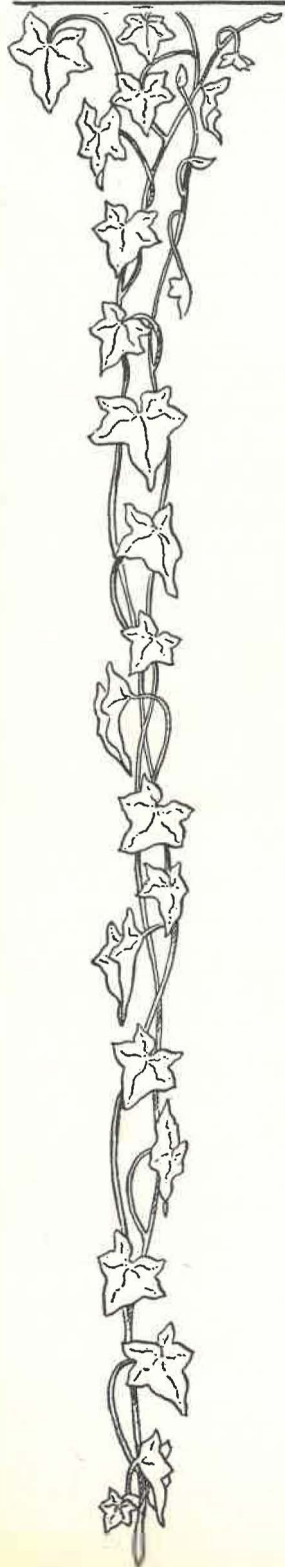


March 2, 1938



The Living Church



AT THE CONSECRATION OF BISHOP WILNER

China, Japan, England, and the United States were all represented by the bishops consecrating the new Suffragan Bishop of the Philippines in Manila on St. Paul's Day.

(See page 270)

Vol. XCVIII, No. 9

Price 10 Cents



**NEW LENTEN
READING**

** DOES GOD MATTER FOR ME?, by C. C. Martindale, S. J. Apathy has always been the greatest of all dangers to Christianity and the hardest to overcome, whether in ourselves or in those we teach. This book, intended for all Christians, is the best of weapons against it. (\$2) . . . ** ST. ELIZABETH OF PORTUGAL, by Vincent McNabb, O. P. No saint has a message more perfectly suited to the needs of the present day than this thirteenth century Queen, called the Patroness of Peace. (\$1) . . . ** THE OXFORD GROUPS, by Malsie Ward. This is a sympathetic study, analyzing the good in the movement, its appeal and its dangers. (50c)

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FOR CHILDREN

"Why not give the children some Lenten reading? These lives of the saints for bedtime are wonderful for boys and girls of from six to ten or so. What fun the saints are! And how modern and touching and hilarious these stories about them!"—This is what DR. BERNARD IDDINGS-BELL said in the *Living Church* about Joan Windham's two books SIX O'CLOCK SAINTS (\$1.25) and MORE SAINTS FOR SIX O'CLOCK (\$1.75). We have now sent Dr. Iddings-Bell the author's two latest books SAINTS BY REQUEST (\$1.50) and THE ADVENTURES OF ST. PAUL (\$1.50) feeling certain that he will feel equally enthusiastic about them.

SHEED & WARD
63 FIFTH AVENUE
NEW YORK

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.

Christian Training

TO THE EDITOR: There has been much discussion of late concerning the need for parochial schools in the Episcopal Church in which institutions the young people of our communion would receive training in at least the bare essentials of Christian doctrine and discipline. We have heard a great deal about how much the Church could do in this way to combat the growing pagan and often atheistical influence of the state-operated public schools. Now all this is certainly constructive and will doubtless result eventually in the establishment of some sort of parochial school system; but the realization of these fine aims is manifestly not to be achieved for many years, and all the time the Church is losing more and more its hold upon the youth of the land.

At the present time there is going on, whether we are willing to admit it or not, a campaign to "modernize" teaching methods so as to exclude all reference to God or to Christianity, or to any religious or spiritual forces. In practice, this method means, of course, that the Bible is not to be read in schools, the great Christian festivals are turned into the "December recess" and the "spring vacation," and when reference must be made to the Church in history courses, it is to be done in such a way as to make Christianity a religion of the past, a few quaint survivals of which still exist today among "the older generation."

These ideas are being promulgated in the most important of American institutions for the training of school teachers and are put into operation by the large numbers of non-Christian teachers who occupy positions on primary and secondary school faculties. Unless this situation be remedied by the increased activity on the part of young Christian men and women in devoting themselves to the profession of teaching, pagan and anti-Christian influence will have progressed so far within a few years that a system of parochial schools, when it does come, will be quite ineffectual. A crusade against paganism in our schools, led by Christian teachers, and a concerted effort on the part of our clergy to encourage their young parishioners of high-school and college age to enter the teaching profession as defenders of Christian values and ideals in education (for America is still a nominally Christian land), is urgently needed if these values and ideals are to survive and remain the basis for good citizenship to Christians of all denominations. Our own children must of necessity attend state public schools while we have none of our own to take care of them, therefore the preservation of Christian standards must be of paramount concern to all Episcopalians.

ROBERT C. HUNSICKER.

New York.

Theological Education

TO THE EDITOR: Dr. Ladd's excellent article [L. C., February 9th] reminds me of a story told of, I believe, Bishop Wilberforce.

The Bishop had his ordinands spend a few days with him previous to ordination, during which time he gave them some tests. On one occasion he told them he was going to lie on his couch and each was to come in and minister to the "sick" man. The nervous

young men each chose some kind of liturgical service and read it and the Bible to the Bishop. But one of them went in with an extended hand and cheerful smile and said, "Why hallo, Tom! So you're sick in bed, are you! Awfully sorry, old chap, but I guess you'll soon be out. Tom, let's look at your tongue. Say, Tom, there's nothing the matter with you—get up and come outside."

(Rev.) GEORGE M. BREWIN.

Akron, Ohio.

Fountain Contaminated?

TO THE EDITOR: I teach my people that Lent is a season of penitence and self-denial. I tell them that social gatherings and parties, theaters and operas, movies, etc., ought to be stayed away from. Then from the "fountain head," the Department of Christian Education of the National Council, comes *Making the Most of the Lenten Offering*. It contains this startling paragraph:

"There are some fine examples of good work done by schools during Lent: one extra fine class of three girls gave \$54.25 to the offering. To make their offering the three girls gave a children's play developed out of Mother Goose rhymes and children's stories. Upon inquiry it was discovered that the church school had the largest per capita offering among the seven or eight parishes and missions in the community. Another class made \$28 in an amateur show, another \$30 on a Mardi Gras party, another \$18 selling candy. Two classes of boys planned an evening of games for boys and cleared \$30. Another class sold party favors. The primary department had an Easter egg hunt which brought in \$36. These activities were planned by the children; they were not adult schemes adopted by the children."

Try as I may I cannot reconcile this with my idea of Lent. Perhaps I am an outmoded old fossil. (Rev.) J. WARREN ALBINSON.

Elkton, Md.

