

# The Living Church



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(See page 392)

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MOREHOUSE PUBLISHING CO., 1801-17 W. FOND DU LAC AVENUE, MILWAUKEE, WIS.

# 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 Kalendar



### MARCH

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

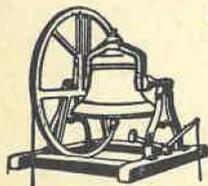
#### APRIL

- 3-4. Pacific Conference on Preaching.
- 22. Church Periodical Club meeting.
- 24. Convention of Arkansas.
- 26. Woman's Auxiliary national executive board meeting.
- 28-30. Convention of Montana.
- 30. National Council meeting.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### APRIL

- 8. House of Prayer, Newark, N. J.
- 9. Advent, Boston, Mass.
- 10. St. Anthony's, Hackensack, N. J.
- 11. The Saviour, Providence, R. I.
- 12. St. James', Goshen, Ind.
- 13. St. Philip's, Buffalo, N. Y.



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## Clerical Changes

### APPOINTMENTS ACCEPTED

PARKER, Rev. LOUIS A., formerly rector of St. Simon's Parish, Brooklyn, N. Y., and recently locum tenens at St. Thomas' Church, Hancock, Maryland; to be rector of St. Andrew's Church, Nogales, Ariz., and chaplain to Fort Huachuca.

SHERMAN, Rev. ARTHUR MASON, D.D., formerly secretary for Missionary Education, National Council; to be on the staff of the Forward Movement with address at 223 W. 7th St., Cincinnati, Ohio. Effective April 10th.

### TEMPORARY ADDRESS

DOWDELL, Rev. VICTOR L., Ph.D., of Santo Domingo City, Dominican Republic; 167 Bishop St., Watertown, N. Y., from April 1st to July 1st.

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## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

### A Deaconess as Examining Chaplain

**TO THE EDITOR:** The action of the Bishop of Honolulu in appointing a deaconess as an examining chaplain of that jurisdiction (L. C., March 9th) is undoubtedly a violation of the canon law of the Episcopal Church, as well as a setting at naught of the whole canonical tradition of this Church as set forth in the English *Canons Ecclesiastical* and in the *Provinciale*.

Dr. Edwin A. White commenting on Canon 6 (*Constitution and Canons*, p. 236-242) states that before the first provision was specifically made for examining chaplains in the Canons of 1871, the canons provided that candidates for orders should be examined "by the Bishop and his Presbyters" or by "the Bishop and two Presbyters appointed by him." In 1871 a new canon was enacted (Tit. I, Can. 4, Sec. I) reading as follows:

"I. In each Diocese there shall be two or more Examining Chaplains to be appointed by the Bishop, and holding their office at his discretion."

No specification was made as to who should be appointed. Neither was the matter defined in the revision of the canons in 1892. But in another canon in 1892 (Tit. I, Can. 5, Sec. II) it was stated:

"II. (i) The Bishop . . . shall assign to the Candidate his Examiners, who shall be two or more Presbyters of good learning, and (if possible) Examining Chaplains of the Diocese or Jurisdiction, etc. . . ."

The Canons of 1904 in Canon 8, Sec. VI cleared the matter of who might be appointed an examining chaplain by stating that "there shall be appointed in each Diocese and Missionary District, by the Ecclesiastical Authority thereof, two or more Presbyters as Examining Chaplains, . . ." This remained in force until the present Canon 6 was enacted in 1919.

There can be little doubt as to the intention of the present law. It would be quite absurd, as you have pointed out in your current editorial, to contend that the words "at least" in the canon now in force are to be construed as opening the way to the appointment of any lay persons to such boards of examiners.

Further, it is of interest to examine the tradition behind our legislation in this matter. Canon 35 of the Canons of 1603 states:

"The Bishop, before he admit any person to Holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the imposition of hands; and if the said Bishop have any lawful impediment, he shall cause the said Ministers carefully to examine every such person so to be ordered. Provided, that they who shall assist the Bishop in examining and laying on of hands, shall be of his Cathedral Church, if they may conveniently be had, or other sufficient Preachers of the same diocese, to the number of three at the least: And if any Bishop or Suffragan shall admit any to Sacred Orders who is not so qualified and examined, as before we have ordained, the Archbishop of his province having notice thereof, and being assisted therein by one Bishop, shall suspend the said Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two years."

As Canon Lacey sums it up in his *Handbook of Church Law*, p. 60, "The Bishop is bound under pain of suspension for two years

from the exercise of his office in conferring Holy Orders, to examine all candidates himself, with the aid of clergymen selected from his chapter or diocese."

And this provision for suitable examiners was not new in 1603. Lyndwood's *Provinciale* (Lib. I, Tit. 5, c. I), sets forth the Canon of Walter (Archbishop of Canterbury, 1313-1328):

"No man may come to Orders, or be admitted to the same, without he have been canonically examined: and all such clerks as be under the Order of subdeacon shall not be admitted to the inferior degrees without they have convenient presenters and be by their testimony admitted."

Lyndwood also states regarding this examination, "*De Jure communi pertinet examinatio ad Archidiaconum. Si sit absens, episcopus potest per se examinare si velit, vel aliis idoneis circa latus suum id committere.* One may feel reasonably sure that the learned Lyndwood would scarcely consider the appointment made by his Excellency the Bishop of Honolulu to fulfill the requirement mentioned in his gloss. A deaconess, however capable and learned, is not a qualified person in the canonical sense.

The questions indicated by the Rev. John E. Wilkinson in his communication on this subject (L. C., March 16th) are pertinent. Promotion to Holy Orders involves a canonical process specified by law. Irregularity in such process is neither a light nor an in-different matter.

(Rev.) VIVAN A. PETERSON.  
Cleveland, Ohio.

**TO THE EDITOR:** Naturally, I agree with you and your several correspondents in what has been said about the appointment of a deaconess as an examining chaplain in one of our overseas missionary districts. I can understand, however, how the Bishop of Honolulu might feel very much surprised at these animadversions and be moved to complain: "Why me? They all do it!"

I dare say it would not be literally correct to say that *all* our overseas bishops take the law into their own hands; but there is nothing very novel about it. Nor can it be said that this instance is, as yet, a particularly flagrant one. It is quite possible that the Bishop had forgotten, if he ever knew, what the canons had to say about the matter.

No one would wish to make a scapegoat of a bishop whose infraction of Church order is, though serious in itself, trivial in comparison with what some of the others do; but the publicity given this incident may help to drive home the fact that it is futile to talk about the restoration of ecclesiastical discipline so long as the most lawless group of priests in the Church is, probably, its bishops.

(Rev.) JOHN COLE MCKIM.  
Peekskill, N. Y.

### Needy Southern Tenant Farmers

**TO THE EDITOR:** The Rev. Claude C. Williams is in jail.

Mr. Williams is a Presbyterian minister of Paris, Ark., who has long befriended the cause of labor, working sympathetically with coal miners, tenant farmers, share-croppers, and the unemployed. In so doing he aroused the enmity of powerful groups. As a result he has lost his church and because of insisting

on helping the Southern Tenant Farmers' Union and organized groups of the unemployed in a demonstration against further reduction in their meager relief, he was thrown into jail in Fort Smith, Ark. . . .

Conditions among the share-croppers and tenant farmers, according to reliable reports, are almost unbelievable. A conservative federal government official said privately to one of the signers of this letter: "Conditions among the share-croppers are the worst I have seen anywhere in the world except in certain parts of Russia."

While the AAA has benefited plantation owners, conditions have grown worse for share-croppers. Their misery and unemployment have increased.

In desperation these folks have organized in the Southern Tenant Farmers' Union. Their right to organize and stand up for themselves is bitterly opposed by the plantation owners who have threatened lynching to the leaders and recently forcibly abducted and expelled from the county some of those helping to organize the union.

Three share-croppers have been on a visit to New York. They spoke at a meeting of the Church Emergency Relief Committee a few days ago, telling of working and living conditions almost beyond belief. This committee voted to send out an appeal for money for relief of the families of members of the Tenant Farmers' Union, many of whom have been evicted from the farms and are in utmost distress.

One of the share-croppers told us of a family of seven who "didn't have a teaspoonful" of anything to eat in the house. The mother exhorted the children to hold fast to faith in God. "The Lord will help us," she kept saying. Finally, Howard Kester, accompanied by the president of the Southern Tenant Farmers' Union, came to the house bringing a little food and some clothing. "Mother," whispered one of the little girls, "which one of them fellers is the Lord?"

Please send checks at once, made out to the Church Emergency Relief Committee.

Clothing of all descriptions, especially for children, is also urgently needed. It should be sent prepaid to the Rev. Howard Kester, 2595 School street, Memphis, Tenn., who will see to its distribution. Please mark your name on the package and name of your church or of this committee so these people may know that Church people are interested and want to help.

(Rev.) W. B. SPOFFORD,  
Chairman.  
(Rev.) JAMES MYERS,  
Secretary.

287 Fourth Ave., New York City.

### Other Veteran Subscribers

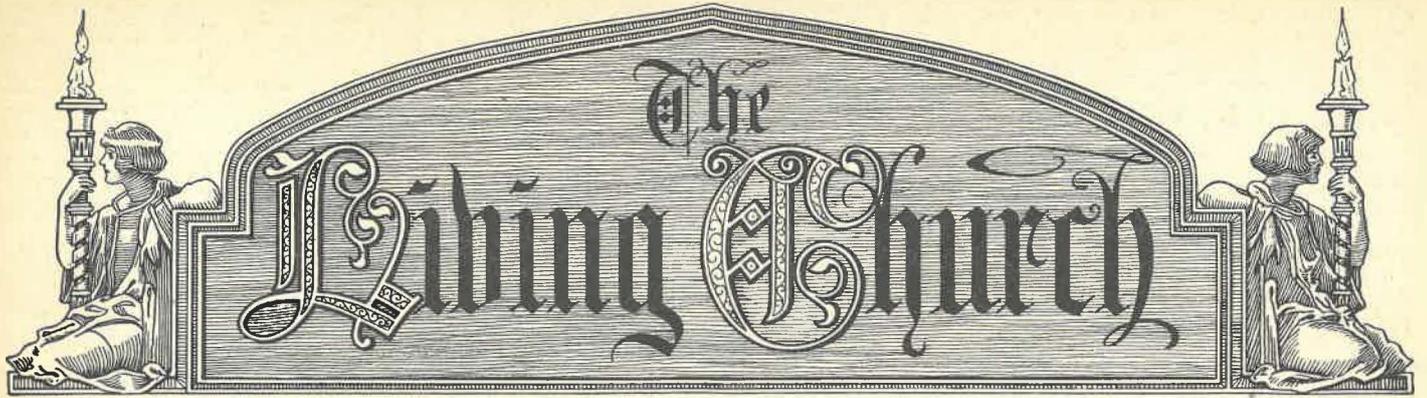
**TO THE EDITOR:** If my memory serves me right I began reading THE LIVING CHURCH in 1889. I married that year a good Episcopalian, from Philadelphia, a teacher in the Sunday school at St. James the Less. We were soon subscribers, then living in Chicago, and it became our custom, after reading the paper to pass it on to some Churchman, who would not otherwise see it. This habit is still working. LOUIS L. GREGORY, M.D.

Urbana, Ill.

**TO THE EDITOR:** Answering the roll call, may I say that my subscription to THE LIVING CHURCH commenced July 1, 1902. Before that date the paper was available through the subscription of another member of my family.

THE LIVING CHURCH has been a source of great help and enlightenment through all these years. Many thanks to the editors, publishers, and others who are responsible for its weekly rounds. THEODORE C. SNIVELY.

Louisville, Ky.



## EDITORIALS & COMMENTS

### Unofficial Liturgies

ON ANOTHER PAGE of this issue we print an article by the authors of a pamphlet entitled *A Suggested Order for the Administration of the Lord's Supper or Holy Communion*. In the article, as in the pamphlet, these gentlemen sign themselves simply as "Four Presbyters." It is not our usual custom to accept or print anonymous communications. Because, however, the four authors of this article are all known to us, and because their motive in suppressing their names is solely the legitimate desire to have their work stand on its own merits, without being prejudiced by reference to other published opinions of any or all of them, we have decided in this case to depart from our rule and permit their anonymity.

Speaking entirely from a lay point of view we cannot consider this publication, or the earlier pamphlet, *An Order for the Administration of the Lord's Supper or Holy Communion*, the work of another unnamed Committee of Four (which in some way focuses in the Rev. John W. Suter, Jr.), to be in any sense timely. The Church has so recently finished a very excellent revision of the Prayer Book that in many parts of the country the process of accommodation to the new ways is still unfinished. Probably every clergyman who thinks or studies at all on liturgical matters would find features in this or any other Prayer Book that he would like to see altered, but we feel that, on the whole, the laity are satisfied with the present revision, and only ask of the clergy to let them worship in peace, without the disturbing necessity of readjusting themselves to constant changes.

In reality the revision of the Prayer Book is as yet hardly finished. A revision of this sort ramifies so widely. Tracts, manuals of parochial and confirmation instruction, sheet music and other musical publications, Church school lesson systems, and devotional books, must all be changed, sometimes involving the scrapping of costly electrotypes and engraved plates, to bring these documents into harmony with the new Standard. This process is, in several important cases, still to be finished. Neither the Church publishers nor the parishes are at present in a position to meet the costs of a new Prayer Book revision.

When we consider the specific proposals of the Four

Presbyters we find ourselves classifying some of their changes as desirable, some indifferent, some unfortunate, but all unnecessary. Some of the desirable proposals are already quite lawful or even provided for by our present rubrics: *e.g.*, the omission of the Creed on week-days (if the priest has fulfilled his duty of reciting Morning Prayer), or of Gloria in Excelsis (a very short hymn or Scriptural anthem being substituted). Some of them might be adopted under the existing standard by episcopal license: *e. g.*, the substitution of "Let us humbly confess" etc., for "Ye who do truly and earnestly" etc., or the extension of the Christmas and Easter prefaces to the entire season. But most of the suggested changes in wording, whether in the interest of clarifying the meaning or of shortening the service, seem quite unnecessary. Our people are sufficiently intelligent to understand poetic and devotional language, and the time to be saved by the shortenings proposed is so slight that one fails to see for what it could be used.

THE REVISION of the Liturgy of the Episcopal Church is always a delicate task because of the wide doctrinal variation this Church permits to her laity and to her teachers. Among these variant, often discordant, ways of thinking the Prayer Book has always preserved a finely accurate balance. It must never be revised in the interest of any single school of thought, even one's own. In this respect the Four Presbyters, though their work in detail departs much further from the existing standard, have nevertheless been more successful than Dr. Suter's committee. They have truly worked in the broad and inclusive spirit of the present Book of Common Prayer. They exhibit that desire to preserve the essential outlines of liturgical tradition while recognizing the ever evolving and clarifying results of continuous Christian experience—that desire to be at once timely and traditional—which marked the Prayer Book of 1549 and every subsequent revision save that of 1552. The work of the Committee of Four seems rather to be in the direct interest of the Receptionist and Zwinglian schools. The liturgy of the Four Presbyters, while containing nothing repugnant to these schools (other than language al-

ready in the Prayer Book), yet retains those phrases and turns of expression which are treasured by other, equally loyal Churchmen as indicating the reality of the presence and self-communication of the Christ. It is only fair to say that in their preface the members of Dr. Suter's group affirm their belief in the Real Presence ("actually, that is to say spiritually present"); but their work certainly does not succeed in safeguarding the expression of that belief, as does that of the Four Presbyters.

**T**HERE is another aspect of these publications to be considered. These booklets are in no sense supplements to the Prayer Book Liturgy, as is the *American Missal*. They are substitutes for it. The editors of the larger work presented a great deal of additional matter, but they preserved scrupulously every word of the Church's official standard and refused to suggest the use of any other form where there is one set forth in the Book of Common Prayer. Yet storms of indignation, pamphlets, petitions to General Convention, and episcopal prohibitions were hurled at their devoted heads. So far we have heard not a murmur about these new proposals; indeed one of the earlier champions of rigid conformity now hails them both with editorial acclaim and even offers to aid in the distribution of the one which makes the greatest deviation in doctrine. Yet, we repeat, these pamphlets alter, as the *Missal* does not, the official Prayer Book matter. In particular, each of them contains a Canon or Prayer of Consecration that is different from that of the Protestant Episcopal Church in the United States of America.

It is true that the Four Presbyters present their book only for study and criticism. They are careful to entitle their work only "A Suggested Order" etc. Dr. Suter's committee is not so modest. It calls its book "An Order for the Celebration" etc., and suggests that it can only be evaluated by use "over a period of months." However moderate the aims of the Four Presbyters, they will find among their followers some hotheads who will put their book into use also. Thus we laymen can expect, in addition to the present bewildering variations in the performance of the official Liturgy, the further uncertainty whether we will have any opportunity at all to assist at the Church's Service. Our only protection might be the labelling of each parish Church on its sign-board and in all its announcements and other publicity: St. Mark's "Suggested" Episcopal Church, St. Paul's "Order" Church, St. Athanasius' "Prayer Book" Church.

These variations in the Canon are not an insignificant matter when we face the possibility of some priest putting them into actual use. The experimenters seem to forget that the consecration of the Eucharist is not the act of the priest or of the congregation, but of the Church which empowers that priest to consecrate, which confirms that congregation to receive.

If a priest attempts to consecrate by another rite than that of the Church by which he was ordained he sins, unless he has been empowered by license of that other Church to act for it in the consecration. In fact his act is that of neither his own Church nor the other, and it would seem to us of more than doubtful validity. What can be said of a consecration by the Canon of the Four Presbyters or of the Committee of Four, who are no Church at all?

This, more than the considerations advanced against reopening the question of Prayer Book revision, makes us consider the publication of these two pamphlets no less than unfortunate at the present confused and uncertain time.

