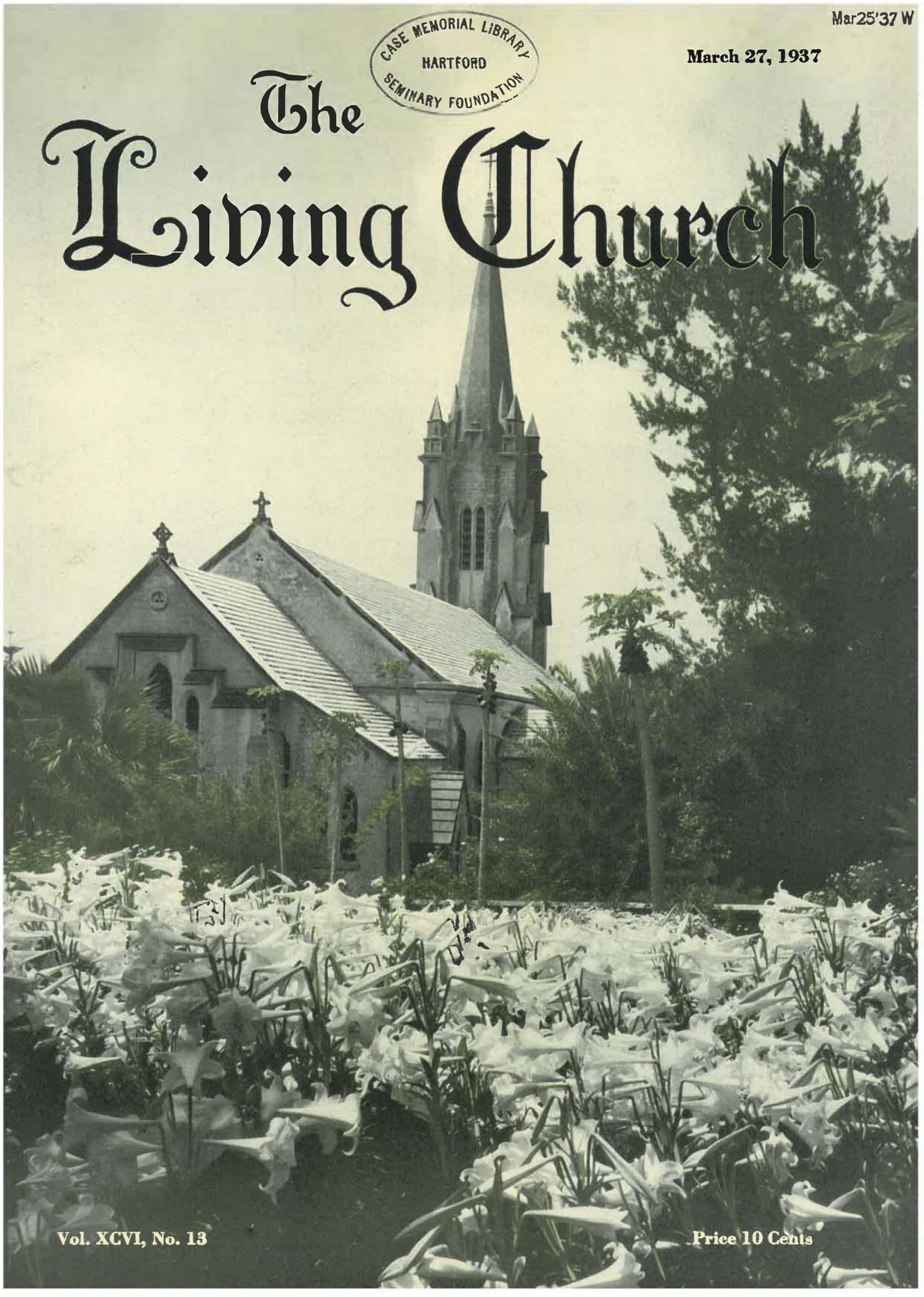


March 27, 1937

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The Living Church



The United States of America is dedicated to the truth that all men are "endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Civil liberties and religious rights that derive from this truth are today being assailed.

We of the Protestant, Catholic and Jewish faiths, for whom civil liberties and religious rights are based upon principles of our religion, reaffirm our loyalty to these fundamentals of just government, and our support of the traditions of American life that have championed and applied them.

Under the American tradition of liberty we are blessed by a land wherein people of different religious convictions and differing cultural traditions may live together in amity and mutual respect.

The nation can rely upon the mobilized spiritual forces of Protestants, Catholics and Jews for their support and defence of this truly American ideal.

National Conference of Jews & Christians

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.

Bishop Graves

TO THE EDITOR: All you have said in your issue of March 13th on the retirement of Bishop Graves as Bishop of Kiangsu, China, is undoubtedly true and well deserved. Yet those of us who have worked under him for a great number of years see the other side of the picture. They understand, perhaps, why the National Council hesitates to let him go. Few in the Church really know what Bishop Graves has meant to the Church in China all these 56 years, the very difficult task that has been his. For instance, he has had every type of Churchman under the sun in his diocese—to say nothing of what the Chinese conception of the Church is at times. The Bishop has dealt with them all with firmness yet with understanding and sympathy. With him the personal is always forgotten, but the dignity of his office never. One saw that illustrated most distinctly in the dispute with Lambeth over the status of the British Cathedral in Shanghai years ago.

The writer of this letter well remembers a conference held in Shanghai in 1907. It lasted the whole day, there were lengthy papers read and much discussion on changing the name from the Holy Catholic Church of China because of the name's offending some outside the Church. The Bishop listened to it all with the utmost patience. At the end of a long day he got up and said with great calmness and without the slightest irritation, that it was not in our power to change the name; that it would have to be changed by the House of Bishops, and so the whole discussion ended.

Lately there has been—and still is—the question of registration of Church schools with the Nanking government. That would mean, as is well known, the restriction of religious teaching in these schools. The Bishop has stood firmly against registration for that reason only. Today at St. John's alone the number of pupils is 916, more than it has ever had in its history. Bishop Graves has a splendid mind and a clear vision. With this he has great integrity. He might have honored our army and navy—or what not, but thank God the Church got him. I believe that is why his loss will be felt so keenly. (Miss) MARGARET BENDER,

Nurse retired from

St. Luke's Hospital, Shanghai.

New York.

The Racial Episcopate

TO THE EDITOR: May I not, in the interest of a proper understanding of the fundamental need in advancing Church work among Colored people, ask that you publish the following quotation from the public address of the conference of Church workers among Colored people, in the year 1916:

"In the very lively hope of having the strong handicap of our work removed by the adoption of the majority report of the Joint Commission on the Racial Episcopate, this conference would go on record, in unqualified praise, as endorsing the very fair-minded and righteous attitude taken by Bishops Kinsolving, Cheshire, Bratton, and other friends in defining the just rights of the Negro; and for their most forceful exposition of the reasons influencing them; and of the methods to be applied by which the

Caucasian may maintain his boast of superiority best by his magnanimous treatment of his darker brother.

"This conference closes its sessions this year in the firm hope and belief that Almighty God who sheds the light of His countenance upon all men will so enlighten and inspire the General Convention soon to assemble in St. Louis, that it may deal justly and righteously in all matters tending to promote the Kingdom of God on earth."

Our ever faithful friend, the Rev. Dr. Clark, through the editorial columns of the *Southern Churchman*, said, at the same period:

"Possibly, when this Church sees fit to trust her Negro clergy as she trusts her White clergy, she will find that her Negro clergy are as honest and as true and as faithful and as efficient in their place and work as their White brethren."

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

The Liberty Bell

TO THE EDITOR: In the announcement of the death of Mrs. Thomas A. Hilton, Seattle [L. C., February 20th], I read that she was descended from an old Philadelphia family named Skowe. This was a mistake of your correspondent or a printer's error.

The name on the Liberty Bell is Pass & Stow and it was cast by this firm in 1753. I have been looking up one of my histories of Philadelphia in which it is stated that Mr. Pass was born on the island of Malta and Mr. Stow in Philadelphia. As the bell is such a venerated relic to the whole nation it is well to keep all facts and names straight.

JOHN ALLEN POWELL.

Philadelphia.

The Oxford Group

TO THE EDITOR: In Dr. Niebuhr's criticism of the Oxford Group he was too modest in his caption, Captains of Salvation. The leaders of this spiritual revolution are at least Colonels and some might even be called Field Marshals.

Why this Movement is so criticized is a wonder to me. It has recaptured the most primitive teaching of the Christian Church: the emphasis on personal religion plus a wide, social outlook.

Naturally, it has enrolled many enthusiasts whose lack of understanding, tact, and plain common sense has made it seem but one more weird outcropping of an unhealthy emotionalism. What movement has not been similarly handicapped?

A careful reading of Dr. Niebuhr's article rather suggests that he has allowed his own emotions to run riot. Dr. Buchman's eulogy of Adolf Hitler is surprising and, to me, most unfortunate. But a single error of judgment can hardly be the basis of a general condemnation. Has Dr. Niebuhr proved his own infallibility?

To call the philosophy of the Oxford Group "childish and vicious" is to use words that simply do not apply. Its insistence on "restitution" answers both.

Its technique may not appeal to everyone—for various reasons. It has, however, lifted "faith" out of a smug individualism and

made it synonymous with the full content of the Gospel, personal and social.

If I read the parables aright our Lord did not condemn the man who had ten talents, as Dr. Niebuhr would condemn him, because he was a "plutocrat." Jesus judged men not by their possessions, but by their use of their possessions, material and spiritual.

The Oxford Group does not think primarily in terms of "types" and "classes." It reaches the individual. The individual, in harmony with God, breaks down all barriers between man and man.

(Rev.) J. JARDEN GUENTHER.

Swarthmore, Pa.

Philadelphia Divinity School

TO THE EDITOR: May I express my warm appreciation of your editorial of March 13th, on Philadelphia's Educational Experiment? It warms the heart of those of us who have long pressed for an adequate training in human nature and its problems—as a necessary supplement to the more academic training for the ministry—to have this need put to the test of a bold experiment, and to have that experiment so cordially welcomed in your columns.

There is, however, one inaccuracy in your editorial. "The doors" of the Divinity School in Philadelphia are *not* "closed." They never have been closed. It is only fair to my colleagues (whose splendid loyalty and determination have met and mastered a difficult situation), and to the school itself, to say this with all emphasis.

It is true that our *undergraduate* work has been curtailed. But it has not ceased. And our graduate department has steadily and materially grown. The concrete facts are these. We have seven men in this year's senior class, all of whom expect to receive the diploma of graduation in June, after completing the full statutory undergraduate course of three years. In the graduate department, there are 35 students enrolled, in addition to those undergraduates who are taking advanced work for the Bachelor's degree. Of these 35 men, 12 have already been admitted as candidates for the Master's and seven for the Doctor's degree. Barring unforeseen failures, it is expected that seven will this year *complete* their work for the former degree and two for the latter.

It would seem, Mr. Editor, that the doors cannot be very tightly closed in an institution which expects, at its approaching annual commencement, to present seven men for its diploma of graduation, and 15 for theological degrees! The rumor that has reached you is somewhat exaggerated; the corpse is a very lively corpse!

The true situation is, moreover, of vital importance to the new experiment itself. Had the school closed its doors, the incidence of city taxes (from which as a going concern it is free), and the coma which would have fallen upon it, would have created a situation from which the most heroic measures could hardly have rescued it. No, the will to live and serve which the School has shown in the face of grave disasters, is itself one of the great assets of the new régime, and one of the best auguries for its success. It gives underpinning to the complete confidence that I, for one, feel in Dean Evans and in his

ability to carry through to complete success the bold and fine undertaking that is now in his hands.

(Rev.) GEORGE G. BARTLETT,
Dean, 1915-1937.

Philadelphia.

“Anglo-Catholicism and the Future”

TO THE EDITOR: Dr. Bell's article in your February 13th issue is mostly splendid. Truly has the Church “largely abandoned Godliness for respectability and a patronizing sort of social service.” Further it has so become filled with worldliness, commercialism, that many of us “in the pews” are even doubtful whether Anglo-Catholicism can restore it to spiritual power and life.

Some of our bishops are content to draw large salaries, live in palaces, keep lady secretaries in splendid offices, build cathedrals, advocate social justice, etc., while some of the lesser clergy have hardly enough for a bare existence, while many unemployed seek year after year in vain for an opportunity to fulfil the duties laid upon them by ordination. Yet plenty of room can be found for new clergy, including those from the sects, while men with but a few years in orders get the “slums” and experienced men are forgotten.

Something more than a year ago I happened to attend a service in a small city in another diocese, which proved to be a memorial service for the late King George of England. A rather fine looking clergyman took the service in a very impressive and dignified way and gave a really splendid sermon. From what he said it appeared that he was taking the service in place of the rector, who was sick.

Inquiry afterward showed that he lived in a neighboring town, was much liked and appreciated, but unemployed through former bad health, which had necessitated living in those parts, so that he was only licensed.

All efforts to induce the bishop to find work for him had been fruitless, to the evident disgust of his friends, and I gathered that he was having a pretty hard time to exist.

I am not able to say whether he has been given a parish since, but quite likely not. The whole thing struck me as disgraceful, and a painful travesty on Christianity. I have heard of several other cases with varying details. Why does the Church ordain men, and then when they get to middle-age just cast them off like old clothes?

Is that the religion of the Church? No wonder it is losing its influence over us “in the pews,” so that we hardly care whether we go to church or not! The bishops need conversion, the Church needs less worldliness and more spirituality. Men such as I have referred to are worth a lot of the type so often found employed today.

C. TURNER.

Los Angeles.

TO THE EDITOR: May I speak up on the other side [from the Rev. Royden J. Mott's letter, L. C., March 13th], in vigorous and enthusiastic approval of Fr. Bell's recent article in THE LIVING CHURCH? In fact, that is one of the few issues of the magazine I had put aside for further reference, simply because of the honest and outspoken quality of that very article. God knows we need outspoken words in these dubious days.

It is possible that the rigid restriction of virtue to the Anglo-Catholic group within the Church is less than tactful, not even fair. But if I understand Fr. Bell, his attack is fundamentally directed against lethargy, which has been a cardinal sin within the household of faith, at least since the Middle Ages. He is calling for a dedication to first

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Established 1878

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things, to a religion that counts enough so that its communicants shall be willing to give it a place of importance in their lives, shall be willing to make some sacrifices to convenience, in its name. Surely none but those who are voluntarily blind would deny the validity of his criticism—that there are too many among us who take their faith for granted, when and if it does not interfere with other more immediately interesting activities.

The critic is seldom popular with those against whom his criticism is directed. More often than not he is the victim of all sorts of “herrings-across-the-trail” accusations, and these have already begun to be shouted in Fr. Bell's direction. Against them he and his life are his own best defenses. Far more important for the Church that we should seriously examine our consciences, in the clear light of what he has written.

If we are honest, I suspect a *mea culpa* will go up from many hearts; and that cry of penitence, if it be followed by a will to action, may mean the beginning of a revitalization of our faith, so that it shall genuinely count, not only in our own lives, but in the lives of those who now watch us with, often justly, critical eyes. EARL DANIELS.
Hamilton, N. Y.

TO THE EDITOR: I am greatly enjoying the two series of articles on the Notes of the Church and the Negro in the Church; also especially the article by the Rev. Dr. B. I. Bell in a recent issue—instructive, illuminating, and encouraging. . . .

(Rev.) F. VAN VLIET.

Asheville, N. Y.

Slum Clearance

TO THE EDITOR: May I express my gratitude upon seeing how much space THE LIVING CHURCH is devoting to the matter of slum clearance? The use of the cathedral in New York for that fine exhibit is most encouraging to all who, like myself, have longed to see our Church step forward boldly to answer the challenge of the opportunity to relieve the mass of misery caused by poverty. I believe in what Gandhi once said to the mystic, Tagore, who rhapsodizes on divine love, natural beauty, etc.—that in

India and elsewhere there are millions so miserable that the slightest elevation of spiritual and intellectual life is hopelessly negated by sheer physical misery—not the suffering of the ascetic but of the mere brute.

NELSON R. BURR.

West Hartford, Conn.

Disseminating Church Information

TO THE EDITOR: A few years ago in your columns I suggested that the Department of Religious Education of the National Council take up the work of issuing authoritative propaganda on our Church, in particular correcting errors which appear from time to time in religious as well as secular publications. Although the need is still as great as ever, outside of a few enthusiastic private letters addressed to me, no action ever took place. This need is made more emphatic in the past few weeks as illustrated in the correspondence in recent issues of *News-Week* and in articles in other publications. No one has yet spoken authoritatively for the Church—perhaps such would be too much to hope for—but there could be an unofficial bureau of information with a standing which would command attention. Even some of our laity have shown blissful, but devastating, ignorance in participating in this controversy.

I have taken it upon myself to mail each of those engaged in the controversy a copy of Fr. Hughson's invaluable tract, *The Anglican Church and Henry VIII*, together with a marked copy of the Forward Movement tract, *The Episcopal Church*, without comment. Could we not have an agency that would do this, and to which interested, and often distressed, Churchmen could refer all such *mal* or erroneous statements concerning our Church, in the confidence that the full answer of the Church would be given to such sources? How many are interested? A small endowment would enable this to be done, and ultimately provide a real work for a priest with such talents as this would require. (Rev.) JOHN QUINCY MARTIN.
Philadelphia.

FR. MARTIN's suggestion has merit. Might not a special committee of the American Church Union undertake this task, at least so far as publications of national circulation are concerned?—THE EDITOR.

Hearts and Systems

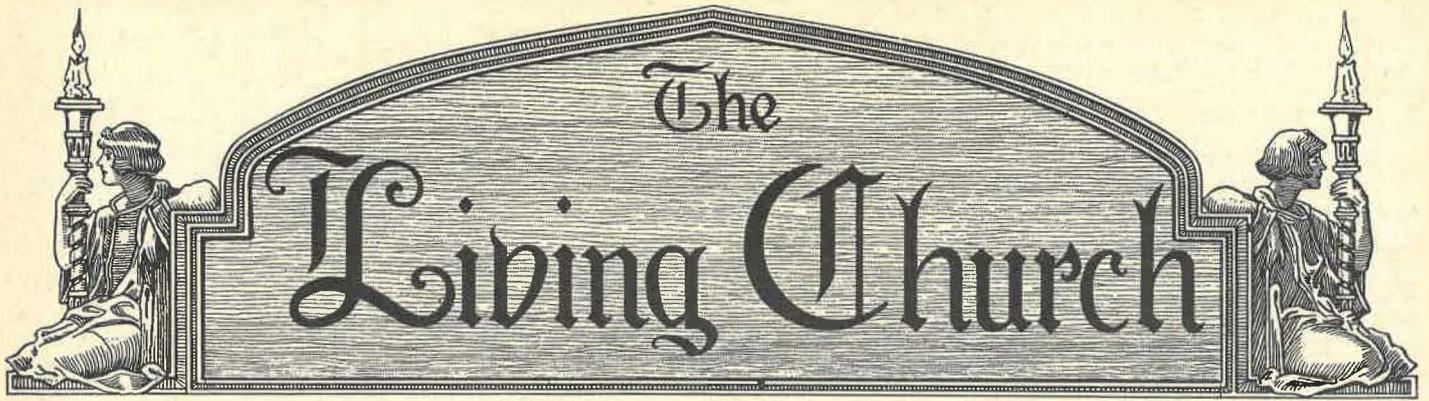
TO THE EDITOR: There can be little or no charity or gratitude in a socialistic state. No one is called upon to be conscious of his neighbor's need—the tax rate does that for him. No one need be grateful for favors—they become his “right” under the law!

It is true that our Blessed Lord said, “Seek ye first the kingdom . . . and all these shall be added unto you.” The whole pagan world, and a large part of the Church, knows better. They know that if you get “all these added unto you” you'll get the “Kingdom of God” on earth.

It is also true that St. Paul (on whose day this is written) said a great deal about the many things that without charity are “nothing worth”—but who was he?

Seriously, Mr. Editor, before those within the Church have combined with those without it to wreck it completely in the eyes of mankind, hadn't we better take the word of our Blessed Lord, and the advice of (among others) St. Paul and bend our sole efforts to establishing the Kingdom of Heaven where it belongs, viz., “in a man's heart,” instead

(Continued on page 412)



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No. 13

EDITORIALS AND COMMENTS

The Victorious Christ

THE CHRISTIAN comes to Easter in calm assurance of life beyond the grave. Others may doubt; he knows. Others may debate the question; he is sure.

For those who are not certain, and yet long for assurance, reason has much to say. It declares that God, having established intelligent connection between Himself and the universe, cannot possibly be supposed to destroy continually this sensitive bond by the perpetual destruction of the personalities through which the bond is established. It says that we face the inconceivable if we suppose that the souls of all the good and great who have influenced human life have been lost in a nadir of nothingness.

The Christian goes further: he says that if such a life as that of Jesus of Nazareth could cease to be, after Calvary and its tragedy, we are living in a moral madhouse. This is true of others, also, in lesser degree. For one who has labored in worth-while work and in so doing has developed and strengthened the inner spirit; for one whose soul has been enriched by close friendships; for anyone whose life is knit into the lives of those around him in wholehearted, unselfish love—for such the thought of complete destruction or eternal separation is unbearable. A God who created men for such a life as ours, and then cut off that life as soon as its earthly span of years was over, would not be a righteous God. Such a God could no longer command belief.