The Living Church

Established 1878

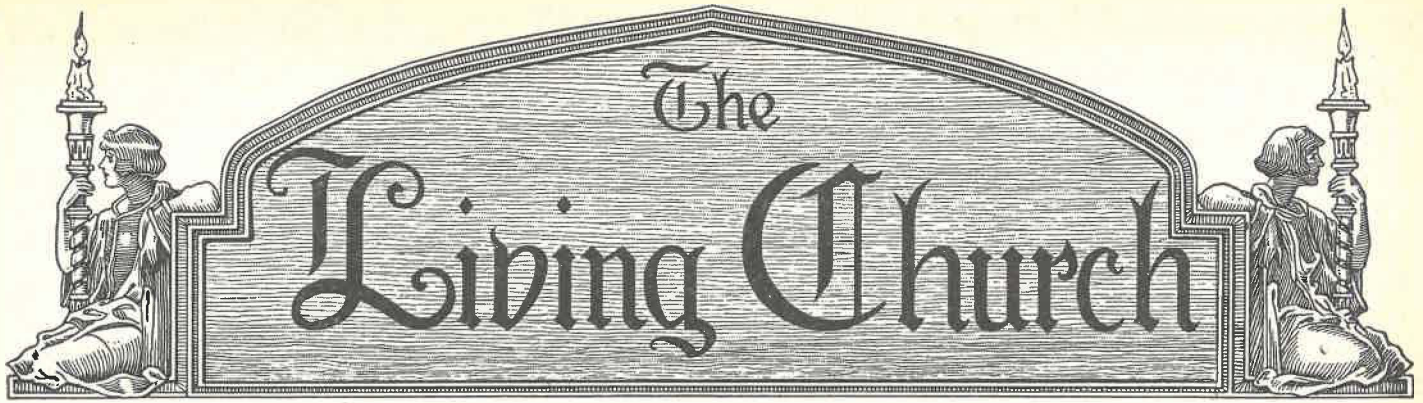
A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Published by MOREHOUSE-GORHAM Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis. Printed in U. S. A.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
LATIN-AMERICAN COUNTRIES,
AND SPAIN \$4.00 per year
CANADA AND NEWFOUNDLAND 4.50 per year
OTHER FOREIGN COUNTRIES 5.00 per year



VOL. XCVIII

NEW YORK AND MILWAUKEE, MARCH 2, 1938

No. 9

EDITORIALS AND COMMENTS

Lent

A Contributed Editorial

THE LITURGICAL SEASONS recur with the same rapidity that Nature's do, but none is so welcome as Lent, for we can without offense to any man push aside social life and concentrate our energies on possessing our souls. It is such a relief to be able for forty days to live simply and quietly, free of the burden our very pleasures impose upon us. Indeed it is easy to understand George Herbert's lovely phrase, "Welcome, dear feast of Lent," for truly it is the soul's spring-time. Our Blessed Lord Himself went apart from time to time for spiritual refreshment; and periodically He drew His Apostles into retirement, for we read in the Gospel according to St. Mark, "And the apostles gathered themselves together unto Jesus, and told Him all things, what they had done and what they had taught. And He said unto them, Come ye yourselves apart into a quiet place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat."

Lent is one of the absolute necessities of life, and unwise indeed is the man who ignores it. There would be fewer illnesses of all descriptions if there were more soul-quiet, just as there would be more purpose and achievement in our lives. There would be less need for doctors and hospitals, and the psychiatrists would have to go out of business, if we who are living under the tyranny of the mechanical age kept more really each Friday, the Ember Days, and the seasons of Advent and Lent. Our poor nerves are frayed by the multiplicity of our breathless comings and goings, both business and social. We need terribly such respites of religious quiet to offset our regimented industrial era. Lent restores us to normal life.

But Lent must be kept in the right way to get its benefits.

Certainly in the matter of fasting we should follow exactly what the Church teaches, nothing more, nothing less, for the Church's way is tried, sensible, healthy, and makes us spiritually alert (the object of fasting, whether before Communion or observing days and seasons); while individualism in fasting more often than not does harm, both spiritual and physical.

Nor should we undertake a multiplicity of private devotions, nor indulge overmuch in sermon-tasting. The results derived from Lenten "visiting preachers" are often question-

able. There was a time not long past—if it is past—when it was the fashion to run to this church and that one to hear the latest popular pulpit idol. What fruit came forth? We do not for one moment deprecate the importance of hearing sermons; Gospel instruction we must ever have to keep from returning to the common jungle variety of human animal, for the impact of repeated truth on the mind determines our outlook, our character, and our actions. Sermons need not intrigue the mind nor tickle the fancy to be valuable, so long as they state and reveal the truth as it is in Jesus Christ; and they are highly necessary as seed to the soul. Sacramental life is no substitute for constant Christian instruction, just as sermons cannot take the place of the Sacraments, which may be likened to fertilization of the soul. Both are necessary. Certain it is that nothing much can be expected of the soul which neither receives the Sacraments nor hears the Word of God.

Lent is more for quiet worship, for it is in worship that we find strength. Ten minutes daily of quiet mental prayer (meditation, contemplation, or whatever you may wish to call it), in the atmosphere of a church, or at home if a really quiet place may be had there, will literally work miracles in our lives. Quiet, unhurried, private vocal prayers too will sustain us and the world. But let us ever be mindful that it is *quality* in prayer which counts, not quantity. Indeed we are convinced that prayers should be few, although frequent; three times a day at least. We should linger over our prayers, savoring them as we would some rare nectar. But more important is being still and giving God a chance to speak to the soul. Those who have taken the time to linger assure us that the pure air of heaven is wafted into the furthest reaches of the soul, and that there is an unmistakable sense of God's presence; and we observe that these reporters receive illumination. We all have an inkling that what they assert is so, for however meager our spiritual practices we have sensed enough to confirm their experience. Physical and mental power are results, and fresh energies are at our command.

And so it is because Lent gives us more time for worship that we chiefly value it. More Masses on work days, more confessions, more Communions, gathering as a group to enter

into His Passion by following in the Way of the Cross on Fridays, are some of the corporate means it affords us. Such rewards for those who quietly seek Him out and rest, like Mary of Bethany, at His feet, hearing His words! It is the good part which cannot be taken from us. Too much do we live life on the level of this world which cumburs us with its cares; but Lent will lift us above the mundane. Yes, Lent is a time to court the Holy Spirit, and say,

"Come, Thou Holy Spirit, come!
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe!"

And because we are living quiet, normal lives in the precious forty days we are enabled to give concrete expression through increased alms-giving. Money usually spent for other purposes can be spared for the self-denial box; and we find new ways to save and sacrifice. And what heart-joy that brings! It is a truth that a well-kept Lent always means an offering for our Lord at His Resurrection Altar.

You have looked over your parish's schedule of Lenten services, and we trust you have written out your Lenten rule and taken it to Mass to offer it and receive His blessing on it. It would not be too late now to do that should it be that you have not. The value of the rule's being written down, dedicated, and checked each day during Lent is incalculable.

Yes, again, welcome, dear feast of Lent!

GREGORY MABRY.

A Madman's Ambition

HITLER'S *putsch* in Austria, and his bristling speech before the Reichstag (which is without power other than to shout *Heil Hitler!*) demonstrate beyond question that this madman is the greatest single menace to the peace and stability of the world today. We use the word "madman" advisedly, for nothing but a fanaticism bordering on insanity can account for the supreme egotism whereby Hitler makes himself the sole arbiter of the destinies not only of the German people but of the world. The psychiatrists have a name for such a complex as this.

