at Mayagüez in memory of Bishop Ferrando.

Delegates elected to the Provincial Synod are: the Rev. Messrs. Modesto Rivera, F. A. Saylor, Julio Garrett, and Antonio Villafañe; and Messrs. Luis Garcia, Ramon O'Neil, Stanley Igse, and Davila.

## Bishop's Pence Plan Taking on Permanent Aspect in Chicago

CHICAGO—The Bishop's Pence Plan is taking on a permanent aspect with the announcement that the Order of Episcopal Pencemen of the diocese of Chicago was effected at a meeting of the group on March 9th. For some time an order embracing parochial representatives of the pence plan has been under consideration. It is expected that the charter members in the diocese will number nearly 500.

The Pence Plan in the diocese has brought in approximately \$37,000.

## Washington Leaders of All Creeds Combine

Committee Headed by Bishop Freeman Seeks Larger Spiritual Service to Federal Officials, Employees

WASHINGTON, D. C.—Roman Catholics, Jewish leaders, and Protestant clergymen are combining in Washington in the interest of religion, under a committee headed by Bishop Freeman of Washington. The Rev. Canon Anson P. Stokes, of the Cathedral, is secretary of the committee. The joint body is known as the Committee on Religious Life in the Nation's Capital and it has recently held its first open meeting. This meeting was referred to by Bishop Freeman as the most important of its kind ever held in the city.

Several preliminary meetings were held, looking to a larger spiritual service to the 100,000 officials and employees of the government residing in and around the national capital. The purpose of the committee is "to aid in relating such of the people of Washington as are not now taking their religious obligations and privileges seriously and joyously to some local church of their own choosing." The movement will include in its scope all races, creeds, parties, and groups—giving special attention to the needs of government attaches.

### LETTER FROM PRESIDENT

President Roosevelt's letter to the committee said in part:

"It seems to me highly significant that the ministers of religion in Washington—Protestant, Catholic, and Jewish—have with such unanimity agreed to cooperate in promoting a movement whose purpose is to encourage religion and church attendance, without any compromising of their own convictions or interfering with their own methods of work and worship. In a nation like ours where Church and state must remain independent, it is highly important that our churches—using the word in its broadest sense—should feel their responsibility for strengthening those spiritual ideals of worship and service so essential to our highest welfare as a nation."

Canon Stokes, the secretary, received a letter from the Roman Catholic Archbishop of Baltimore agreeing in principle with the plans of the committee and authorizing Roman Catholic leaders to cooperate.

## Three Sets of Twins Chicago Choir Members

CHICAGO—The choir of All Saints' Church, Ravenswood, claims consideration when it comes to twins. Three sets of twins are regular members of this choir. They are: John and Eric Goldart, Stephen and John Kovacs, and Norman and Robert Oleson.

## New High Altar Given to Canton, O., Parish

Bishop Rogers Dedicates Memorial at St. Paul's Church; New Lighting System and Interior Renovated

(See cover photo)

CANTON, OHIO—One of the most beautiful church interiors in this part of the country has recently been completed in St. Paul's Church, Canton.

Of chief interest is the new high altar with reredos, the gift of Mrs. Jessie Andrus Frease as a memorial to her husband, the late George Belden Frease.

Bishop Rogers of Ohio dedicated the new high altar and other appointments February 24th.

The altar proper is constructed of four different kinds of marble, all of them having been quarried and carved in Italy. The altar itself is of Bottichino marble, the steps and predella of Capriva and English veined Italian marble, while the gradines are of yellow Verona, blending effectively with the carved wooden reredos. The supports of the altar proper are richly carved in relief, an adoring angel forming a panel at either side, while a wide banding, in which the fruit, flower, and foliage of the pomegranate form the motif, borders all the supports in front and at the sides. The two gradines rise at the center to form a base for the altar cross, the upper one bearing the following words, carved in relief: "Behold, the Tabernacle of God is with Men."

### NINETEEN-FOOT REREDOS

The reredos, of finely carved oak, rises 19 feet above the sanctuary floor, and has seven supporting panels, six of which contain portraits of all the Apostles, save Judas Iscariot, whose place has been taken by that of St. Paul, the patron saint of the parish. The central panel, forming a background for the elevated altar cross, simulates a tapestry and, like the other panels, was painted on wood. The central canopy terminates with a crown, beneath which are the letters, I. N. R. I., and farther below, the emblems of St. Paul, the cross-hilted sword and open Bible. An adoring angel of carved wood is found in each of the upper corners of the reredos. The reredos carving is continued in simpler fashion on the wainscoting, flanking the altar on either side, a credence having been built in at the south side.

An entirely new lighting system, consisting of a series of handwrought, polychromed iron lanterns was installed as a gift from the rector to the church, while the walls of the entire interior were tinted, the funds for the renovation and decoration being raised by the various parish organizations, each one of them having a share in the project.

The entire work was designed and executed under the direction of the firm of Rambusch of New York City, in conjunction with the Rev. Dr. Herman S. Sidener, rector of the parish.



AN INTERIOR VIEW OF ST. PAUL'S CHURCH, CANTON, OHIO

### Church's Ministrations in Hospitals Result in Far-Reaching Influence

MONT ALTO, PA.—Here are two recent instances of the far-reaching influence of the Church's ministrations in hospitals and other institutions for the sick. In October, 1933, the Ven. A. A. Hughes, who for more than nine years has been chaplain at the State Sanatorium for the Treatment of Tuberculosis, located at Mont Alto, baptized an ex-service man and prepared him for confirmation. Due to his father's serious illness, this patient was obliged to leave the sanatorium before the visitation of Bishop Brown of Harrisburg, in whose diocese Mont Alto is located. The patient was subsequently confirmed in Pittsburgh by Bishop Mann.

Returning to his home in Butler, Pa., he interested his relatives in the Episcopal Church. On the feast of the Epiphany, 1935, Bishop Mann confirmed this man's mother, sister, brother-in-law, and their children in St. Peter's Church, Butler, where they were presented by the rector of the parish, the Rev. J. K. Brennan, Jr. To have three generations from the same family confirmed in the same class is not a common occurrence.