### International Railmakers

**B**USINESS is looking up for the munitioneers. In the rôle of delegates to the convention of the International Railmakers' Association, representatives of the Krupp, Schneider, Vickers, Skoda, and other European armament interests last week held a three-day session on the French Riviera ostensibly to discuss the future of the rail industry. From this country Mr. Charles M. Schwab, in whose activities Senator Nye and his Senate munitions investigation committee have taken a considerable interest, was present. *Time* reports the conclusion of the conference as follows:

"After a three-day session the International Railmakers adjourned, announcing: 'We have renewed the Agreement of the International Railmakers' Association.'

"'What is that?' asked correspondents. 'When was it first adopted? Can you tell us any of its terms?'

"Snapped a spokesman: 'Details of that agreement have never been revealed and remain unavailable.' Few days later, after the Hitler bombshell at Berlin, North Dakota's irate Gerald Nye, chairman of the U. S. Senate's munitions quiz, thundered: 'The munitions makers have at last talked Germany into scrapping the Treaty of Versailles so they can sell their wares!'

Perhaps the day is not far distant when American soldiers will be dying on foreign battle fields, their bodies shattered by steel and explosives sold to foreign governments by American arms racketeers. If so, we hope they will derive a measure of comfort in their death agonies by the thought that the Agreement of the International Railmakers' Association is working smoothly.

### Fundamental Unity?

**E**VERY DAY during the past week has brought us letters of distress from Church people in Detroit and the metropolitan area surrounding that city. Most of these letters enclose a clipping from a recent issue of the *Detroit News* bearing the headline "Episcopal Communion Rite in M. E. Church Is Planned." That clipping reads as follows:

"One of the most unusual expressions of Christian fellowship seen here in many years is planned for Holy Week by the Central M. E. Church, where the Episcopal service of holy communion will be celebrated by the Very Rev. Kirk B. O'Ferrall, D.D., dean of St. Paul's Episcopal Cathedral, Maundy Thursday evening, April 18.

"The communion service, conducted by Dean O'Ferrall and assistants from the cathedral, will be held at 8:45 P.M., following a baptismal service and the reception of new members into Central Church. Music for the service will be sung by choristers of the cathedral, under the direction of Francis A. Mackay.

"This unique service has been arranged by the Rev. Frederick B. Fisher, D.D., minister of Central Church, who is a member of the executive committee of the World Conference on Faith and Order.

"The world conference for years has been emphasizing the fundamental unity of the Christian family, and this service seems to me a real step in that direction,' Dr. Fisher said today. 'Both Dean O'Ferrall and myself are greatly interested in it.'

"As far as Dr. Fisher knows, such a service has never been held in a Methodist Episcopal Church before, and he is quite certain it has never been done in Detroit.

"It would only be possible in a liberal Episcopal diocese, such as the diocese of Michigan,' he added."

The inappropriateness of this service is so obvious as scarcely to require comment. The fact that the editorial office of THE LIVING CHURCH has received protests and disturbed inquiries from many Church people in the diocese of Michigan, mostly laymen, clearly indicates that the very announcement

of the service is doing incalculable harm in unsettling the faith of sincere Christians. How can the cause of unity *between* Christian communions be forwarded by an act that causes distress and dismay *within* at least one of the participating communions?

Here are a few of the comments contained in letters to us:

"I am sending you this clipping . . . voicing the protest of a layman that such things can be in the Church."

"Protest to Bishop Page will have no effect as it is the custom to offer Holy Communion to the general public regardless of everything at the Cathedral in Detroit."

"This is a strange land."

"Don't think this represents the Churchmanship of the diocese. It is the old story about a few in high places getting the eye and ear of the public. I am satisfied the bulk of the clergy are better Churchmen."

"Why is the house of the Lord forsaken?"

One could write at length about this proposed service, pointing out that it is a violation of both the spirit and the letter of the formularies of the Church and that the dean is committing a lawless act and the Bishop presumably conniving at it, but such treatment of the subject would be of little effect. Those who are determined to blur the witness of the Church and obscure the progress of an orderly approach to Christian unity by individualistic and irresponsible publicity stunts of this nature will not be convinced by any amount of argument, however well buttressed by facts it may be. But we have the greatest sympathy with the loyal Church people of Detroit who are shocked and disturbed by it.

**The Bonus and Inflation**

THE PASSAGE of the Patman bonus bill, endorsed by the Veterans of Foreign Wars, is not encouraging. We do not believe that at a time like this when there is so much need and suffering on account of unemployment special privileges should be given to any group, and certainly the immediate payment of the bonus is legislation in favor of a privileged class. But if the bonus is to be paid at all, then at least provision should be made for the financing of that payment in a more responsible way than the printing of two billion dollars in fiat money. The American Legion, which backed the Vinson bill providing for a bond issue to cover the bonus payment, evinced a more responsible attitude in that respect than the backers of the Patman bill.

Whether or not the bonus bill will be passed by the Senate is questionable, but it is certain that if it is the President will veto it. We doubt whether Congress would be either willing or able to pass the bill over the Presidential veto. We have a strong suspicion that many of the Congressmen who voted for the Patman bill did so purely because of the desire to gain political favor or the fear of the loss of the mostly mythical "veteran's vote," relying upon defeat in the Senate or Presidential veto to kill a measure which they must know is irresponsible and ill advised. The financial ruin of the European countries that resorted to fiat money with the resulting inflation and eventual collapse of the currency ought to be sufficient warning to this country that no such short cut to prosperity is possible.

**"Catholic Art"**

WE HAVE examined with interest the first issue of a new periodical entitled *Catholic Art*. This bi-monthly magazine is edited by Mr. R. F. Hennig, and published under Roman Catholic auspices at Omaha.

*Catholic Art* is itself a genuine artistic gem. Of it the editor writes: "We have endeavored in *Catholic Art* to approach the

ideal in book designing; perfect harmony between text and illustrations." To achieve this objective the magazine is hand-lettered throughout and all of the illustrations are hand drawn. The lettering is based on "the fine simplicity of the ninth century Carolingian minuscule . . . although it shows also the influence of the Irish scribes of the seventh century and the later Italian Humanistic manuscripts." The result is a beautifully artistic production.

No less ambitious than its format is the program of *Catholic Art*. The first issue is devoted to the Gothic spirit and contains illustrations by Joseph Dannel, Bertram Grosvenor Goodhue, Sydney E. Castle, and others. In the second issue the editors plan to apply these principles to a critical examination of Modern art and architecture. Next, in the third and fourth issues, they "plan to go into a rather exhaustive discussion, historically and liturgically, concerning the correct location of the altar and the choir, with the proper arrangement of the sanctuary (and the entire church) to facilitate the performance of liturgical functions with the greatest possible beauty, dignity, and effectiveness." The fifth issue is to be devoted to designs for an ideal small parish church, worked out in accordance with the best principles of liturgical and artistic correctness.

*Catholic Art* is doubtless an outgrowth of the liturgical movement in the Roman communion and it should be as interesting to Anglicans as to members of the communion in which it is published. We gladly welcome this beautiful publication to the fellowship of the religious press.

**Through the Editor's Window**

A POPULAR SONG HIT last year was entitled "Did You Ever See a Dream Walking?" This year we suggest "Did You Ever See a Whale Walking Backward?" for a release from the Publicity Department at "281" solemnly reports that:

"Out of the Arctic wastes around Tigara (Point Hope), Alaska, comes word from Archdeacon Goodman that there have been plenty of whales this winter, which means oil, light, heat, and some of their food, to our Eskimo Church people. They are so keen to go to church that if there is a howling wind and the cold many degrees below zero, they walk backward, and when that becomes impossible they get down and crawl on all fours, the better part of a mile to the church."

Hurrah for the churchgoing whales!

THE MADISON (South Dakota) *Sentinel* reports the visit of Bishop Roberts to the Church of the Redeemer in the neighboring town of Flandreau: "The Rev. Henry Praed, vicar of the local Episcopal parish, drove to Flandreau last evening to conduct a confirmation service in the Episcopal Church there. He was assisted by the Presiding Bishop."

HOLY UNCLEAN was the way the sign painter interpreted Fr. Bray's writing for a poster to be made for the sermons on the sacraments at St. Mark's Mission, Honolulu. It had been tacked on the door before anyone noticed the misspelling of Holy Unction.

**ACKNOWLEDGMENTS**

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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# Authority in the Church

By the Rev. Edmund S. Middleton, D.D.

IT WILL DOUBTLESS be agreed (at least among Catholics) that the idea of authority in the Church rests upon the call of the Twelve Apostles by Christ, their endowment with various powers by Him, culminating in that solemn declaration, "*As my Father hath sent Me, even so send I you.*"<sup>1</sup>

This authority was clearly a delegated one and was to be exercised always in the name of the Divine Founder of the Church. Furthermore, in order that the Apostles might have wisdom and power to use this oversight aright and that they might be preserved from error in the future, our Lord took this additional precaution to insure good government in His Church, saying, "*And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*"<sup>2</sup>

Indefectibility in teaching was promised in these words, "*Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.*"<sup>3</sup> As we know, Christ's solemn promise of the Father was fulfilled on the day of Pentecost by the descent of the Holy Ghost upon the Twelve Apostles.

It is then from the Scriptural frame-work (briefly outlined in the preceding paragraphs) that we are to look for authority in the Church today. While it is true that the Apostles at an early day took steps to institute the ministry of priests and deacons to perform the highly necessary work, of what we would call today parochial duties, they reserved unto their own order the general oversight of the Church, paying particular attention to the teaching function in defining the faith of the Church.

Only Apostles took part in the Council of Jerusalem (50 A.D.) and only bishops (the successors of the Apostles) took part in the General Councils of the undivided Church, though it was often the custom of a bishop to ask a wise priest to accompany him as a theologian for purposes of consultation. Only bishops, however, had the right to vote in the councils and, with the exception of the Anglican communion since the Reformation, this has been the practice of the Catholic Church, both East and West, ever since.

As we are concerned, in the present article, with the Anglican communion and more particularly with that branch of it represented by the American Church, the hierarchical arrangements of the Roman and Eastern Churches, which are well known and eminently satisfactory (it is to be presumed) to those bodies, will not enter into the present discussion.

In England, when a matter comes up in the Church calling for an authoritative pronouncement, it is the Archbishop of Canterbury, Primate of All England, who speaks. He may, very properly, consult with the bishops of his province, and, if the matter is of national scope, advise with the Archbishop of York. It is along such general lines of procedure, probably, that the Church in Australia, Canada, India, and elsewhere would speak through the respective Primates in these countries. In the Protestant Episcopal Church in the United States of America, under present conditions, the voice of authority is not to be gotten at so easily.

The General Convention is the law-making body of the Protestant Episcopal Church and during its brief triennial sessions would doubtless function also in an executive capacity and become the voice of authority in the Church, but what of the long three-year intervals between meetings of the General Convention? It has been stated in a recent issue of THE LIVING CHURCH that in such interregnums the National Council would speak with authority, stating (perhaps) the official position of the Church in such a matter, for example, as that which has cropped up with respect to this Church's Mission in Mexico. If that statement is correct, then the President of the National Council would naturally become the channel through which this official pronouncement would be made. In that case, what becomes of the Presiding Bishop, who (although the title of Primate has been withheld from him) is popularly considered the Primate of the American Church?

As we know from the action of the last General Convention, the Presiding Bishop has been relieved of that part of his duties, which has to do with the work of the National Council, and a diocesan bishop has been elected to be the president of that body in addition to the regular oversight of his see. It would appear from this new arrangement that there is little left for the Presiding Bishop to do, in an authoritative sense, except to preside at Church functions (which by the way is what his title connotes), and to travel hither and yon keeping engagements to preach.

HITHERTO, as disclosed by the history of the Holy Catholic Church, the Primate of a National Church has not only been the presiding officer in the synods and councils of the Church in that country but he has been the Living Voice of authority to speak the mind of the Church between the meetings of councils. In fact, it was this last-named function which has given dignity and meaning to the office of Primate. Here in America a new order of things has been inaugurated but it does not clearly appear that this innovation is an improvement upon generally recognized methods of Catholic Church polity nor is it certain that it will prove workable or permanent.

The Protestant Episcopal Church, notwithstanding much that is admirable, is unique in three respects. It bears a name which belies its Catholic character; is afraid of the usual nomenclature, such as Archbishop and Primate; and is the only Church in Christendom (so it is said) in which the laity votes upon theological matters, usually reserved to the bishops. Why this is so, no one appears to know. The House of Bishops is competent to solve these problems, and let us hope that the day is coming when it will do so.

## The Function of Religious Teachers

WE RELIGIOUS TEACHERS have a real function and the most important function. It is none other than that of consciously and definitely caring for the personal and moral lives of our pupils. And we are, or can be, competent for this great task since in our way of working at it we are, or can be, in harmony with the psychological laws of the task. We do not expect to teach or create moral life. We recognize that it must grow from that rich vine of life, the Christian continuity, and we try to bring our pupils into living relations with that continuous cultural life.

—Rev. D. A. McGregor, S.T.D.

<sup>1</sup> St. John 20: 21.

<sup>2</sup> St. Luke 24: 49.

<sup>3</sup> St. Matthew 28: 20.

# A Suggested Revision of the Communion Office

By Four Presbyters

LAST FALL a group of four priests with a common interest in the ordering of divine worship spent some time in discussing what changes in the Communion Office might be worth proposing at the next revision of the Prayer Book. Their interest in formulating ideas on the subject had been roused by the publication of a revision recently put forward by a Committee of Four. They appreciated the seriousness with which that committee had undertaken its work, and realized that this is a matter not to be entered on lightly or unadvisedly.

In putting before the Church the conclusions reached in a series of *Gemeinschaftsabende* they do not claim that they ought to be listened to with more respect than any other four presbyters. But the great importance of Christian worship should make the improvement of our forms of service a matter suitable for discussion in the Church, and they offer their results as a humble contribution to that discussion. They found in their own small group a variety of concerns which may make their suggestions of interest to others. Among the motives represented in their conversations were an interest in historic liturgics, a desire to meet more adequately the psychological, pastoral, and social needs of today, critical doubts as to some statements in the present service, a desire to revive as much as is possible that is traditional in the Eucharistic liturgy. The proposals made do not exhaust what each individual in the group would desire. Nor did each one feel that he would ever himself wish to take advantage of all the options he would be glad to see offered. The four presbyters refuse any label, except perhaps that of liberal (without capitals or adjectives).

We would omit the opening Our Father. Repeated elsewhere in the service, it is here commonly used as part of the priest's preparation, as it was in the Sarum Mass. As such it seems out of place in a Book of Common Prayer. The Decalogue we would leave out for a different reason. It is insufficient, to say the least, as a summary of Christian duty, which is much better covered in the Summary of the Law. Its position in the Communion Service seems to give it a degree of prominence which the Church does not actually ascribe to it. Ancient use and the Prayer Book of 1549 furnish precedent for permitting the omission of the Creed on week-days, when a shorter service might be desired. In the text of the Nicene Creed the phrase "by whom all things were made" is often misunderstood as referring to the Father. The Greek and Latin would be better translated by "through." We would suggest that "through" be substituted there and in the phrase "who spake by the prophets." For similar reasons we would translate the titles of the Holy Ghost "the Lord, the Giver of Life." There is no reason why the Church should not be confessed as Holy, as well as One, Catholic, and Apostolic. The omission of this note of the Church seems to have come merely from a slip in the preparation of the first English Prayer Book.

Among the offertory sentences a reduction of the strictly financial ones would be in order. The one perhaps most commonly used, "Let your light so shine," ordinarily seems to inculcate a most un-Christian precept. There should be more sentences stressing the note of worship, for occasions when a collection is not being taken up, or is not to be emphasized. The recent English and Scotch revisions provide us with several suitable ones—such as "I will offer in His dwelling an oblation, with great gladness: I will sing and speak praises unto the

Lord." The offertory rubrics should be somewhat simplified, especially removing the apparent direction that the bread and wine be offered only after the collection.

WE SHOULD like to see the Prayer for the Church be made even more general in intention, since, at least occasionally, our thoughts must go out to non-Christian rulers and others outside the Christian body. Modern needs suggest (and the proposed English revision provides) petitions for peace and justice among the nations, for missions, and for education. Logic as well as the custom of most liturgies suggests a definite thanksgiving for the saints, separated from the commendation of all God's servants departed to his merciful care. Slight changes in order and abridgments would prevent the prayer from becoming notably longer. The Exhortation and Comfortable Words are homiletic material, the effectiveness of which is dulled by constant repetition. They might well be made optional. It cannot be denied that the more fervently Calvinistic phrases in the General Confession add a certain note of unreality to our worship. Their omission in some such form as the following would not constitute any hesitation as to the sinfulness of sin:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and confess our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father;

finishing as at present.

The Preface, which begins the Church's most solemn prayer, should be formally introduced by the salutation. This was done in 1549, and is done in the corresponding phrases in our present baptismal service. Among the proper prefaces we would extend the Christmas, Easter, and Ascension prefaces for their respective seasons. The Sarum Christmas preface now appears in our book for the Purification and other feasts. Dealing directly with the central Christmas mystery, it might well be restored for that occasion. The modern British revisions (borrowing to some extent from Sarum) refer in their Whitsuntide prefaces to the gift of the Spirit to the whole Church. With some shortening of their long forms, we would like to see this adopted. In the Trinity preface (for which we see no need of an alternative) we should like to see dogma and practice combined in some such phrase as "whom . . . we worship and confess." The Benedictus, which already is said in many churches and sung in even more, might as well be printed. Surely we all expect Christ to come to us in the Sacrament, and there can be no harm in using Scriptural words to anticipate that experience. In the Prayer of Consecration we would not change the first three paragraphs, except to omit the word "satisfaction," which almost nobody understands. In the last paragraph there is some redundancy. We suggest that the omission of the first sentence, all of the ideas of which occur elsewhere, would remove most of this. A stylistic revision might well remove the phrase "may worthily receive the most precious Body and Blood," of which part occurs in the Invocation, part in the Prayer of Humble Access. In the Lord's Prayer a slight revision in punctuation would make it clear that "on earth as it is in heaven" refers to all three preceding clauses.