Germany's troubles have grown out of three major causes. The first of these was her embarkation upon a program of world domination in 1914 under the leadership of another domineering autocrat, the Emperor William II. That program failed, though by so narrow a margin that the Allied nations were frightened into imposing a "peace" that had in it all the seeds of a new world war. Thus the Versailles treaty, with its penalties so severe as to make it impossible for Germany to reënter the world of nations on a basis of dignity and equality, became the second cause. Weakened by the restrictions imposed by the Versailles treaty, Germany was menaced by the insidious propaganda of Communism, the third cause of her woes.

It is because Hitler has succeeded in crushing Communism and in tearing up the Versailles treaty that he has won and held the support of the German people. In these things he has undoubtedly rendered his nation a genuine service. But he has done so at a fearful price, both in the suppression of every vestige of German liberty and in the upsetting of the peace structure of Europe and the world.

In his recent speech, Hitler has ventured to divide the powers of the world into sheep and goats, not according to any recognized standard of justice and morality, but simply and frankly on the basis of their accord with his own ambitions. Thus Japan is praised for her conquests in Asia, while the

Chinese are denounced as an inferior people. Italy is supported as his ally in Spain, Austria is approved because she has submitted to his will. France is told that she has nothing to fear if she will mind her own business (a bit of advice that Hitler is not willing to follow himself). Poland and Czechoslovakia are given warnings that amount to open threats against their sovereignty. Britain is served with a demand for the return of the colonies taken away from Germany at Versailles. Thus the madman of Berlin issues his orders to the entire world.

Meanwhile the hope that the Austrian accord might lead to a relaxation of the persecution of Catholics and Protestants, if not of Jews, in the Third Reich has not materialized. There is no indication that Hitler intends to relax his war against organized religion. The army, in which the Christian element has been a very strong one, has been subjugated by a new purge, less bloody and spectacular but none the less effective than the famous one in July, 1934. A totalitarian State cannot brook a universal religion, and the only kind of Christianity that Hitler will tolerate is an emasculated version that substitutes the supremacy of the Nordic race for the brotherhood of man, and the divine mission of the Fuehrer-Messiah for the Fatherhood of God. It is significant that the symbol of this religion is a crippled cross.

The answer of the other nations to Hitler's sabre-rattling will be prompt and almost automatic. In every nation, whether it is on Hitler's approved list or the list of those upon whom he has served notice, there will be a demand for increased armaments. Here in America the passage of the President's armament program of unprecedented peacetime size is virtually assured. The same is true in every other country, and the world-wide arms race, already well under way, will be speedily accelerated.

What is to come of it all? Can the forces making for peace overcome the powerful interests that are leading the world to the very brink of a new world war, the horrors of which will cause the last one to seem merely a preliminary skirmish? Never in the history of the world has an armament race, whether between two nations or on a larger scale, resulted in anything but war. Hitler is not powerful enough to build up a combination of powers that can win a world war, but he can set in action the forces that will plunge the world into such a war—a war in which victory will go to no nation, but in which the four horsemen of the Apocalypse—Conquest, Slaughter, Famine, and Death—will ride unchecked across the face of a world in which civilization as we know it will be suffering its death agonies.

Thus a man who has broken pledge after pledge to his own people, who has ruthlessly murdered his opponents, who has defied and continues to defy the whole world, who has attacked and alienated Protestants, Catholics, and Jews, now threatens to make the law of the jungle the law of mankind. This is the reach of a mad dictator's ambition. How long, O Lord, how long?

The Neely-Pettengill Bill

A VERY considerable amount of interest has been aroused in the Church and in religious circles generally throughout the country in the bill to prevent block booking and blind selling in the motion picture industry which was reintroduced in both houses of Congress in the same form in which it was introduced last year. It does not seem to move very fast, however. One cannot but wonder why such measures devised on

behalf of public welfare make such slow progress and require so much outside pressure. Race prejudice has been effective in blocking the anti-lynching bill. What prejudice or other influence has held the block booking bill back? Can it be commercial prejudice?

After a prolonged delay, Senator Neely, co-sponsor for the bill, has at last succeeded in having the bill reported favorably from the Senate committee, as reported in this week's news columns. Obtaining a favorable vote depends upon "back home" requests to every senator that he support the bill. Therefore we hope that a steady stream of letters, post cards, and telegrams will reach every senator from his home state urging that he employ every effort to secure the passage of this bill by the United States Senate and that this action should begin immediately. Afterward, the companion bill in the House of Representatives should be similarly supported.

Calendar Reform

WHAT about calendar reform? There seems to be a difference of opinion about it as has been disclosed in our columns. The Columbia University Press maintains an International Document Service through which are issued the publications of the League of Nations. We learn from the *International Reporter*, which is the house organ of this service, that it is possible in a little less than a year the present calendar by which we mark the march of time will be discarded forever. On January 25, 1937, Chile's representative to the League of Nations submitted a draft convention which, if ratified under certain conditions, would have a new "World Calendar" go into effect on January 1, 1939.

The terms of this convention, the calendar itself, and an

explanation of it have been published by the league in a document called prosaically enough *Reform of the Calendar*. In the World Calendar, the year becomes divisible into equal halves and quarters and the chart becomes perpetual. Every year is identical. Each quarter contains exactly three months, or 13 weeks, or 91 days. Each quarter begins on Sunday and ends on Saturday. The first month in each quarter has 31 days and the other two 30 days each, while every month has 26 week days. Of course it is not quite as simple as this, because this arrangement does not give astronomical accuracy. Thus, in the World Calendar, the 365th day of the year will be called "Year-End Day" and placed between December 30th and January 1st. Don't worry about having to work a full day then, for it will be considered an extra Saturday. This still leaves leap year to be accounted for. "Leap-Year Day" will therefore be intercalated between June 30th and July 1st as another extra Saturday. These two days (now officially known as December Y and June L) will probably be observed as international holidays, we are informed.

Now the whole problem is up to "The High Contracting Parties" as usual. Will they contract, or won't they?

Through the Editor's Window

SOME of the boys in Liberia want the Episcopal Church to found a university there along strictly American lines. A letter from a native citizen of that country to Bishop Kroll, published in the *Harvard Alumni Bulletin*, urges such a university, and adds: "Let it be small but of higher learning." Here are some of the suggestions as to what that "higher learning" should include:

"Have University clubs have the men's Glee club to sing like University Glee Clubs of USA. Now have different clubs, fraternities. I've designed the fraternity Hall, let it be a square shaped modern concrete building. Now have a young college boy trio to sing all the popular songs let them dress collegiate with polo shirts and different college clothes. Have the boys cheer for the different games. Have a large athletic stadium. . . .

"Have a beautiful campus. Have modern lavatories for boys and girls. Modern drinking fountains. Have modern light fixtures. Now have a large concrete swimming pool. Now a beautiful assembly hall and a theatre to have plays. Teach acting and dramatics. Now allow the Collegiates to have their automobiles. . . .

"Let them be very up to date and modern. Now teach playing jazz music. Have a beautiful modernistic chapel. . . .

"Let the athletics wear beautiful colorful uniforms with athletic shorts. Let them have sweaters have words saying U.L., means University of Liberia. . . .