For this reason we may say that the Christian faith in immortality grows out of the teaching of Christ as to God's character. Such a God as our Lord reveals could not give only to take away.

Then assurance is made doubly sure by the Resurrection of the Lord Himself that first Easter Day. "Now is Christ risen from the dead and become the first fruits of them that sleep." His rising is a pledge of ours.

We look today at the little group of heartbroken, despairing men with whom we visited Calvary on Good Friday—men who had followed a Leader of whom they expected great things, only to have Him executed and His cause publicly disgraced. We look at this group again today and we see them about to set out to change the world. They know their Leader to be alive. They are buoyant with hope; they are joyful beyond

measure, consecrated to the work of convincing the world that their dead Leader is alive, that He is a living Saviour in whom alone can renewed life be found.

That is the Christian reason for believing in immortal life. We believe because of all that happened that first Easter Day. And we are sure that it *did* happen. *Something* happened that day—something so tremendous as to change the whole course of human history. We are sure, because we know that great institutions are not built out of the fabric of dreams. There is the Church as proof of the story—its very existence pointing back to a Victorious and Risen Founder. There is the holy Sabbath changed to Sunday, the day of the Resurrection. There is the Holy Sacrament of the Altar in which men steadfastly believe that they receive life, not that they are merely honoring a dead Christ.

IT IS a tremendous story—this story of the Easter triumph. One wonders how it can be heard year after year and produce so little by way of response. To have a message of comfort and hope—and nothing else—is to mutilate the Easter message. It means assurance of reunion with those we have loved and lost awhile; that peace and happiness of belief we must never minimize. But it means something else. Are *we* risen with Christ? Do we add proof to the story through our own moral and spiritual awakening? Has the fact of the Resurrection moved us so deeply that we are risen to newness of life? Has it really laid hold on us? Does it waken new hope in ourselves and for the world? Imagine America on Easter morning as a nation Christian in sentiment; for in splendid numbers they will be at public worship. Then imagine America if all of these millions of worshippers were men and women whose hearts were really awakened and moved to a new life. Imagine these millions of worshippers coming to their communions, kneeling as a family—God's family—at the family table. Then imagine their carrying this family life out to the community. Picture what would begin to happen, if they did—a national resurrection to newness of life—a world awakening.

Let this count for a suggestion on knowing Christ and the *power of His Resurrection*. Our clerical readers may enlarge it into a sermon; our lay readers will find it a fruitful

subject for meditation. Then may it reach many hearts this Easter, to change them—to change *us* into dynamic believers.

A Timely Manifesto

BECAUSE we feel it to be both timely and important, we have devoted our inside front cover this week to a full-page reproduction in colors of a manifesto recently issued by the National Conference of Jews and Christians. This is not an advertisement; it is a carefully prepared statement, having behind it the study and reflection of Christian and Jewish leaders who are convinced that the message it contains is one of great importance to our country today.

Taking its text from the statement in the Declaration of Independence that all men are "endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness," the statement takes account of the fact that "civil liberties and religious rights that derive from this truth are today being assailed." There is no question as to the accuracy of this statement and its tremendous importance for the future of the United States of America.

Civil liberties are certainly being assailed today. They are, in fact, being assailed not only from one quarter but from many. Great industrialists, opposing the rights of their workers to organize for effective collective bargaining, assail those liberties. Ruthless labor leaders, using paid agitators to create discord between capital and labor or between one labor union and another, assail those liberties. State legislatures, singling out educators to take a special oath of allegiance and forbidding free discussion of political theories in universities, assail those liberties. Above all, the growing racial and religious intolerance to be seen on every hand is a denial of those civil liberties and religious rights that derive from them.

The manifesto continues:

"We of the Protestant, Catholic, and Jewish faiths, for whom civil liberties and religious rights are based upon principles of our religion, reaffirm our loyalty to these fundamentals of just government, and our support of the traditions of American life that have championed and applied them.

"Under the American tradition of liberty we are blessed by a land wherein people of different religious convictions and differing cultural traditions may live together in amity and mutual respect."

Antisemitism, with the blind racial hatred and the blood-and-soil type of Fascism that accompany it, is growing by leaps and bounds in this country. Literally hundreds of organizations and periodicals with thousands of readers are devoted to poisonous anti-Jewish propaganda in the name of Americanism. Often these attacks are made in the name of religion. There lies before us as we write a copy of the current issue of a militant Protestant publication in which the Jewish race as a whole is charged with responsibility for (1) Communism, (2) the proposal to "pack" the Supreme Court, (3) an alleged bill to "close the United States mails against the New Testament and Christian periodicals," (4) the protection of the Jewish religion in Soviet Russia combined with the breakdown of all other religions, (5) the repeal of prohibition, and (6) the destruction of freedom in France. In addition a "converted Jewish minister" writes of the Crucifixion of our Lord: "This is an example of Jew strategy, forcing the hands of Gentiles against those they hate." That Christ Himself was a Jew, as were the Apostles, is completely overlooked; indeed, recently literature has come into our hands from similar sources, endeavoring to point out that Christ was not a Jew but was

rather a champion of the Gentile world in opposition to "international Jewry."

These are strong evidences that race hatred, which is so contrary to the whole spirit of the Declaration of Independence, the Constitution, and fundamental American traditions, is gaining strength in this country, and it is high time for a united protest against them in the name of religion.

The manifesto of the National Conference of Jews and Christians concludes:

"The nation can rely upon the mobilized spiritual forces of Protestants, Catholics, and Jews for their support and defense of this truly American ideal."

We hope that statement is true. Certainly the American ideal of liberty and democracy needs defense today against Communism on the one hand and Fascism on the other, against racial and religious intolerance, and against a host of subversive influences from both the left and the right.

The statement of the National Conference of Jews and Christians is worthy of careful consideration by every believer in God and in human brotherhood. We suggest that it be used as a basis for study groups and that rectors cut it out and post it on their parish bulletin boards.

War Against Cancer

FIGHT CANCER WITH KNOWLEDGE—that is the slogan of the American Society for the Control of Cancer which, through its women's field army, is this month putting on an extensive campaign of education and an attempt to obtain enlistment throughout the United States.

Like the American Red Cross, the National Anti-Tuberculosis Association, and other organizations devoted to the conquest of suffering, this society is worthy of widespread support. The appeal this time is particularly to the women of America who, through this field army, will conduct a steady and relentless war to save human life from the scourge of cancer which last year took more than 140,000 lives in this country alone. It has been estimated that there are between three and five hundred sufferers from this disease alive today, perhaps half of whom might have been saved if knowledge of the signs and symptoms were given to them in the early course of the disease.

No cure for cancer in its advanced stages has yet been found, but much can be done through early diagnosis and treatment if the public is properly educated and facilities placed at the disposal of rich and poor alike. That is the object of the American Society for the Control of Cancer, and it is one that deserves the support of every American citizen.

The Texas Disaster

IN THE LIGHT of Good Friday and the Crucifixion such calamities as the shocking disaster at New London, Tex., take on a different character. The old-fashioned view of all such things as punishments inflicted by God had some, but a very limited, spiritual value. The truth is that God's love establishes the laws on which the world shall work to the best good of the whole, but man's selfish seeking of his own good sometimes makes those laws work frightful calamities within the areas affected by him.

We do not wish to pre-judge this particular case, of which the investigation has just started. But we can point out that in many similar calamities God is not the instigator but one

of the sufferers. The sin of man, whether in the form of selfishness or greed of gain, leads to the omission of some precaution, some factor of safety which is perhaps costly and only remotely likely to be needed. Or it leads to some lowering of the quality of goods or services to the point where, sufficient to meet the normal needs, they are inadequate to bear the full strain that unforeseeable circumstances may put upon them. Hence calamities like the *Eastland* disaster, the Iroquois theater fire, or this explosion.

It is this conflict between the sin of man and the love of God which nailed Jesus Christ to the Cross. It is the sin of man which produced a world in which the Cross is a necessity. Though the investigation at New London has not progressed far enough to show at what point human sin enters this particular case, we have at least enough experience of similar things in the past to say with conviction that it is man and not God who has procured these innocent deaths. If we had obeyed all the laws of God that we know, including that which makes service and not profit the end of human activity, they would not have been necessary.

A Well-Deserved Tribute

WHAT is known as the Philadelphia Award, founded by the late Edward Bok, goes each year to a prominent citizen of Philadelphia in recognition of service to the community during his or her lifetime. It has gone to musicians, clergymen, teachers, civic workers.

This year the Philadelphia Award has gone to one of the most useful Churchmen in the diocese of Pennsylvania: George W. Wilkins, for years the superintendent of the Galilee Mission, the Church's rescue mission for men, located in the midst of one of the most degraded sections of the city. Mr. Wilkins, a successful business man, has not confined himself to this one institution, but has been in the forefront of every effort to help the unfortunate and the down and out. During the worst of the depression he organized, in an old factory, a shelter which cared for as many as 4,000 people at one time. With a natural gift for organization, he met a very difficult situation with great success and now he has received this deserved public recognition of his self-sacrificing labors, for he has contributed these services as a volunteer. As a vestryman of historic Christ Church, he has helped to make that parish a center of intelligent philanthropy under Dr. Washburn's leadership. He is also a vestryman of St. John's, Lansdowne, and a member of the diocesan department of Christian social service.

We congratulate Mr. Wilkins on this timely and well-deserved tribute.

Easter Lilies

THE LILY, a symbol of purity and of our Lord's human nature, is second only to the rose in floral religious symbolism. A particularly well-established custom is the use of Easter lilies as symbols of the Resurrection. Those shown in this week's cover picture are growing in profusion about an Anglican church in Bermuda, photographed by Burton Holmes for Ewing Galloway, New York photographic firm.

ACKNOWLEDGMENTS

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

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EVERYDAY RELIGION

That Sacred Mystery—The Church

II. LAMENTOSO

TO COME AWAY from the Universal Church and consider our own communion:

Outsiders usually are chary of criticizing us. They know too little about us to be more than polite. It is from the inside that complaint comes. Recently a Churchman said: "Our Church is like an aged dame in an old ladies' home. She sits in her best-and-only purple silk, and rocks by the window, looking out at the passing world. She is really quite well descended, but is separated from her folks, and hardly anyone comes to see her. She has a complication of diseases, but has fought them so long in her invalid way that she spins out existence as she does her small means. And no one knows when she will die."

Of course that's epigram and a bit cynical.

Yet, anxiety about our Church is growing. Perhaps that is a good sign. We may well discount the endless fault-finding of petulant, slightly psychopathic persons. But we ought to take heed of warnings reluctantly uttered by keen and loving-hearted observers.

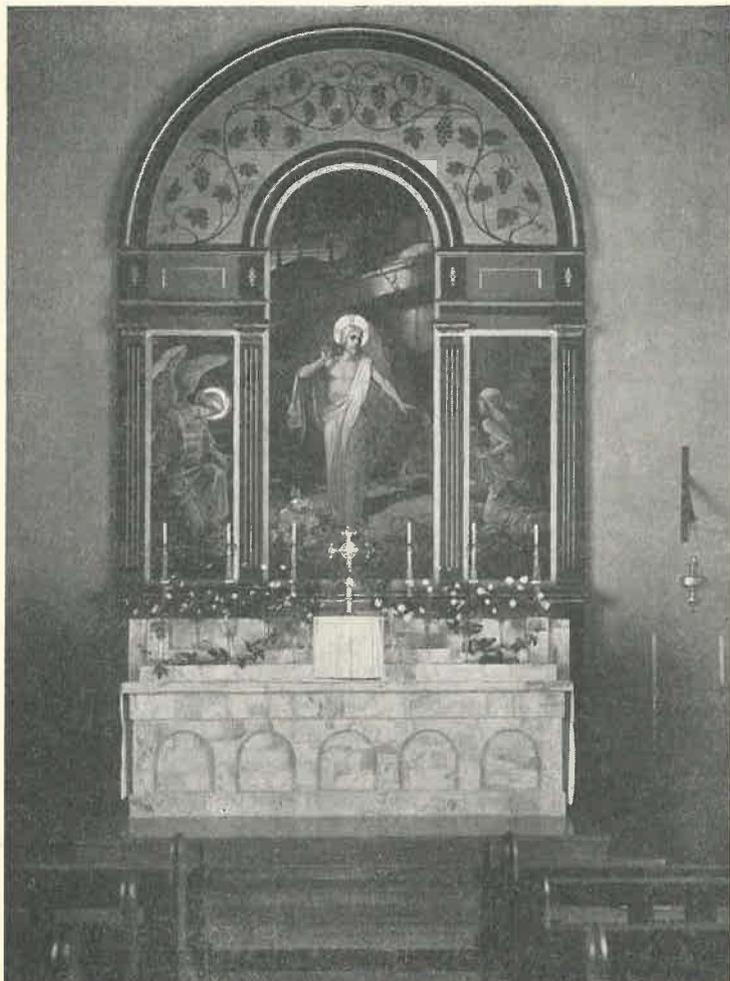
They report a grave sickness in the Church. They are desperately eager to help—like a doctor who can find no major symptom in his patient; only a certain lethargy, a lack of tone, a willingness to continue in a half-comfortable invalidism.

What is the matter? Is it inheritance? A delicate constitution handed down by feeble ancestors? Is it racial stock? Are we, because of Anglican tradition, congenitally incapable of more than a modicum of religion?

Or is it environment? (I believe that most people would rather lay their ailments to the climate than to their constitution. It is easier to blame altitude than attitude.) One can easily make up a thumping charge against environment, with side thrusts at the unfriendliness of history: the age is materialistic. America has gone mad over mass-production and machines. Our population is now too heterogeneous, too capricious and nervous for the stately tradition of the Episcopal Church. Again, America has become vulgarized and childish. Main street likes to be slapped on the back; and deep as is our capacity for friendship, we just can't bring ourselves to do that with the right kind of abandon—and in time. And so Mr. Babbitt and his family get away from us.

It is perhaps true that our era is naïvely ignorant of our Church. But was there not something wrong with every era? Take eras one by one—if you can separate them!—and you find nothing so very helpful to the Church in any of them. First they persecute, then they fawn only to suffocate. Next they domineer, then they champion schismatics and heretics, next they exploit; and then they drop off, indifferent and wholly ignorant of the Church. And the wheel turns, cycle after cycle. That the world was ever helpful to the Church in any era is the pet delusion of enthusiasts who have adopted a certain century for their own.

Is it possible that our Church is seriously ill, like one who suffers from the almost complete non-functioning of a virtually important gland—a place that can be reached only by radio-active current?



THE RESURRECTION

The memorial Altar and reredos to Bishop Brent at the Church of the Resurrection, Baguio, P. I., were completed on All Saints' Day with the installation of these three paintings by the noted British artist, T. Noyes-Lewis. The English firm of Messrs. Mowbray and Co., upon discovering that Mr. Noyes-Lewis was painting the panels at an incredibly low price, waived its fee for bringing the mission authorities and the artist together, asking only for permission to see the pictures before they were sent to Baguio.



DAYBREAK

SO STILL, so still—
A shadow here must be
The Cross, the Cross,
Which hushes Calvary!

So still, so still,
Before the break of dawn:
Earth wakes, earth wakes—
The sting of death is gone!

LILLA VASS SHEPHERD.

EASTER DAY

WHAT has happened, Mary,
To make your eyes so bright?
Radiant as stars they shine,
And only yesternight
Dim they were with weeping,
Clouded was their light—

Tell me, tell me quickly,
Mary, whom did you see
And speak to in the garden—
Mary—was it—He?

LUCY A. K. ADEE.



RABBONI

A MEDITATION AT SHRINE MONT

UPON Thy gracious face I gaze
In all its mystery.
Joy, grief, and love are mingled there
With wondrous sympathy.

The healing of Thy hands, I feel,
No human touch can give.
Thy tender, radiant, vital power
Makes strength in weakness live.

Upon Thy brow the lines of thought
Show depth and calm of mind,
Which in the simple things of life
Profoundest meanings find.

But, O the matchlessness of soul
That on Thy cross was tried!
In reverent awe I Thee adore,
My Saviour, crucified.

Dear risen Master, Thou art here;
I know Thy voice divine.
Help me to live more close to Thee,
My life a part of Thine.

FRANCES GIBSON WOODWARD.

The Power of His Resurrection

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

THE LAST WORDS of our Lord upon the Cross we know, and reverently gather to hear them and to meditate upon them on Good Friday. But what was the first word of the Risen Christ—do we know that? We do! It is there in the record. St. Matthew's Gospel has kept it. There in the dawn, with the pierced feet drenched with the dew of the garden, He spoke to the holy women and the dew was on that word; joy, and a calm, assuring peace was in that word—"Χαίρετε (*chairete*)!" And by a stroke of genuine genius Goodspeed has translated it as it should be translated, for it brings the highest peak of the Christian gospel and of all history down close to everyday life. What He said was, "Good Morning!" Not "Hail"—that is too literary, too theatrical, too unlike Him. He used the term of everyday Christians and what a wealth of fresh glory is packed into it—"Good Morning!" Let Him say it to you today. It is a good morning, a better morning, the best of mornings, for we feel today after more than 1900 years His Risen Presence and we know, do we not, the power of His Resurrection.

First of all, consider the evident power of it. It accounts for everything else in Christianity. What took the cross, the sign of a brutal murder, and stamped it upon the very heart of Christianity and lifted it to the spires of our churches, and hung it upon the roods and gave to it the vast significance of a redemptive agony opening the heart of God and revealing the love of the Eternal? *The Resurrection!*

What was it changed Bethlehem from a lonely little town to the capital of a world's passionate reverence and adoration, and made forever credible the angels' singing in the sky, and gave to the Virgin Birth of Jesus a congruity and inevitability, and started our carols and gifts at Christmas? *The power of the Resurrection!*

What power was it that wrote the New Testament, every book of it, every gospel, every epistle, and in the days of Domitian persecution created that vast drama of hope and assured ultimate victory, the Book of Revelation? *The power of the Resurrection?*

What is it that today pulses in the lives of men like Bishop Graves of China and Bishop Mosher of the Philippines and all our missionaries in hard fields and all our UTO workers and the Sisters ministering in hospitals and orphanages, in desolate and dreary tasks which they fulfil with patient joy? *The power of the Resurrection!*

What is it that brings you to your communion, wings your prayers, steadies your life, moves you to generosity and love? *The power of the Resurrection!*

The Resurrection reinforces the words of Christ, giving them the might of the voice of the Eternal. The Resurrection changed the Sabbath into Sunday, the seventh day into the first day of the week. The Resurrection transformed the whole outlook of the disciples, took from them the sackcloth, the ashes of a burned-out hope—winged their faith, kindled their joy, welded their wills, gave them unfaltering confidence and an invincible passion of assurance, created the Pentecostal Church, and sent it out a veritable thunderbolt of power. The Resurrection brought to being a whole Christian culture of which we are the heirs.

The power of the Resurrection is the greatest, the most

central, and the most permanent of all Christian dynamics.

The first Easter, Mary Magdalene, Mary the mother of James, and Salome set out early in the morning on that spring day to find the tomb and anoint the body with spices. Who will roll away the stone for us? They come down the garden path to the entrance. As they turn the last corner, they see the stone rolled up and back. Who has opened the tomb? Mary Magdalene runs to tell Peter and John. "They have taken away the Lord and we know not where they have laid Him!" The other two remain, stoop down, and look in. An angel! Inside the entrance! (Not to let the Lord out, but to let witnesses in!) "Come, see the place where the Lord lay!" They fly in fear! Other women come. They enter. "Two angels in shining garments." (Protecting the graves-clothes so that the Apostles might bear witness.) Meanwhile Peter and John come running. John hesitates. Peter enters. And then John joins him. Here is something unexpected, linen clothes stretched out, and the napkin for the head by itself. "They saw and believed." But Mary Magdalene lingers weeping. She sees two angels within. She is too weary to think it all out. The angels say, "Why weepest thou?" "Because they have taken away my Lord and I know not where they have laid Him." She turns back and sees someone. Her eyes are dimmed with tears. She sees the face against the rising sun. "Why weepest thou? Whom seekest thou?" "Sir if thou hast borne Him hence, tell me where, and I will—" "Miriam!" "O my Master!" "Do not hold me—go to my brethren. Go! Tell the news!"

When Napoleon returned from Elba, armed forces were sent out to crush him. But when he himself stood forth the cry went up, "Soldiers, it is the Emperor!" They left all and followed him. Well, when once the Apostles knew that Jesus was alive and with them, they threw into His cause the passionate loyalty which has written the most glowing pages of the world's history. The Church was cradled in that empty tomb.

NOW the power of that Resurrection is shown in its lift upon men's dream of life after death. Death is a grisly fact. You cannot move it aside. It is here. And yet through the ages the deepest thinkers of the world like the simplest folk have wistfully dreamed of life beyond death. I have in my library a book called *The Farther Shore*, an anthology of world opinion on the immortality of the soul, with a foreword by Professor Whitehead of Harvard. It is a distinguished record of a great and undying hope. It begins with the Egyptian Book of the Dead—and ends with Theodore Roosevelt's essay, *The Great Adventure*, written the autumn after Quentin, his son, died in aerial combat. Homer is there and Buddha and Pericles and Socrates and Plato and Lao Tze and Virgil and Horace and Ovid—the Upanishads and the Bhagavadghita. The vast majority—not all—believe that life goes on after death. Not all. There is one of our contemporaries who maintains that:

"Man is only a bundle of cellular matter on its way to becoming manure."