Among the most ancient items in Christian worship is the Kiss of Peace, expressive of the New Testament ideal of Christian fellowship; it occurs in our earliest description of the Eucharist, and is found at some point or other in almost all Eucharistic liturgies. In the Western rites from which ours is derived it occurred as an expression of Christian unity before the act of Communion. The current British revisions have revived it here, in the form of the versicle. The Peace of the Lord be always with you; R. And with thy spirit. We should like to see this in our service. The Agnus Dei is already commonly said or sung. Practical reasons usually make it convenient to say it before the Prayer of Humble Access or sing it afterwards, so that a rubrical alternative might well be offered. In that prayer we suggest the following ending, to remove the phraseology which some feel is unduly open to misunderstanding:

. . . so to receive the precious Body and Blood of thy dear Son Jesus Christ, that we, being cleansed from our sins, may evermore dwell in him, and he in us.

In some places it has been found helpful to have the people say the Prayer of Humble Access with the priest, at least on special occasions. A rubrical permission of this might be well. We should like to have the rubrics at this point in the service state the customs which prevail in the Church, while insisting on reverence in the manner of following them. A suitable form for administration by intinction would be in order. A rubric should direct the consumption of the consecrated Bread and Wine here, or after the Blessing. Another should permit the reservation, in the Church, of the consecrated Elements, thus recognizing a practice which has already been found useful in many churches and hospitals.

A shortening of the Thanksgiving would be desirable. There are few occasions when another very long prayer in this place is edifying. We suggest:

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of the Son our Saviour Jesus Christ; and dost assure us thereby that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may ever continue in that holy fellowship,

finishing as at present. In the Gloria we propose, in the interests of correct translation, "Thou that sittest at the right hand of the Father," and "thou only, O Jesus Christ." We are, of course, aware that the Latin and one reading in the Greek of Luke say "to men of good will" rather than "good will towards men." But the phrase "men of good will" is today so commonly understood as "men of amiable intentions" rather than in its New Testament sense, "men to whom God's good will extends," that we would rather have the familiar opening phrase stay as it is. Tradition in older liturgies (and 1549) and the modern desire for shortening on special occasions recommend permitting the omission of the Gloria here. The permission to say other prayers before the blessing, which a respectable interpretation deduces from other parts of the present book, might well be expressed in a rubric in this place.

The four presbyters, as modern men of the Christian tradition, engaged in their effort as men who stand definitely in that historic tradition. They hope that it will be received as a sincere attempt to suggest ways in which we might pray better and more intelligently—as the heirs of a faith which is both venerable and ever new.

## Rural America and the Church

By the Rt. Rev. Frederick B. Bartlett, D.D.

Bishop of North Dakota and Secretary for Domestic Missions,  
National Council

THE GREATEST OPPORTUNITY in the missionary field in the world I believe is rural America. Of 54,000,000 people, 45,000,000 are living on farms and ranches, and 30,000,000 are in touch with no Church whatsoever, do not claim any Church affiliation. If you think of the contribution to be made by them in the years to come I believe you will realize it is a dangerous situation. Rural America is the source from which must come in large measure our future leadership; clergy, missionaries, statesmen, leaders in industry and finance. We must see that this population is not pagan. The American Church has to do something about it. We have to put the spirit of our Lord into the hearts of these people, and we have to do it back there where they are raised from the soil.

I wonder whether you see what this agrarian movement means in America. This movement is growing apace. We must have a reinterpretation of our religion to give to the young people out there. They want something big and fine. Our Church can give it to them. Our Church has a message for the rural field. If there are numbers of vacant churches, they are closed not because people are not interested in religion but because they are not interested in the kind of religion they have had in years past. If I had one hundred missionaries to put into the rural field I know the Church school enrolment could soon be doubled in that whole area. We did this in North Dakota, in two years.

In spite of the cuts that have come I think we have accomplished one or two things. I believe our work in the mission field has improved in many respects. I believe the cuts have induced many fields to raise additional funds toward self-support. That is a good thing. And there is better planning.

I believe we have received great injury in two respects. I am continually bothered about our men. They have to cover too large a field. We cannot grow. The other difficulty is that while we plan to do this fine work in the future, we cannot do a thing about it now and opportunities are passing. Here are opportunities to be faced, and nothing to be done about it.

Our great job as a Church is to make America Christian and I hope we shall have the resources to do it.

### Money

THERE are those who apologize for having to mention money in connection with the work of the Church. It seems to me they proceed upon a wrong theory as to what money really is. It is just what those who have it are. If we are spiritual then it is, for money is just ourselves in another and more usable form. It is the sum and result of all we are. We give ourselves, all we are if we are honest, to that particular form of work through which we serve mankind and receive in return what we call money, a token, but our very life blood at that. In the highest act of worship we have, that of the Holy Communion, we plead the sacrifice of our Lord. In the very next breath we plead another sacrifice, of ourselves, "our souls and bodies" and offer as an earnest of our souls and bodies, money. It is the only thing ever allowed to keep company on the altar with the Body and Blood of Christ and carries with it the complete surrender of our souls and bodies for which it stands; we associate ourselves in sacrifice with our Lord; we mean to match His with ours. I shall not dwell upon the terrible sacrilege involved for the most part, which is the cause of all of our trouble and distress; but let no one be mistaken as to the character which our money bears, if we will have it so.

—Bishop Mitchell.

# A Letter to Laymen

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

Sometime Presiding Bishop and Bishop of Chicago

*My Dear Laymen:*

I HAVE WRITTEN A SERIES of letters to certain lay people upon whom special responsibilities have been placed. These special or official responsibilities are only a small fraction of that great responsibility that rests upon the whole body of the laity. The officeholder is only a representative of the people, not a substitute for them. Each individual layman has his own share in the joy of the Gospel and in the burden of propagating it. The joy and the burden go together. The burden is not more than a man can carry, and in carrying it, he realizes the joy and dignity of his manhood. I address this letter, therefore, not to any particular group of laymen, but to the laity in general.

What is a layman? You are likely to answer this question off-hand by saying that a layman is not a clergyman. This is not a definition. It only says what a layman is not. It is in this negative sense that the word is commonly used, ecclesiastically and otherwise. A layman is one who is not a member of a profession, in distinction from one who is. One who is not a physician is a layman among physicians. One who is not a lawyer is a layman among lawyers. One who is not a priest is a layman among priests. If this is all there is to it, the laymen of the Church are merely negative quantities. Surely there is something more to be said of laymen than that they are not clergymen.

What is a layman? My dear laymen, if you want to know what you are and what you are expected to do and to be, there are two authoritative sources of information. First, there is the Bible; and second, there is the Book of Common Prayer, which is the Churchman's handbook to the Bible.

The equivalent of our word "laity" is used fifteen hundred times in the Hebrew Old Testament. It always connotes God's people in contrast with those who have not been brought within the Church's sphere of His revelation; that is, in contrast with the heathen. It is the name given to those specially chosen people, through whom and by whom God makes His will known in the world. The doctrine of the laity was first proclaimed on the eve of the promulgation of the Ten Commandments. Moses was bidden to say to the people, "If ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure to Me above all peoples." "And the people answered and said, 'All that the Lord hath spoken, we will do.'" Then Moses went down to the people and delivered to them the Ten Commandments. The Old Testament teaching might be summed up in part, in some such words as these, "If ye walk in my statutes and keep My commandments, I shall be your God and ye shall be my laity."

BUT this is not all. The Covenant with God is not a bargain, void of spiritual significance. There is a spiritual relationship. The promise is not merely, "Ye shall be My laity," but also, "Ye shall be unto Me a kingdom of priests and a holy nation" (Exodus 19:6). St. Peter applies these words to the whole body of Christian laymen. "Ye also, as living stones, are built up a spiritual house, to be an holy priesthood, to offer up spiritual sacrifices, acceptable to God, through Jesus Christ." "Ye are a royal priesthood, an holy nation, a people for God's

own possession . . . which in time past were no people, but now are the people of God" (I St. Peter, R. V.). St. John says the same thing. "He made us to be a people, to be priests unto His God and Father." The laity, then, are those people of God who have covenanted with Him to propagate His law, and who have been exalted into an holy priesthood to offer up acceptable sacrifices to God. The ordained priests are they who have been consecrated to be the organs of the Church's priesthood, empowered and authorized to exercise the powers of the priesthood. They represent the people before God, but are not substitutes for the people. They are ambassadors of God before the people; they are empowered to teach the Faith, consecrate the Eucharist, absolve the people, and perform such official functions as would not be lawful in one who was not called of God as was Aaron. But they exercise their august office in an august society whose members are themselves an holy priesthood.

There is a great need, my dear laymen, for a revivification among you of this Bible doctrine of the laity. You need to tighten your grip on your spiritual privileges and responsibilities. You are wont to regard yourselves negatively, as men who are not clergymen, and therefore not specifically charged with spiritual obligations. "The clergyman has jurisdiction over religion," you are apt to say, "and we laymen must confine ourselves to temporalities." The priest must do all the praying and all the sick-visiting. He must stand at the altar and plead the sacrifice of Christ for a people who are not present to claim their priestly privilege. He alone must preach righteousness. He alone must advocate the extension of Christ's Kingdom. He alone must openly stand up for Jesus Christ in the community. The priest must be the only exponent of religion, and the laymen will perhaps—will perhaps pay the bills. All this, dear laymen (if I may use a strong expression), is a "damnable heresy," which is luring men's souls to perdition. It is a widespread heresy, even though there be many who have not sold their birthright.

IT IS, of course, unnecessary to say that laymen are not priests in any technical or official sense. Nevertheless they are sharers in a religion in which priesthood is a fundamental principle. The ministerial priesthood is an organ of the body, but it is not the whole body. The layman is as completely a member of "the Church which is His Body" as the priest is, even if he holds not the priest's office. Consequently the layman is as clearly called to be a man of religion as the priest. This is a commonplace truism, but it is commonly overlooked. The layman of the Bible is a man of God, a man of positive spiritual force and moral bulk, a member of the company of the saints, a citizen of an holy nation, a partaker in an holy priesthood. "The priesthood of the laity" needs to be reemphasized, and in emphasizing it, it must not be evacuated of all priestly meaning. The lay priesthood cannot be exalted by abasing the ministerial priesthood. The former can mean nothing unless the latter means everything. The priesthood of the laity means that laymen "are very members incorporate" in an essentially priestly body, and not that the Christian religion is a non-sacerdotal religion. It would be poor logic to say "All Chris-

tians are priests; therefore there are no priests"; yet this is the logic of many.

When Protestantism revolted against a false sacerdotalism, it traveled so far in an opposite direction that it lost sight of that idea of priesthood on which the Bible lays such stress. Democracy does not consist in dethroning kings, but in elevating the people into a kingly citizenship. So the priesthood of the laity does not mean the laicizing of the clergy, but the realization on the part of the laity of their participation in the priestliness of the whole Church. Perhaps no one expressed this truth more clearly than did Dr. Liddon. "Certainly," he wrote, "if Christian laymen would only believe with all their hearts that they are really priests, we should very soon escape from some of the difficulties which vex the Church of Christ. For it would then be seen that in the Christian Church, the difference between clergy and laity is only a difference of the degree in which certain spiritual powers are conferred. . . . Spiritual endowments are given to the Christian layman with one purpose, to the Christian minister with another; the object of the first is personal, that of the second is corporate. . . . The Christian layman of early days was thus, in his inmost life, penetrated through and through by the sacerdotal idea, spiritualized and transfigured, as it was, by the Gospel. Hence it was no difficulty to him that this idea should have its public representatives in the body of the Church, or that certain reserved duties should be discharged by divine appointment, but on behalf of the whole body, by these representatives. The priestly institute in the public Christian body was the natural extension of the priesthood which the lay Christian exercised within himself. . . . If the temple of the layman's soul can again be made a scene of spiritual worship, he will no longer fear lest the ministerial order should confiscate individual liberty. The one priesthood will be felt to be the natural extension and correlative of the other."

I dwell upon this at length, because, dear laymen, I want to fire your ambition and point it in an upward direction. Frequently one hears of the "rights of the laity" and the "priesthood of the laity." The former often means nothing more than certain ecclesiastical rights which are easily determined. The latter is often made to mean something which empties the Church's priesthood of all meaning. I plead for higher rights, for spiritual rights, for rights which covet responsibilities. I plead for the layman's realization of what is involved in his membership in that One Holy Catholic Church, which has the great High Priest for its Head, an ordained priesthood to act in His Name, and an holy priesthood for its membership.

What is the Church's definition of a layman as found in the Book of Common Prayer? The layman is "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." How is his duty, as such, defined? His duty is twofold—his duty toward God and his duty toward his neighbor. How does he learn to discharge this twofold duty? By prayer and sacrament. What does he desire in prayer? "I desire, my Lord God, our Heavenly Father, who is the giver of all goodness, to send His grace unto me and to all people; that we may worship Him and serve Him and obey Him as we ought to do. And I pray unto God that He will send us all things that are needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers both of soul and body; and that He will keep us from all sin and wickedness, and from our spiritual enemy and from everlasting death." What are the benefits of the sacrament of the Lord's Supper? The strengthening and refreshing of our souls by the Body and

Blood of Christ. What is required of those who come to the Lord's Supper? "To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."

Dear layman, go back once more to the old familiar catechism. You may have forgotten it, but you have not outgrown it. In some quiet moment read it all over again. Gladstone, in his wise old age, said that he had never outgrown the Catechism which he had learned in his childhood. "Except ye turn and become as little children ye shall in no wise enter into the Kingdom of Heaven." Go back to the sweet days of your childhood to learn what a layman's profession is—"remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

In another letter, I shall try to point out some special ways of doing one's duty toward God and Man.

### Risqué Radio

THE entry of Susan Caldwell of Evanston, Illinois, in the Wisconsin Liars' Contest provoked Associated Press notice. With a patent bid for first prize she told this story: A Zulu warrior, disturbed because his wife eloped with a crooner, beat his war drums so vigorously that the reverberating sound rattled the teeth of some Eskimos in Greenland.

In cool analysis, however, there seems to be much of plausible suggestion in this prize prevarication. Some crooners have unsavory reputations as home breakers and if the Greenland Eskimos had a modern radio, they might have heard a broadcast featuring South African drums. Isolated outposts in the Hudson Bay Company's frontier receive special Arctic broadcasts from this country and Admiral Byrd's intrepid group of explorers, within the shadow of the South Pole at Little America, are entertained in the same way.

Particularly, however, is this featured falsehood quite true to life in recording the revulsion that comes from certain radio programs. They may not make our teeth rattle, but they often produce a distinctly unpleasant reaction. Radios repeatedly overstep the bounds of propriety. A friend in St. Louis who has had time and opportunity to investigate the various programs and who has listed obscenity and suggestive jokes, *double entendre* stories and sophisticated sneers at religion, has collected a long catalog of outrages that have warped the ether waves. The strikingly inconsistent part of these risqué programs is the fact that they are supported by business concerns and commercial enterprises and that some of the highest salaries of the day are being paid to entertainers whose record for clean humor is not unchallenged. A radio headliner who comes back to the air this month will receive \$10,000 a Sunday. . . .

Radio must watch its step. If it systematically caters to seamy and sordid suggestiveness it will experience a reaction that will startle those who use its channels for commercial advertising. There are uncounted morons in the United States who revel in the risqué. But shrewd advertisers know that the substantial elements supporting these programs are far more numerous. Their cumulative voice dare not be ignored.

—*Walther League Messenger.*

# A Religious Questionnaire for College Students

*With an Interpretation*

By the Rev. A. Elliston Cole

Vicar of Trinity Church, Bloomington, Indiana, and Student Pastor at Indiana University

THE WRITER is not unmindful of the fact that many people dislike questionnaires intensely. They consider them as useless figures, the result only of a considerable waste of time. They believe such questionnaires can prove nothing. However futile some questionnaires may prove to be, the writer sincerely believes that this set of questions, distributed to and answered by four hundred college students, has produced some pertinent facts regarding the Church's work among college students. He will let the results speak for themselves.

The questions asked in this questionnaire are neither new nor novel, and yet, when properly and honestly answered, they give the information that is sought. No names are requested, thus allowing for the fullest freedom in answering. The given sex and year in school makes possible a certain assortment and classification which is helpful in the studying of the results. The questionnaires were distributed in classrooms, in fraternity and sorority houses, and among the students gathered in small groups. It was sought to have the papers reach about one hundred students in each of the four years of school life.

Following is the list of questions asked, with the percentage of answers, yes, no, and doubtful or unanswered:

Question:	Yes	No	Doubtful or Unanswered
1. Do you believe in God?.....	96%	3%	1%
2. Do you believe in Jesus Christ....	93%	5%	2%
3. Do you believe Jesus to be Divine?..	80%	15%	5%
4. Do you believe in the Church?.....	88%	8%	4%
5. Do you attend Church?.....	89%	7%	4%
6. Have you read the Bible through?..	15%	79%	6%
7. Have you ever attended Sunday school? .....	92%	8%	....
8. Do you believe what you have read in the Bible? .....	52%	15%	33%
9. Do you try to obey the Ten Commandments? .....	93%	7%	....
10. Do you believe in prayer?.....	89%	9%	2%
11. Do you think there is a hereafter?..	81%	14%	5%
12. Do you believe in Christian immortality? .....	64%	26%	10%
13. Do you think religion conflicts with science? .....	29%	66%	5%
14. Do you believe there is a moral standard? .....	84%	12%	4%
15. Do you think you should support the Church? .....	89%	7%	4%
16. Do you think the Church should have a creed? .....	69%	22%	9%
17. Have you been baptized?.....	82%	16%	2%
18. Are you a member of any Church?..	83%	15%	2%
19. Do you think students today are religious? .....	40%	45%	15%
20. Should your conscience be your guide? .....	36%	59%	5%
21. Do you think the Church should concern itself with such problems as politics, industrial questions, prohibition? .....	28%	66%	6%
22. Have you ever read the Sermon on the Mount? .....	63%	34%	3%
23. Have you ever read any Life of Christ? .....	63%	34%	3%
24. Have you a fair knowledge of the history of the Church?.....	76%	20%	4%
25. Have you ever learned a Church catechism? .....	36%	59%	5%

Let us now make a brief study of the answers given. As the

physician, especially the diagnostician, must study the X-ray in the light of his past personal experience in that particular field, so the college pastor studies these answers in the light of his experience as a special worker among young people in college. After ten years of pastoral work in this my Alma Mater, I feel that I can draw some very definite conclusions which have an important bearing on the problem of the student's approach to religion.