"After the University is opened take pictures of the teachers in caps and gowns let them look their best. Send them to the *New York Times* Sunday Dept."

BISHOP KROLL's correspondent anticipates that such a fine modernistic university will have a beneficial effect on the life of his country for he adds:

"It's time for Liberia to get out of backwardness. Liberia should have buildings with 10 and 12 floors, and amusements, modern water plants. Monrovia should be on the order of Manila, Philippine Islands. The people of Liberia should walk fast and be in a rush constantly especially in the business section."

How ABOUT IT, National Council members? Why waste the funds of the Church on such prosaic things as mission chapels when you have the opportunity to inaugurate such a magnificent university in Liberia?

LIVY, the Office Cat, says there's nothing as stimulating as catnip, unless it's a preacher who ends his sermon when he has made his point.

BEFORE A CRUCIFIX

I.

WE HAVE made You the Man of Sorrows.
For us, "acquainted with grief,"
You stifled Your spirit's laughter,
Became our pains' relief.

Yes, ours were the tears in the Garden,
Which we should have shed, alone;
Ours should have been the hill-top,
The tomb with the heavy stone.

Too long You have suffered.
O teach us to be men,
Bearing our own burdens—
That You may laugh again.

II.

Cast your sorrows on Me,
We remember to have heard:
Take up your cross, and follow,
Is another, stranger word.

Our lips frame the phrases
Our hearts too seldom say.
Forgive, O Lord, the weakness
To take the easier way,

And give simple courage
To walk where Your feet
Bloodied the highway:
Pain shared is sweet.

EARL DANIELS.

What About the National Council?

By the Rt. Rev. W. Bertrand Stevens, D.D.

Bishop of Los Angeles

THE FIRST MEETING of the National Council has given the Church an opportunity to appraise it as to its personnel and its plans. It has a number of new members. Some of these are perhaps representative of the younger element, though it might be difficult to prove it by arithmetic. Several Council members are members or associate members of the Forward Movement Commission. (If I am not mistaken there are nine altogether.) It is a fine group of people, representative, I think of the spiritual leadership of the Church as well as of its business sagacity.

It is a fair question, too, as to whether anything happened at the February meeting that marks the present Council as different from preceding ones. A categorical answer is difficult. The new Presiding Bishop presided effectively and graciously. In his opening address he struck a definitely spiritual note. Other speeches touched on the importance of emphasizing the less material side of our responsibilities. But one must admit that any novel note of leadership from the group itself was lacking, largely because we had the same old problem to face—to balance a budget when Convention expectations as to diocesan pledges were found to be over-optimistic by about \$50,000.

For nearly four years I have been a member of the National Council, a fact which has little significance in what I am about to say, except that it suggests that I have been especially interested in the attitude of the Church toward the body which it has created. As a member of the Council I have not been shielded from the criticism which that body has had to face. I have heard it chided as a mother chides a wayward child; I have heard it blamed as the source of all our difficulties; I have heard it called materialistic, arbitrary, and bureaucratic. Occasionally I have heard it praised, not often, I admit, but enough to make me believe that the Church is not insensitive to the problems which it has passed over to a little group of people meeting three or four times a year for two days and a half.

Of the numerous criticisms, certain ones should be faced with realization that they are probably more or less true. That we are preoccupied with financial matters is true. It is natural when a group is faced with concrete problems (largely financial) that it should spend the brief time it has in the solution of those problems. That does not excuse us, however, from responsibility for a study of those questions that are at the heart of our whole missionary program. We should be charged not only with the task of administering the work but also, of teaching its importance as something undertaken in obedience to our Lord's command.

That the Council seems arbitrary is often true. But bear in mind it is between Scylla and Charybdis. It is under a mandate from the General Convention to balance the budget. But it is also charged with the job of maintaining certain work. If the Church does not supply the money, the Council cannot do both. If it cuts out budget items, it means that institutions suffer or disappear and individuals are out of work. The workers in the field regard such an action as unnecessary, arbitrary, and un-Christian. Furthermore, bishops and leaders in the field have a proper affection for their own work. Any failure to support it or to present it to the Church seems like a lost opportunity. It is fundamental that, except in cases of need or emergency, the Council must preserve a somewhat impartial attitude toward the claims of the whole Church.

(Continued on page 266)

EVERYDAY RELIGION

It Won't Be Long

IT WON'T be long now till spring comes. I declare I heard a robin speak up once as I was filling my arms from the wood pile. Couldn't turn to find him, but you can't tell me I don't know that note. The crows are mating over in the woods. Our hound is getting restless and the horse stomps harder in the barn. About noon there's a shiny drop—like the tip of old Jasper's nose—on every icicle on the south eaves. I must take a file to the barn and sharpen up my spading fork. It won't be long now.

* * *

It won't be long now till they let my boy out of the pen. We are still on relief, and I have to stand all morning every week inchin' along in the line to get my voucher from the social worker. She's the same one that cried a bit with me three years ago when my Joe was caught inside of a box car. Many's the sack of coal he'd brought home from the railroad tracks. And this time it was to be a sack of flour for his old mother. But they caught him and the good white flour flew all over 'em, my Joe and the police. They called it "breaking in" and sent him up for all these years. Every month the social worker gives me a quarter out of her purse. I don't tell on her. I just spends it to send two packs o' tobacco to my Joe. He's not a bad boy. It won't be long now.

* * *

It won't be long now till they give me my pension. Forty-five years I've worked for this one road. They changed her name twice, and once she was in hands of receiver. But I've hung on, clear from the times when the engineer used to whistle for brakes and us young bucks would hustle out of the caboose and string along over the box cars and haul hard with a hickory stick on the brake wheels. Them was the days when a feller could lose a hand quick as lightnin' a-couplin' up with link and pin. But I didn't lose mine. No sir, too smart for that. Got to watch myself now or some of these here motor cars will run me down yet on my own crossin'. They don't seem to know the meaning of STOP when I raise up my tin sign. I 'low to get me a little place 'way out past the sooburbs and raise a few chickens. It won't be long now.

* * *

It won't be long now till my grandchild is born. I didn't take to her mother at first. When my John told me he was going with her, he could hardly get the words out, and I didn't answer him Aye, Yes, or No. I just turned away. He knew I'd always planned something fine for him and here he'd taken up with a foreigner, and not even our religion. She's lived with us and I will say she's a decent little thing and tries, but my oh my when her old folks come they can't speak a decent word of English and their breath that strong of garlic! It's a hard blow to me but you'd never believe how much you can stand. I lie awake at night and think of that unborn child. I'm going to do right by it, be it boy or girl. They'll find Grandmother handy yet. I wonder if they'll name it after me or John? It won't be long now.

Why Lent?*

By the Rev. William M. Hay

OF COURSE, you can get along without the slightest observance of Lent. Millions of people do, just as other millions (practically the whole of Africa and Asia) get along without soap, and other millions (Arctic) get along without carrots. It's like being your own barber—it can be done, but not well done.

During my whole youth, I knew no more about Lent than about the Mafia. Each was a word, with a dim meaning attached, but the reality was far away. Abana and Pharpar were better than all the waters of Israel. But now—"If I forget thee, O Jerusalem, let my right hand forget her cunning." The remotest doctrine of the Church, her most obscure saint, her darkest days, her yearly round—these, like her glory, and power, and beauty, and wisdom, these are *mine* now. No more am I an alien, an outlander.