### New Rectory in St. Joseph, Mo.

ST. JOSEPH, Mo.—Open house was kept by the Rev. C. Hely Molony, rector of Christ Church, and Mrs. Molony, assisted by their daughter, Miss Sarah Molony, the afternoon and evening of February 13th, at 710 North 25th street, the new rectory, a gift to Christ Church parish from Mrs. Julia N. Millan as a memorial to her husband, W. R. Millan, who for a quarter of a century was senior warden of Christ Church.

### Trinity Church, St. Louis, Celebrates 80th Year

ST. LOUIS, Mo.—The 80th anniversary of Trinity Church was recently observed with a four-day celebration, beginning February 1st.

High Mass was celebrated at 7 A.M. on the anniversary day, at which the rector, the Rev. Stephen F. Bayne, Jr., was celebrant, assisted by the Rev. W. W. S. Hohenschild, deacon; the Rev. D. R. Clarke, subdeacon; the Rev. Roy S. Rawson and Canon C. E. Remick, assistant priests, with the Rev. Paul S. Ferguson, master of ceremonies.

The parish has, for many years, been one of the more prominent Anglo-Catholic parishes in the Middle-West. Under such leaders in the past as the Rev. George Betts, the Rev. William Bardens, the Rev. H. C. St. Clair, and the last rector, the Rev. J. Boyd Coxe, it has made a distinct contribution to the life of the diocese of Missouri.

As an anniversary present, the parish was presented with a new dossal and a beautiful polychrome cornice.

### Orthodox Bishop Consecrated in Paris

PARIS—The consecration of an Orthodox bishop took place for the first time in the Russian Alexander Nevsky-Cathedral in Paris. In the presence of the Archbishop of the Orthodox Churches in Belgium and Holland, and the Bishop of those in Czechoslovakia, the Metropolitan Eulogius January 27th solemnly consecrated Archimandrite Johann titular Bishop of Cherson. Ecumenical relationship was expressed by the presence of representatives of the Anglican Church, the Lutheran Church in France, a Roman Catholic abbot, an ecclesiastical inspector, members of the Reformed, Armenian-Gregorian, and other Churches.

## Centennial Fund, Inc., Launched in Chicago

15 Trustees Elected to Operate New Corporation Seeking to Raise \$1,000,000 for Diocese

CHICAGO—With nearly 100 clergy and laity of the diocese in attendance, the Centennial Fund, Inc., of the diocese of Chicago was formally organized March 6th. The meeting was held at the Union League Club on call of Bishop Stewart of Chicago. All of those present were invited to sign the incorporation papers and 15 trustees were elected to operate the new corporation.

At a meeting of the trustees immediately following the general session, John D. Allen of Glencoe was elected president of the corporation; Alan C. Dixon of St. James' Church, vice-president; Wirt Wright, St. Luke's Pro-Cathedral, executive vice-president; Ernest Reckitt, secretary. Fred A. Cuscaden of Trinity Church, Highland Park, is expected to serve as treasurer.

Bishop Stewart termed the gathering an historic one, since it marked the inauguration of a movement which will direct the observance of the centennial of the diocese and which is expected to clear the major portion of the diocesan debt. The Bishop is ex-officio a member of the executive committee of five which will actively direct the fund.

Mrs. Albert Cotsworth, Jr., president of the diocesan Woman's Auxiliary, represents that organization among the incorporators. Mrs. H. L. Kretschmer, president of the Church Home; Mrs. Langdon Pearse, president of the House of Happiness, and Mrs. John King, president of the Girls' Friendly Society, are other women among the incorporators. The fund has engaged Gates and Stone of New York to prosecute the \$1,000,000 campaign.

### St. Paul's Church, Newport, Ky., Celebrates Its 90th Anniversary

NEWPORT, KY.—St. Paul's Church celebrated its 90th anniversary February 10th. Bishop Abbott of Lexington preached to a large congregation at the festival service.

The celebration of the anniversary began February 8th with a parish banquet, presided over by the rector, the Rev. Beniah H. Crewe. The Rev. Herman Page, rector of St. Paul's Church, Dayton, Ohio, made the principal address. Clergy from neighboring parishes attended, as well as city officials. The birthday cake was cut by the Mayor of Newport and two of the oldest members of the congregation, Mrs. Josephine Casner and Mrs. Edmund Thompson.

### Philadelphia Catholic Club Meets

PHILADELPHIA—The Catholic Club met February 26th at the Church of the Good Shepherd, Rosemont. The Rev. Alfred C. Arnold, curate at St. Martin's-in-the-Fields, Chestnut Hill, read a paper on Rites of Lent and Holy Week.

### President Observes Second Inauguration Anniversary

WASHINGTON, D. C.—President and Mrs. Roosevelt and other members of the presidential household and many government officials attended a special service at the Washington Cathedral March 3d commemorating the second anniversary of the President's inauguration. Bishop Freeman of Washington, the preacher, stressed the hopes of the future.

### Report on Unemployment is Debated in Assembly

LONDON—The closing days of the spring session of the Church Assembly were occupied, for the most part, with the debate on the Social and Industrial Commission's report on unemployment. Excellent short speeches in favor of the consideration of the Report were made by the Rev. P. T. R. Kirk (secretary of the Industrial Christian Fellowship), the Bishop of Malmesbury, and the Bishop of Bradford. In the end the report was received, though that did not mean that it was of necessity commended, and considerable debate took place over the question whether it should be sent out to the "scrutiny of the Church," several members voting against such a course being taken.

### Federal Council Seeks to Re-open American Church in Berlin

NEW YORK—The Department of Relations With Churches Abroad of the Federal Council of Churches is trying to find a way by which the American Church in Berlin, which recently announced its dissolution as a corporation, may be continued in service. Although the Federal Council has no connection whatever technically with the matter, it is taking a deep interest in the situation. Dr. Henry S. Leiper, secretary of the Department of Relations With Churches Abroad, has been in close contact with the committee in Berlin. The fact that the Confessional Church of West Berlin, under the leadership of Dr. Dehn, has been shut out from the building due to its closing by the Berlin committee, has contributed toward the interest of the Federal Council in the situation.