"Ours is a lost cause," he says. "There is no place for man in the universe."

"Brief and powerless is man's life. On him and on his race the slow, sure doom falls pitiless and dark!"

Well, the power of the Resurrection is an answer to such futilitarians.

You may believe in the immortality of the soul and not believe in the Resurrection. But you cannot believe the Resurrection without knowing that Jesus' word is to be relied upon, "In My Father's house are many mansions. If it were not so I would have told you."

He is to be trusted. His Resurrection is a vindication of a God who is to be trusted.

Dr. Adler used to say that the task of religion is "to rescue man from insignificance." The Resurrection lifts the life of man into eternal significance. As Dr. Peabody said, "It gives length to thought, breadth to duties, and depth to feeling!"

"In the hour of death, after this life's whim,
When the heart beats low and the eyes grow dim,
And pain has exhausted every limb,
The lover of God shall trust in Him.

"When the last sigh is heard and the last tear shed
And the coffin is waiting beside the bed
And the widow turns from her precious dead,
Then she remembers what Jesus said."

There is a Negro spiritual; one of the less known ones:

"Who will be a-living when I am dead?"

And the verses answer:

"Trees will be a-living and a-waving
When I am dead.
Birds will be a-living and a-singing
When I am dead."

And so it goes on until the listener feels utterly diminished, less than grass, less than dust. Then suddenly the song comes back with a triumphant shout:

"Who will be a-living when I am dead?
I will be a-living, I will be a-living, I will be a-living
When I am dead!"

"I count all but loss," says St. Paul. "Everything considered gain, I count loss; . . . count them all as dung, that I may win Christ and be found in Him and know Him and the power of His Resurrection, and the fellowship of His suffering, *if by any means I may attain to the resurrection of the dead.*"

Existence after life is no guarantee of eternal life.

Eternal life is not an inherent natural possession. It is a quality of life which springs from union with the divine. I am confident that the spirit lives after death, but what kind of a spirit and what are its chances of immortality? Our Lord Himself (St. Luke 20:35) speaks of those "who are accounted worthy to obtain that world and the resurrection of the dead." The inference is that not all are worthy. There is nothing necessarily religious in believing in the immortality of the soul. Christianity is not trying to persuade men of that. We are trying to make the power of the Resurrection such in a man's life that he will be united to Jesus Christ and therefore a sharer in His eternal life. The Gospel is not a call to life after death, but a call to be united with the Christ of Calvary in His suffering and a sharer with Him in a kind of life which before and after death is eternal.

This country just 20 years ago joined in a great war. It has plunged us into the hell of the past six years. The world today once more is apparently preparing another holocaust. God help us! The one hope of the world is Jesus Christ. The

(Continued on page 392)



CHURCH MUSIC

Rev. John W. Norris, Editor



THE HYMNS of the Easter season are naturally among the most joyful forms of praise that we have. Many of them have come to use from the early days of the Church. Two of them at least are anonymous, including that Easter hymn *par excellence*, "Jesus Christ is risen today.

Probably the earliest Easter hymn that we have in our Hymnal is No. 556, "Joy dawned again on Easter Day." It is a portion of the Latin hymn, "*Aurora lucis rutilat*," which has been attributed to St. Ambrose and, if so, comes to us from the middle of the fourth century. Not all students of hymnology accept him as the author. The portion used in our Hymnal is from the last 32 lines which, in the Latin, begins "*Claro Paschali gaudio*." The translation is by John Mason Neale, who perhaps did more than any other man to acquaint the modern Church with the beauties of Latin and Greek hymns. The tune for the hymn in our Hymnal is one of those written for carols of mixed languages. It is choral in type but should be sung with the lilt usually associated with a carol. The composer was Michael Praetorius (1571-1621) and the harmonizer George R. Woodward.

"Welcome, happy morning" (No. 169) comes to us from a Latin hymn by Venantius Fortunatus, who was born about 530. The original hymn is in 110 lines celebrating the Resurrection. The English version is but a portion of this hymn and is the work of John Ellerton. It has been described as a vigorous paraphrase of the lines selected rather than a translation. The tune to which it is set is Fortunatus by Sir Arthur Sullivan. It is a vigorous and brilliant tune but is hardly congregational in character having the melody set in a consistently high range. This tune is not used in the English Hymnal, Hymns of Praise, or the new Presbyterian Hymnal.

St. John of Damascus, whom Dr. Neale called the greatest poet of the Greek Church, is represented by two hymns, "The day of Resurrection" (No. 171), and "Come, ye faithful, raise the strain" (No. 170). They thus date from the middle of the eighth century. The first is from the first of eight odes which form the hymn commonly known as the Golden Canon. The canons were the highest effort of Greek hymnody and were sung, for the most part, at Lauds. They were founded upon the canticles assigned to that office. The second hymn named above is from the canon for St. Thomas' Sunday (Low Sunday) and is from the first ode based on the Song of Moses.

The greatest of all the Easter hymns, "Jesus Christ is risen today," exists in a variety of forms, the oldest of which are to be found in 14th century manuscripts. It is undated and anonymous. Ordinarily Latin, it first appeared in an English version in a collection, *Lyra Davidica*, published in London in 1708 by J. Walsh. The early English text differs greatly from the present form, the second and third verses being entirely new and without reference to the Latin. Our present form first appeared in Arnold's *Compleat Psalmist* (1749). This form was included in a late *Supplement to Tate and Brady's Psalms* (about 1816). The fourth verse is a doxology from the pen of Charles Wesley. It appeared in Wesley's *Hymns and Sacred Poems* (1740).

The tune, like the text, comes to us from *Lyra Davidica*. Again like the text it has been greatly modified and altered. Its rising movement throughout its four lines has helped to make it one of the most famous of all hymn tunes.

Anglo-Catholics and Christian Unity

By the Rev. Frederic Hood

Principal of Pusey House, Oxford

THE TROUBLOUS days in which we live have inevitably brought the problem of the reunion of Christendom more than ever into the minds of those who care for the cause of Christ. When it becomes clearer day by day that the only alternative to chaos and despair is the fulness of Catholic truth, it seems well-nigh intolerable that Christians should be differing among themselves, and so holding up to a considerable degree the work of conversion.

So urgent is the need for union that the temptation is very great to compromise in order to attain the desired result. This is particularly true in special areas: it is hard for those living in such places to be patient with what seems to them the academic point of view of those who live thousands of miles away and yet venture to criticize their cherished schemes. If, however, we are to attain any real and lasting unity, it must be on the basis of truth; and therefore there is need today for patience and balanced judgment and complete freedom from the tactics of panic. Otherwise more harm than good will result, and union in one part of the world will lead to schism in another. That is the great danger.

The Dean of Durham has recently observed that he believes the Church of England, small as it is, may yet form the rallying point for the reunion of Christendom. This remark has often been made in the past, but it is significant that so clear a thinker and so penetrating an observer as Dr. Alington should be able to repeat it today. And if by the Church of England the Dean means the whole Anglican communion, then we may agree with his dictum. But if in God's providence our part of the Church is to be used in this vital work, it is of primary importance that no basic principle for which we stand should be watered down.

To say this is not for a moment to suggest so ridiculous a proposition as that all the Christian world should become Anglican! The reason why we may be so used is that our communion is unique in Christendom in being committed to basic Catholic truth and yet gladly retaining many whose opinions differ widely in non-essentials. In Anglo-Catholic circles in England today, two groups may be said to exist—those who look primarily toward Rome in their thoughts about reunion, and those who look mainly elsewhere. All would agree about the importance of being united once more to the Holy See: but the latter group of Anglo-Catholics believe that there is greater hope of such union being effected when a solid block of non-papal Catholics can approach the Roman authorities.

As I write these words, the Church Unity Octave is in progress, during which prayer is being offered in numerous Anglican churches, and also in some Roman, Orthodox, and Protestant churches. Its promoters state that more than a thousand Anglican priests sent in their names as supporters of the Octave. These priests are presumably in general sympathy with the stated objects and principles of the Church Unity Octave Council. A leaflet issued in explanation of the Octave states:

WHY ANGLO-CATHOLICS can and should support the Church Union novena of prayer for Christian unity, from Ascension Day to Whitsunday, in preference to the Church Unity Octave Council observance, is here clearly set forth by one of the foremost English Catholic scholars.

"There must be understanding of plain facts. In her *de fide* definitions Rome will never change, for she cannot. . . . We must reassert that those who desire and work for reunion with the Holy See should accept the following statements as axiomatic and fundamental: (1) The conversion of the world depends upon the visible unity of the Church of God. . . . (2) [Our Lord] provided the means for the maintenance of this unity by the appointment of a visible head of the visible body: 'Thou art Peter, and upon this Rock I will build My Church.' History has shown what interpretation the Church has given to this text, for none other has ever been the Church's acknowledged head upon earth, save he who sits on Peter's throne. . . . (3) The dogmatic decrees that concern the supremacy of St. Peter's successor and his infallibility in faith and morals, while not capable of being rescinded even by the Pope himself, do nevertheless admit of explanation. . . ."

The Octave is announced to begin by the observance of the Feast of St. Peter's Chair at Rome, and the intention at Mass is "the return of all the 'Other Sheep' to the 'One Fold.'" It will readily be seen that a large proportion of Anglo-Catholics, while only too willing to pray for reunion at this or any other time, cannot officially observe this Octave. The feast with which it begins is not to be found in authoritative documents, nor has its observance come in by consuetude. The intention at Mass seems unreal: presumably we are among the "other sheep" referred to and it is not clear why we should not individually take the step of returning to the "one fold." Further, with regard to quotations cited from the leaflet, surely the fact that Popes have committed themselves to teaching which lacks ecumenical authority does not make such teaching true: and it is faithless to suppose that we must accept as axiomatic what we believe to be questionable or untrue, when we approach God in prayer.

THERE is however a further opportunity in the year for a concentrated effort of prayer in the novena from Ascension Day to Pentecost organized by the Church Union. This is observed in hundreds of churches in the Anglican communion and outside it. It is in no sense in opposition to the Church Unity Octave: it is quite possible to observe both. The novena gives an opportunity however for a united effort of prayer without in any sense committing those who take part in it to accepting papal claims.

As the attitude of Anglo-Catholics to the papacy is much before the public at present, and this attitude is likely to have considerable effect upon hopes of reunion elsewhere, a manifesto which has recently appeared in the press is most timely. It is phrased with dignity, care, and restraint, but asserts clearly that its signatories are firmly resolved to live and die in the Anglican communion, "and desire to give true and canonical obedience to the ecclesiastical authority, freely constituted and synodically administered." They hold further that "the present papal claims to supremacy over General Councils of the Church, or to immediate jurisdiction in every diocese of

Christendom, or to infallibility in all *ex cathedra* determinations in faith and morals, apart from the consent of the Church, do not possess ecumenical authority."

Among other well-known signatories are the superior general of the Cowley Fathers, the superior of Mirfield, and the director of Kelham. The statement has been accepted unanimously by the council of the Church Union, and it is receiving influential support. A letter giving "the fullest possible support" appeared in the *Church Times* for January 22d, signed, among others, by Lord Halifax and Miss Evelyn Underhill. The declaration has also been signed by 25 heads of religious communities for women in Great Britain.

The most important scheme for reunion with Protestant bodies which is at present on foot is that proposed in South India, which is already forming a model for schemes elsewhere. Nothing will be decided about it until the Lambeth Conference of 1940, but it seems likely to founder owing to Protestant opposition. With the utmost regret the main body of Anglo-Catholics are unable to support the scheme as it stands. If it went through, it would almost inevitably defeat its own object by leading to further schism. It is impossible in the space at my disposal to embark on detailed criticisms of the scheme. Perhaps I may be allowed to refer those interested to my two essays: *Some Comments on the South Indian Scheme* and *Further Comments on the South Indian Scheme*. A copy of the former, which has received the approval of the council of the Church Union, was sent to every voter in India. The latter is a reply to an open letter addressed to me by the Bishop of Gloucester.

I BELIEVE the greatest hope of reunion in the near future is to be looked for in the East. The validity of Anglican ordinations was accepted by the patriarchal see of Constantinople in 1922. The Patriarch of Jerusalem and the Church of Cyprus followed suit a year later, and in 1930 the Patriarch of Alexandria did the same. More important still are recent events in connection with Rumania. In 1935 Anglican delegates, appointed by the Archbishop of Canterbury, led by the Bishop of Lincoln, and representing different schools of thought, went to Bucharest and exchanged views with Rumanian delegates. The conference compiled a doctrinal statement, which was endorsed by both delegations, and the Rumanian delegates advised their Holy Synod to admit, as justified by careful investigation, the full validity of Anglican orders. The Rumanian Church has 11,000,000 adherents and is perhaps the most influential of the autocephalous branches of the Eastern Orthodox Church. The agreement between the Churches has recently been ratified by the acceptance of the doctrinal statement by convocation. This does not mean that intercommunion is yet to take place (a happy state of affairs which already exists between ourselves and the Old Catholics), but it is a real stage on the way, and is likely to have a great influence on other Eastern Churches. A leading article in the *London Times* for January 23d remarks that after the debates in convocation about this matter "a sagacious diocesan bishop observed that the day's events were, from the ecclesiastical point of view, the most important that had occurred since the Reformation, and history may yet prove his remark to have been justified." The doctrinal agreement is of even greater importance than the assertion of the validity of orders.

I venture to think that things are not really so dark with regard to prospects of reunion as much even in this article might lead the reader to suppose. A new spirit is abroad in this post-war world—a spirit which really means to get things done, a spirit which genuinely desires to see and appreciate

other points of view. It is necessary to "hasten slowly," lest any reunion should not be based on the firm foundation of truth. But prayer and study and the will to overcome prejudice may be expected in the course of years to accomplish more than some of us have dared to hope.

One step forward may well be taken at Edinburgh next August, when the second World Conference on Faith and Order is to meet. That conference is described by the Bishop of Gloucester in a recent number of the *Church Quarterly Review*.* Of even greater importance will be the year 1940, when so many influential persons will meet in England in connection with the Lambeth Conference. Not only is the Church Union arranging a congress that year, but an international convention is also to be held to discuss the union of Christendom, to which it is hoped that delegates will come from every Anglican diocese. Preparations for it are already in full swing. Twenty-eight essays are in the process of publication, each dealing with some aspect of this subject. The essays are being circulated to all parts of the world, together with questionnaires and bibliographies: and already as a result a vast amount of valuable matter is pouring in.

I venture to prophesy that by patience, prayer, and study, this generation will see at least a real move forward toward the fulfilment of our Master's prayer "that they all may be one."

*See also the article by the Rev. Floyd W. Tomkins in *THE LIVING CHURCH* of March 20th.

The Power of His Resurrection

(Continued from page 390)

one hope is for the world to win to Him, to know Him, to enter into His sacrificial love, and to share in the resurrection of a new world in Him. And that is our faith tremendous—

"A faith that none may scorn,
That in power of the Risen Christ
The world shall be reborn!"

We had here in America a General, Stonewall Jackson, a gallant Christian man, who had to die in a war, at the fatal field of Chancellorsville. As his life ebbed away his mind wandered. "Order A. P. Hill," he said, "to prepare for action! Infantry to the front! Tell Major Hawks!"—then came silence. And then, quietly and clearly, "Let us cross over the river and rest under the shade of the trees!"

May every one of us be so united with the Risen Christ as to live our life in the power of His Resurrection so that with duty done and a good fight fought and a faith kept, we may "cross the river and rest under the shade of the trees" that grow on the banks of the water of life!

The Risen Christ be there to greet you!

Children at the Movies

NEW YORK CITY aldermen have passed a new motion picture ordinance, the operation of which will be watched with keen interest. It defines the conditions under which children under 16 years of age may be admitted unaccompanied by an adult to theaters and motion-picture houses duly licensed by the license commissioner in conformity with the provisions of the law. A section of the main or orchestra floor must be set aside for the exclusive use of unaccompanied children and a uniformed matron licensed by the health department upon payment of a \$2.00 fee, must be in attendance during the hours when children are admitted. These hours exclude school hours and evenings after 6 P.M. with the exception of July and August.

—Clinton Rogers Woodruff.

Everybody (Except Negroes) Welcome

By Sister Esther Mary, C.T.

Bethany Home, Glendale, Ohio

AS WE DROVE the short distance between our convent and the town to which we were going, Sister Anita and I speculated as to the home in which we would find the Caldwell children.

"The boarding mother will probably be either a Baptist or a Methodist," Sister Anita remarked. The Caldwell children were Negroes. In our conversation with the supervisor at the children's home we had learned nothing beyond the name and address of the woman with whom the little girls had been placed. As "spiritual advisers" we had been given permission to visit our godchildren.

The Caldwell children had had a sad history. With the opening of a small chapel two miles from our mission in November, 1935, one of the communicants had brought the five small children to our church school. The oldest was a girl of ten, the youngest a lively little boy of four. A two-year-old brother usually remained at home, honoring us only occasionally with his presence. We became very fond of the family, as they were bright and well-behaved youngsters. It had been a surprise to find in visiting their homes to discover that their father drank heavily and that the home was poverty-stricken and dirty. Mrs. Caldwell did the best she could but it was plain to see that she was working at great odds. It was a tribute to her love and devotion that the children were so clean and well-mannered.

In the summer of 1936 Mrs. Caldwell sent word that she would like to have the children baptized. Again we were surprised, as Mrs. Caldwell herself had never shown any interest in the Church. She explained that the little girls—the three oldest of the children—wished to be baptized, and that she would be very glad to have all of her children brought up in the Church. So on a Sunday afternoon the Sacrament of Holy Baptism was administered.

About three weeks before Christmas, word reached Sister Anita that Mrs. Caldwell was seriously ill. She hurried down to find Mrs. Caldwell, who was expecting another child, delirious with double pneumonia. After the difficulties attendant upon getting a Negro into one of the city hospitals, Sister Anita was finally able to make arrangements for her care. The next day was Sunday. When we went down to the chapel for Evensong that night we learned that the doctor at the Roman Catholic hospital had said that the only possible means of saving her life was to give her a special serum which had been found wonderfully effective. It cost more than \$90, however, and as the community in which she lived did not feel that it could authorize the expense, the serum had not been given. Sister Anita immediately got in touch with friends who agreed to pay for the serum and arrangements were made with the hospital.

It was too late! Mrs. Caldwell died at 7 o'clock the next morning, and the six small children were left motherless. For a time a welfare housekeeper was sent into the home each day, and with her care and the help of the neighbors the children seemed to be getting along all right.

Toward the end of January, three of our communicants came excitedly to the mission with the story that the Caldwell children had disappeared. No one, not even their father, knew where they were. Sister Anita called the Humane Society, to

learn the next chapter in the sad story. A visitor from the society had come to the home and discovered the oldest boy, aged five, unconscious. He had found a bottle of his father's whiskey and had managed to drink it all. He was taken into the hospital and the other children were taken to the children's home, to be placed in boarding homes.

And so as we approached the boarding home in which the three oldest—the girls—had been placed, we wondered what the next chapter of the story would be. We did not wish to lose touch with the children; it seemed as though the mother had had a premonition of what was to come when she had placed them in the care of the Church.

The boarding home proved to be neat and attractive, and we liked immediately the sweet-faced Colored woman who invited us in. We drew up chairs before an open fire and began to talk, accompanied by the subdued hilarity of six girls—the three Caldwell children and three older girls—who were just finishing their Sunday dinner in the adjoining room. They seemed to be quite happy and we did not wonder.

It was not long before we realized that Mrs. Hardy mistook us for Roman Catholic Sisters. Sister Anita explained that we belonged to the Episcopal Church. "Why, that is my Church," Mrs. Hardy exclaimed delightedly. It was a question as to which of us was the most astonished. Then our hostess' face fell. "But I've already taken the children to the Roman Catholic church," she said. "They've been to Mass this morning and I told the Sisters that I would send them to instruction on Tuesday. Whatever will I do?" We offered to call upon the Sisters and explain the situation to them.

MRS. HARDY proved to be a well-trained and devoted Churchwoman. We asked her where she attended church, knowing that there was one of our churches just a few blocks away from her home. "I go in to St. Mary's," was her answer, "but it takes me so long to get into the city that I can't go half as often as I would like." As St. Mary's, a mission ministering to Negroes, was fully 15 miles away, we could easily understand the difficulties involved.

In the course of the conversation we discovered that Mrs. Hardy had lived most of her life in an English community near Pittsburgh. She had been a member of an old Negro family in the community and there had never been any question as to church attendance or participation in the parish activities. When, ten years ago, she had moved here to be with her daughter, who had a good position in the city schools, she had had her first experience with race prejudice in the Church. At her daughter's suggestion she had become a member of St. Mary's rather than run the risk of causing trouble by going to the nearby church.

"The Roman Catholic Sisters asked me where I went to church," she remarked, "and when I told them that I went in to the city, they said wasn't it too bad that I had to go so far. Both Colored people and White people go to their church, and the priest said that if the White people didn't like it he wouldn't mind preaching to a church full of Negroes." Her tone was wistful as she said, "If I could only go to our church here for services. That is all I want. This morning the children were able to go to two services in less time than it takes

me to go to one." We wished that we might urge her to go to the nearby Episcopal church, but we were afraid of what her reception might be.