The questions are so worded that most of them can be readily answered by one of the two words, "Yes" or "No." However, it is interesting to note on the individual papers some of the statements made by the students. Such remarks aid materially in summing up the answers.

Question 1 brings an overwhelming affirmative response. It is encouraging to know that young people today really believe in God, no matter what their particular conception of Him may be. And they believe in Jesus Christ, as indicated by their answers to Question 2.

Perhaps Question 3 is not quite fair. What is meant by "Divine" anyway? The Church has her answer, of course, but many of these young people have no conception of the Church's teachings. Yet they no doubt have their conception of "Divinity" and admit, 80 per cent of them, that Jesus is more than a good man.

Eighty-eight per cent of the 400 believe in the Church, and 89 per cent say that they attend church. This is an honest statement of the fact as will be testified to by the pastors of the Bloomington churches. The percentage of regular attendance on the part of students is large, and no doubt 89 per cent of them attend church even with some degree of regularity.

Only 15 per cent of those questioned have read the Bible entire. I wonder if the percentage would be as great among our older parishioners?

Most of the 400 have attended Sunday school at one time or another. That they did not get the training that they should have received is quickly evidenced by anyone who leads them in religious group discussions. However, this is nothing new to those who concern themselves with the subject and work of Religious Education. College students are perhaps not less informed than are their parents.

ONLY 52 per cent believe what they have read in the Bible. Here, again, there is evidence of a lack of proper training and presentation. Young people come to college without having received adequate instruction in Bible interpretation or exegesis. Not only is higher criticism of the Bible shunned by many as would be so much poison, but many ministers in the Protestant Churches are fearful even of the recent scholarly studies. From a background of the most narrow sort of Biblical inspiration comes the young man or woman into the classrooms and laboratories of the university which teaches the very latest in the matter of invention and discovery in the varying fields of academic research. The student is often unprepared to cope with the "new knowledge," and may find it impossible to adjust himself mentally to the new awakening. It is the work

of the Church to guide and direct him through these troublous periods.

Most of these young people try to obey the Ten Commandments, though one senior girl wrote that she had never heard of them.

A large part of them believe in prayer, and no doubt do pray with some degree of regularity.

Not so many believe in a hereafter, though the percentage is 81, while even fewer say that they believe in Christian immortality. No doubt they are a bit too young to be very deeply concerned with such weighty matters. They are living a very active life, in the prime of young manhood and womanhood, and they naturally think little of such matters as Death and the world beyond.

Sixty-six per cent of them do not believe that religion conflicts with science. This is a most important statement as coming from the young people themselves. It indicates that they are making the necessary adjustments, along the line of a proper and satisfactory mental approach to religious truth.

Eighty-four per cent believe there is a moral standard. I wonder, sometimes, just what they think it is. To me many of the young people are unmoral, rather than immoral. So much has been said and written along this line that I shall not attempt to dwell upon it. Suffice it to say, that the philosophy of self-expression, free-love, Judge Lindsey's standards of social ethics, and the trial and error methods advocated by some spiritual morons are a few of the temptations facing the young life of our country today and contribute to the prevailing laxity in moral behavior. It is only a wonder to me, and a miracle, that the young people are as decent as they are.

The questionnaire shows that young people believe in supporting the Church (89 per cent), that they think the Church should have a creed (69 per cent), that 82 per cent have been baptized, with 83 per cent members of some Church.

Only 40 per cent of them think students today are religious. They are at least frank and honest in their confession. However, frankness and a so-called honesty (of which we hear so much today) may be only a guise to cover a multitude of shortcomings and to defend many questionable practices. I have never taken much stock in this talk about the open honesty and frankness of young people. I know too well what often lies back of it.

**I**T IS INTERESTING to note that only 36 per cent of these students believe that their consciences should guide them in making moral decisions. It is a dangerous practise, as most people realize, to depend solely upon conscience for guidance in making moral choices, for so often our consciences are not properly educated and trained for such important tasks. An Authority, apart from and beyond us, is also needed. We dare not neglect to teach our young people that there is a moral standard apart from what they may think in the matter and that their moral decisions must be made in the light of Christian teaching. It is our duty to teach them, and their duty to learn, these moral standards which the Church holds up to them.

The Church should not concern itself with such questions as politics, economics, or prohibition according to 66 per cent of this group. They, no doubt, are weary of hearing everything preached from the pulpits of the churches except the glad news of the Gospel of the Incarnate Son of God. They seek soul-nurture when they come to church. They want to pray and sing and confess their sins. And then they want to hear, briefly, the Gospel expounded. Some Protestant Churches are driving some students from their doors rather than attracting them.

And all because the minister insists on exhorting upon some economic or purely political question.

More than half of the students interviewed had read the Sermon on the Mount and some Life of Christ. Seventy-six per cent said they had a fair knowledge of Church history. Perhaps much of it has been learned in the history class at the university.

Only 36 per cent had ever learned a Church catechism, showing that less than half have probably received some religious instruction before coming to college.

It was Francis Bacon, I think, who said, "A little knowledge driveth man from God, but much knowledge bringeth him back to religion." Pope said, "A little knowledge is a dangerous thing. Drink deep, or else taste not." So important is it then that we guide these young people lest they "become snared in the lowlands of psychology, or stranded on some parched Sahara of science." The Church's work among college students is important for various reasons, but mainly, because we have an opportunity of presenting the Church to young minds which are plastic and receptive and at a time in the student's life when they so vitally need this check and leavening force which the Church can give them. They really present to us a challenge. I sincerely believe it to be the duty of the Church to willingly accept this challenge and to enlist all its forces in presenting to the student body in our innumerable schools and colleges the Catholic Church of Jesus Christ, with her definite doctrines, beautiful ritual, Apostolic ministry, open Bible and, above all else, her divinely instituted sacraments.

In conclusion may I say in defense of this questionnaire, that there are 4,000 students at Indiana University. This questionnaire, I believe, gives a representative and accurate cross-section of the religious convictions held by the students. I believe we would find the same results in other schools. Though a state university, this institution cherishes high ideals for its student body. At the head, as president, we have a Christian gentleman and a scholar of the highest degree, William Lowe Bryan. It was Dr. Bryan who penned these words, engraved now on the wall in the lobby of our beautiful, new Union Building:

"The University regards the Universe  
within whose infinity have emerged  
Order - Life - Man  
Aristotle, Galileo, Shakespeare, Lincoln,  
Jesus Christ."

Jesus Christ occupies a place by Himself. No human being can ever equal Him. Ever must the Church hold aloft the perfect, sinless character of Jesus, as the goal to which we must will to strive. There is no place where the Church can carry on a more effective work than among the college students. Here we will either win them to Christ and His Church, or else we will lose them. They seldom are neutral. They are just at that age in life when they form convictions. Whatever we can do to help them keep their faith will not be done in vain.

#### The Cost of Prejudice

**M**OREOVER, we pay for all our prejudices. We pay intellectually, since however much we learn from books, we learn more from people, and we learn especially from those who differ with us, much more than we could learn from those who are like ourselves. Yet the moment we are prejudiced against people, we make it impossible for them to teach us. We pay religiously for our prejudices, since prejudice makes for dislike, hate, strife, and bitterness, against which religion is constantly striving. We pay for our prejudices economically. Hate lowers our economic efficiency, it reduces the productive capacity of those who work for us.

—Rabbi Harry Levy.

# Prayer

## *Some Fundamental Ideas*

By the Rev. Walter C. Klein, S.T.D.

Curate, Grace Church, Newark, New Jersey

**R**ELIGIOUS PEOPLE believe that the mechanism of man's body and mind was created to serve and magnify Almighty God. If they are right, few persons can claim that their minds, to say nothing of their bodies, serve the purpose ordained for them. The natural mind seems afflicted with a perverse tendency to reject all that taxes its strength beyond the point where pleasure ends and labor begins and to delight in all kinds of superficialities, trivialities, and vanities. It neither enjoys nor remembers the Catechism, but the newest song echoes and reëchoes in its empty chambers. Instead of clinging to the enduring things of life—its wisdom, its virtue, its work, and its loyal love—and identifying itself with them, the mind prefers to cast its lot with the things that were born yesterday and will die tomorrow and to revel while it can in their transitory companionship. We know that many newspaper reports are false and that even those written to tell the truth are almost always incomplete and inaccurate, and we have often lamented this fact in the duller moments of conversation; yet when we have our choice between some solid book and the evening news sheet, the book rarely wins. Even the sacred facts of history must be modernized and vulgarized before we find them tasty enough for our consumption.

You and I are like that—shallow, inconstant, flitting from one petty enthusiasm or interest to another, never arriving at a mature knowledge of any kind of truth. But there are a few human beings who are not like that. Now and again we meet some person whose life is determined by some dominant purpose, to the fulfilment of which every thought, every action contributes. We may not approve of the purpose, but we cannot deny our respect to the faithfulness with which it is sustained. The habit of referring everything in life to its principal object unifies life, gives it a clearness, a symmetry, an ease not found in those who squander their time and dissipate their strength in a variety of occupations, caring passionately for none of them. Neither time nor accident can defeat the man who knows what he wants to do and sloughs off all that hinders him.

What bearing has all that on our dealings with God? The religious man can have only one cardinal purpose: to do what God wants him to do. What God wants in the main may—usually does—become fairly evident after a little searching. But to remain true to that vocation and to learn what God wants each moment calls for the keenest spiritual alertness—a quality we can foster and develop only by the most painstaking and persevering prayer. The person who sets out to pray must be ready to part with a great deal. The first phase of growth in the career of prayer is the stage of purification. Hitler thought it necessary last summer to “purge” his party of the unruly, the dissolute, and the disloyal. Similarly the soul must expel its most intimate enemies: its pride, its sloth, its sensuality, and, above all, its errors. Nothing is of more vital importance than the banishment of all mistaken ideas of God, of the soul itself, and of the life of devotion to which God summons the soul.

I intend, therefore, to discuss in a few words the most widespread and harmful errors about prayer and then, having

cleared away the rubbish, to formulate a simple, brief, and satisfactory definition of this noblest business of the soul.

(1) The most common mistake may be dismissed with a word. In our childhood we learned to ask God for the things we wanted, and if we did not get them we were disgruntled and resentful. If, on the other hand, our requests were granted, we thought God was very nice. Surely it is clear even to the simplest mind that this error is intolerable. Neither prayer nor the life of piety we build about it can be pursued with the object of forcing God to do as we wish and drafting Him into the service of our desires. This preposterous notion lies behind the belief—and it is a common belief—that one prayer is more potent than another, that there are certain prayers God must answer. The language in which certain set devotions are recommended for use in popular handbooks of piety encourages this childish idea. The truth of the matter is that we pray, not to make God do what we want done, but to find out what He wants. Until we learn that, our prayers are rudimentary, crude, and unavailing.

(2) Prayer is the exploration of the will of God. This simple statement alone disposes of another ordinary error, the expectation on the part of those who have only begun to pray that prayer will always be pleasant, absorbing, and zestful. It will not. It is not from the ranks of those who love their ease that the world's explorers emerge. Of course the explorer's interest lasts, and, please God, we shall find prayer interesting enough in the long run to make us endure its glacial and its arid periods; but neither the penetration of the strange countries of this world nor prayer's expedition into the uncharted land of spirits is a merry junket. When you think of exploration, think of Admiral Byrd alone in his hut for months, patiently carrying on the tiresome task of recording scientific observations; when you think of prayer, think of the saint on his knees, feeling his way inch by inch, often with only the memory of a light once seen to guide him. St. Stephen, rapt, “looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God” (Acts 7: 55); but God granted him this favor only in the very hour of his martyrdom. He had already proved that he deserved it by doing things far more disagreeable than anything God is likely to demand of us.

(3) “We are content,” you say, “to be thwarted and tried in our prayers. But can you not promise us the comfort of conviction, can you not guarantee us the solace of unquestioning faith?” No, I cannot. Prayer does sustain and reinforce belief in the long run, but it does not render us immune to doubt. So long as we pray, we shall have our hours of perplexity. Our bewilderment is a pledge of God's faithfulness to us; He allows us to be puzzled and baffled in order that the tidy and secure faith we had as beginners may grow into the amazement and adoration of the mature saint, who has at long last a glimpse of the wonder that is God and submerges all his enthusiasm for platforms and programs, rites and traditions, in a passionate devotion to the Lord for whose sake these things exist. Prayer introduces us by degrees to subtler and subtler spiritual prob-

lems. It simplifies ends, desires, methods, but it never brings God completely within the compass of our understanding. At the end God remains as yet largely unknown, and if it were not so His acquaintance would hardly be worth cultivating at all.

AND, now, what is prayer? It is a species of human activity, motivated by the belief that when the worshipper prays something happens: God hears, God speaks, the soul hearkens and accepts. It is founded on the assumption that God is a person, like ourselves, but a being different in kind from ourselves. It presupposes the reality of His power to give and of our need to receive. In its higher reaches it is loving conversation with our divine Friend. And yet we do not attain to the pinnacle of prayer until both voices cease and the soul lies speechless in the arms of its Lover. Therefore the most inclusive definition of prayer is this: prayer is spending time with God. At the commencement of our friendship we try to engage God's attention, we try to make ourselves interesting to Him, we try so far as we can to deserve His regard. These desires prompt us to perform certain exercises, and it is those exercises that make these human desires profitable. But all the while God understands us far better than we understand ourselves, and, as we examine ourselves in our effort to make ourselves clear to God, we acquire a fraction of His knowledge of us. The time comes at last when we find it necessary to speak only rarely. We are with God all the time. There is no need to appoint a rendezvous. We are no longer compelled to plot and scheme to obtain a secret hour with our Beloved, for our Beloved is ours, He dwells in us and we in Him.

To be uninterruptedly aware of God's presence—that is the end; but it is an end at which we cannot arrive without arduous and painful discipline. There are ways and means of reaching God. They are not difficult to know.

*(To be continued)*

### Grace Church, Colorado Springs, Colorado

*(See cover photo)*

GRACE CHURCH, Colorado Springs, Colo., contains many beautiful memorials, chief among which are the altar, reredos, and chancel window. The Skelton memorial window has as its subject The Grace of God. The dominating figure is our Saviour, while below Him is an angel standing among columbines, the Colorado state flower. At the bottom are the four prophets who foretold the coming of Christ, Isaiah, Micah, Jeremiah, and Ezekiel, and above them the Evangelists who tell of Christ's birth, St. Matthew and St. Luke, and the two great leaders who carried on His work, Sts. Peter and Paul. Seated is St. John writing his prologue. The window was designed and made by Clement Heaton of New York.

The altar and reredos were designed by the Church architects, Frohman, Robb and Little, who are also the architects of the Cathedral in Washington. The altar is Spanish golden marble and was made by Alexander Pelli and Co., of Elmhurst, N. Y. The reredos of Florentine design is carved cherry, polychromed and gilded, and is considered one of the most beautiful in America. It was made by Irving and Casson of Boston. The central figure of the reredos is Christ as the King of Glory, holding the orb in the left hand with the right hand upraised in benediction. The figure is flanked by adoring angels. The figures on the left side of the reredos are St. Peter, St. James, Mary of Bethany, and St. Stephen; and on the right side St. Paul, Anna the Prophetess, St. John, and Cleopas. These characters were selected for the particular relation which each bears to Christ and His Church. Above the gradine of the altar is inscribed "In This Place Will I Give Peace" (Haggai 2:9). The altar and reredos were given by Mr. and Mrs. Clarence Carpenter in commemoration of their many years of happy married life.

## The Sanctuary

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

Editor

### IV.

#### "The Fruit of the Spirit is Love, Joy, Peace"

ST. PAUL thinks of the Spirit's fruit as one yet manifold. He speaks of "fruit," not "fruits," and then gives us a list of nine different manifestations of the Spirit's fruitfulness. He may have had in mind a grape-cluster. Many separate grapes are in a cluster. Yet each grape grows out of one stem and is nourished by one life. So the one Spirit gives new life to the whole man. But the new life shows itself in the increased energy, in the more perfect use of every faculty.

St. Paul's list falls into triads, that is, three groups of three. Man lives in three relationships; to God, to other men, to self. These cover the whole field of his self-conscious life. In them he is to "find himself," to "express himself," to "do his duty." And the Spirit comes to help him to live rightly in these three relationships, to discharge his threefold obligation as God would have him.

FIRST, to make fruitful our relationship to God, the Spirit inspires us with love, joy, peace. Love is the source and spring of all the rest. But not "love" as we usually understand it. For since our Lord came, "love" is a new word, filled with new meaning. Feeling, or emotion, plays a secondary part. Our Lord Himself makes this very clear. The laying down of life is love's great test. And the Lord did just that for us. But He did not find it easy. In Gethsemane He did not "feel" like doing it. That puts the matter bluntly, but not too bluntly, in view of our modern prostitution of the highest and holiest of words. And with His disciples our Lord was quick to discount and distrust mere protestations of affection. "If ye love Me, keep My commandments." Obedience was the only proof He recognized whether in Himself or in His followers. Love for God under the Spirit's impulse means a will fixed and settled in surrender; holding true under stress and strain; reflecting His love who, in His love for God, was faithful unto death.