The American Church in Berlin, an interdenominational organization, was founded in 1867. It was closed because of the "Berlin American colony's indifference and its refusal to support the church."

### Priest Recovering from Injuries

GOVANS, MD.—The Rev. James T. Marshall, rector of the Church of the Epiphany, Govans, is recovering from injuries resulting from an automobile accident February 26th.

### Parish Has Strong Growth

HASTINGS-ON-HUDSON, N. Y.—The enrollment in the Church school of Grace parish here is the largest in the parish's history. In the past 15 months the parish also has had an addition of 85 new contributors.

## New York Lenten Services Popular

Bishop Manning Follows His Custom of Returning to Trinity Church on Ash Wednesday

NEW YORK—Churches in New York were unusually well attended on Ash Wednesday. This was attributed partly to the inspiration given by the Forward Movement and partly to the earnest appeal made by Bishop Manning of New York in his Quinquagesima charge.

The pamphlet of the Forward Movement, Discipleship, was either in the vestibule or distributed at the door of practically every church in the city. Most of the preachers dwelt on the Movement and its great importance to every Church member.

1,500 AT TRINITY

Bishop Manning followed his usual custom of returning to his old pulpit at Trinity Church on the morning of Ash Wednesday. It was estimated that over 1,500 men, women, and children attended the service this year. All seats were taken, and the chancel steps and all available room in the aisles had to be used for those who had not come long before the hour of service. In the afternoon, Bishop Manning preached at St. James' Church, inaugurating a series of afternoon services with special preachers which will continue throughout Lent.

A large congregation attended the Church of St. Mary the Virgin at each of the services. There was Imposition of Ashes before every Mass. The rector, the Rev. Dr. Granville M. Williams, S.S.J.E., preached at the 11 o'clock service.

The day was observed at St. Luke's Chapel as a quiet day. The vicar of St. Luke's, the Rev. Edward H. Schlueter, is in Palestine. The conductor of the quiet day was the senior assistant, the Rev. Herbert S. Hastings. The attendance was good; and more than usual remained throughout the day. A special service for children was held in the afternoon, at the end of the quiet day.

Most of the churches have special preachers for Lent. The preacher at the Church of the Transfiguration for the week of March 17th to 24th will be Bishop Ivins of Milwaukee. Bishop Ivins was at the Transfiguration last Lent; and his presence this Lent is awaited not only by the parish but also by the many others who regularly attend the Lenten noonday services at the Transfiguration.

### G. T. S. FACULTY LENTEN ENGAGEMENTS

Members of the faculty of the General Theological Seminary are filling many Lenten engagements, both in New York and in neighboring dioceses. The Rev. Dr. Burton Scott Easton will deliver the Reinicke Lectures at the Virginia Theological Seminary, early in April. The subject is The Book of Acts. Dr. Easton spoke at St. Michael's Church, New York, on Ash Wednesday. The Rev. Dr. Frank Gavin, in addition to preaching every Sunday in Lent at the Church of St. Mary the Virgin, is lecturing every Wednesday evening on The Bible at

St. Ignatius' Church. Dr. Gavin will also continue his series of noonday meditations at Trinity Church on Thursdays, and will conduct the Three Hour Service on Good Friday at Grace Church, Newark, N. J.

The Rev. Dr. Donald F. Forrester will preach at the House of Prayer, Newark, N. J., March 17th; at the Caroline Church, Setauket, Long Island, March 24th; at the Church of the Holy Communion, New York, April 10th; and at Christ Church, New Brighton, Staten Island, April 14th. Dr. Forrester will be the preacher at the Three Hour Service at Trinity Church, Newport, R. I. The Rev. Frederic C. Lauderburn will be the preacher at the Three Hour Service at the Church of the Incarnation, New York, in addition to other preaching engagements.

The Rev. Dr. Edward R. Hardy, Jr., will speak on Tuesday evenings at the annual series of union services held in Binghamton, N. Y., for all the churches of the city, in Trinity Church. Dr. Hardy will also conduct a Church history course on Wednesday evenings for the Church Club of New York, and will be the preacher at the Three Hour Service at St. Andrew's Church, Astoria, Long Island. The Rev. Theodore P. Ferris will deliver a series of addresses on Rediscovering the Riches of Christianity at St. Mary's Church, Castleton, Staten Island, and will be the preacher at the same church at the Three Hour Service. The Rev. Jonathan G. Sherman will assist Fr. Ferris at St. Mary's, and also will give addresses in several other churches.

#### Bishop Stewart Starts Lenten Services

CHICAGO—Selfishness was termed the root of many of the world's ills by Bishop Stewart of Chicago in opening the Lenten noonday services downtown, sponsored by the Church Club, on Ash Wednesday. A group of more than 600 gathered to hear the Bishop in the Harris Theater.

Eradication of selfishness is one of the primary duties of the Christian during Lent, said the Bishop. Face self, he urged, and put self in the background. In his second address, Bishop Stewart spoke on the dangers of fear. A trust in God is the first essential in eradicating fear, he said, while a trust in self is essential.

Lent opened with large congregations in all churches of the city. The Bishop opened a series of special evening services at St. Luke's Pro-Cathedral on Ash Wednesday.

Through an inadvertency the name of the Rev. Dr. Duncan H. Browne was omitted in the schedule of speakers on this week's noonday program at the Harris Theater. Dr. Browne is the speaker on March 15th.

#### Lent in Philadelphia

PHILADELPHIA—The ever popular noonday Lenten services held in the central city section of Philadelphia for many years are being conducted again this year in the Garrick Theater, Old Christ Church, and St. Stephen's Church.

Among the visiting preachers are Bishops Creighton, Suffragan of Long Island, Sterrett of Bethlehem, Moreland, retired, Davenport of Easton, Bennett, Assistant to the Bishop of Rhode Island.