After leaving Mrs. Hardy's home and calling upon the Roman Catholic Sisters to explain the mistake which had been made, we drove around to the Episcopal rectory. The rector was not at home, so a week later Sister Anita drove over again to see him. She found him most sympathetic, but he explained that the situation in the community in regard to Negroes was very tense at present. Some of his own parishioners had left the Church because he had been among those advocating that the Negro children in the public school be allowed the use of the swimming pool once a week. So he felt that he could not invite Mrs. Hardy to attend his church, although he said that he would be very glad to call upon her.

IT IS situations such as this, situations far from being unique either in our Church or in other communions, which should be of grave concern to everyone of us who dares call himself a Christian. Although our mission is only six years old a number of such instances have occurred. And even in the Roman Church, which in the situation described above was without discrimination, Negroes are often made unwelcome by their White brethren. One Negro parishioner of a church a short distance from our convent was told that he would have to change to a newly organized Negro mission two miles away. It seems ironical that the Catholic communions form separate Negro missions, whereas in the most "unCatholic" sects, White and Colored people worship, work, and play together. One of the "drawing cards" of Father Divine's cult lies in this very fact.

We, who belong to the Church Universal, place large signs in front of our churches, which read: EVERYBODY WELCOME. There was such a sign in front of the church in Mrs. Hardy's community. To be truthful such a sign should read: EVERYBODY (EXCEPT NEGROES) WELCOME. We profess to be Catholic and yet we form our congregations on the basis of the color of one's skin, which is nothing more or less than an accident of birth. We say: "I believe in the Communion of Saints." We might wonder what those who refuse to kneel to receive the Holy Communion beside a Negro will do in heaven. There have been many Negro saints—and it is somewhat difficult to imagine segregation in heaven!

There are those who will argue that Colored people prefer to have separate Negro congregations because they would rather be with members of their own race. The place where one lives, the cultural interests one has, any such considerations are deemed unimportant compared to the fact of racial identity. A person does not have to be a profound student to realize that racial identity is a somewhat uncertain factor, and that members of the same race are not always compatible. Nor has the inherent superiority of any one race ever been proved. Our parishes and missions are formed as a rule on the basis of where one lives. Why should an exception be made in the case of Negro communicants? To do so seems to me to be using discrimination—and discrimination is unChristian.

The problem is especially pressing to those who work in a Negro community. We encourage the people to become members of the Church; we try to train the children to be intelligent and loyal Church members. And if, as in the case of the Caldwell children, they move away, what are the chances that they will be able to find a church home? There are some 40,000 Negro communicants in the Church. That number does not allow for very many Negro parishes or

missions. However the chances that a person will find a Negro congregation nearby, slight as they are, are greater than that he will find a parish in which he will be welcomed by his White brethren. Just this past year the Church has lost one fine young man because he moved into a community in which the only Episcopal church did not make him welcome. And so he now attends the Roman Church.

Overcoming race prejudice is not easy. And we are all at fault. But because the situation is difficult it calls for our most earnest prayers and efforts. To exclude a person from a church because he happened to be born with different physical characteristics is contrary to our Lord's commands. And it is also rather absurd! I happen to be, for example, completely Nordic, and yet in appearance and in interests I am much more like some Negroes I know than I am like some of my own relatives. I have been taken for a Negro; never for a Norwegian.

IN 1863 Phillips Brooks warned his Philadelphia congregation against the fragments of old prejudices still clinging about them:

"Let us get rid of these. If the Negro is a man, and we have freed him in virtue of his manhood, what consistency or honor is it which still objects to his riding down the street in the same car with us if he is tired, or sitting in the same pew with us if he wants to worship God?"

It is at least partially because these words of a prophet have not been heeded that we have today only 40,000 Negro communicants, whereas after the Civil War the majority of Negroes were members of the Church. And think of the loss to the Church of a man like James Weldon Johnson, whose mother, a communicant of the Church in the West Indies, was asked by the White members of the church in Jacksonville to leave because of her race! The church lost not only the mother but her gifted children as well, and perhaps many others who might have enriched our common life. Our Church appeals strongly to Negroes. But the Church can never come into its rightful heritage as far as Colored people are concerned until dioceses cease to have unfair Negro representation, until General Conventions are held in cities which show no racial discrimination, until missions are not formed for White or Colored only, until in fact we, who belong to the Church, cease to say, in action or in words: EVERYBODY (EXCEPT NEGROES) WELCOME.

EDITOR'S NOTE: This is the eighth article in a series on The Church and the Negro.

An Early Greek Prayer

AN EARLY Greek prayer translated by Gilbert Murray is as applicable today as it was centuries ago. It is as follows:

"May I be no man's enemy, and may I be the friend of that which is eternal and abides. May I never quarrel with those nearest me; and if I do, may I be reconciled quickly. May I never devise evil against any man; if any devise evil against me, may I escape uninjured and without the need of hurting him. May I love, seek, and attain only that which is good. May I wish for all men's happiness and envy none. May I never rejoice in the ill-fortune of one who has wronged me. When I have done or said what is wrong may I never wait for the rebuke of others, but always rebuke myself until I make amends. May I win no victory that harms either me or my opponent. May I never fail a friend in danger. May I respect myself. May I always keep tame that which rages within me. May I accustom myself to be gentle and never be angry because of circumstances."

—Columbus, Ind., "Republican."

The Harps of Heaven

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

IT SOMETIMES HAPPENS to all of us, I suppose, to light upon a few sentences in a book, and to find our fluid and fugitive thought crystallizing, as it were, around them. This happened to me recently when I was working at the Rev. F. H. Brabant's new volume of Bampton Lectures, the theme of which is *Time and Eternity in Christian Thought*. Not even the charm and lucidity of the author's style can make this an easy subject, and as I had undertaken to review the volume and was pressed for time, I was concentrating somewhat fiercely, when I came upon the following passage:

"When we come to other questions, whether beauty will survive in heaven, it is necessary to remind ourselves how long in this country theology has allowed itself to be dominated by a false spiritualism, which held that the other world could have no real place for the material. Catholic theology has always taught that we are men (not angels) and that the body and soul are necessary for our perfection; the glorified body implies a glorified environment in which beauty may well play its part."

Now, these words immediately provoked in my mind some reflections, not indeed upon the survival of beauty, but concerning the survival of the instrument. If in heaven the spirit is still somehow embodied, if there is an environment of the objective, it would seem that this embodiment and this objective environment are intended to subserve the purpose of the heavenly life. But it is declared by Catholic theology that the end of man is the vision of God. And it is said likewise, that our supreme employment is contemplation. And many conceive a vision, unimpeded and direct, of the Eternal Being: an endless and enraptured awareness of the Eternal Light, by the immediate illumination of the discarnate spirit.

This earth, wherein we move amid shadows and fragments, requires the constant use of means and instruments. We need the mirror even to behold darkly some fleeting reflection of God's glory. But in heaven, shall we not put away childish things, and, as Rupert Brooke suggests,

"... feel, who have laid our groping hands away;
And see, no longer blinded by our eyes."

Let us consider this question of the instrument: the philosophy of means and ends.

When I was a very small boy, my mother placed in my hands a volume called *Cassell's Saturday Readings*. It consisted of a year's issue of a weekly paper to which she had subscribed in her own youth, now respectably bound together and gilt-lettered upon the binding. It was composed entirely of extracts from the great literature of England and America. There I was haunted by the Coleridge magic, and there I roared with laughter over Artemus Ward. There, certainly, I began to love literature, and to appreciate the splendor of words. I mention this because I thus formed the habit of looking out for fine phrases. And one Sunday about that time, I was reading the Bible, not because I wished to do so, but because it was expected of me. I was puzzling over the Revelation of St. John, when I was suddenly excited and lifted up by words which seemed to me then, and still seem to me, glorious beyond measure:

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps."

It was this majestic passage which came to me yesterday, as I sat pondering the problem of the survival of the instrument,

and all that it involves. For a harp is indeed an "instrument." And if harps, whereon to praise God, why not other instruments? Why not pens for poets and brushes for painters? Why not a thousand instruments beyond our mortal ken? There is a story of a Northumbrian miner, who dreamed that he had been turned out of heaven for telling the Lord that he was "fair sick of harping." But I doubt not that in heaven he would have found some other employment.

You see, of course, what this implies. It means that whatever be the place of contemplation in the heavenly life, there, in the presence of the Holy, we are allowed action, also. But, indeed, there is no contradiction here, for has not St. Thomas Aquinas himself explained that heavenly contemplation is no static thing, but overflows in activity! And I take it that the heavenly employment of the instrument will be founded upon the contemplation of God. That is to say, in heaven all our action is perfectly sacramental. That must be why Catholic teaching says that in heaven there are no "sacraments"—for there is nothing which is not addressed to God, and the whole heavenly City is one great sacrament.

IT SEEMS to me that those who say that this world, its industry and economics, its politics and culture, are negligible for the spiritual life because this world is in time and the spirit is ordered for eternity, are in great error. It is true, indeed, that this world is a probation and a training: but that would be a strange test or tuition which had no relation with the end to be achieved. I prefer to believe that this world is important because it is literally an education in method, which has reference to our immortal state. For the world places in our hands a great instrumentation, a great means; and God has left us in freedom to worship the mere means itself, or to employ it for satanic purpose, or to use it for the glory of God and the welfare of man as a son of God. And until mankind has learned how to use this world, he cannot be entrusted with the undying instruments of heaven. Not until he has been faithful over a few things, will he be made ruler over many things and enter into the joy of his Lord.

Now, the central and enormous charge against the modern world is that it has misused the instrument, chiefly by turning the means into the end. That is the main reason why the economic problem has come to dwarf all other considerations, and why our economic itself is failing as an instrument. It is as Jacques Maritain has said,

"External activity began three centuries ago and more to absorb the whole life of man, because in reality the world then turned to the conquest and practical utilization of matter away from union with God through faith and love. Conversion to perishable goods, the definition of mortal sin, gradually became the attitude of civilization."

The result is that man finds himself sinking from the realm of ends into the realm of means, to become the instrument of a system which provides him with confusion worse confounded, salvation only by slavery, and death more abundantly.

But man is intended to use this great instrument of the world, to play it as a mighty harp, for the glory of God, that he may learn skill in the yet lovelier harmonies of heaven. And, such is the divine ordaining, that only as he preserves the world as an instrument, only when money and machinery are put in

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The World's Student Christian Federation Goes East*

By R. Ambrose Reeves

Associate WSCF Secretary in Geneva

THE WORLD'S Student Christian Federation is made up of the affiliated national Student Christian Movements in 26 different countries, augmented by corresponding movements in other lands. Partly because of the problem of travel and partly on account of the expense involved, it is not possible for the Federation to have very frequent meetings of its General Committee. But, in spite of the difficulties involved in getting together a group drawn from all parts of the world, the Federation aims at having a meeting of the General Committee at least once every three years.

By this means an opportunity is provided for the leaders of all the movements comprising the WSCF to take common counsel together on their mutual problems once within each student generation.

The last of such meetings was held in Chamcoria, Bulgaria, in August, 1935. The very country chosen for this particular gathering was significant of the increasing part that has been played in these last years in the life of the Federation by student members of the Holy Orthodox Church. The exodus of many Russians from Russia after the revolution led to far closer contact between Russian Orthodox students and the Federation, and as long ago as 1923 the Russian SCM outside Russia was founded: a confessional movement of students, at once deeply rooted in the life of the Orthodox Church and closely bound to the fellowship of the WSCF. Still this connection of Orthodox students with the Federation has by no means been limited to Russian Orthodox students: a fact that can be clearly demonstrated when it is realized that today there are Orthodox student movements in the Federation in countries as far apart as Esthonia and Bulgaria. So it was that in 1935 the Federation General Committee met, with the benediction of Metropolitan Stephan of Sofia and the good will of the Bulgarian Church authorities, against an Orthodox background.

And now the Federation is to go East. This decision was taken at the meeting of the executive committee of the Federation held in Mills College, Oakland, Calif., last August. The Federation hopes to hold its next General Committee meeting in Japan, in 1938, just prior to the meeting of the International Missionary Council in Hangchow, China. It will be just ten years since the Federation has held such a meeting in the East, for it was in 1928 that the General Committee met at Mysore, India. The meeting has, however, been prepared for in the Eastern world by the conferences for the Eastern area held in Java and for the Pacific area held in 1936 in Oakland, Calif.

It is expected that some 80 people will take part in this meeting, coming together from all parts of the world to share in formulating the policy of the World's Student Christian Federation for the next few years. Not only because of the

fact that the meeting will be held in close proximity to the Conference of the International Missionary Council (to which a group of 30 Federation members will be invited), but also on account of the revival of evangelism within the Federation itself during the past few years, together with the deepening sense of the responsibility to the university world in which the Federation lives and works through its constituent national movements, one of the main emphases at the meeting in 1938 is bound to be the essential missionary character of the Christian community.

In addition to this emphasis—which will be focused in the commission on missions, recently set up by the Federation—a great deal of the work of the General Committee will be done in the commission on faith and life and in the commission on ecumenical questions. The former of these two commissions will be concerned with student evangelism, the Christian and the State, the Christian social task, Bible study, and students and the Church. The latter commission, as its name suggests, will deal with all those questions which arise quite naturally from the fact that within the Federation are to be found students from all the great confessions in Christendom. For ten years already, this commission has been working consistently at this question, and at Chamcoria in 1935 it formulated the policy of the Federation in this realm in the following words:

"We acknowledge that ecumenism is a new and miraculous gift of God to our generation. We recognize that this can be given only through the Holy Spirit, yet we know that it involves great individual and corporate effort from our side, and must issue in practical collaboration in life and work in charity. In this work every ecumenical experience is an objective and an achievement in itself, and ought not to be regarded as a means to other ends. We believe that it can be spiritually successful only in so far as the participants in it are conscious of the dogmas and faithful to the traditions of their own Church and to its witness to the world. The necessary condition for ecumenical work is mutual respect and abstention from any attempt or desire to use this work to draw individual Christians from one confession to another."

ALREADY the leaders of the national student movement in the Federation are beginning to think about this meeting in the Orient in 1938: a meeting which may well be an historic moment in the life of the World's Student Christian Federation. After the meeting of the General Committee in Japan has ended, the members of the committee will take part in turn in national student conferences in Japan and in China, so that they will be able to make closer contact with student life in both these lands and share with them the convictions that will have come to them in their work in committee previously.

Your prayers are asked that under God this meeting may be used mightily for the upbuilding of His Kingdom among the student generation of today.

EDITOR'S NOTE: This is the fourth in a series of articles on seven world conferences which are being held in various countries in 1937, 1938, and 1939. The fifth article will deal with the meeting of the World's Council of the YWCA, in China in the autumn of 1938.

*The World's Student Christian Federation was organized in 1895 "to carry the whole Gospel to the whole student and build up a strong fellowship of all students who follow Christ." Its chairman is Francis P. Miller; its secretaries are Dr. W. A. Visser 't Hooft and Dr. T. Z. Koo. Its head office is located at 13 Rue Calvin, Geneva. It is composed of 21 affiliated and five corresponding movements, representing 300,000 in 45 countries. The next meeting of the general committee will be held in Hangchow, China, in 1938.

Our Catholic Heritage

From a Sermon in the Wyoming Cathedral

By the Very Rev. Eric Montizambert

Dean of St. Matthew's Cathedral, Laramie, Wyo.

IS IT POSSIBLE to believe that there is any Christian man or woman who does not know that the evangel of the Church is the world's great hope, and so the most important of all the missions man may undertake? We know that. And, knowing it, we are sometimes dismayed by the tragic spectacle of a Christendom broken into a thousand conflicting sects. How can an army so divided hope to succeed? How can this inner conflict do other than thwart the purposes of God?

Christians cannot tolerate this open disobedience to the will of their Lord. Yet, it isn't really as bad as it seems. There is developing swiftly a new harmony between the leaders and members of the once conflicting faiths. There is being born the realization that all the separated bodies agree in more things than they differ about: that they are all rooted in a common basis of Faith in one Lord and Saviour of mankind. Did you ever realize that the Baptist—as extreme a Protestant group as we know—has more in common with the Church of Rome than it has peculiar to itself? You and I, “tarred and feathered” as we are with the peculiar prejudices of our Anglicanism, can find more vital things on which we may agree with every other Christian body than we can find to differ about! Let us give thanks to God for that inspiring fact with its high promise of hope. Ere long we shall find a way to be *one*. Our Redeemer Christ is surely guiding us in this direction.

But I am certain that loyalty to Christ forbids the sacrifice of principle and the violation of conscience in the interest of utility. Unity will not come by that. Unity will come only through the dissolving of prejudice as ignorance yields to knowledge, as pride gives way to humbleness, as hatred is overcome by love. In the meantime each communion must cooperate as it is able with each of the other “modes of faith.” Each must do its best to be itself, and to so contribute to the common welfare the best of itself. To do this each must endeavor to purge itself of inner disturbances and inner prejudices: each, within itself, must reveal a Christian willingness to provide for the habits and convictions of others—all others—within the fold it calls its “own.”

In my sermon on *The Function of a Cathedral* at the reopening more than a year ago, among other things, I said that “A cathedral is the church of all the people of the state”; that “it must provide for all their needs,” that “in it the communicant from so Anglo-Catholic a parish as St. Andrew's in Denver must find the meeting of his needs”; that “in it the communicant from so ‘Evangelical’ a church as any in Virginia may make himself a home.” And that “Wyoming cathedral must give the leadership to, and set the standard for, all the parishes and missions of the diocese.” With all that, the late Bishop of Wyoming agreed as I said it in his presence. With all that, I feel sure our present Bishop will agree; for—as a missionary—he can have no purpose other than the “spread of the Kingdom” through the teaching, the preaching, and the practice of all the spiritual values of this historic Catholic and Apostolic Faith.

Once in a while I hear those hateful and really meaningless terms, “high Church” and “low Church.” As they are flung from ear to ear they represent misunderstanding always. Some-

times they represent a wholesome and honest conviction not to be lightly taken, never to be ignored. John has—because of his upbringing—a deeply rooted antipathy toward what he calls “low Church.” We have that here. Peter has a strong objection to what he calls “high Church.” We have that here. What are we going to do about it? Is the Bishop, is the Dean, to resort to that contemptible hypocrisy, that would reveal a different face to each of them? There can be but one reply to such a question.

Difficult as it may seem—and the difficulty is only “seeming”—something must be done: something better for all than has been done; something that will realize in practical fashion the complete heritage of this historic Church. To this end we are going to follow in all that we do, in worship, in preaching, in class, in vestments, the full historic tradition of our own great super-national communion. We are not going to “ape Rome” nor succumb to “Protestantism.” We propose to represent in this cathedral before this diocese, before the community, before the denominations, the right of the Anglican communion to all its ancient heritage in faith and practice. We propose to stand boldly for the right of this Church of ours to control and use “the rites and ceremonies” traditionally her own. We propose—as an act of witness to the historic Catholicity of this Anglican Church—not for one moment to submit to that propaganda which, because we reject the dominance of the medieval Papacy, would reduce us to the level of a modern sect without family and without tradition! While, as Christians, we respect the good things that belong to Rome, we shall uphold in this cathedral the historic rights and traditions of a free Catholic faith in a truly Catholic Church rooted in the Gospel of God. While we shall not condemn those who differ from us, we shall challenge openly, vigorously, determinedly, the unhistoric and doctrinally invalid claim of the Roman communion to be “the whole Catholic Church of Christ”! We shall not permit Rome to arrogate to herself the use of the term “Catholic”; for—with the weight of history on our side—we shall continuously represent before all men the fact that this Anglican communion is the ancient Catholic Church of the English-speaking world . . . whose one Head is the Lord Christ. This must be so. There is no other honest way in which to proclaim His Gospel. “Why am I not a ‘Roman Catholic’? Because, thank God, I am an American Catholic!”

THUS the vestments you have seen at the Eucharist, and the ceremonial too, are of this Church. If they have beauty, it is because beauty is for the glory of God. If they are historic, it is because the best in the past must be conserved. If they have doctrinal significance—and they are full of it—it is because they represent this unity in time and purpose of our Anglican communion with the primitive Church of the Apostolic Fathers. They are as old as Christianity. They symbolize essential principles of faith. They visualize that pure, undefiled, unemasculated Gospel of the Church of St. Peter and St. Paul, St. Augustine and St. Alban, St. Patrick and St. Columba, before the Papacy rose to dominate Christendom, before Sectarianism was born to divide it. They challenge everything contrary to that Holy Catholic Religion. They

speak of Christ to the mind of the beholder . . . for were they not the very vesture of His glorious life? and so treasured through the centuries by "them that believed"? One is moved, surely, by the fact that this beautiful chasuble was the garb in which Herod in scorn clothed Him; that this white alb was the seamless robe which covered Him as He bore His Cross through the "Way of Sorrows"; that this knotted girdle was the rope they scourged and bound Him with on that terrible night. What a memorable picture that is! Thus, when bishop or priest dons these sacred vestments, he so does that he may hide himself, and the people think only of the Lord who redeemed them.