Next to love, or rather out of love, comes joy. In its proper place, emotion, conscious heart-love, is nourished and perfected by the Spirit. For if the Spirit is set free to shed the love of God abroad in us, we must, of necessity, and quite spontaneously, have joy. With our wills given up to God, we are brought into close touch with our Lord. He becomes so near, so real, so intimately known, that joy breaks out because of the mere fact of Him. And joy becomes more poignant because appearances are all against it. The world sees nothing in it, cares nothing for it, thinks us foolish dreamers. Whereas we are in the secret, behind the scenes, having the sure solution of life's meaning, so little suspected by the world. A sense of humor is, or ought to be, a native element in all true Christian faith. Christmas merriment gives the keynote of that abiding joy in Him and with Him which the world can neither give nor take away.

And then the Spirit gives us peace. The will's devotion, and the heart's rejoicing is fortified and completed by the mind's serenity. Now the mind is free; not left grasping at shadows, guessing at riddles, but holding, and held by, the truth. We can know only in part, but what we know is the central truth of all that is, in this world, and the next. And the Spirit leads the mind, step by step, into its heritage of truth, till we shall know as we are known. Peace means poise, calm, quiet confidence. God reigns. We know whom we have believed. Peace, as St. Paul writes elsewhere, is as God's sentinel, standing guard over our hearts and minds, so that we are not troubled, any more than deep waters are broken up by storms raging on the surface.

# The Shadow of Peter

By the Rev. George S. Pine

Hospital Visitor, Providence, Rhode Island

**T**HEY BROUGHT FORTH the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter, passing by, might overshadow some of them.\*

Over 20 years ago one hot Friday in June I went to the Rhode Island Hospital for my weekly visitation with a turned down collar and a light sack coat. Going along one side of a long ward for men and returning on the other I heard a voice say, "Come over here again." It was from an Irishman with a beaming countenance and white hair. Drawing me close to him he said in a low voice, "I want to tell you something." "What is it?" I replied, thinking the "something" might be quite serious, perhaps a confession. "Where's your clerical collar?" Rather ashamed, I told him why I had not worn it that day. "Keep it on always," he replied. Pointing to another fine-looking Irishman in the next bed, and, with a sweep of the hand along both sides of the ward, he continued: "We fellers like to know that a priest thinks enough of us to come here. Even if he only looks at us and nods, it does us some good to have him pass by!"

It is needless to say that after that I never appeared in a hospital without a clerical collar, however hot the weather might be; but the incident set me to thinking. There must be something behind the collar. The shadow of Peter passing by came to mind; but Peter was not marked by collar or dress. He had no doubt a commanding figure and he spoke with authority. There was something behind his words and his deeds. He had always in some degree the power of personality as well as the power of grace. His character, however, had to develop. He did not get it all at once. He was a leader among fishermen. He spoke for others, and too often pushed himself forward, when he ought to have let others lead. He had felt himself "It" and done things to his own hurt as well as the hurt of others. He was over-wise about fishing, for when urged by Jesus to "launch into the deep," he haughtily replied, "We have toiled all the night and have taken nothing," and rather reluctantly did what he was told. The multitude of fishes was such that the net broke, and he recognized in Jesus a greater fisherman than he was, and felt that he himself had not before done what was right either in fishing or conduct. He had made so many mistakes that he fell down at Jesus' knees, crying out in despair, "Depart from me for I am a sinful man, O Lord." But Jesus would not let go of him, and said, "Fear not; from henceforth thou shalt catch men."

He had the condition of mind and heart the Lord wanted. He needed to grow. It was the beginning of a Christian personality that would draw men into the net of the Church.

Peter did not get the full power of that personality right away. He was a creature of impulses that had to be controlled—impulses always strong, but sometimes wrong. At the feet washing he remonstrated, "Thou shalt never wash my feet," but Jesus answered, "If I wash thee not (thy whole being) thou hast no part in Me."

He was so deeply moved at the glory of the Transfiguration that he wanted at once to build not merely one temple, but three temples on the mount.

When the Lord said unto him, "Satan hath desired to have

you that he may sift you as wheat, but I have prayed for you that your faith fail not," Peter replied vehemently, "I am ready to go with Thee both into prison and to death"; and yet in Gethsemane he fell asleep and the Lord said, "What, could ye not watch with Me one hour! Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak."

Shortly afterward when met by the Judas-led crowd, it was this headstrong Peter that drew a sword and cut off the right ear of Malchus, the servant of the high priest, and a few hours later denied in strong words three times his Lord and Master, and then went out and wept—wept bitterly, bitterly, bitterly.

This same impulsive Peter, who had seen Christ die on the cross, was the first to rush into the tomb of His Master and find nothing but the grave clothes there.

Later when the Lord, knowing the past weaknesses of Peter, and possible future weaknesses also, asked him three times, "Lovest thou Me?" Peter was grieved and replied still impulsively, "Lord, thou knowest all things (good as well as bad), Thou knowest that I love Thee, in spite of what I have been and in spite of what I may be."

All through his life till the bitter end he had to add things to his life, things not there, and to subtract from it things that ought not to be there, and these lessons in subtraction no doubt were a good deal harder to learn than the lessons in addition. There was a spiritual arithmetic all through his life. Toward the end of that life he says: "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." A hard sum that!

Even at the end of his life of diligence to make his calling and election sure by this long sum, he felt a weakness and when danger threatened was ready to flee from it, until he saw in a Vision the Master, who asked him, "Wither goest thou?" and then he faced about, and begged in all humility not to be crucified as that Master, he wasn't worthy of that, but with his head downwards.

**T**HINKING of all this I felt that to cast any shadow with an uplifting power behind it there must be something more than collar, or garb, or outward appearance, and tried, not as wholeheartedly as I might have tried, to solve problems in spiritual mathematics, subtracting this and adding that, multiplying one thing and dividing another, making mistakes time and again which the great Master, through the Holy Ghost, pointed out in one way and another, sometimes with pain and sometimes with hope.

I am not sure there is any more power now in the shadow of my collar than there was 20 years ago. Perhaps out of the forty thousand or more that have come within sight of it, a score or so may have had some help from it. I hope so!

In our several walks in life, wherever we may go, whatever we may do, we are casting some sort of a shadow on those round about us. The question ought to arise at times whether there has been any sort of an uplift in that shadow. In the examination of ourselves there is to be found some answer, vague

\* Acts 5: 15.

or plain, to that question. We may recognize here and there by the Holy Spirit an error in thought, or word, or act. The subtraction, addition, multiplication, or division in our conduct is at fault through impulse, temper, haste, pride, or prejudice, something or other in the flesh or the spirit. Discerning the fault we are not to lose heart, but are to fall at the feet of our great Master, weep bitterly, and hear from Him, "Lovest thou me! Lovest thou me!! Lovest thou me!!!"

Encouraged by the sense of forgiveness and strengthened by the Bread of Life we are in all humility to continue the course that is before us; and somehow without any self-consciousness or spiritual pride, there will always be something in our shadow that others will feel and will have an uplift from, hardly knowing what it is. It is Christian personality. It is a shadow of Peter.

### Frequent Celebrations of the Eucharist

**H**OLY COMMUNION is the great fact of the Church's life; it is an essential part of the Christian worship. The prayers and praises of the Church lack vitality without it, the efforts of individual Christians come to nothing apart from it. It is the center and source of our religious life, without which all the rest is a mere shell. We do not live in the flesh without bodily nourishment, nor do we really live in the spirit if we have not the food that sustains the spiritual life. We cannot come to the table of the Lord too often, if we come with due preparation and in the spirit of mutual sacrifice; it is a privilege to be accepted gladly, though with reverence and humility and awe. The early disciples continued daily in the breaking of the bread, daily they knelt at the sacred board, and the highest ideal of the Christian life today is not less than it was then. At least we can let no Lord's Day pass without our presence at the sacred feast and we ought to aim at a time when we may receive each Sunday, making every week a round of thankful remembrance of the blessed gift and solemn anticipation of its renewal.

It sometimes is asked why Churchmen celebrate the Holy Eucharist so often; whether it does not detract from the solemn character of the feast to hold it with such frequency. As well ask whether we are not in danger of praying too often. Is there anything more solemn than prayer? In it the soul meets God face to face. Yet no one would dream of praying only at long intervals from fear lest this solemn act of supplication should lose its reality because of the frequency of its repetition. Now the Holy Eucharist is a prayer in action; it pleads with God and by "showing forth His death till He come" pleads in the name of Christ. This it does on its sacrificial side; and then the Communion is the immediate response of God to the prayer. While one should not come to the Eucharist without due care and reverence, our very presence, though we do not communicate, is something (though it is not everything), and as we join in the frequent offering we gain the spirit of sacrifice that will enable us to prepare more often for worthy reception.

All this, if we once grasp the thought of what the Eucharist really means as a feast and supper as well as an offering. It means life and happiness and union with Christ; it means the continued washing and cleansing of soul and body; it means refreshment and peace; it means the gradual change of the recipient into the likeness of Him whom he receives; it means the constant abiding of Christ in us; it means that He whom the heavens cannot contain will come to us and make us His temple, full of the beauty of His holiness and transformed into the image of His glory.

—Bishop Fiske in *"The Faith By Which We Live."*

## Churchwomen Today

Ada Loaring-Clark  
Editor

### "Ye Shall Hallow the Fiftieth Year"

**F**IFTY YEARS AGO, on Easter Even, April 4, 1885, the Order of the Daughters of the King came into being. A small senior Bible Class at the Church of the Holy Sepulchre, now the Church of the Resurrection, New York City, was desirous of deepening the spiritual life of its members and of stimulating them to greater activity and more earnest zeal in the extension of the Kingdom. Mrs. Margaret J. Franklin, of blessed memory, was the leader of the class which grew rapidly, and women in other parishes, learning of the class called The Daughters of the King, formed classes with a similar objective. These classes were soon welded together as a national order and in November 1891 the first national council meeting was held in St. Bartholomew's Church, New York City.

Through the years the order has spread. In Canada there are chapters in both the east and the west, and a Canadian national council has been formed. A similar constitution as that of the order in the United States was adopted. England, France, Germany, and Switzerland have resident Daughters as well as all the foreign mission fields of the Episcopal Church.

Through the Lily Funsten Ward Self-Denial Offering a missionary in China has been supported ever since 1897. Several Bible women also are supported. Through the Master's Fund, a thank-offering given at Whitsuntide, the order has had the privilege of granting either full or partial scholarships to thirty different candidates in training in our Church training schools as Church workers. The location of these missionaries extends to California, Illinois, Massachusetts, New York, New Jersey, North Carolina, Oregon, Pennsylvania, Virginia, Wisconsin, Alaska, Puerto Rico, Mexico, and China.

The order's loyalty to the Church is attested by the corporate Communion which is observed on the third Sunday in each month. It was never expected that the order would in any way supersede any other of the Church's organizations for women. It coöperates with all but has its own distinctive features, those of prayer, service, and the extension of the Kingdom among women and girls.

Wherever there is a chapter of the order it is expected that there will be anniversary thanksgiving services to recognize the Golden Jubilee on April 4th, or as near that date as can be arranged. The dioceses of New York and Long Island are combining in such a service which will be held at the Church of the Resurrection, New York City, on Thursday next. Bishop Larned will officiate at a service of Holy Communion and preach in the morning and Bishop Washburn will preach at the Thanksgiving service at night. The national council of the order will be in session in New York City at this time and will participate in these services. In the afternoon a conference tea will be held at Trinity Chapel to which all Daughters and other interested Churchwomen are invited.

Looking into the future with hearts glad and strong the Daughters carry the assurance that the same loving God who has led through the years, still leads the way into the tomorrow with His promise: "Lo, I am with you always," and as they enter the second half century of their existence they do so with confidence and trust in His almighty power and love.

# Worship Principles for the Church School

By the Rev. Elwood L. Haines

Rector of Christ Church, Glendale, Ohio

THE CONSIDERATION that is being given today to the worship program of the Church school indicates that there is a growing conviction that worship is the chief factor in religious education. The main emphasis used to be upon instruction; more recently the service motive came to the forefront; and now we are coming to see that it is worship which lends meaning and power to belief and action, personalizing them, keeping them under control, and making them ring true.

With this new-found emphasis arises the need for a re-study of the principles governing worship, and the interpretation of these principles in terms of children. Adults are increasingly expressing their interest in the tendency of children to come together in church, but they must recognize that this fact alone proves nothing in particular. Such questions as why they are there, whether they are voluntarily seeking the church for purposes of expression and experience, and what happens to them in the course of a service of worship, will save them from the folly of taking too much for granted. Many of us have learned to our sorrow that to expose a child to a religious service on the grounds that it is good for him or that the church atmosphere will exert some magic influence, usually fails to accomplish the ends hoped for. Sport is wholesome for children, but what a difference there is between the enthusiasm of the "knot-hole gang" at a baseball game, and the unhappiness of small Isabel who is forced to view the same game with her parents from a box seat. Religion is the most wholesome and universal interest of all. Children are born with an attraction for God, and a readiness to recognize His hand in life; only wrong presentations and pressures can create attitudes of coldness and distaste. Once these are established, they are difficult to remove. We need to be careful, therefore, to introduce children to religion and God in conformity with their nature, age, and experience.

## WORSHIP AN ACT OF HONOR

WHAT, then, are the principles which should govern us as we undertake the training of children in the worship of God? I think that, first, we must regard worship as an act of honor. We must divorce entirely from our procedures the ideas of obligation and perfunctoriness, even though these may be attractively disguised by systems of incentives and rewards. Let us remember that Church school worship is not, *primarily*, a device to train children in church-going, or a means of eliciting interest and applause from grown-ups. Sometimes, if we are to judge by the insistence upon formality and Prayer Book usage, and the solemn parading of children in and out of an adult service, these would appear to be the real objectives. The aim, however, is to give them opportunities and facilities for honoring God as they are capable of honoring Him. This calls for such things as a working knowledge of their needs and responses, adaptation of worship forms and selection of topic or theme as the occasion requires, and a certain measure of informality in method. Each of these points merits detailed study. Familiarity with the life problems and reactions of the children, both individually and as a group, is necessary if worship is to be purposeful. Some liaison should be established with parents, public school teachers, and other leaders of children in

the community, in order that their knowledge should be made available for use in the program of worship, as well as in that of instruction. The liaison officers should be the Church school teachers, who should also give more time to the discovery of their children outside the classroom. Their findings, if integrated into the worship program, would do much toward the clarifying of what is now a complex, venture-in-the-dark situation. The other points, namely, adaptation of material, timeliness of theme, and informality of method are closely allied. We have passed the unhappy stage, I think, when it was assumed that a child could be fitted into an unbending mould of devotion which was originally designed for adult minds. Devotional types and methods are now being conceived of in terms of childhood's peculiar needs. No set form of service will serve for all occasions. It is wise to make use of existing forms, but at the same time we must introduce here and there some elements of variety to freshen the "constant" portions of the service. Special litanies and intercessions are often helpful, especially if they are compiled by class groups on the basis of actual problems uncovered. We must avoid rigidity, without sacrificing reverence. And we must be reverent without overlooking existing truth.

Something should be said here about the question of discipline. Let us remember that children are restless young animals because they are growing: there is something wrong with a child who always sits still. We must capture this restlessness by creating interest; we must direct it into devotional channels, not forgetting that his powers of concentration are limited. Inattention and misbehavior, so far from arousing our indignation, should make us suspicious of the proper character of the service. I would venture to suggest that the leader himself may be at fault. His formality and stiffness may somewhat account for disciplinary difficulties. If he gallops through the prayers as though they were distasteful to him, his attitude is at once communicated to his juvenile congregation. Even carelessness about his appearance or the misuse of a word may draw children away from the contemplation of God to an appreciation for the ridiculous. When outbursts occur, or when a child cries or a bench breaks, the leader who shows annoyance or stops to scold reveals at once his utter unfitness to lead in the worship of God. In so doing he completely destroys the worship atmosphere, and becomes guilty of rank injustice. If he is wise, he will deal with offenders afterwards—gently and individually. It is futile to hope that a child will see his worship as an act of honor he addresses to God if God is obscured by the intruding or overbearing personality of the leader, and if the service fails to present God to him in terms of his own life, and give him a clear opportunity of presenting his life to God.

## RIGHT CONCEPTS OF GOD

THE second principle which should govern worship in the Church school is that it should always be based on right concepts of God. There is much in our liturgy and hymnology and in the Bible too, which is unsuited to children and out of tune with modern views of God and His universe. It is difficult to avoid some of this material, especially if the attempt is being made to keep the service churchly in character. But much of it can and should be avoided. Definite harm is done to a child

when a lesson is read which shows God as revengeful, after which a hymn is sung in which He is addressed as the "Dear Lord and Father of mankind." Children are quick to note inconsistencies, as between a prayer in which God is spoken of as Love, and a psalm in which He delights in the blood of His enemies. Of course it is possible to inject words of explanation, but it is hard to do it convincingly or well. Lack of background, lack of time, and the unsuitability of the occasion help to defeat our purpose here. Wordy communications corrupt good worship. The reaction often will be, Why say it if it isn't true? It is better to avoid such material altogether. To be tricked by inadequate preparation into the use of a prayer or Scripture reading which effectively negates what you have just told the children about the character of God is disastrous to the results you wish to produce. We seriously need a classified list of Bible readings for Church school worship, and new hymns which are less theological, and unspoiled by outmoded pictures of heaven and medieval caricatures of the mind and will of God. Lacking these, those of us who are responsible for children's worship must do an unlimited amount of digging for the true treasures which lie embedded in the rough, devotional ore.