On the six Thursday nights in Lent distinguished American preachers are conducting a preaching mission in the Church of the Holy Trinity, Rittenhouse Square. The services are under the auspices of the diocesan commission on evangelism and mark the eighth year in which these missions have contributed to an expression of public interest in the observance of Lent. The services begin at 8 o'clock.

Bishop Taitt of Pennsylvania, was the preacher March 7th. The other preachers are the Rev. Messrs. Arthur Lee Kinsolving of Boston, March 14th; Kirk Bassett O'Ferrall, March 21st; Oliver J. Hart, March 28th; and Bishop Bennett, Assistant to the Bishop of Rhode Island, April 4th, and the Rev. Dr. Karl Reiland, April 11th.

### Parishioners Asked to Join Rector of Minnesota Parish in Signing Lenten Pledge

RED WING, MINN.—In the spirit of the Forward Movement, the Rev. Earle B. Jewell, rector of Christ Church, Red Wing, has distributed throughout his parish a Lenten pledge which he has signed himself and in which he asks his parishioners to join him. The signer pledges himself to the following six points which are described as the normal demands for a Christian's way of life:

1. I will, by God's help, attend divine services in the church at least once on Sunday, whenever physically possible.

2. I will, by God's help, try to live a life of spiritual reality, by daily reading some portion of the Bible, and daily taking time for prayer and meditation.

3. I will, by God's help, do all I can in the Church's work and program. There is plenty of work to do and I want to do all I can, joyfully and thankfully.

4. I will, by God's help, witness for Christ and His Way of Life, in my business, social, home, and personal life.

5. I will, by God's help, support the Church's program to the best of my ability, with my possessions. I will not be content just to "give" of my abundance but I will try to "pay" for the work of the Church through the discipline of sacrifice. I know full well that I show my love through my sacrifices.

6. I will acquaint myself with the Church's work through regular reading of some Church magazines and books.

#### Rhode Island Lenten Activities

PROVIDENCE, R. I.—Lent in the Presiding Bishop's diocese has always been a period of intensive preparation for Easter on many fronts. It is especially so now that Bishop Bennett and Canon Bernard Iddings Bell are accepting invitations to lecture, teach, and preach almost every day.

Grace Church's adult school of education opened a five-week session March 3d. The faculty is composed of Bishop Bennett, Canon Bell, Dr. W. Appleton Lawrence (the rector), the Rev. Russell S. Hubbard, the Rev. Richard Mortimer-Maddox, Dr. Vida D. Scudder, and three lecturers from the Episcopal Theological Seminary, Cambridge; the Rev. Messrs. James Thayer Addison, Angus Dun, and Charles L. Taylor.

To the usual noonday services which Grace Church has offered the community for many years special litanies and addresses are added this year from 1:10 to 1:30 P.M. Among the preachers are Bishops Perry and Bennett; and the Rev. Messrs. Arthur Lee Kinsolving of Boston, Oliver J. Hart, Richard G. Preston, Philemon F. Sturges, and Dr. Lawrence.

#### Lenten Program for Albany

ALBANY—Aside from the various parochial services arranged in the several parishes throughout Lent, there are the usual noonday united services at St. Peter's Church each week, Monday to Friday, inclusive, and at St. Paul's Church on Wednesday evenings. Grace Church has planned quiet evenings, one for men and boys and one for women and girls, extending over a six hour period.

Bishop Oldham of Albany preached at the noonday service on Ash Wednesday. Special preachers for the season include: the Rev. Messrs. E. T. Carroll, Percy L. Urban, Hamilton H. Kellogg, A. J. Miller, Theodore R. Ludlow, C. E. Snowden, Rev. Phillips E. Osgood, and Bishop Moreland.

Visiting preachers at St. Paul's will be the Rev. Messrs. Roelif H. Brooks, A. B. Kinsolving, Garden City, N. Y., Granville M. Williams, S.S.J.E., Delmar S. Markle, Whitney Hale, and Percy T. Edrop.

#### Michigan Sponsors Fellowship

DETROIT—Following a custom established 14 years ago, the diocese of Michigan is again sponsoring a Round Table Fellowship which meets each week during Lent. The 1935 Fellowship opened the evening of March 11th at the Central Y. W. C. A. building, and continues each Monday evening until April 8th. Originally undertaken by the diocesan Church Club as a study group for men, the Round Table was later taken over by the department of religious education and expanded to include women; while planned especially for Churchmen, those of other Churches are welcome, and last year 325 persons enrolled.

The general theme of the 1935 Round Table Fellowship is A New Day. Each session will begin with a devotional period to be led by the following clergymen on successive Monday evenings: the Rev. Messrs. W. L. Forsyth, Benedict Williams, Clark L. Attridge, Otey R. Berkeley, and R. E. Charles. Dinner is served at 6:10, following which, from 6:40 to 7:15, there is an after-dinner address. On the opening evening the address was made by the Rev. Irwin C. Johnson, chairman of the Round Table Fellowship. Other speakers include the Rev. Messrs. Justin Wroe Nixon, Albert W. Beaven, and Bishops Stewart of Chicago and Page of Michigan.

Two class periods are held, from 7:30 to 8:20 and from 8:30 to 9:20 respectively, in each of which two courses are offered.

DOVER, DEL.—As a preliminary to Lent, and in preparation for the Forward Movement, the clergy of Delaware were called to a two-day retreat. The meditations were given by the Rev. Dr. Arthur Sherman, who took as his subjects The Priest in Relation to Himself, and The Priest in Relation to His Parish.

After the devotional periods the clergy met with Bishop Cook of Delaware and formulated a combined diocesan Lenten program, and definitely pledged themselves to the Forward Movement. Every member of the clergy attended, in spite of the inclemency of the weather. It is hoped to repeat these retreats at regular intervals.

The clergy met at Dover as the guests of the diocese. The arrangements were admirably handled by the rector of Christ Church, the Rev. Benjamin Thompson, and a select committee.