Let us remember that, however beautiful and valuable as teaching symbols of the Catholic religion these may be, they are yet but the instruments, the tools, to help us in our devotion to the Master and His cause. We must, if we love Christ, see to it that His Gospel does not fail by any faults of ours. He it is who "preaches good tidings to the poor," who "binds up the broken hearted," who "proclaims liberty to the captives," who "comforts them that mourn and gives to them beauty for ashes, and the garment of praise for the spirit of heaviness."

That is our Gospel—the only Gospel that has even been able to rescue man from the things that drive him to despair. For that we stand—Christ Crucified, Risen, and Redeeming. Are you ready to stand with us for Him? Are you, in all your actions and decisions, going to be constrained by His love for you, and others?

The Power of Phraseology

By Clinton Rogers Woodruff

THERE IS an all too prevalent idea that words are of secondary importance and may with impunity be treated lightly. This excerpt from a Newark paper (the *Crown*) tells a different story. It shows how effectively a whole race may be prejudiced by the persistent use of a single word:

"The reader sees after the name of a lawbreaker the word 'Negro' or 'Colored.' He sees this word day after day, and almost always associated with crime. He never sees the word 'White' in this relation. And thus little by little, without his being aware of it, the impression is made on his mind that the Negro is a great criminal. . . . A crime by a Negro is put to the account of the Negro race; but a crime by a White man is not put to the account of any race. It is credited simply to individuals. The Negro murderer is a brutal Negro; but the White murderer is simply a brutal murderer, a term that reflects on no race or color. The White murderer is merged with the criminal class, whereas the Negro murderer is identified, not with the nondescript criminal class, but with the Negro race. Any other class could be discredited in the same way. Suppose that it was an Italian lawbreaker whose nationality alone was designated by the newspapers. The Italian thug, the Italian kidnapper, the Italian assassin, the Italian thief, the Italian forger, the Italian street car rowdy, let them all be designated as 'Italian' every time their names occur, and the like mental relation will follow, and the like injustice will be done our Italian population, unless every other nationality were to be designated in like connection. All or none would be the fair rule.

"Take it in another field. Suppose that the newspapers thought it important to indicate the division of crime between Protestants and Catholics (never mind the Jews just now). And suppose that because the Catholics are much fewer, the papers should do as they do with the Negro, that is, indicate the word 'Catholic,' but leave the word 'Protestant' to be inferred. Would any papers dare do this? And why not? Be-

cause the Catholics would not stand it; and they would be right. They would see at once that a gross injustice was done them by the exclusive association of crime with 'Catholics,' because little by little the public would come to think of that relation as at once natural and unique. Now that is the way the newspaper practice works to the disadvantage of the Negro."

One reading of this paragraph carries conviction. We are slowly but surely, and I believe unintentionally, poisoning the minds of the country about a considerable group of our fellow citizens.

Our Roman brethren long since realized the value of phraseology when they dropped the word "Roman" from popular use. It appears in all their formal and legal documents; but one never hears a Roman Catholic speak of himself other than as a "Catholic," and the result is there is a popular impression that the Roman Catholics are the only Catholics.

On the other hand, Churchmen have so long used the word "Protestant" in their title and in their conversation, and so long acquiesced in the elimination of the adjective "Roman," when speaking of members of that communion, that they have helped to strengthen the popular impression that the Romanists are the only Catholics and that we are Protestants.

Let us, for once and for all, realize the power of phraseology and in our personal conversation and correspondence adopt an appropriate phraseology when referring to our own and the Roman communion, and we will soon be surprised at the results. So long as we are content to call ourselves Protestants on every possible occasion, so long will we be generally considered such and denied our share of the Catholic heritage. If we believe, as has been so clearly pointed out in Bishop Grafton's *The Lineage of the American Catholic Church*, that we are Catholics, and as such share in the history and heritage of Catholic Christendom let us adopt an appropriate phraseology and cease from leaving our Roman brethren to appear to pose as the only true Catholics.

The Harps of Heaven

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their place as ministers of a divine-human end, can he himself retain his spiritual depth. As soon as he begins to worship the world he becomes a gadget in an inhuman mechanism. He becomes merely one of the instruments, played and exploited and broken at last for an inhuman end.

The intrinsic folly of this amazing modern world may bring it to a stupendous calamity. Already more than a tenth of all the goods it is making are the implements of war. Who knows when a new devil's chorus will begin, and mankind in obedience to the dictation of Mammon will commence upon a frightful deed of self-destruction? Yet we will not despair. For, set upon the everlasting throne there is the Humanity of our Blessed Lord: and it is our humanity. "And I heard the voice of harpers harping with their harps." It is for this mastery of the instrument that we were created, that we might in glorifying God find our own divine destiny.

The New Psychology

NEW CODES dominate contemporary literature. But so far as I can see, all this new psychology has had little if any effect on the great masses of people. The industrial workers, the small-townsmen, and the farmers are still innocent of the problems raised by psychoanalysis. They have a more pressing problem—how to subsist.

—Wilbur Cross.

A Spectator in Hyde Park

By the Rev. Clement F. Rogers

Professor Emeritus of Pastoral Theology, King's College

"To talk in public, to think in solitude, to read and to hear, and answer inquiries, is the business of a scholar." —Samuel Johnson.

MOST VISITORS from America who stay more than a few days in London go to Hyde Park on Sunday afternoon to hear the speakers near the Marble Arch. I have known that corner of the park from 22 years ago (with an interval of seven during which, under doctor's orders, I stayed away) but I do not feel I know it yet. I have really very little idea of what goes on there at other times, or even on Sunday afternoon, except at my own platform. So last Sunday, the first in London after my visit to the States, instead of speaking, I walked round to see what the others were talking about.

I

The first, just in front of the newspaper kiosk, was an anti-Communist, a member of Parliament I gathered, who was talking to a large and sympathetic crowd. Many of them seemed to be Roman Catholics since the Catholic Evidence Society next door, where a lady was talking, had a fair but much smaller audience than usual. Next came the place which I usually occupy, next to the "1912," a conservative organization which generally employs a speaker with what Plato called a "loud, persuasive voice," and, when it can get two or better still, three Socialist opponents to shout at the same time and continuously, draws enormous crowds who can distinguish nothing either speaker or interrupter says. They, however, had not their usual speakers so there would have been plenty of room for me. The Wesleyan platform next to them was not occupied, but some Fundamentalists were lecturing on their pitch, with no one listening though a little knot of people just by were crowding to hear an argument between a Christian lady and a skeptic. Next came another group with a banner with "He that hath the Son hath Life" on it, but they had not yet begun to preach. Then came a "Russian-looking" man, apparently an "out of work," who was describing how he sang in the streets and had a large crowd listening to his witticisms. Then an anti-Socialist answering questions to a fair-sized crowd, then the Salvation Army singing to a mere handful, then the "Empire Crusaders"—whatever they were. I could not find out, as they were not yet speaking.

After them across the path the Christian Evidence Society's speaker was telling his audience that "what we postulate is that goodness makes goodness and that truth makes truth," and just by a queer, flippant little man, once a Christian Evidence lecturer who had, however, quarreled with the Society, was abusing it with all his might to a little group of youths. Then came an international Socialist declaiming against Capitalism; then a violent lady with a strong foreign accent preaching some sort of Evangelical Christianity; then the "People's Protection League" with an indignant man talking about unemployment; then the "Man with the Black Hat" amusing a large crowd with witticisms; then the platform of the upholders of Social Credit; then a man speaking without a desk, telling us there was no such thing as dirt but that a

PROFESSOR ROGERS is well known to American Churchmen because of his recent stay in this country as visiting lecturer at Berkeley Divinity School. Those who heard his entertaining talks on Question Time in Hyde Park will particularly enjoy this sequel to them.

false economic system prevented marriage; then a lady apparently advocating free divorce when people get tired of one another; then a speaker for the Secular Society telling a handful of middle-aged men that the growth of knowledge had destroyed the Bible

and, on the strength of some publication of the Rationalist Press Association, that Christians in the 19th century were in the habit of drinking blood of human souls—which I need not say is not the common feature of a parochial mothers' meeting in England—and finally there was an unoccupied platform of another evangelical society which was not at that moment functioning.

II

IT HAS NOT changed much since I first knew it more than 20 years ago except that now the Roman Catholics have organized their work well and are, on the whole, the best in tone and method of all the speakers, though sometimes, I am afraid, they take amazing liberties with history. Definite anti-Christian propaganda is less in evidence, but, as a matter of fact I think, more serious because in old days it was supported by very bad arguments on religious grounds while now secularism is adopted in their stride by Communists on political grounds, which renders them impervious to arguments from theology. But the really serious thing about the whole is the bitterness, wrangling, and abuse that is almost universal, and the fact that that is what draws the largest crowds. It is bad enough in politics. It is worse in religion, and while the Salvation Army and the Church Army may be doing very good practical work, their theology, and that of the various Evangelical bodies that preach there, is not such as can satisfy the very considerable number who come there wanting something better, or to convince those who only come to be amused that Christianity is a serious thing.

So from the beginning I tried a different method. I determined that I would be content with small numbers if they were people who wanted to learn, that I would take my hecklers seriously and assume they really wanted to know, that I would resist the temptation to score (a very real temptation), and would always try to be reasonable, courteous, and constructive. It is wonderful how offensive and angry people will change in a very few moments if you are quiet, patient, and civil.

I begin with a lecture which I am afraid generally lasts the best part of an hour. I hang up in front of my desk an outline of what I am going to say. This serves to collect an audience. It helps them to follow my argument and tells those who come up in the middle what I am talking about. I do not get many for the lectures, but some of them stay the whole time. I give practically the same that I give to non-theological students at King's College who take a course in divinity, though, of course, the manner of delivery has to be rather different in the open air, and with a fluctuating audience you may, and should, repeat yourself more.

I have a list of more than 80 lectures. Most of these I

have planned in sets of four. Thus I have given such sets on *Why We Believe in God* (The First Cause Argument, The Argument from Design, The Moral Argument, The Argument from History); *What Follows If We Believe in God* (Free Will, the Problem of Pain, What Makes a Thing Right? One God, One Law); *Why Men Believe*, in things of any sort (The Place of Feeling, of Reason, of Will, The Claim of Authority); *Miracles* (Can They Happen? The Evidence for the Resurrection of Christ, Non-Christian Explanations, the Virgin Birth); *Modes of Faith* (Agnosticism, Materialism, Rationalism, Dualism, Theism, Institutionalism, Sacramentalism, Catholicism). These have been published in various books. Others are, *How the Books of the New Testament Were Written*, *The Teaching of Christ*, *Why We Believe Christ Was God Incarnate*, as well as simple lectures on *The Fall and Evolution*, *The Atonement*, *Immortality*, *What the Different Christian Bodies Stand For*.

III

THEN I invite questions. I repeat each so that the whole audience may hear, and answer, as simply and clearly as I can. The same questions come up in different forms again and again. Most of them I could now answer directly out of my *Question Time in Hyde Park*. The following are those put to me, among others, on one afternoon, after a lecture on *The Originality of Christ's Teaching*.

- Are there not two different accounts of the barren fig tree?
 Who reported our Lord's words in Gethsemane?
 Who reported the temptation in the wilderness?
 Is progress a good thing?
 Why didn't Christ tell us about electricity?
 Isn't a country agricultural life better than a town life?
 If Christ is in our hearts is there any need for Baptism or Sacraments?
 Isn't the Irish Protestant Church the best?
 Isn't St. James' Epistle pure Judaism?
 We Jews say our religion is only for us. It is enough if Gentiles keep the moral law. Christ could not have copied Ecclesiasticus as it was not current in Palestine in His day.
 Do you mean that Christ never said, "Come unto Me, etc." (I had just argued that the words were genuine)?
 Why do you say Mr. McCabe is not a scholar?
 Why do you say J. M. Robertson was not?
 Are any learned biologists Christians?
 Do any learned biologists believe in the Virgin Birth?
 Why do you think Sir James Keith is an authority (in theology)?
 Why do you Christians quote Sir James Jeans?
 Could any man of 25 become a Christian if he was not so before?
 Is any Japanese a Christian really and not merely trying to assimilate Western ideas?
 Are not the words, "Thou art Peter," etc., an interpolation, as they are not in St. Mark?
 Why were not the gospels written at once?
 Isn't 23 years a long time after?
 Isn't the opinion of the ordinary men generally right?

IV

DURING my stay in America I had the opportunity of meeting various people, university students and professors, boys and girls about to leave school, members of the staff of institutions and of Church clubs, and business men. I have read certain books by people who have given up their religion, and by writers attacking Christianity. The same questions are being asked by them; the same ignorance of what Christianity really is is shown. There is a whole world of thought, or opinion, of which official Christianity is hardly conscious.

We ought to be "getting in before." We ought to be felling our boys and girls of 14 to 17 what our reasons for belief in

God are, how the Bible was written, what pagan beliefs are like and how utterly they differ from Christianity, why materialism and rationalism are bad philosophy. Then, at least, when they begin to doubt and criticize they would know what they were examining and testing.

And we ought to be doing far more in the way of literature. We ought to be, as Dr. Johnson advised, "pelting people with pamphlets." They ought to be found on sale in our church racks so that people when challenged on these points could say, "There is a little paper on the subject in the rack at church. Go and get it." Our laity above all, who go where the clergy have no entrance, ought to be distributing these and spreading them wherever they are wanted.

Social Sins

THE PAGEANT of 20th century civilization . . . has profound disillusionment, for moral progress has not kept pace with the advances. In scene after scene of this pageant perils and defects occur:

politics without principle,
 diplomacy without honor,
 promises without fulfilment,
 nationalism without love,
 wealth without work,
 pleasure without conscience,
 knowledge without character,
 industry without homes,
 marriage without sanctity,
 science without humanity,
 worship without sacrifice,
 Sundays without worship,
 religion without God,
 Christianity without the cross.

As we look at this pageant we cry, "Save us and help us, we humbly beseech Thee, O Lord," and He will and does. For each of these perils and defects there are men and women humbly and honestly trying to counteract and repair. . . .

In their hope there is no disillusionment. God is the Reality, the God and Father of all; He alone can satisfy; He is fully revealed in Jesus Christ.

—The Anglican Bishop in Jerusalem.

Why Support the Church?

THE CHURCH deserves our support, loyalty, and active interest:

(1) Because the Church is the biggest business on earth, embracing every race and country with the Lord Jesus Christ as general manager, and the finest men and women in all the world as officers and workers.

(2) Because the Church is Christ's visible Kingdom on earth supplying His Sacraments and bringing His life freely to us which no society can do.

(3) Because the Church is a school educating young and old about God, and His revealed will in the Lord Jesus teaching us how to live and die as Christians.

(4) Because the Church is a Sanctuary, where we meet to worship our Lord and Saviour, satisfying our deepest longings.

(5) Because the Church is a Hospital where we go for healing of body and soul.

(6) Because the Church aims to change and remake us into beings like Jesus Christ by the power of His Holy Spirit.

(7) Because the Church gave us the Bible, Education, Hospitals, Liberty, and the World Brotherhood.

—The "Angelus" of Grace Church, Sheboygan, Wis.

BOOKS OF THE DAY Edited By Elizabeth McCracken

Studies in Reconciliation

GREAT ISSUES: Studies in Reconciliation. By Neville S. Talbot, D.D. SPCK. Macmillan. Pp. ix-157. \$1.75.

THE LENGTH of a volume may not be regarded as the measure of its value. This "little book," as the author terms it, has a wide range of subject matter, clearly and concisely set forth, with the object of emphasizing the basic fact that the message of the Gospel is the ultimate revelation of God, and of stressing the undoubted need for its proclamation anew in this generation.

The opening chapter is concerned with the reasons for the prevalent turmoil of doubt and unrest. The modern skeptical outlook upon life is traced mainly to the sundering of secular life and scientific learning from religion, and to the doubt thrown upon the validity of all human knowledge by the philosophic teaching of Kant. Later the author has the striking suggestion that the Christian Church succeeded so well in establishing the fundamental verities concerning God, man, and immorality that men finally came to think they could be held apart from the Church. But in our days it is seen that they cannot so be held; root and branch convulsions have upheaved everything; unquestioned assumptions do not exist; and men are crying out once more for a Gospel of God, which the Church must proclaim as she did in primitive times. The relevance of the Old Testament and of the New is discussed in succeeding chapters. The Christian faith is shown to be rooted deep in the Jewish beliefs as taught by the prophets, Christianity is set against the background of Jewish history and that in turn against the tremendous background of the whole of human history. The weakest part of the book lies in the lack of a lead for the common man in the final chapter on Applications. It is well enough to say that first of all the Church needs unity within herself, and that her task is to spiritualize modern civilization; but there lacks an answer to one who, inspired by the argument of the book, as well he may be, asks: And what shall I do?

In appraising the book it may be noted that there are points in detail that may be controverted by Catholics and others that may be objected to by Evangelicals, but with the main argument every Christian must be agreed.

MOTHER MARY MAUDE, CSM.

Realistic Epistemology

PERSONAL REALISM. By James Bissett Pratt. Macmillan. Pp. x-387. \$3.00.

IN THIS BOOK Dr. Pratt, who is professor of philosophy at Williams College, gives us his "personal and matured views upon the epistemological problems" which he and some others discussed in *Essays in Critical Realism*, published in 1920.

Much of the book is taken up with a discussion of logical matters, and the central section is given over to a reestablishment of the realistic epistemology which Professor Pratt has defended so valiantly in several papers and volumes. There is a considerable treatment of the relation of mind and body, and once more the conclusion (as in an earlier book, *Matter and Spirit*) is for a dualism and an interactionism. In this connection, Dr. Pratt points out that such a dualism and interactionism as he defends does "not split the world into two unrelated parts. The very essence of the doctrine . . . is the assertion that there is interaction. It is a principle, not of division, but of relation. It is a part of the general organic conception of the cosmos." This should silence many objections.

A final chapter will be of interest to THE LIVING CHURCH'S readers. After treating of the nature of man, and concluding that "we human souls have value and are worth perfecting, and that it is for this we are here," Professor Pratt goes on to "ultimate guesses." He attempts to combine Eastern and Western religious ideas with his general metaphysical system. The result is somewhat confusing, hovering between a kind of pantheism and

straightforward theism. Nevertheless, he is convinced that philosophy cannot forbid religion's belief that "insight and love are at the very heart of Being." W. NORMAN PITTINGER.

A Fine Biography of a Remarkable Woman

ELIZABETH FRY. Quaker Heroine. By Janet Whitney. With illustrations. Little, Brown. Pp. 337. \$3.50.

JANET WHITNEY has produced an ideal biography. The justification for a new life of Mrs. Fry lay in the discovery of diaries and journals not previously available. The author, with command of an excellent literary style, has told the story of a developing personality from the days of her girlhood in a delightful family life until her final winning of world-wide fame. Incidentally the book gives an historically valuable account, not only of the Quaker group in England of that day but also of the manners and customs of the period in general.

The first chapter opens with the picture of a gay group of seven young girls drawn up in line across a country road, with red cloaks flying, and recounts their success in stopping the London mail coach. These were the daughters of John Gurney, a notable Norwich Quaker widower, with a good banking business and a country home at Earlham, that housed four sons as well as the seven girls. All but one kept journals, by which this narrative has benefited. Elizabeth in particular recorded her thoughts, feelings, and desires with such direct simplicity that it has been possible to trace the psychological processes of her conversion from an unwilling sharer in the Quaker meetings to a convinced and fully consecrated "plain Quaker." We also follow her slow yielding to the prolonged courtship of her future husband, and later her difficult adjustment to London life, as mistress of a house where much entertainment was given and as member of an exacting, not to say tyrannical, religious group. She was a remarkable woman, with gifts and personal powers far beyond the common. Undoubtedly she had great native abilities, but the secret of her sway was without question in her unreserved religious surrender. It was God who worked in her and through her. She was without sentimentality, was keen in unsparing self-analysis, and she exercised an inflexible self-discipline. Having once embraced the Quaker way, she persevered through all inner darkness and discouragement. She had much happiness in her domestic life, but many trials also, and to every test she rang true. When financial losses came late in life, robbing her of a beloved country estate and reducing her lavish expenditure for her benevolent schemes, she met the reverses with serenity.

The prison work for which she became famous does not enter into the narrative until more than half way through the book, when Elizabeth Fry was in her 33d year. It began, so to speak, accidentally, and developed as she endeavored to alleviate the miseries of the wretched women prisoners in Newgate. The story is skilfully and graphically related. We see Elizabeth on her first visit to the prison venturing alone, against the wishes of the warders, into the midst of a mob of women little above the level of beasts. The turnkeys were afraid for her personal safety, but she was unharmed. Later there is a description of her reading to the women quietly seated about her, and on the outskirts of the group the great of the land as curious lookers-on. After she began to be famous, we are told of her meeting with the Queen at the Mansion House and of the shouts of the people in the hall, caught up by the crowd outside and repeated from mouth to mouth until the sounds reached her husband sitting in his office, and he heard that "the Queen is speaking to Mrs. Fry." There is temptation to quote far beyond what can be allowed within the limits of a review, so rich is the volume in anecdote and apt reflections. Among the many results of Elizabeth Fry's radiating influence two may be especially noted. As founder of the institution at Kaiserswerth, Theodore Fliedner avowed the debt of inspiration which he owed to his contacts with her; and in London it was she who initiated the plans for the earliest attempt at the professional training of nurses. Florence Nightingale, who had also found encouragement in her early difficulties in Mrs. Fry's example,

took some of the "Fry nurses" with her in the first band that went out to the Crimea.