The same principle needs to be observed in sermon talks or stories. It is not easy to locate material along this line which does not sugar religion with sentimentality, or make of it a formula for getting the most out of life. Five minute doses of sweetness and light do not belong in the service of worship. Their success is in distracting, rather than in attracting the souls to whom they are directed. The Bible, after all, is the best source-book, but it needs to be used wisely. Its stories never grow old, and they lend themselves to new interpretations and uses. Such stories can be made more real if they are presented in connection with characters and events of the present day. On the other hand, there are Bible stories, and some of them most familiar, which should never be told to children, but which will prove their value when they come to adult life. In this whole matter of talking to children, the clergyman should be conscious of his limitations. If he is familiar with the ways of children, if he cares about their future more than he cares about his own gratification, he will approach the task of addressing them much more carefully and conscientiously than in the case of his adult congregation.

#### WORSHIP SHOULD FURNISH INITIATIVES FOR SERVICE

FINALLY, the worship program of the Church school should point the way to Christian service in which it is possible for children to engage. For worship which does not express itself in changed living is of questionable merit and sincerity. The thought uppermost in the minds of those of us who create and conduct services of worship should run along some such lines as these: these children under my care are honoring their Father; they are offering and equipping themselves to live as *His* children. How can their worship show them where and how to practice Christian attitudes? How can they come to recognize the sore-spots in society which they, in their childlike way, can help to heal? How can worship open their eyes and attune their ears and make their hearts responsive to the call to do good which will come to them in some form or other as soon as they go out the Church door? Perhaps this will sound a bit theoretical; let us reduce it to a more tangible form. The child will go from the Church to his home—his most familiar environment. There he may suddenly be faced with the uncontrolled freedom which requires nothing of him, or with an uninterpreted program of obligation which annoys him. There may be license or restriction. How can worship prepare him, so

that he will not surrender to sloth on the one hand, or to rebellion on the other? How can it make him, not the slave of his home, in its laxity or compulsion, but the servant of Christ who is eager to be of use and to add to the too-small treasure of family joys? The answer is, worship can translate his home to him in terms of Christ, by dealing frankly with its situations, and presenting it, as with the whole of society, as a place for cross-bearing and crown-wearing.

IT IS not easy to say how this principle of providing service outlets, with worship as the natural starting-point, can be best observed. The theme of the service may be designedly that of portraying some phase of daily life, and the attempt may be made by story, lesson, and prayer to show how it is possible to function as Christ wills under such known circumstances. Always there should be included in the service some reference to practical issues known and felt by the child. Worship should reveal to him ways in which he is needed. Even the mechanics of the service can furnish some realization to the child that he is important to the success of things. If he can be given some part to play, such as serving as crucifer or chorister, or taking up the offering, he comes to know that to be useful is part of the business of being a Christian. He learns to take an honest pride in that for which he feels responsible. A fuller participation in the conduct of worship will introduce him to attitudes of self-reliance and concern with regard to his other surroundings of home, playground, and school. It is only a step from this to the personalizing of his service, wherein he learns to do it "as unto God." If we constantly show him that the world is a place full of the kind of needs which he can fill, we will teach him the fine Christian art of worshipping not only with his lips, but with his life.

Only as worship interprets can it inspire; and only as it inspires can it furnish an initiative. If worship be approached as an act of honor, if it presents God as He is, if it points to avenues where children can practice that service which is perfect freedom, boys and girls will come to our churches with a willing joy that persuasion and force can never achieve. As leaders of the worship of those who are, in their innocence and trust, nearest the Kingdom of Heaven, let us take these principles to heart.

#### The Ministry of Pain

TO UNDERSTAND the mystery of Good is to open the eyes to the ministry of pain. Undoubtedly there is a ministry in suffering. And few have stated it more vividly than that strange person who appeared in the streets of Rome in the early days of the nineteenth century, by name Fra Ugo Bassi, the master of a strange eloquence that stirred men deeply. One day he lifted up his voice on behalf of Suffering. An hour later a noble body of men followed him straight into the cholera hospitals and stayed there until the plague was fought down and defeated. All that remains of his works is a fragment of a sermon, just a leaf of a page, left accidentally by him in a Bible in that hospital, where he preached to those smitten with mortal ill. Fra Ugo took for his text these words: "I am the Vine, ye are the branches." He showed to those terrible sufferers how the vine does not grow up as it wills, but is tied to a stake like a martyr. It no sooner begins to feel the sweetness of life than down comes the husbandman with his pruning-hook, leaving the vine all wretched, bleeding, sore. But at last comes the vintage, and out of all the suffering red rivulets of precious wine. Then Fra Ugo turned to the long rows of hospital beds on either side and quietly said, "Do I need to draw the lesson of this life?"

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

# Books of the Day

Elizabeth McCracken, Editor

## The Sceptic's Approach

THE SCEPTICAL APPROACH TO RELIGION. By Paul Elmer More. Princeton University Press. Pp. 201. \$2.00.

PROF. MORE in this latest volume of the *New Shelburne Essays* takes the sceptical position not because he feels other methods of approach to be impossible or invalid. He deliberately takes the point of view of those who find it difficult to accept the dogmas of Christianity without sacrificing intellectual integrity. He defines such persons as sceptics and meets them on their own ground. He questions whether their doubts may not spring from unexamined assumptions accepted uncritically as the opinion of the age and also believes that further inquiry on their part might make orthodoxy quite as tenable for them.

A sceptic will not presume to assert the truth, or the falsehood, of any *theory* of the objective world, or of man, or of any world view including man. If then forbidden to infer, the intellectual unbeliever must start with some element of human consciousness which is common to mankind and the existence of which is undisputed. The teleology of conscience is thus universal. Man experiences the objective world and in it can discern no elements of freedom. He also experiences himself and in himself a sense of responsibility, of freedom and of purpose. He must make an act of faith as to which of these two conflicting realities is the ultimate reality, if the exterior deterministic universe is the reality, then his inner experience is an illusion. If on the other hand he chooses to believe that his inner experience is the most real, then he makes an act of faith that something in the objective world corresponds to his experience of himself. It is an act of faith whichever way he is swayed. The world must be regarded as teleological or it must be considered as being without purpose. "It is hard to believe, harder not to believe" is the charm prescribed by Plato. "The alternative to faith, if honestly faced, is an act of impossible credulity."

This study of teleology is too rich for the reviewer to do more than suggest what is embraced by it. The term teleology can be used of any one of three conceptions of the universe: things may just cease to be; or may develop that which is potential within them; or may be guided to some end foreseen by some transcendent agent. Only the last contains causality and purpose. Only the last is a true teleology.

After a careful analysis of Greek thought on this subject, Platonism is shown to be the only philosophy which *developed* an adequate form of teleology. The development of Hebraism is then studied under five headings: 1. The Idea of God; 2. Morality; 3. Redemption; 4. Cult; 5. The Messiah and the Kingdom of the Messiah. The apocalyptic thread gathers together all the other strands and suggests that the whole process is moving to an appointed conclusion. Jesus the Christ is the realization, the fruition, the telos of the whole process. Christianity is a teleological religion, indeed the only one in the world. Christian teleology is then analyzed and shown to be accomplished by the extension of the benefits of the Incarnation to mankind and in man to the whole of creation.

Prof. More has made an invaluable contribution to the treasury of Christian thought. Priests should labor to master the scheme of thought which he has presented. Seminary professors should certainly insist upon its being studied carefully by their students. I hesitate to use the word apologetics because this tonic book removes the feeling that an apologetic might be needed.

DANIEL CORRIGAN.

## "The Cadmus of the Blind"

SAMUEL GRIDLEY HOWE. By His Daughter, Laura E. Richards. D. Appleton-Century Co. \$2.50.

IT WAS JOHN GREENLEAF WHITTIER who, in his poem to Dr. Howe, *The Hero*, gave him the memorable citation: "The Cadmus of the Blind." Mrs. Richards has set the line at the head of the chapter in her life of her father which recounts the story of the founding of the Perkins Institution for the Blind. Often as this has been told, no other account has the vividness of this one. Mrs. Richards tells how her father hesitated between a "series of stenographic characters" and the "common alphabet"

in books to be printed for the use of the blind. When he had "ascertained beyond the shadow of a doubt that any blind child of common capacity could easily read" the kind and size of raised type he had chosen, he began printing. Few persons realize that even now, when Braille is so widely used, Dr. Howe's characters are still employed for certain sorts of printing which it is desirable that both the blind and the seeing should be able to read. Many



LAURA E. RICHARDS  
Author of "Samuel Gridley Howe"

other details of Dr. Howe's great work are told. Interesting as these are in themselves, they are still more interesting for the reason that they reveal the nature of the man. No trouble, no sacrifice, no labor was too much if it helped one child to do or to understand one small thing even a little better.

The history of Laura Bridgeman, for whom Mrs. Richards was named, is here. Dr. Howe's work for the feeble-minded, for the improvement of the education of normal children, for Greece, for Hungary, for his own country—all this is told. The family life of this famous man and his famous wife, Julia Ward Howe, is a notable part of the story. Their six children knew and played with the blind and the feeble-minded children for whom Dr. and Mrs. Howe worked. Home life and professional life were parts of a whole. The Howe children knew also the celebrities from all over the world who came to their home. And these celebrities were taken from the Howe home to the Perkins Institution and to the other pleasant home in which the feeble-minded children lived. In all this variety is the keynote of Dr. Howe's life: unity. All things in his life worked together for good.

He died in 1876, thirty-four years before his wife. It was often remarked by those who knew Mrs. Howe during her long widowhood that she kept alive not only the memory of her husband but also the interest of the family friends in his work. Mrs. Richards' book carries on that living commemoration.

## Realistic Theology

REALISTIC THEOLOGY. By Walter Marshall Horton. Harper. Pp. 207. \$2.00.

DR. HORTON BELIEVES that liberalism in theology is perishing because it is outmoded. It is sharing the fate of every organism or organization or thought-pattern which becomes too well adapted to a particular time and place and condition of life. Liberalism has so thoroughly identified itself with Western industrial civilization and middle class society that it is bound to decline as they decline and is "foredoomed to perish with the passing of the era." His exposition of the steps in this identification and consequent decline is very convincing. There are however, he believes, certain liberal attitudes which have permanent value and which will be assimilated by the theology of the future. These elements which may be absorbed are the liberal's faith in the freedom of the will; "faith in man and his highest values as a clue to the nature of God"; and the idea of continuity.

The human predicament is seen to be much more complicated and serious than it was thought to be by the thinkers of the nineteenth century and man cannot be helped from his slough of despond by orthodoxy or by liberalism but by what he chooses to term a "realistic theology" into which both might grow without too much pain or sacrifice of vital loyalties. With Reinhold Niebuhr, he finds, "that the attempt to face the exigencies of our times is driving me 'politically to the left, theologically to the right,' thus bringing me into simultaneous relations of sympathy with Christian orthodoxy on the one hand and with social radicalism on the other."

A "realistic" view of our human predicament, which is a combination of what the author conceives the orthodox doctrine of original sin to be, and Marxian economic determinism. The Provi-

dence of God is seen as a synthesis resulting from the interaction of law and grace. In conclusion, Prof. Horton gives a "realistic" estimate of Christ and the Church, together with a "realistic" plan of salvation.

This is a very stimulating book. It is thoughtful, well-written, and without doubt from the hand and mind of a competent theologian who is familiar with the thought and life of the world in which we live. If there be any criticism it is that he does not, perhaps, fully appreciate the inclusiveness of Catholic theology and so fails to realize that it already embraces many of the new affirmations he would make. Likewise he fails to distinguish the very real differences there are between Catholic orthodoxy and that which he calls orthodoxy, an orthodoxy embracing most of fundamentalist Protestantism. Consequently he sees deficiencies in orthodoxy and errors in orthodoxy which are, I believe, peculiar to the theology of sectarian Protestantism and owe their origin to it. (Of course I speak only of theologies because people of all faiths hold views which are beneath the theology of their Church and often larger than the theology of their Church.) For example, he asserts that "it is an orthodox (and capitalistic) contention that the natural man will not work unless spurred by the hope of private profit." I do not believe that this is the estimate of natural man maintained by Catholic dogma. It sounds more pagan than Christian, but there is good reason to suppose that such a view has been consciously fostered by Protestantism. Similar confusions frequently occur but these are trivial in the face of the positive quality of the contribution which this fine and candid thinker makes in this book.

DANIEL CORRIGAN.

#### A Book for Gardeners

WHAT HAPPENS IN MY GARDEN. By Louise Beebe Wilder. Macmillan. \$3.00.

MRS. WILDER'S book of last spring, *The Fragrant Path*, is easily the favorite "gardening book" of any lover of gardens who is not actually a gardener. It is a delight, both in content and in style. This present book is written for gardeners. In it Mrs. Wilder tells what she did in her own garden, and how it turned out. Gardeners will like it better than anything else she has written. But, strangely enough, readers about gardening will like it too. Even the lists of plants for a "white garden" will fascinate them. For Mrs. Wilder is a writer, as well as a gardener. A great deal happens in her mind, as well as in her garden; and she knows how to "tell about it."



A RARE SNOWDROP  
From "What Happens in  
My Garden"

#### Redemption and Modern Knowledge

CHRIST AND EVOLUTION: The Doctrine of Redemption in the Light of Modern Knowledge. By George A. Barton. University of Pennsylvania Press. 1934. Pp. 166. \$2.00.

THE VERY SPOTLIGHT of modern knowledge, as Dr. Barton sees it, falls upon *Pithecanthropus erectus* (interpreted according to Lamarck). That is, there was a very slow evolution into man as he is, and there will be a somewhat slow evolution onward into the future, into a more and more ethical, spiritual, social, and mystical life. That is, "the problem of religion . . . is not . . . the problem of expiation, but the problem of how to complete the creation of the moral being that the dawn of conscience has rendered potential." The "Fall" was "a step upward." What man needed, when conscience dawned in him, was forgiveness and a stirring ideal. The teaching and personality of Jesus furnished these. We still have a long way to go on the road to the Kingdom of God, as a world-wide order. But still Christ gives us all the principles, the ideal, and the inspiration, that we need.

The subjective aspects of the work of Christ, its revelation of the forgiving love of God, its appeal to our best emotions, are presented with splendid convincingness. There is no mistaking what views Dr. Barton favors and what he opposes. The latter are not stated as their exponents would state them. Especially the aspects

of sacrifice to God, of satisfaction to God, of representative penitence to God, are not put before us with sufficient recognition of their best meanings, and of their best modern restatements. And in the work of Christ as God's work for man, God helping evolution from above, revelation and inspiration take up the whole chapter, and practically nothing is said of the great idea of John, Irenaeus, Athanasius, and other Eastern Fathers, that Christ came to give new life to man—not merely to tell and show and appeal, but to do, and give, and create, and resurrect, unto eternal life. Surely before man was man, God brought him along that way rather than the way of personal instruction; and as surely as we are still material, besides being spiritual, so surely we need the creative gift of (not merely ideas, but) ever-renewed life.

MARSHALL BOWYER STEWART.

#### Books for Young People

A HISTORY OF EVERYDAY THINGS IN ENGLAND: 1851-1934. By Marjorie and C. H. B. Quennell. Scribner. \$2.50.

THE ENGLAND OF CHARLES II. By Arthur Bryant. Longmans. \$2.00.

ORPHEUS: MYTHS OF THE WORLD. By Padraic Colum. Macmillan. \$2.50.

THE QUENNELLS have brought their *History of Everyday Things in England* to a triumphant close in this, the fourth volume. The sub-title of the present volume is *The Age of Production*. To the reader who had not seen the other three volumes, this might suggest chapters on machinery, sky-scrapers, automobiles, and the other familiar features of most books on modern production. These products are given sufficient mention. But the book is mainly about more enduring results of modern production. The work of William Morris and of Philip Webb is described at length; and fine pictures show the lovely Morris tapestries and the beautiful Webb furniture. Not only houses and whole streets of modern houses are described, but the very dresses and bonnets of the women and the "Prince Alberts" and bowlers of the men who lived in the houses are given. Indeed, the chapter, *Social Life Reflected in Costume*, is one of the best in the book. But the whole book is valuable. And any young person who has the set of four has a treasure that will never lose its power to inform and to delight.

Mr. Bryant does not say specifically that *The England of Charles II* is for young people. It is, in fact, one of those books that suits all ages. Its sub-title suggests the Quennells' book; it reads: *What Happened to Ordinary People on Ordinary Days in the Reign of Charles II*. However, the plan and the content of Mr. Bryant's book are quite different. The book reads like a story. Yet the few illustrations are from portraits of historic personages or places. The author says of it that he has tried to describe a visit made to a far country. He makes the country, as it was in Restoration days, not only very real but also very pleasant. Were there more books like this, there would be far more knowledge of and delight in the study of history.

Padraic Colum started out a good many years ago to collect the significant myths of the peoples of the world. He thought, before he did start, that a common idea lay at the roots of all the differing central myths. In the course of his searchings, he found so many myths that he wrote a whole shelf of books before he was ready to write his main book. At last, he wrote that: *Orpheus: Myths of the World*. The first edition of the book was welcomed by all who could lay hands on it. Now comes a second printing, at half the price of the first. Although a little smaller, this second edition has all the myths and all Boris Artzybasheff's illustrations. More boys and girls—and grown-ups—will be able to have *Orpheus* now.



FIG. 165.—"Le Monde-élegant" (1858).  
From "History of Everyday  
Things in England"

# NEWS OF THE CHURCH

## Episcopal Elections in Canadian Dioceses

Bishop of Qu'Appelle and Coadjutor  
of British Columbia Chosen;  
Bishop of Quebec Resigns

**T**ORONTO—The Venerable Edwin H. Knowles, Archdeacon of Qu'Appelle has been elected Bishop of Qu'Appelle, succeeding the Most Rev. U. T. U. Harding, now Archbishop of Rupert's Land.