Beyond my highest joy I prize her heavenly ways,
Her sweet communion, solemn vows, her hymns of love
and praise.

For her my tears shall fall, for her my prayers ascend;
To her my toils and cares be given, till toils and cares
shall end.

The over-enthusiasm of the convert? Maybe so. But at least it *is* enthusiasm. And it contains a corresponding reaction against those elements in non-Church religion which so many of our born Anglicans seem to hanker for, but which the man who has been there knows to be alluring impassés, Dead End streets. The man who is born free does not always appreciate his heritage as does he who bought his citizenship with a price; the heir is careless of his patrimony, and no one sees it more clearly than his poor relations.

Now we might as well get this straight. The Church is in the world, but not of the world. These words apply to you, the individual, if you are in the Church. And they are real words, holding a real idea. The "world" is hostile to the Church, in its methods, motives, and standards. The Church emphasizes the soul against the material, charity against self-seeking, the unseen and hoped-for against the tangible, the eternal against the three score years and ten. It is not a rhetorical opposition, but the assertion of a daily divergence and a final incompatibility. "What fellowship hath righteousness with unrighteousness?" (II Corinthians 6:14). We speak frequently and easily of making the kingdoms of this world to become the kingdom of God; but the method must be the transformation of the kingdoms, not the acquiescence and obeisance of the Church. The stiff intransigence (bull-headedness) that has so often marked the Church as against the profitable and the popular has been due to the insistence that the world and its ways must be changed, that the self-guided world is likely to be wrong at its best, and certainly wrong when its standards contravene those of the Gospel.

The Church is a whole universe by itself, in the world but apart from it. It even has a Church year, different from the civil year, but interlaced with it. It is a world in the world, an *imperium in imperio*. You belong to the Church. But you are also a citizen of the State. And in large areas of life the standards of the two are in conflict, in complete hostility. What are you to do?

"If I rebel on Monday because of the teaching of Sunday,

I shall lose my job. My solitary protest would not avail to change things. Everybody's doing it—would you indict whole masses of people? It's all very well for you to preach these high things, but are you innocent, or even innocuous, yourself? The Church's message was OK for those days, but life is different now. Besides, hasn't this one or that one proved that this or that in your teaching was wrong, or uncertain, or mere foolishness? The grave is certain, true, but beyond—who knows? But life is here and now, I must eat, my children must eat, and I must fit in as best I can to conditions as they are. Then, too, today I see the Church trying to shape for itself a *modus vivendi* under democracy here, Communism there, and Fascism somewhere else. The Church is too autocratic and monarchial (to a democrat); too democratic (in a despotism); and its insistence that the poor shall be free to own his hovel applies as strongly to support the rich in owning his palace." And so on.

All of which is a picture of confusion which could be indefinitely extended—not least in the direction of What is the purpose of the Church in the world? Does it seek the salvation of the soul alone? Or concern itself wholly with hours, wages, housing, veneri, ventilation and votes? Or both?

ALL THESE, and a hundred other questions, are answered practically by multitudes in two ways (not counting the influential Churchmen who would have the Church conform rather than transform, and win the world's smile by acquiescence rather than the world's inevitable hatred by insistence on its own unearthly standards and divine authority to rule). Either they abandon the Church, or form a new Church. The latter was more popular up to 1914; but to leave the Church seems now the easiest way. And if the Church has no more than a moralistic basis, or a pragmatist basis—and it has no more basis than that for millions of educated people—certainly to leave it need cause no heart-searching.

But there is a third answer—the difficult one, the hated answer. The reason it is hated is that it demands all a man has got. It calls for duty, responsibility, perseverance, the full use of the mind, the domination of the will, and persistent allegiance to mere hopes and faiths right up to one's last breath. And even then, what have you got? "These all died in faith, not having received the promises" (Hebrews 11:13). You've got just nothing, except (a) a memory that, whatever now happens, the backward path though hard was blessed; and (b) a certainty, as sure as that you lived, as sure as that you now are dying, that God has prepared "some better thing" for you (Hebrews 11:40).

The answer given is not only disliked but difficult. It is difficult because it leaves so much to be decided by a man himself.

What the Church does is to lay down certain basic principles, and support them by worship, discipline, and sustained teaching. What you have to do is to accept those principles (because there *are* no others which can bring you happiness) and apply them in your own situation. The first thing you notice is that these principles and those of the "world" (as the Bible calls them) never coincide. Christianity, we must remember, is *always* a war. So it is up to you to decide on which side you want to be. On one side you feel the pull of religion's incredibilities and intangibilities, with mere promises of re-

* This is the first of a series of Lenten articles by Fr. Hay on fundamental teachings of the Church. The second article, What About Sin? will appear in next week's issue of THE LIVING CHURCH.

ward; on the other side is the pull of this world, warm and close, pressing and alluring. Which is it to be?

LENT is only for those who stand on the Church's side, who accept the Church's estimate of what a man is and what his life here is for. Lent is one of the Church's assertions that a man must master himself, control his inclinations and demonstrate that his will is in charge. For by a man's will is his salvation worked out. Much austerity (Dominicans), or less (Benedictines), or less still (most of us)—this is not the main point; not quantity, but quality and motive. There is in life only a very small realm where any man, even a king, can really be free and a master. But there *is* such a realm, an inner kingdom where prince or peasant, Pope or hobo, can prove to himself and before God, that here at least he *is* free, and he demonstrates it by saying No to his own urgent cravings. To do it in Lent is only a 40-day sample of what ought to be an all-year lordship and captaincy.

When our Lord said "Let him deny *himself*," He meant exactly that. He did not mean "Let him deny himself something (meat, anger, fame, ease)," but deny *himself*. All our desires and appetites are parts of a unity, which we can call desire, or libido, if we want to be quite up-to-date. Libido has many manifestations, and when we repress or deny any form of it, we deny it all—that is, we deny its primacy, we deny the despotic urgency of the will-to-live, we deny self-preservation as the first law of life, we detach ourselves from all determinism, we prove that we are not only not identical with our environment, even the most immediate, but, under God, are masters of it.

In short, the yearly discipline of Lent is meant for travelers, people who are on their way to a destination. To me, sitting here, the fact that the earth is round has only a remote and indirect interest, but to a sea-captain it is basic. Even Columbus, not long ago, had to risk his life on the gamble that the earth is round. Even so, Lent has a very dim and indefinite meaning to the man who thinks he will never be moved, that tomorrow shall be as today. But as soon as he realizes that he is traveling westward, moving on in spite of himself, over an unknown sea to an unseen goal, then he wants assurance, as Columbus' sailors wanted it. One of the purposes of Lent is just to give that assurance.

First, when you consider the length of time—almost from the very beginning—that the Lenten season of penitence and abstinence has been yearly set before men by the Church, you have really a vast, uncountable amount of testimony, by all kinds and classes of people who have actually tried it, that this discipline is good. Now an idea is, not necessarily good because it is old. But some things do not grow old though the years pass. Some rights, some duties, some experiences remain precisely what they always were, even though the scene changes in which they are enacted. And this elemental teaching of Lent, that man is a composite of two and that the higher part of him must dominate, all that has in its favor so weighty and so diverse testimony that a man ought to ask himself seriously if he really can afford to set his own ease, his own opinion, against the experience of centuries. When we keep Lent, we strengthen immeasurably our sense of being not merely citizens of today, but integral parts of the long historical succession. We are not items, not "wandering stars" (Jude 5: 13), but links in a living chain.