Perhaps enough has been said to induce many to buy, beg, or borrow, and by all means to read this fascinating tale of high aims and noble achievement.

MOTHER MARY MAUDE, CSM.

A Story of English Farm Life

SO LONG TO LEARN. By Doreen Wallace. Macmillan. \$2.50.

THE AUTHOR of *Barnham Rectory* here takes us into the Suffolk fields—to Goosewold Farm, the traditional home of the Mayhews, occupied in 1914 by the last of the family and his daughter Mary. She was a darkly beautiful girl, utterly undisciplined, who hated books and domesticity but loved pigs and adored the soil. The war and her life of the land girl in breeches increased her scorn of romance. So when her father sold the farm, Mary unhesitatingly married an older man, whom she did not love, in order to remain mistress of Goosewold. Then a wounded and shell-shocked ex-officer bought an adjoining farm, and for the first time Mary's sympathies and affections awoke. But her husband's sympathies also were awakened for his neighbor; and so begins the story of how all three changed and developed one another's characters, while in the process Mary was forced to gain the discipline that she had been so long to learn.

The author weaves into the story the problems of English farm life; the close economy of the farmers, their struggles with drought, tithes, marketing-boards, and all the rest. As Miss Wallace lives on a farm herself and knows the economic changes from the inside, she can write of these with real authority.

M. P. E.

Dr. Torrey's Theories of Gospel Origins

OUR TRANSLATED GOSPELS. By Charles Cutler Torrey. Harpers. \$2.25.

AS A SOMEWHAT extended criticism of Dr. Torrey's theories was published in these columns a few months ago, a brief summary will be sufficient for the present volume. Dr. Torrey undertakes to explain too much by a single hypothesis. In some instances he may well be correct in arguing that certain Gospel passages do not accurately represent the meaning of the underlying Aramaic. In some instances his conjectural emendations seem improvements, but easier style is by itself no proof of greater originality. In some instances the real difficulty of a passage is not relieved by the changes he advocates. And there is a host of difficulties that he leaves untouched; difficulties that according to his theory cannot exist at all. Among such are the evidences of inner Christian controversies which indicate a date impossible on his theory, missionary problems that did not arise until well in the period of St. Paul's major work, apocalyptic editing incomprehensible in the first two decades of the new faith, and many others.

B. S. E.

Joan of Arc in Her Own Words

JOAN OF ARC: A Self-Portrait. Compiled and translated into English from the original Latin and French sources. By Willard Trask. Stackpole Sons. 1936. Pp. 188. \$2.00.

THE TASK of portraying Joan the Maid in her own words has been successfully attempted by Willard Trask. The idea was original with himself and only after he had set to work did he discover that books on the same plan had been published by two Frenchmen. The work is of independent scholarship based on a study of the *Trials* and certain letters of the Maid. The acknowledgments by the author in a preface serve as the bibliography of his sources.

The claim that the presence of Joan is evoked in the reconstruction of her words is justified. Her dignity, her simplicity, the spiritual quality of her inspiration are conveyed in a translation that reveals a sensitive understanding of the original languages and a mastery of rhythmic English. In the mass of literature accumulated about Joan, learned or popular, this slender autobiographical narrative deserves an honorable place. It is competent and scholarly.

MOTHER MARY MAUDE, CSM.

Children in Church

By S. Yancey Belknap

HAVING A DEGREE in child psychology, obtained at the height of radicalism and irreligion of the universities, I have yet found no means of supplying my child with reasonable respect for authority, balance in nerve growth, a sense of order and beauty in human relations, as adequate as requiring of her church attendance on Sunday. Parents who bring their children to church will find it easier to carry out planned discipline the remainder of the week.

The snags to be overcome are inevitable. The child has risen late and does not wish to get groomed for church. The child wants to be free to play with toys and friends. Do not discuss alternatives. Let them pass. Have garments laid out ready, allow ten minutes for a possible tussle. In any case, win. Give your child the sense of leadership that comes from concerted action. Let the child know once a week who is boss, without any back talk.

A chapter on church etiquette may be found in good etiquette books. Children like authority and the printed word reinforces mother. Small children take pride in manipulating the envelope system, in finding places in the Prayer Book. During the sermon the child is allowed leeway to listen or draw quietly in a notebook kept just for that hour with its special pencil. We set the day apart by having a taxi call. By monthly rates the cost is about that of a movie ticket. Moreover, it is an incentive to be ready. "Don't keep the taxi waiting" helps to collect the family.

Suppose your child has a slight cold, not enough to keep her at home on a school day, but enough to make her peevish. That is the day to do your part patiently and cleverly. The order of the service is better for the patient than to loll about the house. Announce the alternative: "Bed in a dark room or church." Stick to the decision.

There is always the argument that church is over the heads of children. Sheer ignorance of mental development on your part. All of us need to feel in deep water sometimes, so it is good for a child to meet mysteries beyond his mind. *Just be sure the order of the service is no mystery.* Its content will come gradually. Often you will be forced to redefine your own knowledge of religious practice and theory as the child questions. I always give the liberal interpretation, saying such and such is a symbolic way of expressing a spiritual truth.

Lastly, whether you like the clergyman or not is beside the point. Teach the child early to go to church to worship regardless of the brilliance or charm of the rector. There will be times in the child's life when he has neither. Get ready for that. For example, I know a Churchwoman who has just withdrawn with a husband and four children because she caught the rector being irascible. She identifies the Church with the clergyman. I told her high school boy that to identify the Church with the incumbent was just "dumb" and showed no basic knowledge of our Church. In some home discussion he will blurt that out as his own idea probably. The point to that story is that his mother was not taught to disassociate the two and now her family is going to pay for it.

In conclusion, church attendance acts as a partial brake on the jazz music, the inartistic funny papers, the very uneven movie programs, the atrocious taste of the radio. Even though I eliminate the above influences as far as possible from my child's training, the effort is negative. One must put positive elements of correct form, sound, action, and feeling into the experience of the child. Elimination of the low and trivial is not enough.

NEWS OF THE CHURCH

Fr. Newbery Called to Advent, Boston

Chicago Clergyman to Take up New Duties in May; Leader in Social and Psychiatric Work

CHICAGO—Announcement of the election of the Rev. Alfred Newbery, rector of the Church of the Atonement, as rector of the Church of the Advent, Boston, and his acceptance, was made to his congregation at the Atonement on March 21st. He will assume his new duties at this historic church in Boston in May.

For ten years Fr. Newbery has been rector of the Atonement parish, succeeding in 1927 Dr. Frederic S. Fleming, now rector of Trinity Church, New York. Previously Fr. Newbery had been for two years assistant on the staff of the Church of the Redeemer, Hyde Park.

Fr. Newbery has throughout his pastorates in Chicago been a leader in various social fields, including the council of social agencies and the Church Mission of Help, of which he is national vice-president. He has been long considered an authority and speaker on psychiatric and psychological subjects and has been much in demand in these fields. He has lectured at Seabury-Western Theological Seminary and at other educational institutions.

Fr. Newbery was born in New York City and was educated in the public schools there, at St. Paul's School, Garden City, L. I., and the American College, where he received the Bachelor of Arts degree. He was for several years an educational missionary for the Church in China.

Returning to this country, he was ordained deacon in 1925 and advanced to the priesthood in 1926 by Bishop Stearly. For a time he was assistant secretary of the Department of Social Service of the National Council, leaving that position to come to the Church of the Redeemer, Chicago.

When Dr. Fleming resigned at the Church of the Atonement to go to St. Stephen's Church, Providence, R. I., Fr. Newbery, less than two years after his ordination, was elected rector of the Atonement.

In the diocese of Chicago, Fr. Newbery has taken a leading part in the affairs of the Church. He is a member of the diocesan council and the cathedral chapter; he was a deputy to the last General Convention and had been elected a deputy to the Convention which will be held at Cincinnati next October. He has received the distinguished service cross awarded by the Bishop of the diocese for outstanding service in some specific field of work.

No successor to Fr. Newbery at the Church of the Atonement has yet been named.



FR. NEWBERY

Seminary Curriculum is Theme of Lecture Series

NEW YORK—An unusual course of free public lectures will be given by the Very Rev. Dr. Hughell E. W. Fosbroke, Dean of the General Theological Seminary, and four of the professors after Easter. The question as to what theological schools teach and how they teach it is so often asked that this course has been undertaken in order to answer it. The general subject of the series is The Study of Religion; the several lectures are as follows:

The Old Testament, by Dean Fosbroke, who is also professor of the literature and interpretation of the Old Testament—April 5th; The New Testament, by the Rev. Dr. Burton Scott Easton, professor of the literature and interpretation of the New Testament—April 12th; Theology, by the Rev. Dr. Marshall Bowyer Stewart, professor of dogmatic theology—April 19th; Church History, by the Rev. John A. Richardson, assistant professor in the department of ecclesiastical polity and law—April 26th; and Pastoral Theology, by the Rev. Dr. Howard C. Robbins, professor of pastoral theology—May 3d.

All desiring to take the course have been requested to sign registration blanks, which may be obtained at the seminary office, 175 Ninth avenue, or at the parish offices of the New York city churches.

Dr. Franklin Recovers

NEW YORK—Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, who has recently been sick in the hospital, is now almost completely recovered. He plans to leave on a speaking trip April 6th.

Pope Charges Open Breach of Concordat

Encyclical to German Church Says Nazis "Evaded, Undermined, and Violated" 1933 Treaty

BERLIN—Pope Pius XI in an outspoken encyclical to the Roman Catholics of Germany, made public on March 21st, directly accused the Nazi government of violating the Concordat between Germany and the Vatican. The next day it was reported that Nazi secret police were "watching" persons suspected of delivering copies of the papal letter to foreign correspondents.

The encyclical was in three parts, the first of which made specific charges of "open or covert show of violence" against the Church, of a government-fostered neopagan campaign, and of duress in plebiscites to determine whether German citizens should send their children to government or parochial schools.

On the same day that the encyclical was made public, official returns from balloting in the Saar province showed a 97% majority of parents in favor of government schools for their children, as opposed to confessional schools. More than 50% of the Saar's inhabitants are Roman Catholics.

The second part of the encyclical reaffirmed the principles of the Roman Catholic faith, for which, the Pope declared, the Church was prepared to fight to the end. The third part embodied a prayer for the reestablishment of peace between Church and State.

Serious repercussions from his Holiness's encyclical were expected by both Churchmen and government officials. It was said in some quarters that Reichschancellor Adolf Hitler might denounce the Concordat, of which the Pope declared:

"If its terms were not kept, it was not the Church's fault. The other party interpreted it unfairly, evaded its provisions, undermined its contents, and finally more or less openly violated its stipulations."

At another point Pope Pius said:

"Whoever raises the concepts of race or people or State or form of government beyond their worldly value and even makes idols of them, falsifies the divine order of things."

The encyclical, which arrived in Berlin on the previous day, was distributed to the churches of the city by messengers on motorcycles.

The Concordat, one of the first acts of the Hitler government, was signed on July 22, 1933. It differs signally from the other treaties denounced by the National Socialists in that it was not a legacy from earlier social-democratic administrations, but was actually negotiated and signed by the Nazis.

Archbishop's Death is Mourned by Many

Three Bishops Take Part in Last Rites for Mgr. Kenninck, Primate of Old Catholic Church

UTRECHT, HOLLAND—The universal mourning of the members of the Church of Utrecht for the death of Archbishop Kenninck found touching expression at the obsequies. On February 14th, the spacious Cathedral Church of St. Gertrude was filled to capacity by a congregation which took part in the solemn Vespers of the Dead, at which Canon Langerway of the cathedral church, assisted by the other two Utrecht rectors, officiated. After this service, the congregation viewed the earthly remains and said a last farewell to their chief shepherd.

On February 15th, mourners began, in spite of the inclement weather, to gather in St. Gertrude's Cathedral as early as 10 o'clock. The Requiem began at 10:30. In the choir Bishop Erwin Krueger of Bonn represented the Bishops of the Utrecht Convention, and an Anglican clergyman was present as representative of the Archbishop of Canterbury. The Queen of Holland was represented by the president of the cabinet and the mayor of Utrecht was also present. The Bishop of Haarlem, Dr. Van Vlijmen, celebrated the solemn Requiem Mass and preached.

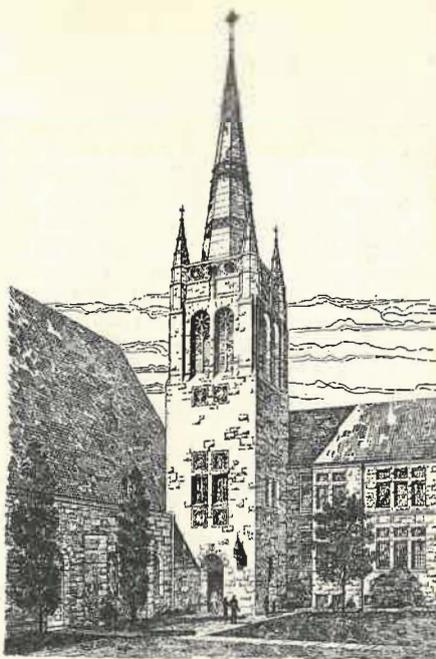
After the sermon Bishop Berends of Deventer performed the customary absolution, including the committal which, under the laws of Holland, may not be performed in public cemeteries.

A large escort of cars followed the casket to the cemetery. When the casket had been lowered, there were addresses by Bishop Berends, speaking in the name of the metropolitan chapter of the Church of Utrecht, by Bishop Kreuger, speaking in the name of the other dioceses which make up the Utrecht Convention of the Old Catholic Communion, by Director Mittelback, who spoke for all the Church societies, and lastly by an evangelical pastor, who spoke for the benevolent associations of which the late Archbishop had been a member.

The more intimate circle of invited guests, especially those from a distance, remained for a short season of social reunion with Bishop Berends, when the Bishop in the name of all the clergy thanked Canon Langerway for the devoted services he rendered Mgr. Kenninck during the last years of illness.

Rector Leads Radio Devotions

HOQUIAM, WASH.—The Rev. George Foster Pratt, rector of Trinity Church, Hoquiam, was requested by radio station KXRO to be responsible for its morning devotions. He consented and raised a fund to defray the cost of installing equipment by means of which he can broadcast from the prayer desk and organ of the church itself. Bishop Huston of Olympia made the dedicatory address on February 28th.



PROPOSED CATHEDRAL TOWER
This drawing of the tower of Grace and Holy Trinity Cathedral as it will appear when completed was made by William Wight, the architect.

Wyoming Mining Town Has Priest After Vacancy of a Year; Support Pledged

HANNA, WYO.—This city has been without a priest for more than a year, but on March 7th the Rev. Edwin A. Batchelder began his service in this field, serving not only Hanna but Saratoga and Encampment, to the south of Hanna, near the Medicine Bow Range. An interesting opportunity awaits Fr. Batchelder, for there he will find a group of devoted Church workers eagerly awaiting his ministry.

Hanna is a coal-mining town, owned entirely by the Union Pacific Coal Company, with a population of some 1,300; the mining company operates the store and almost everything else. Up to the present they have declined to sell any property; but they maintain a good community house, lease land, and permit the operation of movies in their own building. They own the only liquor license in the town and limit the people to beer.

The town is typical of many of these western mining towns—anything but attractive, broad, unpaved streets and no sidewalks, rows of identical company-employees' houses.

There is a fine church building in Hanna—St. Mark's—and a rectory will soon be built. So keen are the people for a resident priest that they have not only received pledges but have collected them for January and February for their share of their new rector's salary and they have paid in full their national quota and district assessment for January and February.

In building a new rectory, the mining company is providing the site, next to the church, and also providing water, light, and heat.

Fr. Batchelder comes to Wyoming from St. John's Church, Negaunee, Mich., in the diocese of Marquette.

Plan Completion of Tower of Cathedral

Grace and Holy Trinity Church's Tower to Be Extended to 140 Feet at Cost of \$25,000

KANSAS CITY, Mo.—In keeping with Grace and Holy Trinity Church's new dignity as the cathedral of the diocese of West Missouri, plans have been announced by Dean Sprouse and the vestry for extending the incompleting square tower from its present 35 feet to 140 feet.

A large four-page special edition of the *Angelus*, the parish weekly, showing the proposed elevated bell tower, with statements from Bishop Spencer, Henry D. Ashley, senior warden, and W. D. Wight, architect, has been issued.

The completed tower with its bells will cost approximately \$25,000. At this time, without any solicitation whatever, there has been given more than \$3,000 toward the fund.

The vestibule of the tower will be transformed into a memorial to those who have made possible its completion, names of the donors of principal amounts being carved in an oak cresting and forming a band of ornament at the top of the wall panels. Names of other contributors will be inscribed in brass on the wall panels. The exterior walls of the tower will be carved with the symbols of the twelve Apostles. The spire is to be of steel encased with lead, and to contain four bells. Mr. Wight and his engineers have found the present foundations adequate to carry the increased weight of the completed tower.

Bishop Spencer, in writing of the cathedral tower, said in part:

"It is just because it is *unfinished* that the proposal to complete the tower commends itself to us all. This would probably not be the time to project any new building. But all times are times to finish the incomplete, if that can be accomplished. . . . As though its hour of a more honored use had been matched by its city, new and imposing civic structures have come to neighbor with it. A new parkway is turning an increased traffic past it. Unightly buildings that surrounded it have been removed. A generous friend has presented it with an open way through its entire block. Its Norman strength stands forth now fully revealed on the western rise of Kansas City. . . . It will say more adequately than ever that 'strength and beauty are in My Sanctuary.' It will speak more clearly those 'sermons in stones' which have perhaps more persuasively than the sound of any human voice, haunted the generations of mankind as they have come on and passed away."

New Head for Mississippi College

VICKSBURG, MISS.—The Rev. William Gerow Christian, rector of St. Paul's, Meridian, for the past five years, has been elected rector and executive head of All Saints' College, Vicksburg. He will assume his duties at the diocesan college June 7th.

Mrs. Jessie Leake of Chatham Hall, Stuart Hall, Va., is to be academic dean.

Mexicans Insist on Religious Services

Roman Catholics Force Priests to Accompany Them to Churches; Ask Repeal of Anti-Church Law

MEXICO CITY (NCJC)—Orizaba Roman Catholics, exasperated at the slowness of Vera Cruz authorities in restoring freedom of worship, forced three priests to leave their homes and to conduct services March 14th. Many Catholics approached the homes of Frs. José María Flores, José Mondragon, and Ignacio Diez, and demanded that the priests accompany them to various churches. Reports indicated that the invitations were extended "with a gayety that had in it something of a threat."

Fr. Mondragon was obliged to go to Rio Blanco with a large group of Catholics while Frs. Flores and Diez were asked to visit the churches at La Concordia, San José, La Parroquia, San Juan de Dios, Santa María, and El Calvario. At each such some prayers were said, chiefly rosary recitations.

At almost every step, crowds shouted their determination to have the priests celebrate Mass. In order to make certain that the churches would be available, groups of citizens constituted themselves guards and determined to remain in the churches all night.

SOLDIERS TAKE POSSESSION

Multitudes of people from the small towns and villages began to arrive in Orizaba. Long before sunrise, people were parading through the streets, carrying signs asking that all churches be opened. At noon, crowds in front of a church were charged by 100 soldiers whose rifles carried unsheathed bayonets. One woman was knocked down. Several people were bruised. After a conference between the soldiers' commander and leaders of the crowd, the soldiers took possession of the church and remained there until nightfall. Despite the fact that church bells were kept ringing through the disorder, resulting in the congregating of more Roman Catholics, bloodshed was avoided.

SEEK LEGAL RIGHTS

Processions in the streets continued until dark. Many assembled in front of the house of Leonora Sanchez, whose death on February 7th precipitated the religious crisis in Vera Cruz. Orators explained that the people desired only what the law of worship allows them and nothing else, but that state authorities "are fooling Catholics, despite the fact that President Cardenas has done his part, turning back the churches to the people, thus demonstrating his spirit of justice, which is the quality of good rulers."

"Churchman" Moves

NEW YORK—The offices of the *Churchman*, semi-monthly Church journal, have been moved to 425 Fourth avenue, New York, according to an announcement.

Seamen's Church Institute Issues Appeal for Funds

NEW YORK—The Seamen's Church Institute of New York has just issued its Easter appeal for funds to carry on its work. On April 12th the institute will celebrate its 102d anniversary.

The institute, through its many departments, offers help of many kinds to seamen. The Rev. Harry J. Pearson, director of the religious and social service department, recently renamed the welfare department, reports that in 1936 seamen to the number of 10,418 attended religious services held at the institute or under its auspices. So deeply are the seamen impressed by the Christian message that they offer themselves to help others. During the flood disaster of the past winter hundreds of able-bodied seamen offered to go to the flooded areas and to do there anything at all within their power.

Auxiliary Group Hears Speaker on Spirituals

NEWARK, N. J.—At St. John's Church, Montclair, a Woman's Auxiliary study class arranged to have the well-known singer and composer, Harry T. Burleigh, address them and their friends on The Religious Contribution of the Negro Through Music. The study class with their friends made a gathering of 75 people to whom Mr. Burleigh interpreted the religious feeling and understanding of Negro people through their folk music known as Negro spirituals. He illustrated his points by singing a dozen different and varied songs, the musical setting of which he himself had written.