Archdeacon Knowles was born in Ceylon in 1874 and received his early education in England. At the age of 17 he came out to Canada to take up farming. After farming and teaching school at various places in Saskatchewan he studied for the ministry and was ordained in 1906 by the Bishop of Qu'Appelle. The Bishop-elect has spent his entire ministerial life in the same diocese. He knows it thoroughly. Since 1911 he has been secretary of the synod.

Of all dioceses in the mid-west Qu'Appelle has been the hardest hit by the depression, the recurring droughts, and the plagues of grasshoppers. Thousands of farmers have left their homesteads and trekked into the northern areas where droughts are unknown.

Flourishing communities of a few years ago are now almost deserted. The Church has suffered in consequence and the Synod of Qu'Appelle showed its wisdom in electing one who knows the diocese and its needs, as the next few years will be very critical ones of readjustment to new conditions.

### BRITISH COLUMBIA COADJUTOR ELECTED

The Synod of the diocese of British Columbia has met and elected a Coadjutor Bishop—the Rev. Harold Eustace Sexton, vicar of All Saints', Upper Norwood, in the diocese of Canterbury.

The cable announcing his election followed the Rev. Mr. Sexton most of the way around the world as he was holidaying in Australia at the time. He intends to return by way of Canada and will probably see his see city for the first time about the end of this month. He will then go on to London to wind up his affairs there before coming out to be consecrated. The Bishop of Columbia, the Rt. Rev. C. D. Schofield, has been ordered to take his duties more quietly on account of a bad heart condition.

### BISHOP OF QUEBEC RESIGNS

The House of Bishops of the Ecclesiastical Province of Canada met in Saint John, N. B., March 14th, to consider the resignation of the Bishop of Quebec, the Rt. Rev. L. R. Williams. Following the meeting it was announced that Bishop Williams' resignation had been accepted. The Archbishop of Fredericton presided at the meeting.

## \$1,000,000 Campaign in Chicago Progresses

**C**HICAGO—The million-dollar centennial campaign of the diocese of Chicago progressed this past week with a series of meetings in deaneries throughout the diocese. These were organization meetings and as a result parish campaign chairmen have been named in more than 60 parishes and missions.

Bishop Stewart of Chicago and the campaign directors, George Ward Stone and Olof Gates, were heartened by the reaction to the campaign plans. More than 100 representatives gathered at the St. Bartholomew's south side meeting.

A great centennial dinner has been arranged by the centennial committee to be held the night of April 30th, at the Hotel Sherman.

## Western Bishops Favor Election of New Bishop

Nominee for Idaho Vacancy to be Named  
in May at Provincial Meeting

**P**ORTLAND, ORE.—Resolutions that diocesan and missionary district boundaries remain as at present and that the House of Bishops proceed to elect a successor to Bishop Barnwell as Bishop of Idaho were adopted by the bishops of the province of the Pacific at a meeting here March 13th.

The provincial House of Bishops is to meet May 21st at Pendleton, Ore., preceding the provincial Synod meeting to elect a provincial nominee for the Idaho bishopric.

Bishop Barnwell resigned to become Coadjutor of Georgia. He is returning to Idaho in the spring to administer the district until October.

The Presiding Bishop called the session. Bishop Sumner of Oregon was host. Eleven bishops of the province were in attendance. They were Bishops Sanford, Sumner, Huston, Remington, Barnwell, Moulton, Jenkins, Parsons, Porter, Stevens, and Mitchell.

## Bishop Campbell is Suffering From High Blood Pressure

**M**ONROVIA, LIBERIA—Bishop Campbell, O.H.C., of Liberia is suffering from high blood pressure. He has been at Bolahun and was planning to leave for the coast when his physician ordered him to rest. He is to stay at the Holy Cross Mission until after the rainy season is over.

### Parish, Order Named in Will

**Q**UINCY, ILL.—By the will of the late Mrs. Henry Terry, St. John's Church, Kewanee, and St. Barnabas' Brotherhood receive \$1,000 each.

## Jubilee College Site Acquired by State

Illinois to Preserve Historic Place  
as State Park; Institution Founded  
by Bishop Chase

**C**HICAGO—The state of Illinois has acquired old Jubilee College and grounds, near Peoria, the cradle of Anglicanism in Illinois, according to announcement received here from Governor Horner. The site will be preserved as a state park and will, in the words of Governor Horner, "be a permanent memorial to religious and educational work in Illinois."

Governor Horner's announcement was contained in a message on the Church's centennial in Illinois, to be published in the centennial number of the *Diocese*.

The Jubilee College site, it will be recalled, was the subject of widespread criticism a year or so ago when it was discovered being used as a pig sty. This fact was brought to light when heirs of Bishop Philander Chase sought to regain title to the property on grounds that it was no longer used for Church purposes.

Jubilee College was the spot where Bishop Philander Chase, the sturdy missionary and first Bishop of Illinois, sought to set up a great Church center. It was here that he lived during the days of his episcopate in Illinois; here he hoped to establish a theological school, did establish it in fact; here he hoped to train his clergy to go out into the state and plant the Church.

A remnant of Bishop Chase's dream is the chapel which he built partially with funds obtained in England. Some of the windows were given to him by the Queen herself.

Jubilee College will be one of the centers of interest in connection with the forthcoming centennial celebration at Peoria in May. A pilgrimage to the site is on the program.

## Swansea, Mass., Church Given \$40,000 in Will

**S**WANSEA, MASS.—Christ Church, Swansea, of which the Rev. J. Wynne Jones is rector, receives under the will of the late Miss Mary A. Case a trust fund of \$25,000 for the choir fund, and \$15,000 toward the erection of a parish house.

### Canon Symons Conducts Meditations

**G**AMBIER, OHIO—The Rev. Gilbert P. Symons conducted a series of four meditations at Bexley Hall on Ash Wednesday. The subject was Discipleship, and Canon Symons used the divisions of the Forward Movement Lenten Manual, *Discipleship*, as the basis for his meditations.

## Eastern W.A. Leaders Confer in New York

Discuss Ways of Making Program  
Effective During Next Three  
Years; Regional Meetings Planned

**N**EW YORK—Sixty officers and other leaders of the Woman's Auxiliary, from 14 of the 15 dioceses in New England, New York, and New Jersey, came to New York for a conference with the national staff of the Auxiliary, March 12th to 14th. The purpose was to discuss ways of making the program outlined at the triennial convention of the Woman's Auxiliary effective in diocese and parish during the next three years.

The group included a number of recently appointed officers, young potential leaders in women's work. Practically the entire cost of the conference was borne by the dioceses. Plans are being considered for five similar regional meetings in other parts of the country.

With general agreement on the principles involved, the conference proved a good opportunity for exchanging advice on methods of work, asking help in special problems, and sharing any ideas that have been worked out. Among the subjects emphasized were: the necessity of making a program locally, developing it out of the particular needs of the parish or diocese concerned; the necessity of using many kinds of program material, some very simple, some more advanced, according to the ability of the women who are to use it; the value of adult education in modern terms, not the mere reading of a book but independent thinking based on study, leading into constructive action. A somewhat discouraged report was quoted from a leader who said her parish study class each year found the same women reiterating the same prejudices, while another leader told of a series of discussions which she felt had been worth while because at the end one woman who had been cherishing a prejudice admitted she was not entitled to it.

Another idea emerging from the conference was that Churchwomen should not only have a concern for social welfare but should know how to secure social action wisely. The educational value of supply work and of the United Thank Offering

was emphasized and also, especially, the need for definite teaching and practise of prayer for individuals and groups.

The Forward Movement, presented by Bishop Coadjutor Washburn of Newark, occupied the last session of the conference.

Among the Auxiliary officers attending were the presidents of most of the diocesan branches: Mrs. J. Ralph Jacoby, New York; Mrs. Henry D. Waller, Long Island; Mrs. C. E. Hutchinson, Newark; Mrs. Franklin Chambers, New Jersey; Miss Jennie Loomis, Connecticut; Mrs. Charles E. Binney, Rhode Island; Miss Eva D. Corey, Massachusetts, who is also a member of the National Council; Mrs. F. L. Everett, Western Massachusetts; Mrs. Henry D. Rodgers, Albany, and Mrs. James H. Dyett, Western New York.

### Archbishop of Canterbury Writes Prayer for Royal Jubilee

**LONDON**—Church services throughout the British empire will be marked by the singing of the national anthem during the celebration of the royal jubilee. King George began his reign May 6, 1910.

A special prayer, written for the occasion by the Archbishop of Canterbury, is to be said in all the churches. The prayer follows:

"It is very meet, right, and our bounden duty that we should give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God, for that Thou wast pleased, as on this day, to set Thy servant, our sovereign lord, King George, upon the throne of this realm and hath profited him, in days of sickness and of health, throughout his reign of five and twenty years. For the example of unceasing service set by him and our gracious Queen Mary, for the loyalty borne to him by the great family of peoples and in all parts of the world, we magnify Thy glorious name."

### Virginia Young People at Mass Meeting

**FREDERICKSBURG, VA.**—Bishop Tucker of Virginia and Coleman Jennings of Washington, D. C., addressed a mass meeting of the diocesan Young People's Service League February 17th at Trinity Church here.

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## Head of College Work Has Busy Schedule

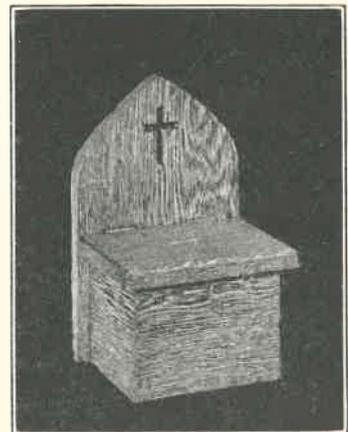
Dr. Wedel Attending Conferences  
and Making Addresses in Many  
Eastern Dioceses

**N**EW YORK—College students and student workers in a number of places met with the National Council's secretary for College Work, the Rev. Dr. Theodore O. Wedel, the latter part of February and early March.

Dr. Wedel February 15th to 17th attended the conference of the New England United Student Movement at East Northfield, Mass.; on February 17th he addressed the St. John's Club at Smith College, during that week visited various other New England colleges, and attended a conference of student workers from several churches in Boston. On the morning of February 24th he preached in St. Paul's Church, Brunswick, Maine, and in the afternoon at the Bowdoin College vesper service.

At the invitation of the Rev. Dr. Don Frank Fenn and the Very Rev. Harold N. Arrowsmith, the annual tri-diocesan student conference of Maryland, Easton, and Washington was held at St. Michael and All Angels' Church, Baltimore, March 1st to 3d, at which Dr. Wedel was the principal speaker. Student representatives were present from ten colleges and universities. Bishop Helfenstein of Maryland addressed the opening meeting. Dr. Wedel March 4th visited Hood College, Frederick, Md., and addressed a group of Episcopal Church students in the evening. On Ash Wednesday he conducted quiet day services at St. Andrew's School, Middletown, Del., preaching in the parish church in the evening.

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## Canal Zone Approves Resident Bishop Stand

Endorses General Convention Attitude in Refraining from Election; Bishop Carson Presides

ANCON, C. Z. — The attitude of the General Convention in refraining, for economic reasons, from the election of a resident bishop was endorsed in a resolution adopted by the convocation of the missionary district of the Panama Canal Zone at its meeting at the Cathedral of St. Luke here February 22d. Bishop Carson of Haiti, in charge of the Canal Zone work, congratulated the district on having paid in full its pledge toward the budget quota.

The Rev. Arthur F. Nightengale and A. C. Foulk were added to the council of advice.

The delegates elected to attend the next meeting of the Synod are the Rev. A. F. Nightengale, with the Rev. Robert W. Jackson alternate, and Dr. D. P. Curry, with H. H. Evans alternate.

### Memorials Consecrated

BATH, ME.—In memory of Camilla Ashe, wife of the late Harold M. Sewall, ship builder and formerly U. S. Minister to Hawaii, a chalice and paten were consecrated at Grace Church, March 11th, by Bishop Brewster of Maine. The vessels were made by Arthur J. Stone of Gardner, Mass. Two other recent memorials, in memory of Marcia D. Richardson, were a pyx and oil stock, from England.

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## English Mothers' Union Officer Addresses New York Women

NEW YORK—Mrs. F. S. Boas, newly elected vice-president of the Mothers' Union of England, made her first appearance on an American platform March 5th, when she addressed the regular monthly meeting of the Woman's Auxiliary of New York. Mrs. Boas said that the Mothers' Union numbers a half million members, representing all classes of society in England. Its members are joined together by three promises: (1) to keep holy their marriage vows; (2) to train their children in Christian living; (3) to pray regularly for all the world, and most particularly for the members of the Union.

Mrs. J. Ralph Jacoby, diocesan president, presided. It was announced that, in order to help the National Council meet the Emergency Schedule, the New York branch of the Woman's Auxiliary had agreed to allow its pledge of \$2,000 for the Challenge to go instead to the Emergency Schedule. It is, however, an "extra," and does not count on the diocesan pledge.

### Bishop Wise Conducts Mission

BARTLESVILLE, OKLA.—A teaching mission is being conducted from March 24th to 29th at St. Luke's Church here by Bishop Wise of Kansas.

## Archbishop of York to be Guest of Bishop Manning

NEW YORK—The Archbishop of York and Mrs. Temple will be the house guests of Bishop and Mrs. Manning during the time they will spend in New York City on their forthcoming visit to the United States. They will be in New York from December 14th to 16th. The Archbishop will preach in the Cathedral on the morning of December 15th and at Trinity Church in the afternoon of that day. The evening of December 16th the Church Club of New York will give a dinner in honor of the Archbishop. Bishop Manning went to England in 1927 at the invitation of Archbishop Temple to preach in York Minster on its 1,300th anniversary.

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## Sees No Dictatorship Danger in America

Bishop Wilson Says Principle  
of Representative Government is  
Ingrained in People

HOUSTON, TEX.—“There is a flair for dictatorships in Europe today,” declared Bishop Wilson of Eau Claire, speaking at the city-wide noonday services in Christ Church the week of March 18th. “But here in America,” continued Bishop Wilson, “the principle of representative government is so ingrained in us that it is more than likely to continue.”

The Bishop condemned those who would apply the principles of Christ in rigid formalism, as well as those who abuse the free spirit of Christ through a too liberal interpretation.

Bishop Wilson is to be followed at the daily noonday services at Christ Church in successive weeks by Bishops Maxon, Coadjutor of Tennessee, Wise of Kansas, and Casady of Oklahoma. The Rev. James Pernette DeWolfe, rector of Christ Church, will be the preacher during Holy Week. These daily services, planned and promoted by a layman's committee headed by Col. John Lansdale of Houston, are being attended by enthusiastic crowds daily.

### Dispossessed Millions Praised

CHICAGO—A defense of the dispossessed millions in America during the economic depression was sounded by Bishop Spencer of Kansas City, in Chicago for the Lenten noonday services of the Church Club. Bishop Spencer labelled the action of the unemployed a display of “unprecedented grandeur.”

“We have witnessed,” he said, “one of the most amazing elements of grandeur ever shown in the

history of the human race. There has been an element of patience and forbearance among the millions of dispossessed which cannot be found in any other period of history.

“Call it what you will. I prefer to believe that the orderliness of the vast majority of the unemployed, their tenacity in holding on and remaining for the most part calm, has a religious significance. It is, indirectly at least, one of the by-products of religion.”

Bishop Spencer declared the churches today are infested with “stowaways”; men and women who claim to be members of the crew but who are slackers on the job. The task of the Church today, he said, is to stir these stowaways to life and pointed to the Forward Movement as one of the great opportunities to accomplish this task.

Bishop Johnson of Colorado is the speaker next week on the noonday program.

NEW YORK—Bishop Ivins of Milwaukee was the preacher on the morning of March 17th at the Church of the Transfiguration, and at the noonday services throughout the week. Bishop Ivins preached March 24th at Trinity Church, beginning a week of preaching from that pulpit. In both these churches, the congregations at the noonday Lenten services are very large.

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## New York's 150th Year to be Observed

Anniversary of Diocese's Organization Will be Celebrated Through May and June

**N**EW YORK—Bishop Manning of New York, announcing the plans being made for the 150th anniversary of the organization of the diocese of New York, said that the key-note of the commemoration would be: "Thankfulness for the years that are past, and faith and courage for the years to come."

The Bishop emphasized the fact that the anniversary celebrates not the founding of the Church in New York, which took place nearly 250 years ago, but the organization of the diocese and the meeting of its first convention.

The principal commemoration will be at the meeting of the diocesan convention in May. This convention will be the 152d, for there have been special diocesan conventions; but the year is the 150th since the first convention met.

At the convention in May, Bishop Manning in his annual address will speak on The Lessons of the Anniversary and Its Relation to the Forward Movement. On the evening of the first day of the convention a "Service of Commemoration and Witness" will be held in the Cathedral of St. John the Divine. The clergy and the lay delegates to the convention will be present, and diocesan organizations, both of men and women, will be invited to send special representatives. This service will be open to everyone. The speakers will be Bishop Manning, who will speak on Our Heritage from the Past and Our Witness in the Present; the Rev. Dr. E. Clowes Chorley, historiographer of the diocese of New York as well as of the General Church, who will speak on One Hundred and Fifty Years of History in this Diocese;

and the Rev. Canon Stacy-Waddy, secretary of the Society for the Propagation of the Gospel, whose subject will be The Society for the Propagation of the Gospel and Its Relations with New York.

During the time of the convention there will be in the Cathedral an exhibition of historic documents and objects connected with the history of the diocese. Custodians familiar with these exhibits will be present to show and explain them.