Second, Lent well used can prove, to men of good will, its own value.

Abstinence can be wasted. Plenty of people fast all the time, for the sake of their job, or for the shape of their figure. But the Lenten fast is for a spiritual purpose. To

fast from meat, but not from anger; from candy, but not from foolish talk; from movies, but not from gross imaginings; from smoking, but not from envy—"Is it such a fast that I have set? saith the Lord God." The reward of Lent is sure, or
(Continued on page 262)

Rabanus Maurus on

THE LORD'S PASSION

Translated by Edith M. Almedingen

III.

IN ALL HUMILITY consider the stupendous love of God. For man's undeserving sake God willed to become man. For the uplifting and the salvation of man, the All-Highest chose to humble Himself unto the dust of shameful death.

What man was ever born into the world but he has sought to avoid all shame, toil, and grief? Man escapes these whenever he can. He abhors them with all his heart. Yet shame, toil, and grief were chosen by God for His sole portion on earth. Shame, toil, and grief were wholly His unto the stark ignominy of the Cross.

God's great wisdom was there, nailed to the Cross. God's wisdom was made at one with His love in that bitter hour. Need more be said? So high, so deep was the love which it pleased Him to make known unto us and which it should be our holiest and highest intent to discover while still living in this prison of flesh.

And here you would do well to compare the sublime glory of the home He came from with the utter squalor of the level He descended to. Think well upon it. What did the Incarnation mean to the Lord? From the highest heaven He came us-wards into the lowest earth. From the homage of His angels and the delight He found in their company He came down to be irked by all the tiresome and stupid demands of mere men. From the bosom of the Father He chose to inhabit the womb of a poor and humble mother. He exchanged the splendor of heaven for the squalid stall, left empty for Him by an ox and an ass. And then later He was compelled to flee to Egypt, for fear of Herod. Still later He turned back to His country and lived there, having neither sought nor won honor among His own, enduring contumely, blasphemies, injuries, and misunderstanding, enduring all these and more in great humility.

Among His own disciples He moved about as though He were a servant of servants. He cleansed them of their sins; He also washed their feet, even the feet of Judas the traitor, whose heart, however, remained untouched by so much service and such sweet companionship. Yes, even the kiss of peace, given by the Lord, could do nothing to soften the Iscariot's heart, and so he sold Him to His enemies, betrayed Him for a sordid reward unto death, even the death of the Cross.

And consider still further: there, hanging on the Cross, He so utterly emptied Himself that, the bitter agony over, He appeared like one of the thieves and robbers. His broken Body was carried to the grave. His Spirit descended to Hades. So much did He empty Himself of His glory that He seemed at once a rich man and a pauper, living and dead, exalted and humbled, transcending above the glorious heights of angels, meekly bowed under the feet of sinners, Himself considered a vile and feeble transgressor. Even insanity was imputed unto Him, and He was thought to be least among the sons of men.

The Healing of the Sick

To the Right Reverend Clinton S. Quin, Bishop, and members of the 89th council:

YOUR commission on Christian healing, appointed at the 86th council of the diocese of Texas at Waco in January, 1935, reverently submits its final report. We find:

That Christian healing was prophesied by our Lord Jesus Christ and made obligatory on the Church when after His Resurrection He said, "They shall lay hands on the sick, and they shall recover"; and that it has been one of the fruits of faith and Holy Unction from the time of the earliest use of this Sacrament as recorded by the Apostles until the present time.

That Holy Unction has authority in Scripture as recorded by St. Mark and St. James; in the Book of Common Prayer of the Church of England in 1549; in the Book of Common Prayer of the Protestant Episcopal Church of America in 1929; and in the witnesses of many councils, bishops, venerables, scholars, and laymen of Mother Church through all the centuries.

That scandalous sacrilege has at times obscured the ministry of Holy Unction, leading to temporary disfavor and its occasional loss to large numbers of the faithful.

That these abuses have never impaired the Divine Office of Holy Unction (as nothing can impair that which our Lord Jesus Christ or the Holy Spirit has instituted); and that it continues today in the same authority for the forgiveness of sins and (if it be God's holy will) for the healing of the body as that it had in the beginning.

That it is the duty of the Church to instruct her priests in the formularies and uses of Holy Unction, with full scope of its divine authority and spiritual purpose, and its physical power to heal.

That it is the duty of the priests of the Church to ground themselves in the office of Holy Unction and to be prepared to answer in full understanding to "any sick person (who) shall in humble faith desire the ministry of healing through Anointing or Laying on of Hands" (Prayer Book, p. 320).

And that it is the duty of the laity of the Church to reverence the office of Holy Unction as they reverence the other offices of Mother Church.

THAT which we speak of as Holy Unction in this report (so that there be no confusion or misunderstanding) means any of those uses that throughout the history of Mother Church have been called Unction of the Sick, Oil of Benediction, Unction of the Sacrament of Oil, Sacrament of Sacred Unction, Last of the Anointings (sometimes called Extreme Unction, which does not mean at the door of death), Anointing of the Sick, Laying on of Hands, and any other uses in which the sick person is touched and prayers are offered for the forgiveness of his sins and for the healing of his body. To satisfy everyone that Christian healing is not new but has been an office of Mother Church since its founding by our Lord, we append a chain of dates and witnesses showing its use, but we set forth only a few of the numberless links that are available.

In the ministry of our Lord Jesus Christ He healed by

THIS REPORT, adopted by the council of Texas, calls the attention of the Church to the great importance and antiquity of the sacrament of Christian healing, practised in its various forms from our Lord Himself down to the present day, and urges the restoration of Holy Unction to its proper position in Church life. The diocesan commission which prepared the report had the following membership: the Rev. J. W. E. Airy, chairman; the Rev. Arthur L. Carnahan; the Rev. George F. Cameron; and Dr. John M. Tribble.

Prayer, Touch, Laying on of Hands, Anointing with Spittle, and Forgiveness of Sins. In the directing of His disciples to heal He gave them formularies and prayers, some of which are recorded, and presumably many of which are unrecorded (Mark 7:33; John 9:16, 21:25).