He declared that it was a grievous mistake to jazz these Negro songs or to interpret them humorously, because they came out of deep religious feeling. They were genuine expressions of hope and aspiration and faith. This persistent joyful mood without a rebellious note in these songs is all the more remarkable when we realize most of them were produced under conditions of slavery.

The guests of the study class represented about five or six different parishes including members of Colored congregations. The class is under the leadership of Mrs. A. Stewart Hogenauer.

St. Clement's Honolulu, to Construct New \$75,000 Plant

HONOLULU—Plans calling for an expenditure of \$75,000 over three years to construct a new church, parish house, and rectory have been drawn up for St. Clement's Church here.

The parish house, as most needed, will be built first. All the funds to finance the building project are to be raised by subscription. The beautiful property on which the plant is to be constructed is most advantageously located in the city. An out-of-door Altar of native stone will be set up in the garden between the church and the parish house.

To Make No Special Flood Relief Appeal

Bishops of Stricken Dioceses Feel "Drive" Would Hamper Other Work of National Council

NEW YORK—Bishops of dioceses in the flood areas have indicated that they did not think it fair to ask the officers of the National Council to make an especial appeal for flood relief, although they expressed appreciation of the Council's action at its February meeting laying responsibility upon the officers to make such an appeal as soon as definite information as to damage was received.

Accordingly the officers have agreed upon the following announcement:

"Under these circumstances the officers of the National Council feel that without engaging in an active 'drive' they should make known the fact that the losses have been great, both to the Church and to individual clergy, and that voluntary gifts will be gladly received and forwarded."

Among letters received in reply to queries is one from Bishop Clingman of Kentucky, whose diocese was grievously stricken. He says that although losses in his diocese will reach \$25,000 or \$30,000 he would be unwilling to have the National Council make a drive for this purpose.

"I do not believe it would be wise for the Council to do this and I am afraid such a drive would add to the Council's burdens and hamper its work. We shall be happy to receive such money as may come to the Council voluntarily which can properly be allocated to this diocese."

Bishop Abbott of Lexington has stated that as losses in other places are so much greater than those in his diocese, he would not have the Council make any drive in his behalf.

Bishop Gravatt reports that some help has come to him and under existing circumstances he does not feel any appeal should be made for West Virginia.

Writing before complete information could be received, Bishop White of Springfield indicated that about \$2,000 would take care of all material damage to church buildings.

Meanwhile, many bishops elsewhere in the country, to whom a preliminary notice of an appeal was sent, have written that their dioceses have already responded to the need and have sent relief, usually through the Red Cross or direct to the flooded districts.

Catholic Club Dinner

NEW YORK—Profs. Howard R. Patch of Smith College, Hoxie N. Fairchild of Barnard College, and the Rev. W. Norman Pittenger of the General Theological Seminary will be the speakers at the annual dinner of the men's club of St. Mary the Virgin, together with the Catholic Laymen's Club of New York, to be held March 30th at the Hotel Wentworth.



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Final Rites Held for Canon DeVries

Precentor of Washington Cathedral Buried in Crypt; Two Bishops Take Part in Service

WASHINGTON—The funeral service for the Rev. Dr. William Levering DeVries, Canon and precentor of Washington Cathedral, who died on March 14th, was held in the great choir of the cathedral on March 16th with interment in the crypt of the Bethlehem Chapel where Canon DeVries exercised his ministry for so many years. The office of Burial for the Dead was read by Bishop Freeman of Washington, assisted by Bishop Rhinelander, warden of the College of Preachers, and the Rev. Cornelius S. Abbott, vicar of the Chapel of the Good Shepherd, both of whom were associated with Canon DeVries when he first began his work in Washington. Immediately following the service, Holy Communion was celebrated for members of the family and intimate friends. Music was furnished by the cathedral choir of men and boys under the direction of Robert G. Barrow.

BISHOP FREEMAN'S TRIBUTE

Bishop Freeman made public the following statement in tribute to Canon DeVries:

"In the death of Dr. DeVries the cathedral loses one of its most trusted, faithful, and learned advisers. He began his association with the cathedral foundation under Bishop Henry Yates Satterlee—hence, he was informed thoroughly as to the mind of the Bishop who has been called 'The Master Builder.'

"Throughout the Church, Canon DeVries was recognized for his scholarly attainments. He was an expert in liturgics and in the training of young men for the ministry. A man of strong convictions, he was gifted with a rare facility for expressing them. He was singularly fair and just in his decisions. He occupied a conspicuous place in the concerns of the diocese of Washington.

"To me personally, Dr. DeVries was at all times one of my most valued and beloved counsellors. He was loyal, devoted, and highly efficient in everything I committed to his care. His loss is an irreparable one.

BURIED IN CRYPT

"In recognition of his long and faithful service, he will be buried in the crypt of the Bethlehem Chapel in which he exercised his ministry through many years."

Canon DeVries was born in Baltimore on November 8, 1865, the son of William Rogers and Mary Clement Crane DeVries. After graduating from St. Paul's School in Concord, N. H., in 1882, he received the degree of Bachelor of Arts from Johns Hopkins, later being appointed a fellow of that university and taking his Doctor of Philosophy degree in 1892. He was graduated in 1894 from the General Theological Seminary in New York city where he was honored in 1931 with the degree of Doctor of Sacred Theology. St. John's College in Maryland and George

Washington University each conferred the degree of Doctor of Divinity on Canon DeVries some years ago.

BEGAN AS MISSIONARY

He was ordained deacon and advanced to the priesthood by Bishop Paret in 1894, first volunteering as a missionary in Alberton in Howard county, Maryland. From 1896 to 1908, he was private chaplain to the first Bishop of Washington, the Rt. Rev. Henry Yates Satterlee, and served as rector of St. Mark's Church, then the pro-cathedral. Upon nomination of Bishop Alfred Harding, Dr. DeVries was elected canon and chancellor of Washington Cathedral in 1911 and had served as Canon and precentor of the cathedral since 1929. He had continued his work up to a few weeks ago as secretary of the cathedral chapter, chairman of the committee on monuments and memorials, and given painstaking attention to his many other duties connected with the cathedral's worship. He had profound knowledge of the liturgy of the Church and had prepared for many years the special orders of service for notable occasions in the cathedral or the cathedral amphitheater.

HELD IMPORTANT POSTS

Apart from his responsibilities at Mount Saint Alban, he found time to serve as president of the diocesan board of examining chaplains and as vice-president of the national Commission on the Ministry. Many young men prepared for Holy Orders with his advice and counsel. As national president and later secretary of the Alpha Delta Phi fraternity, he had come to know hundreds of men during their college and university courses—friendships which he cultivated all through his life. His home opposite the cathedral grounds was often the scene of reunion with his fraternity brothers and the clergy.

WROTE BOOK ON CATHEDRAL

Canon DeVries was the author of *The Foundation Stone Book* of Washington Cathedral, *The University Ode* for Johns Hopkins University, and *The Pilgrim Song* of Alpha Delta Phi.

He is survived by his sister, Mrs. Frank Frick, and his brother-in-law, Mr. Frick, who made their home with him; two nieces, Mrs. George C. Armstrong and Mrs. Morris T. Raymond; and two cousins, Mrs. Charles E. Rieman and W. DeVries Goodwin.

Bishop of Bunbury to Resign

LONDON—The Bishop of Bunbury, West Australia, the Rt. Rev. Dr. Cecil Wilson, has announced that he will resign the Bishopric on June 30th.

Educated at Jesus College, Cambridge, where he graduated in 1882, Dr. Wilson was ordained as curate at Portsea in 1886; in 1891 he was appointed vicar of Moor-down, Hants, where he remained until 1894, when he was consecrated missionary Bishop of Melanesia. He was translated to Bunbury in 1917. He is the author of *The Wake of the Southern Cross*, published in 1932. The diocese of Bunbury, which forms part of the province of West Australia, covers the southwestern corner of Australia.

**Archie T. L. Tsen, Noted
Chinese Missionary, Will
Come to U. S. This Summer**

CHICAGO—Archie T. L. Tsen, president of the Board of Missions of the Chung Hwa Sheng Kung Hwei (Holy Catholic Church of China), will visit the United States this summer, coming to Chicago, according to information received here.

Mr. Tsen has been associated with the Chinese Board of Missions for many years, first as treasurer and recently as president. It is due largely to his initiative and amazing energy and persuasive powers that the Chinese Church has been able to undertake the responsibility of supporting an independent diocese.

Mr. Tsen retired from business several years ago to devote himself entirely to volunteer work for the Church. He has spent much time traveling at his own expense to raise money for the board and has several times traveled to Siam to encourage workers there and help solve problems confronting missionaries.

It is hoped Mr. Tsen will remain in this country for the General Convention this fall in Cincinnati.

**Washington Province Auxiliary
to Hold Two Summer Conferences**

WASHINGTON—The Woman's Auxiliary of the province of Washington is planning to hold two conferences at Shrine Mont, Orkney Springs, Va. The first conference will be for the Junior Woman's Auxiliary, and will run from June 21st to the morning of June 26th. The second conference will be held for the Senior Auxiliary, from June 28th to July 2d.

At the junior conference, the Ven. Harrison W. Foreman will act as chaplain, and also conduct a class on Rural Work. Dr. John W. Wood, secretary of Foreign Missions, will have a class on The Program of Church Missions.

The senior conference will have Bishop Goodwin, Coadjutor of Virginia, as chaplain, and also conducting a class on Rural Work. The Rev. John W. Gummere will have charge of a course on The Ten Commandments.

Mrs. James R. Cain will teach Auxiliary Methods, and Miss Sallie C. Deane will have a class on The Forward Movement, at both conferences.

Retired Australian Bishop Dies

LONDON—The Rt. Rev. George Horsfall Frodsham, retired Bishop of North Queensland, Australia, died in Halifax, March 6th, at the age of 73. Following his resignation of his diocese in 1913 because of ill health he became canon residentiary of Gloucester and vicar of Halifax.

Born in England, he was educated in England and Australia and held charges in both countries. He was chaplain to the Australian forces in the South African War, and became Bishop of North Queensland in 1902.

**Calls for Return to
Christian Standards**

**National Council President Points
to Power of Non-Resistance, in
Church of the Air Address**

PHILADELPHIA—A call to return to Christian standards was sounded by Bishop Cook of Delaware, president of the National Council, in an address in the Church of the Air series from station WCAU here over the Columbia Broadcasting System, March 21st.

Stressing the lesson of the power of non-resistance taught by the events of Palm Sunday and Holy Week, Bishop Cook called to his hearers' attention the statement, "All that take the sword perish with the sword."

"What a sentence to ponder upon these days as we read of the tragedy of Spain," he declared. "What a judgment to contemplate as we think of what the World War has done to civilization—what it failed to do in the solution of world problems. What a comment on the plans of nations today as they pour incalculable sums taken from the people into rearmament.

"The support given to Christ's Gospel and the spread of His Kingdom is but small change as compared to that devoted to plans of securing 'through reeking tube and iron shard.' Yet in the onward sweep of defiant dictators and the urge of a policy of force the voice of Christianity is almost silent.

"Had Christ rallied His followers, organized and armed them, had He led a revolt which brought on a conflict and bloodshed, He would have gone down in history as just another leader of an abortive attempt to overthrow tyranny. In His willingness to accept defeat as the way to victory He had become the Master of mankind. Men and nations may continue to follow outworn and discredited methods, founded on brutality and hate, but the world will be driven to His way in the end. It is only a question of how much punishment mankind can and will stand before it submits to the way of the Lord God."

**Dr. Holt, Charles P. Taft on
Washington Cathedral Council**

WASHINGTON—The Rev. Dr. Ivan Lee Holt, pastor of St. John's Methodist Church, St. Louis, retiring president of the Federal Council of Churches, and widely known Protestant minister, has accepted membership in the Washington Cathedral council, succeeding the late Dr. S. Parkes Cadman in this capacity. Charles P. Taft, son of the late President and Chief Justice Taft, has also accepted membership in the council, succeeding C. R. F. Ogilby. It is also understood that honorary canons from denominations not Episcopal, will be announced at an early date by cathedral authorities. Dr. Holt was at one time guest pastor of a Presbyterian church in Cheshire, England, and also of the Community Church, Shanghai, China. He was also pastor of the University Methodist Church, St. Louis. He holds numerous honorary degrees from universities and colleges.

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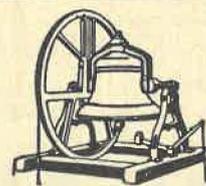
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Stand on Divorce is Question in Britain

Bill Before Parliament is Debated in Church Circles; Bishop of Ely "Bewildered"

LONDON—The attitude of the Church toward marriage and divorce remains a burning topic of discussion. Three main questions are at issue. The first concerns A. P. Herbert's bill (now before Parliament) for extending the grounds on which a civil divorce may be obtained, beyond the cause of adultery. If the bill becomes law, a wife or husband would be able to obtain a civil divorce, if the other partner to the marriage were an incurable drunkard or lunatic, or were serving a life sentence in prison. Another provision, that it shall be impossible to obtain a divorce for whatever reason within five years of marriage, is intended

to stabilize the partnership, and has in this light commended itself to some Churchmen.

The Bishop of Coventry, for example, thinks that the bill "is an honest attempt to arrest the drift which is taking place under cover of the present law toward divorce by mutual consent, and to deal with a situation which certainly needs dealing with somehow in the interest of public morals." On the other hand, the Mothers' Union has declared its opposition to the bill, on the ground that it will conduce fatally to "easy divorce."

The second question concerns the proposal in the marriage report, drawn up by a joint committee of the convocations of Canterbury and York, that, in certain circumstances, remarried divorcés shall be admitted to the Sacrament of Holy Communion. The bishops of both provinces, and the clergy of York, have signified their approval of the proposal; but it has yet to win the assent of the clergy of the Canterbury province, and of the Church as a whole.

In the *Church Times* the Bishop of London set out at length the reasons why he supports the proposal, and in his *Diocesan Gazette* the Bishop of Ely explains why he (with the Bishop of St. Albans) feels impelled to take the contrary view.

ELY DIOCESAN "BEWILDERED"

The Bishop of Ely insists that "the formal decision that divorced and remarried persons are properly admissible to Holy Communion involves the acceptance of the theory that Christian marriage can be dissolved in the divorce courts," and he confesses to "a sense of bewilderment" at the action of the Upper House of which he is a member. He adds:

"Too often, alas! the Church seems to be willing to run with the hare and hunt with the hounds. She frowns upon birth control, but allows it; she says that war is 'incompatible with the teaching and example of our Lord Jesus Christ,' but that we ought to fight. She forbids divorce with remarriage, declaring it to be unlawful; but adds that, if people are divorced and remarried, it does not really matter very much, and they may be of the very inner circle of her fellow-

Gibraltar Diocesan Sees "Ample" Cause for Revolt

LONDON—Feeling that the party of Anglican and Free Churchmen which recently reported on conditions in Spain underemphasized the extent of anti-religious feeling in that country, the Bishop of Gibraltar has made public the following statement:

"Regarding the Churchmen's report on Spain, I trust it will not be regarded as in any way representative of Anglican opinion generally. Churchmen of our communion who have lived their lives in Spain would repudiate it almost to a man.

"During the past four years I have seen a steady deterioration of the organs of government, and also the rise and growth of a violent anti-religious campaign. In April, 1936, I witnessed the burning of the historical church of Niebla by Communists, one of many hundreds the destruction of which the government was unable or unwilling to prevent. There was therefore ample provocation for a revolt."

ship. My fear is that a Church which has no clear mind of its own is not likely to win the more serious and thoughtful members of the community."

The third question concerns the teaching of our Lord Himself on marriage, as set forth in the Gospels, and the authenticity of the "Matthæan exception," as against the unqualified prohibition of divorce ascribed to our Lord by St. Luke and St. Mark.

EPISCOPAL POWER

The assertion made by a prominent Protestant lay member of the Church Assembly that the power of the bishops is constantly and dangerously increasing is vigorously scouted by the Bishop of Chelmsford. "The general trend of the legislation carried out by the Church Assembly," the Bishop asserts, "has been markedly in the direction of reducing episcopal authority." The same Bishop also speaks of the absurdity of attributing the unpopularity of bishops to "the large official incomes they enjoy."

"If," he adds, "the manager of a bank were paid a salary from which he was obliged to discharge all the overhead costs of the bank premises, the salaries of all the cashiers and clerks, messengers and servants, and keep for himself what was left over, it would appear on paper that the manager was a very rich man. That is the curious method which survives in the Church for the payment of bishops."

Ten Good Nurses

NEW YORK—St. Mary's Hospital for Children inaugurated recently a School for Nursery Nurses; that is, young women who wished to be trained to take care of well children in their own homes. Of the ten girls who were registered as probationers, the hospital had expected to keep seven or eight. All of the ten, however, were so uniformly good that all were accepted and given the school cap. This is believed to be a remarkable record, particularly for a first class.

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**Sewanee Auxiliary Offers
Conference Scholarships
as Prizes for Best Paper**

SEWANEE, TENN.—The Woman's Auxiliary of the province of Sewanee has announced that two scholarships for the adult conference at either of the two provincial conference centers, Kanuga and Sewanee, will be awarded as prizes for the best papers on the question, What Is the Meaning of Holy Baptism?

The judges will be the Rev. Dr. D. A. McGregor, executive secretary of the national Department of Religious Education, and the Rev. Dr. R. Bland Mitchell, rector of St. Mary's-in-the-Highlands, Birmingham, Ala.

The following list of "conditions of the offer" has been made public:

"(1) The basis for the paper to be written in answer to the question, What Is the Meaning of Holy Baptism? is to be found in the Book of Common Prayer.

"(2) Attention is directed not only to the Baptismal services, but to all other parts of the Prayer Book which give teaching on the subject.

"(3) The words used in the answer are to be the candidate's own and not copied from the Prayer Book.

"(4) The winner of the first prize shall have the choice of the conference center she wishes to attend. The winner of the second prize shall go to the other conference center.

"(5) Each winner shall study as one of her courses at the conference the Program of the Church, and shall try to teach it on her return home.

"(6) Any woman of the age of 16 or over may enter this competition.

"(7) Send papers to your Auxiliary representative on the provincial field department, Mrs. Sheldon Leavitt, 9 Evergreen Lane, Asheville, N. C. Papers must reach her not later than May 1, 1937, and must be accompanied by 15 cts. in stamps.

"(8) If questions arise, please write to Mrs. Leavitt."

**Warren Kearny, Noted Layman,
Honored by New Orleans Paper**

NEW ORLEANS—New Orleans' well-known newspaper, the *Times-Picayune*, which awards a yearly loving-cup for conspicuous "efforts toward the enrichment of New Orleans and humanity in general," has just named Warren Kearny of New Orleans as the recipient of the honor.

Known to Churchmen generally through a wide range of Church offices and activities, national, diocesan, and parochial, Mr. Kearny has recently added to his services that of membership on the National Council. His civic, social, and federal activities have also been manifold.

Methodist Minister Received

TROY, N. Y.—Howard S. Kennedy, II, for the past five years pastor of the Methodist church at Middlebury, Vt., will become assistant to the rector of St. Paul's Church here on April 15th.

Mr. Kennedy will be accepted as a candidate for holy orders in the Episcopal Church at that time, it has been announced. The Rev. A. Abbott Hastings is rector of St. Paul's.

**Suggests Revision
of Child Labor Law**

"Commonweal," Romanist Journal, Says Offered Amendment Should Contain Limiting Clause

NEW YORK (NCJC)—An editorial in the March 19th issue of the *Commonweal*, national Roman Catholic weekly, suggests that the whole problem of the proposed child labor amendment "could be solved at one stroke if the amendment contained a clause saying that no action Congress may take shall abrogate or suspend any portion of the bill of rights."

"Insistence upon this safeguard did not appear necessary to those who framed the amendment, because they were living in a time when Congress could be depended upon not to interfere with basic privileges," an editorial declares. "Today the situation is somewhat different. It is probable that future amendments enlarging the powers of the federal government will all contain a clause on rights. Why not begin with child labor, and send the proposed amendment back to Congress for revision?"

The editorial states that the Roman Catholic point of view is generally very poorly understood.

"Does the proposed child labor amendment give Congress the power to legislate concerning education and to make grants of aid accordingly? This is the question which New York's bishops have raised, and to which advocates of legislation have tried to respond."

The editorial again emphasizes Roman Catholic insistence upon parental and Church rights to supervise education, and points out that many who are "unfairly accusing the New York bishops of reactionary tendencies" are doubtless persons "to whom parochial or religious schools mean nothing."

**Bishop Washburn Preaches to
Former Congregation by Phone**

NEWARK, N. J.—Bishop Washburn of Newark preached to his former congregation at St. Paul's, Kansas City, Mo., by phone with a loudspeaker hook-up on Sunday, March 7th, from Montclair.

St. Paul's parish, Kansas City, is initiating an extended program to culminate the parish's 50th jubilee next year. It was at the beginning of this program that Bishop Washburn addressed his former parishioners in this unique manner over the telephone, from the home of Bishop Stearly in Montclair.

Seminary Given Prayer Book Set

EVANSTON, ILL.—Seabury-Western Theological Seminary has just received a complete set of the English Prayer Books from the time of Edward VI in folio size, beautifully bound. The gift is from James H. Pershing of Denver.