NEW YORK—The Presiding Bishop on Ash Wednesday opened a series of Wednesday noon services in the chapel at Church Missions House, New York. On the four succeeding Wednesdays Miss Grace Lindley is to lead a meditation, on the fifth Wednesday Bishop Cook of Delaware will speak, and on Wednesday in Holy Week the Rev. C. Rankin Barnes.

Bishop Perry spoke of Lent as a season of stern warfare between the things of the world and the things of God, when every Christian is called to the colors to take his part in that harsh conflict. He quoted the words of the Lexington monument as applicable to the Christian's soul, "If there is to be a war, let it begin here."

BALTIMORE—Bishop Creighton, Suffragan of Long Island, was the speaker at the pre-Lenten mass meeting for the Church school children of the diocese of Maryland in the Church of St. Michael and All Angels, Baltimore.

Bishop Helfenstein of Maryland was the preacher at the noonday Lenten service in old St. Paul's Church, Baltimore, on Ash Wednesday.

On the same evening, the Bishop preached for the 34th consecutive Ash Wednesday in St. Anne's Church, Annapolis.

BINGHAMTON, N. Y.—The five parishes in Binghamton, Johnson City, and Endicott are uniting in a service every Thursday of Lent at Christ Church here.

Speakers are Bishop Fiske of Central New York, Bishop Creighton, Suffragan of Long Island, and the Rev. Messrs. Harry S. Longley, Jr., Robert S. Chalmers, Cedric C. Bentley, Elmore McNeill McKee, and W. M. V. Hoffman, Jr., S.S.J.E.

The three Binghamton parishes also unite in a service every Sunday evening in Lent at the Church of the Good Shepherd, and every Tuesday in Lent at Trinity Memorial Church.

HAGERSTOWN, MD.—The Rev. Leicester F. Kent of Trinity Church, Shepherdstown, W. Va., is delivering a series of Lenten addresses over radio station WJEJ here.



## Borah Resolution Held Unwarranted

Federal Council of Churches Opposes Inquiry by United States in Mexican Religious Situation

NEW YORK—Opposition to Senator Borah's resolution, which would set up a governmental inquiry into the religious situation in Mexico, was expressed by the executive committee of the Federal Council of the Churches of Christ in America in a statement adopted March 1st.

The proposed investigation by the American government was termed "an unwarranted interference with the internal affairs of another nation." At the same time, the council went on record as strongly supporting "religious liberty for all groups both in Mexico and in every other part of the world."

### Two Scholarships Available at St. Mary's, Raleigh, N. C.

RALEIGH, N. C.—Two competitive scholarships are available at St. Mary's School and Junior College for the 1935-36 session which opens in mid-September. The Murchison scholarship, for students resident of the diocese of East Carolina, carries an award of \$267.50. The Smedes memorial scholarship, for students resident of North or South Carolina, carries an award of \$270. Examinations in the work of first year high school will be held on April 10th and 11th in each parish having applicants.

### Bishop Beecher Kansas City Visitor

KANSAS CITY, Mo.—Bishop Beecher of Western Nebraska was guest preacher at St. George's Church at the morning and evening services February 17th. Bishop Beecher was also the principal speaker at a dinner given by the Men's Club of St. Andrew's Church February 18th.

### Monastery to be Converted Into School

LONDON—Llanthony Monastery, erected by the famous Fr. Ignatius in 1872, is to be converted by its owner, Eric Gill, the sculptor, into a boarding school for girls.

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## Rabbi Protests Mexican Religious Persecution

ROCHESTER, N. Y.—Protesting the religious persecution in Mexico, Rabbi Philip Bernstein, who recently returned from Mexico, said in a sermon at Temple B'rith Kodash that Protestants and Jews should support the Roman Catholics in their struggle for religious liberty.

The rabbi gave first-hand information to refute the assertions that there is no religious persecutions in Mexico.

"Religious intolerance is an evil which all religions together should seek to destroy," he said.

### Printed News Letter in Ohio

CLEVELAND—A printed news letter of six pages is now being issued by Bishop Rogers of Ohio.

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## Bishop Freeman Conducts Lenten Clergy Conference

WASHINGTON, D. C.—About 75 of the diocesan clergy assembled at the College of Preachers March 4th for a Lenten conference. Bishop Freeman of Washington was the leader. The sessions considered the pastoral and preaching life of the clergy, with special reference to Lenten activities. Luncheon was served at the college refectory.

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## Dean Shires Installed at Divinity School

150 Churchmen of Province Attend Dinner and Installation; Many Delegations Present

**B**ERKELEY, CALIF.—The Very Rev. Henry H. Shires was formally instituted as dean of the Church Divinity School of the Pacific February 20th.

A representative group of 150 Churchmen of the province of the Pacific gathered at 6:30 P.M. for a dinner at the club house of the Berkeley Women's City Club. Among the speakers were Bishop Gooden, Suffragan of Los Angeles, the Rev. Schuyler Pratt, registrar of the school, and the Very Rev. W. H. Hermitage of Sacramento.

After the dinner the group adjourned to St. Mark's parish hall where Bishop Parsons of California formally pronounced the words of installation. Speeches of welcome were made by representatives of the universities and the Baptist, Congregational, Presbyterian, and Unitarian seminaries in Berkeley, and by the dean of the School of Christian Service for Women, St. Margaret's House.

Dean Shires in his address gave some of the plans for the future, notably greater cooperation with the universities and other schools, and the drawing of men from further East to the seminary.

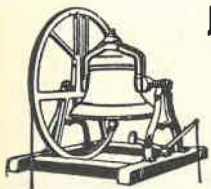
## Series of Laymen's Meetings in Chicago

**CHICAGO**—A series of laymen's meetings, featuring the Forward Movement, the centenary of the diocese, and the place of laymen in the Church has been arranged by the diocesan Brotherhood of St. Andrew for March 17th and 24th. Teams of speakers including three laymen and a priest will speak in some twelve zone centers each of the two Sundays.

Subjects to be covered are: What is a Layman? The Church from the Viewpoint of a Layman; The Centenary and Forward Movements, and The Possibilities of Laymen's Organizations. The plan developed out of a caravan movement conducted by the Brotherhood in the southern deanery.