Mark and James, who were instructed by our Lord for their ministry and who wrote by the inspiration of the Holy Spirit,

describe the use of Holy Unction; and a complete formulary is given by James. A list of later years and references follows:

211. Tertullian tells of a cure by Holy Unction.
250. Origen recommends the formulary of James.
350. Serapion, Bishop of Thmuis, wrote a prayer for consecration of Holy Oil.
395. Martin, Bishop of Tours, healed a paralyzed girl by Holy Unction.
410. Bede the Venerable said the sick should be anointed and restored to health.
487. John, Patriarch of Armenia, said Holy Unction with prayer must be used.
502. Genevieve, patroness of Paris, used Holy Unction for healing.
554. Church canon required that certain converts when sick should have Holy Unction.
748. Boniface of Devonshire warned priests always to carry Holy Unction on journeys.
750. Egbert, Archbishop of York, coupled Holy Unction and Holy Eucharist.
829. Jonas, Bishop of Orleans, said a sick person should demand Holy Unction.
850. Council of Pavia called Holy Unction a life-giving Sacrament.
- 900, 1000, and 1100. Fees were charged, leading to scandalous sacrilege; superstitions arose; the Office of Holy Unction became accessible only to the rich, and therefore it fell largely into disuse as well as disfavor. The spiritual restoration of the use was a slow process, accomplished by holy faith in a few sainted leaders, and flowering in the Cluniac reform, which marked the end of the dark ages.
1274. Council of Lyons named Holy Unction as one of the Sacraments.
1439. Council of Florence named Holy Unction as the Fifth Sacrament.
1549. First Prayer Book of the Church of England provided that a desiring sick person should have Holy Unction from a priest, with a prayer beginning, "As with this visible oil thy body outwardly is anointed: so our Heavenly Father, Almighty God, grant of His infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the spirit of all strength, comfort, relief, and gladness: and vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health, and strength, to serve Him; and send thee release of all thy pains, troubles, and diseases, both of body and mind."
1552. Influence from Germany and Switzerland, through statecraft and secular power, caused omission of the Office of Holy Unction from the Second Prayer Book; but this Second Prayer Book of the Church of England fully endorsed the First by declaring it "a very godly order," and "according to God's Word." Article XXV (see American Prayer Book, p. 595) groups the Seven Sacraments in two classes: "two Sacraments ordained of Christ our Lord in the Gospel" (Baptism and Holy Eucharist); and "five commonly called Sacraments," "not to be counted for Sacraments of the Gospel," having "not like nature." None is condemned by Article XXV; or if so, then are all five alike condemned, including Confirmation, Holy Orders, and Matrimony. The phrase "commonly called" is not deprecatory, being applied also to Christmas Day, Ash Wednesday, Passion Sunday, Palm

Sunday, Maundy Thursday, Rogation Sunday, and the Purification of St. Mary the Virgin (Prayer Book, pp. 96, 124, 132, 134, 152, 175, 180, and 321).

1563. Council of Trent declared Holy Unction a true Sacrament from Mark.

1715. Bishops Brent and Collier (England) revived Unction of the Sick in their dioceses.

1718. The office of Holy Unction was printed in a non-juror Prayer Book, then more representative of the Holy Catholic Faith in England than the official Prayer Book authorized by the House of Parliament.

1734. Thomas Deacon, English Bishop, wrote a litany for the consecration of Holy Oil.

1832. Jolly, Bishop of Moray (Scotland), left a manuscript Office of Holy Unction.

1860. Forbes, Bishop of Brechin (Scotland), called for revival of Holy Unction.

1884. The schism of Christian Science, accenting Christian Healing, began to receive world-wide followers because it satisfied a strong spiritual hunger that many of those in authority in the Holy Catholic Church had neglected.

1906. Rev. Elwood Worcester and Rev. Samuel McComb inaugurated in Emmanuel Episcopal church of Boston a clinic for mental and spiritual healing, which opened the way for numerous revivals of Holy Unction and Laying on of Hands throughout the Protestant Episcopal Church.

1909. William F. Nichols, Bishop of California, founded a clinic similar to Emmanuel.

1915. Guild of St. Raphael, devoted to the ministry of Christian Healing, founded in England, was approved by 24 bishops and Lambeth Conference.

1920. Lambeth Conference, officially considering the growth of Christian Science, recommended to the bishops there in attendance and throughout the world the Laying on of Hands, with or without Holy Oil.

1928. General Convention of the Protestant Episcopal Church, convened in Washington, restored the Office of Holy Unction to the Prayer Book.

1929. The American Book of Common Prayer for the first time contained the Office of Holy Unction, called Unction of the Sick and appended to the Order for the Visitation of the Sick (p. 320).

CONTINUING now to a method or program for the restoration of Christian healing that will bring it into popular acceptance and use, your commission addresses itself to general Church as well as to this council. Such restoration is the peculiar problem of the priests of Mother Church, and the basic duty is in the theological seminaries where the priesthood is schooled, as well as in those agencies of general Church responsible for the teachings given to her priests. Little if any recognition is given to Christian healing and Holy Unction in the education of priests, yet we have seen countless thousands of the sons and daughters of Mother Church leaving the flock of the faithful because they found in other pastures that which satisfied their holy spiritual hunger, and which was not provided for them within the fold. Not only have we lost them, but they have lost the spiritual life of Holy Church.

Your commission does not pretend, and does not need, to invent any new thing. The Sacrament of Christian healing was practised by those whom our Lord Jesus Himself taught, and it is rooted in the history of Mother Church. It needs only to be brought to light, studied, prayed over, and practised by our priests and the faithful. It is the rightful heritage of the Church, a part of the Christian life, and should be demanded by those who desire anointing and prayers for the forgiveness of sins and restoration of health.

The Sacrament of Christian Healing does not call for overemphasis, and this should be avoided. Rather it should be coordinated with the other sacraments, available at any time to those who desire it, exposted by sermons and by private

instruction, its true spiritual value regarded (which is the forgiveness of sins), and held always minor to Holy Eucharist, which is the sacrament of worship, and of obligation.

Christian healing is primarily a cure for the soul. Cure of the body is secondary and incidental; yet it is to be expected (if it be God's holy will) with proper regeneration of the soul. The specific method (by the implication of the prayers offered) is to invite the Holy Spirit to enter into and occupy the human body, which is His temple, and diffuse His Presence therein, and to train the human mind to welcome Him there. The administering of this Sacrament must be as regulated and as precise as any of the other sacraments; and the sick person who receives must do so with holy faith and with an understanding of the Presence of the Holy Spirit, the Lord and Giver of Life, active in every function of the body.

Every individual likes leadership, and most persons will seek for a leader in whom to confide, until they find him. In former days the priests of the Church held this place more successfully than they do now. Then the family doctor came to hold a close relationship with the families he served; but in striving to produce an exact science of medicine the doctor has become a highly developed specialist. With this restricted leadership of the family doctor many hungry souls turned to those who had both physical healing and spiritual consolation to offer, and the schismatic sects of Christian healing have drawn to themselves millions of followers, who turned their faces from Mother Church, her saints, and her sacraments of obligation, because the zeal for the sacrament of Holy Unction within our own Catholic and Apostolic Church had withered.

We submit our final report in full faith that this zeal can be made to live again.

Why Lent?

(Continued from page 260)

Lent would not have lasted as it has. But people balk at it, because they have got no joy out of it.

To get to the spirit of happiness, try thinking of your Lenten self-discipline not as an obedience to a law, nor as a tax to be paid—we all hate to pay taxes; but rather as a chosen gift gladly given for love's sake. Let your fast have less reference to yourself, and more to God. Here come in the ideas of reparation and atonement. Think not only of your own penitence but of other men's impenitence; and try, as it were, to make up to God, by your own devotion, the neglect of others. Now, can you go on from that and ask God, if there is anything acceptable and meritorious in your devotion, to accept it not to your credit, but on behalf of your neighbor, living or dead? Can you not only make a sacrifice, but even sacrifice the worth of it, and apply it to someone else? The general opinion among Christians has now for a long time been that real and abiding happiness comes only from forgetting self and remembering God and His poor.