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NECROLOGY

† May they rest †
in peace.

JOHN CAMPBELL, PRIEST

NEW YORK.—The Rev. John Campbell, rector of the Church of the Mediator in the Bronx section of New York city, died at the rectory on Thursday, March 18th, of a heart ailment. He was 70 years old. A requiem was offered in the church on Saturday, March 20th, followed by the Burial Office. Interment was in Kensico cemetery.

John Campbell was born in New York city on March 3, 1867, the son of John Campbell and Elizabeth Kilpatrick Campbell. He was graduated from the College of the City of New York with the degree of Bachelor of Arts in 1888. In 1890 he received his Master's degree from Columbia University; and in 1896 the degree of Doctor of Philosophy from New York University. He was graduated from the General Theological Seminary in 1894. That same year he was ordained deacon; and in 1895 advanced to the priesthood. From 1894 to 1896 he was assistant minister at St. Paul's Church, New Haven, Conn. From 1896 to 1897 he was on the staff of the Church of the Incarnation, New York city. From 1897 Dr. Campbell was rector of the Church of the Mediator.

For four years after taking his degree at Columbia, Dr. Campbell practised law, having been admitted to the bar of his native state. He retired from practice in order to study for the ministry.

Dr. Campbell is survived by a brother, William Campbell of Salem, N. Y.

CHARLES W. COOK, PRIEST

LAREDO, TEX.—The Rev. Charles William Cook, rector of Christ Church, Laredo, died at the rectory March 9th of a heart attack following a protracted illness. The burial service was conducted by Bishop Capers of West Texas in Christ Church, on March 11th. Assisting him were the Rev. Arthur R. McKinstry, rector of St. Mark's Church, San Antonio, the Rev. L. B. Richards, secretary of the diocese of West Texas, and the Rev. Thomas J. Sloan, retired, of Palestine, Tex. Interment was in the Masonic plot in the city cemetery of Laredo.

The Rev. Mr. Cook was born November 19, 1872, in Syracuse, N. Y., where he received his early education. He spent one year in Worcester, England, studying sculpture. Returning to the United States, he worked as a stone carver in Syracuse and was secretary of the Stone Carvers' Union. In 1894 he came to Fort Worth and did stone carving on the new court house of Tarrant county. From Fort Worth he came to San Antonio to attend the West Texas Military Academy and from there went to Bexley Hall, the theological department of Kenyon College, from which he graduated in 1901.

Returning to Texas, he was ordained

priest in 1903 in Grace Church, Port Lavaca, by the Rt. Rev. Dr. James S. Johnston, and was married in the same year to Miss Mabel Bickford of Port Lavaca. After two years at Port Lavaca, he served three years at McAlester, Okla., and five years as rector of St. Andrew's Church, Algonac, Mich. He became rector of Christ Church, Laredo, in 1913, serving continuously until his death.

He held many offices of responsibility and trust in the diocese of West Texas, serving as deputy to several General Conventions; he was a member of the board of trustees of the Texas Military Institute in San Antonio, a member of the diocesan executive board, and chairman of its social service department. He was for several years president of the Associated Charities at Laredo, an active supporter of the Red Cross and other civic enterprises, and president of the Ministers' Association of Laredo. He was greatly loved and honored not only in his own parish and diocese but by the entire community.

He is survived by his wife, Mrs. Mabel Bickford Cook; a daughter, Miss Mary Cook; and a son, Ralph.

SAMUEL CURRIE, PRIEST

PARK RIVER, N. D.—The Rev. Samuel Currie, who died in Pensacola, Fla., on February 28th, was buried here at a service conducted by the Rev. David Pierce-Jones, assisted by Bishop Atwill of North Dakota, the Rev. Homer R. Harrington, and the Rev. G. J. Childs, the Rev. Mr. Currie's son-in-law.

Funeral services were held in Christ Church, Pensacola, on March 1st, with Bishop Juhan of Florida and the Rev. Henry B. Hodgkins, rector of the parish, officiating.

Born November 4, 1845, in Litchfield county, Conn., the son of William Currie and Caroline Coe Curry, he moved to Iowa at the age of 12. He graduated from Griswold College with the degree of Bachelor of Arts in 1872, obtaining the degree of Master of Arts in 1873. He was ordained priest in the same year by Bishop Lee. He had been ordained deacon by Bishop Lee in 1872. He married Mary H. Webb on August 8, 1872.

His first charge was a mission at Brooklyn, Ia., from which he was called to Grace Church, Lyons (now Clinton), Ia., in 1875. While at Lyons he was associated with his brother, the Rev. William T. Currie, in Riverside Institute, a private school.

In 1880, the Rev. Mr. Currie moved to Euclid, Minn., where he did pioneer missionary work, establishing missions and building churches. He went to Park River, N. D., in 1901, where in addition to his work as rector of St. Peter's, he served several missions in the surrounding countryside. He built the church and rectory at Park River, and a church at Langdon, N. D., retiring in 1921.

He was a deputy to the General Convention of 1910.

Mrs. Currie died 16 years ago. A son and seven daughters are among the surviving relatives. They are Will, Edith, Louise, Eleanor, all of Pensacola; Mrs. G. J.

Childs, La Porte, Ind.; Mrs. Elmer Schmuck, Laramie, Wyo; Mrs. Charlotte Brisley, Rochester, Minn.; and Mrs. Josephine Wills, St. Paul, Minn.

J. CLARKE ROBBINS, PRIEST

BRIDGETON, N. J.—The Rev. J. Clarke Robbins, retired priest of the diocese of New Jersey, died on March 12th. The funeral service was held on March 16th in St. Andrew's Church, Bridgeton, of which the Rev. Dr. J. S. Holland is rector. Many of the diocesan clergy attended.

James Clarke Robbins graduated from Harvard in 1890, and after attending Stanford University graduated from the Church Divinity School of the Pacific in 1900 with the degree of Bachelor of Divinity. Ordained deacon in that year, he was advanced to the priesthood in the following year by Bishop Nichols.

The Rev. Mr. Robbins' first charge was St. John's Church, Saratoga, Calif., which he left in 1901 to accept a call to St. Luke's Church, Los Gatos, Calif. In 1903 he became assistant at St. Paul's Church, San Francisco.

Leaving California for Delaware, he became locum tenens at St. Paul's Church, Georgetown, and Old Swedes Church, Wilmington. He came to New Jersey to become rector of St. Andrew's Church, Bridgeton, remaining at this post until his retirement in 1922.

The Rev. Mr. Robbins was the author of *Pebbles from the Brooks*.

LUTHER STEPHEN TROWBRIDGE

DETROIT—Luther S. Trowbridge, senior warden of St. Columba's Church, Detroit, died on February 27th, in the Cottage Hospital, Grosse Pointe, as the result of a fall in his home on the previous Thursday.

Mr. Trowbridge, a Detroit attorney, was a member of one of the city's pioneer families. He was born on July 2, 1875, the son of Gen. Luther S. Trowbridge, who distinguished himself on the side of the North in the Civil War. He was educated in Detroit public schools and high school, and graduated from Yale University in 1897 and the Detroit College of Law in 1900. He married Miss Mabel Hartsuff in 1903. Mr. Trowbridge was vice-director for the war savings stamps committee in Michigan during the World War, and also had served as a trustee of the Grace Hospital, Detroit.

The funeral services were held in St. Columba's Church, Detroit, on March 6th, by the Rev. Otey R. Berkeley, rector of the parish, assisted by Bishop Page of Michigan.

Mr. Trowbridge's name appears among the earliest annals of St. Columba's parish. The first meeting called for organization of the parish, in 1917, was held in his home. He was a member of the first vestry. His loyalty and generosity to the parish have been an inspiration to many another.

Mr. Trowbridge is survived by his wife; two sons, Albert H. and Luther S., Jr.; a daughter, Mrs. Florence Land; two sisters, Mrs. D. L. Quirk and Mrs. Charles Ricks; and a brother, A. B. Trowbridge.

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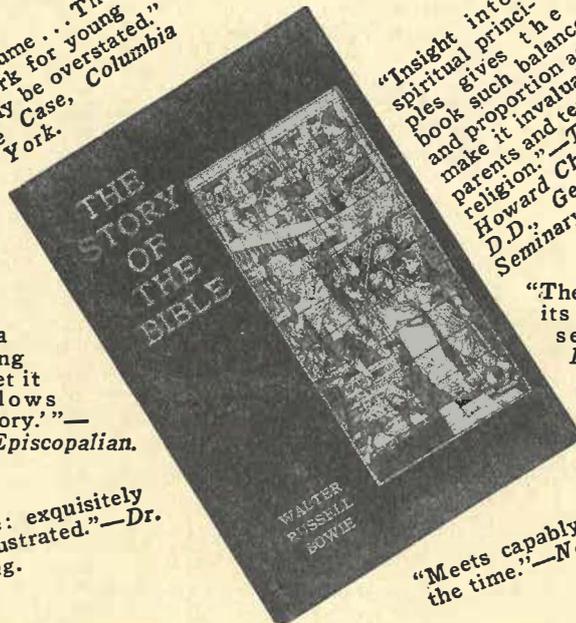
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Miss Lindley will contribute a statement of plans for the Triennial at Cincinnati. Dr. Franklin writes "What the U.T.O. Means in the Program of the Church." There will be a special Pictorial Section showing the U.T.O. at Work, and a department, "Ways to a Better Offering," will contain actual stories from many diocesan and parochial Custodians.

If details have not reached you through your officers, write immediately, and they will be mailed. The need is for immediate action, to make this the most widely-read of all United Thank Offering Numbers. Place your order for extra copies of the April Number now to avoid disappointment.

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CORRESPONDENCE

(Continued from page 384)

of dividing Christendom upon the question of what economic system suits the particular and quite ephemeral needs of 1929 to 1937? Then we may get things worked out so that the great influences of life may be matters of love—not merely of system.

GEORGE C. PHELPS.

Boston.

The Russian Seminary in Paris

TO THE EDITOR: Having recently had the privilege of conferring again with his Grace the Metropolitan Eulogius, Fr. Bulgakov, and the faculty of the Seminary of St. Sergius in Paris and of meeting the students, we are impelled once more to renew our appeal for the support of this

Apostolic work, through the hospitable columns of THE LIVING CHURCH.

The gratitude of these Russian exiles for the aid America has given in the past is very real and extremely touching. At a luncheon given by the Metropolitan in recognition of American cooperation he said, in part:

"The work of the Church is the result of the mercy of God, yet we could not have done our work without the help of friends, and especially our friends across the ocean. Distance has not hindered these friends from having common spiritual feelings with us. They have a sense of the value of this undertaking of the Russian Church, and indeed of all Christianity. It is this feeling which is now accepted as the spirit of ecumenicity. . . . I should like by these words to let your friends know of the great Church work they are supporting. We have the fervent hope that in the future they will not let us go without their help and we lift our prayers to the Lord for all these friends and especially for Bishop Perry."

The faith and courage of all those associated with the Seminary of St. Sergius are exemplary, considering the hardships and uncertainty of the life they live, never knowing from day to day where money is coming from—if it does come. The fact is, they are existing under conditions of extreme hardship. They have counted on America's living up to its estimated quota and again we have failed to do this, sending for 1936 little more than half the amount promised. England, on the other hand, has for years contributed from three to four times the amount sent by the United States.

May we call attention to the fact that this work of the seminary is not only the preparing of priests, but that it is also, through associated agencies, doing much in the way of charity, relief, and education for these expatriate refugees. Furthermore, it is all in the interests and to the end of Christian unity.

We acknowledge very gratefully the glorious response that has already been made

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BEACH, FRANCES ANTOINETTE—Died at her residence, Vine Hill, West Hartford, February 4, 1937, daughter of the late Charles Mason and Frances Lyman Belknap Beach. Funeral services were held at St. James's Church, West Hartford, at 3:30 P.M. Saturday. Interment Cedar Hill Cemetery.

DEAHL, CHARLES JAMES—Alexandria, Va., aged 73, entered the Church Expectant January 23rd. The funeral services were held in Grace Church, Alexandria, January 26th.

Mr. Deahl was known and will long be remembered by many, especially the Alumni of the Episcopal Seminary in Alexandria, as a devout Churchman and a sincere friend. He was a faithful vestryman of Grace Church for forty years and the Junior Warden of the parish for many of these.

He was the son of Addison Washington Deahl and Elizabeth Catherine (Proctor) Deahl. He is survived by his widow, formerly Phebe Jane Stoutenburgh, and the following children: Mrs. Charles Le Roy Monroe of New Orleans, Mrs. James Merton Duncan, Jr., of Alexandria, Mrs. Robert Griffith Turner of Schofield Barracks, Hawaii, and Major Charles James Deahl, Jr., U. S. A., Fort Leavenworth, Kansas.

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by the readers of THE LIVING CHURCH, and we hope that this may be now continued, and if possible, increased.

RALPH ADAMS CRAM.

ELIZABETH CARRINGTON CRAM.

Alassio, Italy.

Catholic Congress—1938

TO THE EDITOR: In your article about the American Church Union [L. C., March 20th] you left out one word which rather changes the whole picture, *i.e.*, the numeral, "1938." But saying that the congress was planned for October, people would of course assume that next October was meant.

Would you please make the correction as prominent as possible? It is always hard to catch up with an error of that kind, as some people are sure to see the error and not the correction.

(Rev.) FRANK DAMROSCH, JR.

Chairman, Congress Committee.

Doylestown, Pa.

NOT BEING endowed with the gift of clairvoyance, we did make the assumption that Fr. Damrosch says that people would of course make, inasmuch as the material that he sent us made no mention of the year 1938. While we cannot assume responsibility for the error, we are glad to give Fr. Damrosch this opportunity to correct it.—THE EDITOR.

Hemlock or Opium

TO THE EDITOR: I regret exceedingly the appearance of your editorial, The Hemlock Cup [L. C., February 20th], for two reasons.

Many of the country's foremost thinkers do not regard the President's attitude as in any way pointing toward dictatorship. They take him at his word when he says that he believes that drastic measures have to be taken to preserve the American way of doing things. Some of these people love the Church and try very hard to be loyal to her. But knowing as they do that we are a Church largely dominated by vested interests, they will be alienated by your article and put you down as just another opium peddler.

Secondly, President Roosevelt is a distinguished son of the Church. If he is guilty of turpitude, he has no claim to the ecclesiastical whitewash brush, but if he is honestly trying to do his duty as he sees it, ought an organ of his communion to refer to him as a dispenser of hemlock?

I like you, Mr. Editor, and when you're good, you're very, very good.

(Rev.) ARTHUR W. FARNUM.

Asheville, N. C.

... BUT when we're bad, we're awful (?).
—THE EDITOR.

Parental Irreligion

TO THE EDITOR: One of the most interesting and important items in your recent issues is that on page 208 of February 13th, quoting Bishop Stewart's arraignment

of parents, in accounting for the irreligion of modern young people. I have long wondered why modern preachers and the Church papers ignore this subject, which is at the root of dwindling congregations and meager Sunday schools; and which also explains why the modern college atmosphere has an atheistic effect on most young minds, because they have carried thither no armor of early religious training with which to combat the environment of irreverence, indifference, and doubts cast upon the truths of the Bible by "the oppositions of science falsely so called."

The abandonment not only of family prayer, but of grace at table, and of any effort to teach the child the habit of morning and evening prayer as a matter of vital importance and the daily reading of his Bible when old enough to read, has become widespread. Sunday school may supplement, but will never be a complete substitute for home teaching and example. Children copy their parents. In the parents' hands is the bending of the twig. Mr. Patton's letter about need for parish schools, in your January 9th issue, was of next importance.

Smith's Cove, N. S.
Philadelphia.

A. L. JAGGAR.
W. BURTON LORD.

Wedding Music

TO THE EDITOR: I think the article on music for weddings by the Rev. John W. Norris [L. C., March 13th] was great. The Rev. Mr. Norris and THE LIVING CHURCH are both to be congratulated. May we have more of this sort of thing?

EDUCATIONAL

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APRIL

5. St. James', Bradley Beach, N. J.
6. St. Augustine, New York.
7. St. Barnabas', Apponaug, R. I.
8. House of Prayer, Newark, N. J.
9. St. Anthony, Hackensack, N. J.
10. The Saviour, Providence, R. I.

CALENDAR OF COMING EVENTS

APRIL

- 4-6. Convention of Montana.
- 6-7. Convention of Southern Ohio.
- 11-13. Convocation of Eastern Oregon.
- 12-13. Convention of Ohio.
13. Convention of South Florida.
14. Conventions of Massachusetts, Sacramento.
- 20-22. Forward Movement Commission Meeting.

- 21-22. Convention of Kentucky.
- 27-28. Convention of South Carolina.
28. Convocation of Arizona, Convention of Indianapolis.

CHURCH CALENDAR

MARCH

28. Easter Day.
29. Easter Monday.
30. Easter Tuesday.
31. (Wednesday.)

APRIL

1. (Thursday.)
4. First Sunday after Easter.
5. Annunciation B. V. M.* (Monday.)
11. Second Sunday after Easter.
18. Third Sunday after Easter.
25. St. Mark. Fourth Sunday after Easter.
30. (Friday.)

*Transferred from March 25th.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOFF, D.D., Rector
Sunday Masses: 8:00, 9:15, 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.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

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. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (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.
9:30 A.M., Children's Service
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 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.

NEW YORK—Continued

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.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion
at 10 A.M., Fridays at 12:15 P.M.
Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

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Evensong, with Address and Benediction, 8.
Week-day Mass, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

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
& Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thurs-
day 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.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BOGESS, Rev. ELWOOD C., formerly of St. Mark's Church, Mendham, N. J. (N'k); to be rector of All Saints' Church, Orange, N. J. (N'k), effective June 15th.

CADIGAN, Rev. GEORGE L., formerly curate at Grace Church, Amherst, Mass. (W. Ma.); to be rector of St. Paul's Church, Brunswick, Maine. Effective in July.

HENRY, Rev. LELAND B., formerly rector of St. Luke's Church, Brockport, N. Y.; to be assistant at St. George's Church, New York City, effective May 1st.

LEWIS-JONES, Rev. HERBERT, formerly rector of Calvary Church, Bayonne, N. J. (N'k); has accepted the call to St. John's Church, Boonton, N. J. (N'k), effective sometime after Easter.

MCNEIL, Rev. DUDLEY B., will be rector of St. Paul's Church, Evanston, and in charge of churches at Kemmerer, Cokeville, Granger, and Big Piney, with residence at Evanston, Wyo., effective April 15th.

MULLER, Rev. ALBERT C., formerly rector of Rivanna parish, Columbia, Va.; to be rector of the parishes in King William and King and Queen counties, diocese of Virginia, effective April 1st. Address, West Point, Va.

SCHMALSTIEG, Rev. JOHN W., formerly in charge of St. Paul's, Minersville, Pa. (Be.); to be in charge of St. Paul's, Vermillion, S. Dak., effective April 18th. Address, 10 Linden Ave.

SHILLING, Rev. GEORGE G., formerly rector of the Church of the Redeemer, Avon Park, Fla. (S. F.); is rector of St. Paul's Church, Beloit, Wis. (Mil.). Address, 271 W. Grand Ave.

NEW ADDRESS

HOOKER, Rev. SIDNEY D., formerly 1054 Fiske St., Pacific Palisades, Calif.; 10780 Wilkins Ave., Los Angeles, Calif.

RESIGNATIONS

CRYDENWISE, Rev. H. W., rector of the Church of the Holy Innocents, Albany, N. Y. (A.), for the past 15 years; to retire, effective May 1st.

DUNHAM, Rev. CLARENCE M., rector since 1912 of All Saints' Church, Orange, N. J., will retire on June 15th.

GRAY, Rev. ARTHUR P., has resigned the charge of the parishes in King William and King and Queen counties, diocese of Virginia, on January 1st; due to ill health. He will continue to live in West Point, Va.

ORDINATIONS

PRIESTS

DALLAS—The Rev. WILLIAM DILLON MORGAN was ordained to the priesthood by Bishop Moore of Dallas in the Church of the Incarnation, Dallas, Texas, March 11th. The ordinand was presented by the Rev. L. Valentine Lee, and will be assistant at the Church of the Incarnation. The Rev. Everett Jones preached the sermon.

ROCHESTER—The Rev. KENNETH FRANK ARNOLD was advanced to the priesthood by Bishop Ferris of Rochester in St. John's Church, Clifton Forge, N. Y., March 16th. The ordinand was presented by the Rev. Frederick C. Lee, and is rector of St. John's Church at Clifton Forge. The Rev. Charles W. Walker preached the sermon.

UPPER SOUTH CAROLINA—The Rev. LOUIS O'V. THOMAS was advanced to the priesthood by Bishop Finlay of Upper South Carolina in St. John's Church, Wigginsboro, S. C., March 12th. The ordinand was presented by the Rev. W. P. Peyton, and is rector of St. John's Church, Wigginsboro, St. Peter's, Great Falls, and St. Stephen's, Ridgeway, with address at Wigginsboro, S. C. The Rev. L. N. Taylor preached the sermon.



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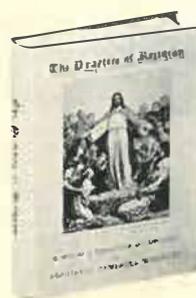
By the Rev. Frank H. Hallock, S.T.D.

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