### 75 Attend Maryland Quiet Day

**BALTIMORE**—The Rev. Ernest C. Earp, of Bryn Mawr, Pa., conducted the meditations and prayers at the annual quiet day for the clergy of the diocese of Maryland March 1st in the Church of the Redeemer, Baltimore. About 75 clergymen were present.



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## Scottish Synod Elects Dr. A. J. MacLean Primus

**LONDON**—Two important appointments are to be recorded in the Episcopal Church of Scotland, as a result of the recent retirement of Dr. Robberds, Bishop of Brechin and Primus.

Dr. A. J. MacLean, Bishop of Moray, Ross, and Caithness, has been unanimously elected Primus, by the Episcopal Synod.

Dr. MacLean has been Bishop of Moray, Ross, and Caithness since 1904. Before that he had been dean of Argyll and the Isles and principal of the Scottish Episcopal Theological College in Edinburgh. He is a distinguished Syrian scholar and has published many works.

Canon K. D. Mackenzie, of Salisbury Cathedral, has been elected Bishop of Brechin.

The Bishop-elect, who is 58 years of age, was educated at Radley and Hertford College, Oxford. He was ordained in 1901, and was for five years dean and chaplain of Pembroke College, Oxford. Subsequently he was vicar of Selly Oak, Birmingham, and later vicar of St. John the Divine, Richmond, Surrey. For 11 years afterwards he was on the staff of the Anglo-Catholic Congress, and last May he was appointed a residentiary canon of Salisbury.

### A BOOK FOR LENT

## "WATERS OF COMFORT"

By **THE REV. R. G. HICKMAN**  
Rector of Holy Trinity Church, St. Martin's, N.B.  
Foreword by The Archbishop of Fredericton

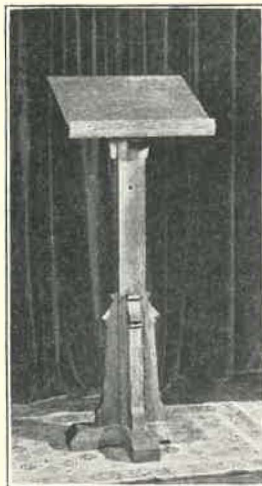
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### Trustee of China College

**PHILADELPHIA**—The Rev. Dr. John K. Shryock, rector of Grace Church, West Philadelphia, was recently elected a member of the board of trustees of the New Central China College, Wuchang. Dr. Shryock served more than ten years as a missionary in China. He was headmaster of St. Paul's School in Anking.

## KNIGHTS OF STS. JOHN



Why not have a Church Fraternity for the boys and young men of your parish, and their friends? Manual of Initiation, \$1.00. Rev. F. M. Wetherill, D.D., 3012 W. Coulter St., Philadelphia, Pa.

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## Buffalo Clergy Sign Pact Against War

**Bishop Davis Presides at Mass Meeting Sponsored by Many of Leading Ministers**

**B**UFFALO, N. Y.—The conviction that war is inconsistent with Christian faith was publicly declared at a recent mass meeting here sponsored by many of the leading clergy of Buffalo. Bishop Davis of Western New York presided.

"In loyalty to God I believe that the way of Christ cannot be reconciled with the way of war," read a Personal Peace Pact signed by 83 of the Buffalo clergy.

"In loyalty to my country I support its adoption of the Kellogg-Briand Pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I, therefore, renounce war and never again will I support another."

Taking as their common subject, Why I Renounce War, seven of the clergy spoke briefly at a symposium February 10th in the First Presbyterian Church.

"Today as we push on toward the year 2000," said the Rev. Elmore M. McKee of Trinity Church, "the Church is going to lead its members back to its original position. The Church is going to catch up with the Quakers. You cannot reconcile mass killing with Bethlehem, the Sermon on the Mount, Gethsemane, and Calvary."

## 1,710 Long Island Men and Boys at Communion

**BROOKLYN**—The attendance of men and boys of the diocese of Long Island at the 17th annual Washington's Birthday Communion and breakfast under the auspices of the Brotherhood of St. Andrew this year surpassed even the remarkable records that have been made in the past. Careful records of attendance indicate that 1,710 persons were present.

## Laymen's League Honors Bishop of Washington

**WASHINGTON, D. C.**—A signal honor was extended to Bishop Freeman of Washington March 4th when 108 laymen and clergymen gathered at the Carlton Hotel at a dinner given the Bishop by the diocesan Laymen's League. Charles S. Roberts, president of the league, presided.

The Rev. Dr. Oliver J. Hart, rector of St. John's Church, Washington, and Bishop Freeman were the speakers. Both called attention to the Forward Movement plan.

## Quiet Day for Washington Women

**WASHINGTON, D. C.**—The Rev. T. A. Conover, of Bernardsville, N. J., was the speaker at the quiet day for the diocesan Woman's Auxiliary in St. Thomas' Church here March 5th.

## Two Conferences Held in Diocese of Florida

**JACKSONVILLE, FLA.**—Bishop Johnson of Colorado recently conducted a conference for the clergy and laity of the diocese of Florida in the Church of the Good Shepherd here.

The Rev. Malcolm S. Taylor, director of the national Commission on Evangelism, spent three days in the diocese holding a conference and retreat for the clergy, under the auspices of the diocesan Commission on Evangelism.

## Dr. Gavin to Speak on G. T. S.

**NEW YORK**—An address on The General Theological Seminary and Some of Its Needs will be given at the Church of St. Mary the Virgin, in St. Joseph's Hall, the evening of March 19th.

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## Cambridge Alumni Hear Meditations

Dr. Phillips E. Osgood Toastmaster  
at Dinner; Rev. Elmer McN.  
McKee is Speaker

**B**OSTON—The alumni of the Episcopal Theological School, Cambridge, meeting for their midwinter quiet day February 27th, listened in the morning to a series of three meditations given by the Rev. Dr. Edward Staples Drown, professor emeritus of Systematic Divinity, who presented: The Two Worlds of the Christian; The Reconciliation of the Christian's Two Worlds in Jesus Christ; and the Christian's Life in Christ.