The final event in the diocesan commemoration will occur in June. The actual date of the organization of the diocese is June 22d. Therefore June 23d the clergy in all the parishes and missions of the diocese will be asked to commemorate the anniversary at a corporate celebration of the Holy Communion at eight o'clock, or as near that hour as may be practicable, so that at that time all over the diocese thanksgiving will be offered up for God's mercies in the past with prayers for His blessing upon the work of the diocese in the years to come. The clergy will be asked also to commemorate the anniversary at the other services June 23d, and in their sermons to speak of its lessons, and most especially to emphasize the message and significance of the Forward Movement.

### Confraternity of Unity Members Meet

**N**EW YORK—Local members of the Confraternity of Unity met for an informal dinner and discussion the evening of March 13th. Six priests and 30 laymen were present. The members first gathered at the Church of the Transfiguration where Latin Benediction was given and the Litany of the Saints recited.

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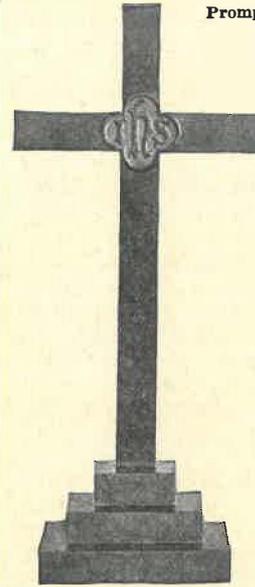
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## Anglican-Finnish Meeting Summarized

"Church Times" Criticizes Stand on Ministry as Inadequate and Misleading

LONDON—The summary of the conference between Anglicans and members of the Church of Finland has just been issued by the Press Bureau of the Church of England.

On the subject of the ministry, the summary seems to be, says the *Church Times*, most inadequate and seriously misleading.

Having stated that "Finnish theologians hold that, just as baptism by a layman is permissible in cases of emergency, so ordination by a Presbyter is valid when no Bishop is available," the Press Bureau observes: "This closely resembles one of the views about ordination which have been prevalent in the Church of England since the Reformation."

That statement, which is presumably based on the mere *obiter dicta* of two members of the conference, misrepresents the facts on either side, for the equal validity of presbyterian and episcopal ordination is not merely the opinion of Finnish theologians; it is the official declaration of the laws of the Finnish Church. It also misrepresents the Anglican side, since approval of presbyterian ordination has never been the official attitude of the English Church.

To draw a parallel between the official presbyterianism of one communion and the unauthorized opinion of a few in an episcopal communion is a complete misrepresentation of both. It is admitted by the Dean of Oulu that, while ordination by presbyters in 1884 was, in one respect, a result of circumstances which the Church of Finland was unable to alter, "it was in another respect the result of their Church law, which asserted no difference in principle between the office of a priest or of a bishop."

It is as clear as possible that, if Finland consents to episcopal consecration, it does so on Lutheran presbyterian principles, and is prevented by its own Church laws from disowning the lawfulness of presbyterian ordination.

## Rhode Island Publication Altered in Form, Content

PROVIDENCE, R. I.—The *Diocesan Record*, for many years the official organ of the diocese of Rhode Island, has been altered in form and content to conform to the modern method of putting out religious news in condensed form. More items in a smaller space and more readable interest are the aims. To increase circulation Bishop Bennett and the Department of Publicity of which the Rev. John B. Lyte, rector of All Saints' Memorial Church, is chairman, have asked every rector to appoint a representative in his parish to call the attention of all parishioners to this need.

## Iowa Prepares Plan for Evangelistic Work

Three Year Program Drawn Up at Meetings in Des Moines and Iowa City

DAVENPORT, IOWA—Meetings for the purpose of drawing up a three year plan for diocesan evangelistic activity were held the afternoon of March 24th at St. Paul's Church, Des Moines, and on March 25th at Trinity Church, Iowa City. The Rev. Malcolm S. Taylor, director of Evangelism of the National Commission on Evangelism, was present and led the conferences.

Iowa Standing Committee Elects

DAVENPORT, IOWA—The Rev. W. Ernest Stockley, Fort Dodge, was elected president of the standing committee of the diocese of Iowa and the Very Rev. Rowland F. Philbrook was reelected secretary at a recent meeting.

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This manual is commended for daily use during Eastertide and Ascensiontide. It will prepare the hearts and minds of many for their Communion on Whitsunday.

*James DeWolf Perry*  
 Presiding Bishop

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"This manual is commended for daily use during Eastertide and Ascensiontide. It will prepare the hearts and minds of many for their Communion on Whitsunday."

JAMES DEWOLF PERRY,  
 Presiding Bishop.

## Two German Churches Will Not be Closed

Presiding Bishop Says No Thought of Discontinuing or Curtailing Munich and Dresden Work

NEW YORK—"Friends of our work in Europe and especially of our churches in Munich and Dresden," said the Presiding Bishop, "will be happy to learn of the continued success of this work despite technical difficulties and with this assurance that there is no thought of discontinuing or even of curtailing the wide range of activities which make our parishes in Dresden and Munich of great value to the Anglo-American residents of these cities, to other visitors, and to Germans themselves."

Bishop Perry's comment was prompted by newspaper reports from Germany intimating that in the near future our work in Germany would be discontinued for lack of support.

"It is true," said Bishop Perry, "that it became necessary at Atlantic City in the reduction of our budget to remove appropriations heretofore made by the National Council for all of our American churches in Europe. This was a contribution toward meeting the Emergency Budget under which we are now operating. I have been able to secure funds from other sources in my capacity as Bishop in charge and have been able to keep all salaries up to the full figure and to pay them promptly. There is no thought of closing our work at Munich, Dresden, or elsewhere. We all can take pride in the fact that despite depreciation of the American dollar, and unfavorable exchange, especially in Germany, salaries in sufficient amounts will be paid to our ministers with additional aid for the maintenance of the work on full schedules."

The churches particularly referred to were the Ascension, Munich, the Rev. F. C. Wissenbach in charge, and St. John's, Dresden, the Rev. Edward M. Bruce in charge.

### STRICT GERMAN REGULATIONS

Recent correspondence, especially from the Rev. Mr. Bruce at Dresden, indicates that one's troubles are hardly begun with the receipt of remittance from America, however adequate or regular. Concerning some of these fiscal adventures a recent letter says:

"It may interest you to know some of the laws and regulations which have to be observed here, the breach of which is punishable by imprisonment and fine:

"Any check coming into this country cannot be sent out again; it must be sold to the Reichsbank within three days at current rate of exchange. The same refers to any foreign money; for instance if an American visitor puts a one dollar bill in the plate on Sunday it must be converted into German marks on or before Wednesday; if not, and it is discovered, it is confiscated and a fine is inflicted.

"I am not referring to laws affecting tourists, however, but to residents of Germany like myself.

"I can obtain permission to have holdings, or cash, or a bank account outside of Germany to the amount of \$400; but I cannot draw a check against this bank account and

send that check out of this country; that is, I am not permitted to draw my check on a New York bank account for two or three dollars to pay my account for some Church almanacs. I am permitted to send four dollars a month out of the country through the German post office and have it reported on my passport. A friend of mine who sent a five dollar bill in a letter to a friend in need at Christmas was called to the police station but as this was a first offense and done in ignorance he was simply cautioned not to do it again.

"I am not complaining of the laws and regulations which affect me here but only telling them as a matter of interest to you."

### Literature Societies to Merge

LONDON—Negotiations for union between the Religious Tract Society and the Christian Literature Society for India and Africa have been completed, and the two societies will be amalgamated from April 1st.

## Archbishop of York May Visit Central New York

UTICA, N. Y.—An effort will be made to secure a visit to Utica, see city of the diocese of Central New York, from the Archbishop of York when he visits the United States in December, Bishop Fiske of Central New York announces in his second published "Chat" which is temporarily replacing the diocesan paper, the *Church Messenger*. Since so fine a response was accorded the first issue, this plan will be continued until further notice. Assistants on the publication are the Rev. H. Harrison Hadley, Jr., rector of St. Andrew's Church, New Berlin; and the Ven. Almon A. Jaynes, archdeacon of the diocese who has assumed the duties of diocesan secretary. The Young People's Fellowship of the diocese is publishing a four-page paper, the *Fellowship News*.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

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

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

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

### NEW JERSEY

#### All Saints' Church, Atlantic City

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

### NEW YORK

#### The Cathedral of St. John the Divine,

Cathedral Heights

#### New York City

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

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

#### St. James' Church, New York

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

#### 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  
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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.

## † Necrology †

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

### W. M. GEER, PRIEST

NEW YORK—The Rev. Dr. William Montague Geer, who was vicar of St. Paul's Chapel, Trinity parish, from 1894 to 1918, died March 10th after a fortnight's illness of bronchial pneumonia, at his home, 110 East 76th street. He was 86 years old.

Death came to him peacefully in the presence of his six children, Enos Throop Geer, William Montague Geer, Jr., Garrow Throop Geer, Francis Hunt Geer, Mrs. Martin Le Boutillier, and Mrs. Hooker Talcott. A brother, Alpheus, of South Orange, N. J., and a sister, Mrs. Lewis A. Coffin of New York, also survive.

After 30 years of active work as assistant and later as vicar of historic St. Paul's Chapel, Dr. Geer retired in 1918 as vicar emeritus. He retained a keen interest in the manifold activities he had created.

Dr. Geer came from a clerical family, both his father and grandfather being clergymen. His father was the Rev. George Jarvis Geer, at one time associate rector of the Church of the Holy Apostles and later rector of St. Timothy's in West 57th

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## ANNOUNCEMENTS

ALL CORRESPONDENCE for the Secretary of the Convention of the Diocese of New York should be sent to the Acting Secretary, the REV. RICHARD A. D. BEATY, at the office of the Secretary, Synod House, 110th St. and Amsterdam Ave., New York City.

### Caution

GRIX—Caution is suggested in dealing with a man giving the name of JOHN E. GRIX and displaying a baptismal certificate signed by the Rev. John A. Wright, rector of St. Paul's Church, Augusta, Ga. Further information may be obtained from the REV. MR. WRIGHT.

LLOYD—Caution is suggested in dealing with a man giving the name of R. W. LLOYD, of Belair, Md., who is offering to paint curtains and scenery for parish houses in return for certain advertising privileges. Further information from the REV. JOHN R. CROSBY, D.D., St. Luke's Church, Seaford, Del.

## ANNOUNCEMENTS—Continued

### Memorial

FLORENCE ADELAIDE BROWN ATKINSON

ATKINSON—Of your charity pray for the repose of FLORENCE ADELAIDE BROWN ATKINSON who entered life eternal April 3, 1934.

Beloved wife of the Rev. Dr. George W. Atkinson, rector of St. James' Church, Washington, D. C. "Eternal rest grant unto her O Lord, and let light perpetual shine around her and may she rest in peace."

"Peace, perfect peace."  
"Jesu Mercy."

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ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15.

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PRIEST, supporting wife and child, contributing to support of mother nearly blind, deaf and dumb brother and sister-in-law, desires position. Graduate of Sewanee, 1931. Recommendations given. Will accept curacy. Move to new location simply for railroad fare of wife. Salary need not exceed \$1,200. P-14, THE LIVING CHURCH, Milwaukee, Wis.

THE POSITION OF CHAPLAIN to Episcopal students at an eastern university has been filled and the advertiser wishes to thank all those who made inquiry. He frequently hears of openings in this field and would like to keep the names he has received for future reference. G-5.

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DEACONESS desires parish or mission work where present condition needs rejuvenating effort. Maintenance accepted. Address, C-17, THE LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST - CHOIRMASTER thoroughly efficient desires position in any locality. Boy or mixed choir. Experienced. Communicant. References. Address, P-13, THE LIVING CHURCH, Milwaukee, Wis.

### RETREATS

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.

NEW YORK—Sunday half-day retreat for business women and other women on Sunday, March 31st, at Trinity Church Mission House, 211 Fulton St., New York, beginning at 3 P.M., and ending at 9 P.M. Conductor, the Rev. Thomas A. Sparks. Supper provided for those who notify the SISTER-IN-CHARGE.

### WANTED

WANTED TO BUY at reasonable price one copy of "Some Aspects of Contemporary Greek Thought," Hale Lectures, 1922, by Dr. Frank Gavin. C-10, THE LIVING CHURCH, Milwaukee, Wis.

WANTED: Four copies Tucker Hymnal, in good condition. Address, Mrs. W. L. MacGowan, Quincy, Fla.

WANTED TO PURCHASE: Used copies for St. GEORGE'S MISSION, 12th and Cortland, Detroit, Mich.

street, which was later merged with Zion Church. His grandfather was the Rev. Alpheus Geer, who was rector of St. John's Church at Westbury, Conn.

He was born at Ballston Spa, N. Y., April 9, 1848. He had intended to enter the law and was admitted to the bar of New York in 1875, after having attended Columbia University. He received his Bachelor of Arts degree in 1869 and his Master's degree in 1872. He decided, however, to study for the ministry and was graduated from General Theological Seminary in 1878, being ordained deacon in 1878 and priest the following year.

After having been assistant at Wappinger's Falls, N. Y., he became rector of St. John's Church at North Adams, Mass. From 1880 to 1888 he was rector of Christ Church, Oyster Bay, L. I. He went from there to St. Paul's in downtown New York and in 1894 was appointed vicar.

Dr. Geer founded the first Business Women's Club in his parish. He was president of the board of trustees of Trinity and of St. Agatha's schools from 1920 to 1925. He was vice president of the Society for the Promotion of Religion and Learning, president of the New York Churchman's Association in 1918, and trustee of the General Theological Seminary from 1892 to 1913.

In 1880 he married Miss Katharine Gridley Throop of New York. She died in 1906.

Officiating at the funeral services March 12th were Bishop Manning of New York, the Rev. Dr. Frederic S. Fleming, rector of Trinity parish; the Rev. Dr. Joseph P. McComas, Dr. Geer's successor as vicar of the chapel; the Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine, and the Rev. Dr. William W. Bellinger, vicar of St. Anne's Chapel, Trinity parish.

Burial was in Woodlawn cemetery. The officiating clergymen at the grave were Dr. Fleming and Dr. McComas.

**Pupin Funeral is Conducted in New York Cathedral**

NEW YORK—The Cathedral of St. John the Divine was filled March 15th, when funeral services for Dr. Michael Idivorsky Pupin, renowned scientist, were held according to the rite of the Eastern Orthodox Church. Archbishop Athenagoras, Metropolitan of the Greek Orthodox Church in North and South America, officiated. The service was choral, a Russian choir of men and women singing. Bishop Manning made an address, paying high tribute to Dr. Pupin's life and work. Other speakers were the Rev. Z. Ristanovitch, who spoke on behalf of Bishop Mardary of the Serbian Orthodox Church, who was unable to be present; and Bojidar P. Stoianovitch, chargé d'affaires of the Yugoslav Legation at Washington, who spoke for King Peter II and the government of Yugoslavia. Dr. Pupin had friends in many academic and religious circles. Representatives of many nations and many faiths were in the congregation.

Dr. Pupin died March 12th, at the Columbia-Harkness Hospital at Medical Center, of uremic poisoning. He was in his 77th year.

**Missionary Approach to World Studied at Boston Conference**

BOSTON—A four-day conference on The Missionary Approach to the World Today opened March 17th with an all-day student conference in which the Rev. Artley B. Parson of the National Council's Department of Missions and the Rev. Norman B. Nash of the Episcopal Theological

School, Cambridge, took part. The Rev. Mr. Parson was the official representative of our Church among the leaders of this interdenominational conference which held all-day meetings on Monday for the clergy of Greater Boston; on Tuesday for the leaders of women's missionary societies, and a special session for laymen; on Wednesday for a joint meeting of the students of seven theological schools.

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# LENTEN AND EASTER SUPPLIES

## Lenten Message No. 374

*Lent*

What is Lent? Lent is a time in which, inspired by the example of our Lord Jesus Christ, we endeavor to make our religion a stronger force in our lives. Due to the intrusion of other things, we may have grown a little lax in our Christian duties. During Lent the Church asks us to spend a little more time and a little more thought on the things pertaining to the Kingdom of God, so that when the glorious dawn of Easter bursts upon the world we will be stronger in the faith and firmer in our conviction that "truly this Man is the Son of God."



"*He Will be done*"

This folder may be used successfully in increasing attendance at services during Holy Week and especially on Good Friday. The design is in full colors and the message is printed on buff stock in brown ink, making it very attractive.

The folder is ready for signature; when folded it forms its own envelope, seals, and requires but 1½ cents postage. Price, per box of 100, \$2.75.

## Easter Message No. 375

*Easter*

Easter is the solution to mankind's most persistent question, "Is death the end?" Our Lord walking in the garden in the cool of the early morning on the first day of the week is the answer. This is the eternal Son of God who has overcome death! He came that we might have life and here is the witness that He has brought it, that He is risen from the dead! "Hail! festival day, to endless ages known, when Christ, o'er death victorious, gained His throne."



"*He is Risen*"

The printed message in blue ink on buff stock is especially appropriate, and the folder may be used as a personal greeting, or as a reminder of the special services on Easter Day. The folder is ready for signature, folds, forming its own envelope, and requires but 1½ cents postage. Price, per box of 100, \$2.75.

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## Easter Offering Envelope

No. 381 Medium—No. 374 Large



No. 381 Medium—\$3.75 per 1000, \$2.25 per 500, 50 cts. per 100

No. 374 Large—\$4.50 per 1000, \$2.75 per 500, 75 cts. per 100

## Good Friday Poster

Size 17½ x 22½ inches  
15 cts. each

Black text; purple cross

# Good Friday

Is it  
nothing to you,

+

all ye  
that pass by?

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

## Easter Communion Slips

25 cts. per 100

**T**HIS is to advise the Rector that I made my EASTER COMMUNION

AT THE \_\_\_\_\_ SERVICE

ON \_\_\_\_\_ DAY

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

Place this on the plate or in the Alms Box, or enclose it with your Easter Offering.