The Rev. Norman B. Nash, speaking in the afternoon, dealt with certain critical issues of the Christian ethic of the family, ending with the statement that we are committed to the proposition that the best thing we can do for human life is to set the ideal of perfection though it be approached only

by struggle, and to preach and to implement the doctrine of forgiveness.

The Rev. Dr. Phillips E. Osgood was toastmaster at the dinner when the Rev. Elmer McN. McKee of Buffalo, N. Y., a speaker drawn from outside the ranks of the alumni, was welcomed by Dean Washburn. The Rev. Mr. McKee spoke on The Mystical Life and the Social Gospel. In reference to a practical technique for the cultivation of the inner life, he said that churches must be schools of prayer, open all day for private use, incorporating a certain flexibility in the services so that people may not always expect the same thing, and incorporating in every service a period of silence.

### Chicagoans Told of Mountain Work

**CHICAGO**—The story of how the Church has played an important part in the advancement of Virginia mountain folk was told by the Ven. W. Roy Mason of Charlottesville, archdeacon of mountain work, before the diocesan Woman's Auxiliary recently. Archdeacon Mason spoke in LaGrange, Oak Park, and the Church of the Redeemer and Church of Our Saviour while in the city.

*The Lenten Offering Number of THE SPIRIT OF MISSIONS* is now being sold by Church school boys and girls in parishes everywhere.

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

## HARL E. HOOD, PRIEST

CAIRO, N. Y.—The Rev. Harl E. Hood, rector of Calvary Church, died at the rectory here February 25th after a lingering illness. The Rev. Mr. Hood was born at Spring Green, Wis., and was not quite 50 years of age. He was educated at the Madison high school and the University of Wisconsin. He was ordained deacon in 1924 and advanced to the priesthood in 1925.

The Rev. Mr. Hood served at All Saints' Church, Round Lake, N. Y., from 1924 to 1926, when he became rector of Calvary Church, Cairo, and Christ Church, Greenville. He remained rector of Cairo but was transferred from Greenville to the charge of missions at Palenville, Ashland, and Tannersville about a year ago.

He is survived by his widow, who was Miss Mabel Hill Ott, and a daughter, Nancy. Aside from his pastoral and missionary duties, the Rev. Mr. Hood took an active interest in the work of diocesan social service, having long been a member of the department of social service, and spent himself untiringly in his community in various forms of welfare and relief work.

The burial service was at Calvary Church, Bishop Oldham of Albany celebrating the Requiem Eucharist and reading the service, assisted by the Ven. Guy H. Purdy and the Rev. C. R. Quinn, rural dean of Albany. A number of the neighboring clergy were in attendance. Interment was at Cairo, Archdeacon Purdy officiating.

## JOHN OAKSFORD, PRIEST

GLOVERSVILLE, N. Y.—The Rev. John Oaksford, retired priest of the diocese of Albany, died at a hospital in Utica February 19th. The Rev. Mr. Oaksford was born in England but received his collegiate education in the United States at Rochester University. He studied also at Union Theological and Crozier Seminaries. He was ordained to the diaconate in 1905, and advanced to the priesthood the following year.

The Rev. Mr. Oaksford served as assistant at St. Luke's Church, New York, from 1905 to 1908, was rector of St. John's, Havre de Grace, Md., Christ Church, Pittsburgh, and St. Matthew's, Buffalo, during the following three years, then assistant at Holyrood, New York. Later he had duty in Texas and his last active ministry was at Holy Cross, Fort Plain, Zion Church, Fonda, and Good Shepherd, Canajoharie. After his retirement in 1932 he lived at St. Johnsville, N. Y. He is survived by his widow.

The burial service was at Trinity Church, Gloversville, the Rev. C. H. L. Ford, rector, officiating.

## MRS. CHARLES M. SMITH

MONTPELIER, VT.—Mrs. Charles M. Smith, the wife of the Governor of Vermont, died suddenly after a very brief illness in Montpelier February 20th. State dignitaries, members of the Vermont Senate and House of Representatives, parishioners of the parish, and friends from all over the state crowded Trinity Church, Rutland, for the funeral February 23d.

The funeral service was conducted by the Rev. Morgan Ashley, rector of Trinity Church, Rutland.

Besides being Governor of Vermont, the state's chief executive is a notable and prominent Churchman holding many appointments on diocesan committees, and the late Mrs. Smith was associated with him in all his Church interests.

The official delegation from the state present at the funeral included Lieutenant-

Governor George D. Aiken; Speaker of the House Ernest A. Moore; former Governor John E. Weeks; and heads of all state departments.

Private committal services were in Evergreen Cemetery.

## PETER H. DILLARD EDMUND PENDLETON

ROANOKE, VA.—Two laymen long prominent in the Church in this section of Virginia died February 16th. They were Judge Peter H. Dillard of Rocky Mount and Edmund Pendleton of Wytheville.

Each had served for many years as vestryman and senior warden in his respective parish, and both had been prominent in the diocese of Southwestern Virginia and, before its organization, the diocese of Southern Virginia.

Bishop Jett of Southwestern Virginia conducted both funerals February 18th.

# Church Services

## ILLINOIS

### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:30, 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, Satur-  
days, 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.

### 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.

## 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.

### 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.

### St. Thomas Church, New York

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

### 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: Saturdays, 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.

## Maintenance of Work in Philippines Problem

### Bishop Mosher Stresses Immediate Needs for Increased Staff to Handle Old Work

NEW YORK—The committee of five who last October directed the cuts made necessary by failure to attain a budget of \$2,700,000 for 1935 included among their provisions that the Bishop of the Philippine Islands should be "asked to postpone any work of expansion."

Even before the question of expansion, however, comes the urgent question of maintaining the present work, according to letters recently received by the Department of Foreign Missions from Bishop Mosher.

Immediate needs for increased staff, not for new work but to hold what is left of the old work, are indicated by the loss of more than one-fourth of the salary list, because of appointments not made to fill waiting positions, replacements not made after vacancies occur, retirements, recent or about to come, not provided for. "Work cannot be carried on without a worker, except for short times in emergency."

The Bishop expresses as his greatest present need in the Philippines mission the replacement of missionaries in his depleted staff. It would take nine clergy appointed now to hold the present work. A doctor, three nurses, three women evangelistic workers, and three teachers are also on the list of specific positions now waiting.

To all of which the National Council could make only the following statement, referring to the reductions made in order to bring the budget of \$2,700,000 down to the emergency schedule of \$2,313,115 now in force for 1935:

"That Bishop Mosher be assured the Department of Foreign Missions will continue its efforts to find qualified recruits to fill existing vacancies in the Philippine staff, so far as appropriations for the support of the desired workers remain in the Philippine schedule after the reduction, required by action of General Convention, has been made."

## Alabama Conference Hears About Forward Movement

SELMA, ALA.—The Forward Movement was discussed by Bishop Maxon, Coadjutor of Tennessee, at a conference of clergymen and laymen, here February 19th to 21st. Those attending the conference were guests of St. Paul's Church, of which the Rev. E. W. Gamble is rector.

All were delighted with Bishop Maxon's thoughtful and attractive presentation, which was not without moments of rare humor. There was not a dull moment. The earnestness of the speaker was contagious. So forceful was the speaker that the Rev. J. J. D. Hall, affectionately known as "Daddy Hall," of Wall street, New York, was soon impelled to utter a fervent "Amen." To which Bishop Maxon replied, "That is fine, Brother. Whenever I hear an 'Amen' I am encouraged to talk 10 minutes longer."

## Classified Advertising RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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## ANNOUNCEMENTS

### Caution

COBB—Caution is suggested in dealing with a man, apparently in his early thirties, giving the name of RALPH COBB and representing himself as an ex-convict endeavoring to make an honest living selling life insurance. Further information may be secured from TRINITY CHURCH, Tulsa, Okla.

### Died

TORRENCE—Mrs. MARY FERGUSON TORRENCE, wife of the late Rev. George P. Torrence, sometime rector of Gethsemane Church for ten years, died February 23d at the home of her daughter, Mrs. Archie Price, Marion, Ind.

### APPEAL

MOVIE PROJECTOR, films, slides, screen, etc., and multigraph badly needed by priest ministering to poor industrial parish. Will someone present him with these or contribute funds toward their purchase? He will be extremely grateful for any help. Write L-8, THE LIVING CHURCH, Milwaukee, Wis.

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ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

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## MISCELLANEOUS

MONEY IN OLD LETTERS—Search your old trunks and send all old envelopes used before 1880. Highest prices paid. GEORGE HAKES, Belvidere, Ill.

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UNEMPLOYED AND PART TIME ministers wanted to represent a well known organization, dealing with church. Large commissions. Paid promptly. Sales manager, ERIC A. SEABURY, 11 W. 42d St., New York City.

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### Miscellaneous

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ORGANIST AND CHOIRMASTER of unquestionable ability and integrity must change. Churchman. Best of testimonials. Reply, A-3, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER, successful with boys or mixed choirs, brilliant recitalist, in dire need of position, available immediately. Excellent and satisfactory references. Address, G-576, THE LIVING CHURCH, Milwaukee, Wis.

WANTED: A position as companion, helper in a home, or as parish worker. Am an Episcopalian. Single. Willing to do any kind of work. ELLEN C. TYLER, Hague, Va.

WANTED BY AN EDUCATED WOMAN, widow, position as companion, or would take charge of motherless home. Highest credentials. H-9, THE LIVING CHURCH, Milwaukee, Wis.

## RETREAT

NEW JERSEY—Community of St. John Baptist—A day's retreat for women will be held at the Convent of St. John Baptist, Ralston, N. J., on Saturday, April 6th. Conductor, the Rev. Frank Gavin, Ph.D. Apply to the Rev. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris County, New Jersey.

## Order of Sir Galahad Council is Elected

International Order for Boys Grants Charter for Branch Organization in Australia

**B**OSTON—New members of the national council of the Order of Sir Galahad, elected at the annual meeting February 4th in Boston, are the Rev. Messrs. Charles B. Ackley of St. Mary's Church, New York; Meredith B. Wood of Christ Church, Cincinnati, Ohio; Harrison A. Brann of St. James' Church, Laconia, N. H.; and Gilbert H. Roehrig of the Boston Y. M. C. A.; and the Rev. Charles F. Lancaster, executive secretary of the Massachusetts Department of Religious Education. Frank W. Lincoln, Jr., Counselor for Boys' Work in Massachusetts, was elected representative on the recently formed National Council of Youth Organizations.

An interesting commentary on the spread of this international order for boys, of which the Ven. Ernest J. Dennen of Massachusetts is originator and head, is the granting of a charter for a national council of the Order of Sir Galahad in Australia upon the request of a group of Australian clergymen and laymen headed by Canon F. H. King of St. Theodore's Church, Rose Park, South Australia.

## Books Received

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

E. P. DUTTON, INC., New York City:

*Harum Scarum.* Illustrated. By Sarah Bowes-Lyon. \$3.00.

*In His Own Country.* By John Gill. \$2.50.

GENERAL EFFICIENCY COMPANY, Yonkers, N. Y.:

*Principles of Bible School Teaching.* By Joseph Harmon. \$1.00.

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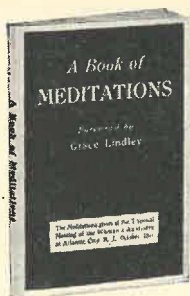
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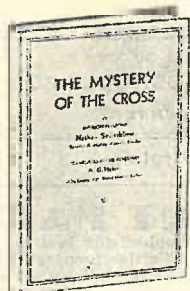


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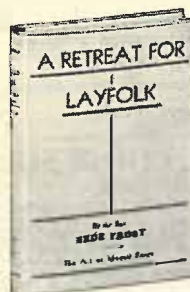


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