ACKNOWLEDGMENTS

CHINA EMERGENCY FUND

Students of Margaret Hall School, in memory of the Rev. F. C. Powell, SSJE	\$ 7.23
Emmanuel Chapter, Daughters of the King, Christ Church, Alameda, Calif.	2.00
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The English Doctrinal Commission's Report*

Eschatology

By the Rev. Burton Scott Easton, S.T.D.

Professor of New Testament, General Theological Seminary

PART III of the Archbishops' Doctrinal Commission's report is headed *Eschatology*. It begins by regretting that contemporary interest is so largely restricted to the destiny of individual souls, a consideration that in the New Testament is only a subordinate part of the whole purpose of God: a purpose which "is wrought out partly through history; but for its complete and full working out it requires not only a 'new creation' of man, but a 'new earth' and 'new heavens.'"

Yet no appeal can be made to the apocalyptic language of the New Testament writers for concrete guidance as to the future. The eternal concepts of apocalyptic could be expressed only in pictorial images which cannot be logically resolved. Often they are inconsistent with one another; but still more to the point is the fact that the apostolic age looked for the consummation within its own limits, so that its computations are useless to us. "Traditional orthodoxy has tended nevertheless to take the scriptural imagery of the Last Things and the hoped-for *Parousia* or 'coming' of Christ semi-literally, but to explain that the *time* of the coming has been postponed." But, "as to the question whether, or in what sense, there will be a 'Last Judgment,' conceived as an *event* supervening upon the conclusion of this world's history, the Commission is united in believing that it is impossible to pronounce."

In contrast to the traditional "horizontal" time-sequence leading to the final catastrophe the Commission sets the "vertical" nature-supernature relationship. "The spiritual value of the eschatological drama is best grasped when it is understood, not as a quasi-literal description of a future event, but as a parable of the continuous and permanent relation of the perpetually imminent eternal order to the process of the events in time." In this sense the "time" is *always* at hand. And still the time-sequence concept is not to be abandoned altogether, since "on any view human history on this planet must have an end" and then God's complete purpose and judgment will be revealed. "It is the ultimate judgment of God upon human affairs, as thus conceived, which gives to human history as a whole its meaning as the sphere of the accomplishment of the divine purpose; and it is of this truth that the traditional imagery of the Last Judgment is the pictorial symbol."

As regards the future life "we do not regard any one particular philosophical doctrine of immortality as being *de fide* for Christians." Whether immortality is an inherent quality of the human soul (a philosophical hypothesis that in no way rests on revelation) or a special gift of God bestowed on the righteous (for which some scriptural teaching can be adduced) must be left an open question. But the Commission are unanimous in holding that no doctrine of immortality is satisfactory unless embracing in some form the resurrection of the body. Not as a resuscitation of the physical frame—this "we ought to reject quite frankly." Yet "it is to be affirmed, none the less, that in the life of the world to come the soul or spirit will still have its appropriate organ of expression and activity,

which is one with the body of earthly life in the sense that it bears the same relation to the same spiritual entity." And between the earthly body and the heavenly there is a real continuity; "what happens here upon earth is in some sense taken up into the life of heaven, so that the character of earthly and bodily life is of eternal significance." Nor is the heavenly body perfected until the time when God's purpose is consummated; "the Christian salvation is a *social* salvation, and . . . the faithful departed shall not without us be made perfect." Nor, of course, shall we be made perfect without the long succession of the righteous ones still unborn.

Thus far the Commission have been remarkably unanimous in their findings but as regards the "intermediate state" some diversity was inevitable. There is, however, unanimity again in rejecting flatly the medieval—and generally accepted Roman Catholic—doctrine of Purgatory as a state solely for the satisfaction of God's penal justice. "We can today make terms neither with the legalistic conception of man's relation to his Maker here implied, nor with the theory of punishment according to which a specific amount of pain is inexorably 'due,' and must be rendered as satisfaction for a specific degree of guilt." Where a doctrine of the intermediate state is taught, it must be in terms that make room for spiritual development and growth; must remember that joy and happiness, quite as truly as suffering, are means of spiritual progress. On the other hand the tradition "content to think simply of the faithful departed as being immediately 'in joy and felicity'" is likewise wholly legitimate.

THE BASIS of the doctrine of the "communion of saints" lies in the social conception of Christian salvation: "the faithful departed are in Christ; so also are we." As far as the New Testament is concerned the possibility of communication between the living and the departed is not even considered; the concern of the writers is with the redeemed society. In the Eastern Church subsequent development has kept in close touch with this primary interest; the fellowship of living and departed "is essentially a fellowship in prayer to God." That very great abuses can arise from going beyond this point is familiar and even the Eastern Church's position may not be free from danger; while it is impossible to deny that the departed saints can hear our prayers, it is equally impossible to have well-grounded assurance that they can do so. "The vital point to be at all costs secured is that God alone is the object of our worship, and that our fellowship with the departed is in and through Him." But to prayer *for* the departed there is "no theological objection," and "the question of the safeguards that may wisely be imposed in any given circumstances belongs to the realm not of theology but of pastoral expediency."

In individual eschatology, since "the Christian doctrine insists upon the reality of 'abiding consequences' of every act of moral choice," no Christianity without insistence on the reality of individual judgment is possible. "The stern emphasis laid in the New Testament upon the decisiveness of choices made in the life on earth" has naturally influenced traditional theology to fix on death as the moment when the fate of the

*This is the fourth article in a series summarizing and commenting upon the report of the Archbishops' Commission on Christian Doctrine, published in this country by the Macmillan Co., with the title, *Doctrine in the Church of England* (\$1.75). The fifth and concluding article, *The Significance of the Report*, by the Rev. Dr. Howard Chandler Robbins, will appear in next week's issue of *THE LIVING CHURCH*.

soul is decided. Yet, likewise in the New Testament, there are passages (notably I Peter 3: 19-20) that look to a further opportunity and may even be used to support a universalist position; although, "if we extend this hope, as many feel bound to do, to a general expectation of further opportunities of grace for all, it will not be on account of specific declarations of Scripture, but rather as an inference from the Christian doctrine of God as a whole." On the other hand, the fact of free will, "together with the universal facts of moral experience, compels man to face the possibility that he may refuse for ever to respond to the call of the Divine love." "God's judgment upon sin is not provisional, nor is His repudiation of it reversible." From this truth traditional theology has—with good support in at least the letter of Scripture—drawn the conclusion that final refusal will involve eternal existence in the "lost" state. But whether this conclusion is necessary or whether "eternal death" may not be better understood as annihilation or whether the perfect and assured triumph of God's cause may not bring about universal restoration are and remain speculative problems, incapable of final solution here on earth.

The Christian doctrine of heaven is the doctrine, not of individual beatitude, but of a kingdom. "It is the life in which all are united to one another, all enrich and are enriched by one another, in the adoring apprehension of the divine truth, the adoring contemplation of the divine beauty, and the adoring activity of coöperation with the divine goodness."

THE COMPARATIVE brevity of this part of the report—which fills only 19 pages—has enabled summarization of the essentials in the wording used by the Commission. In no other subject has there been such general unanimity and in no other subject have the divergencies been regarded as of less practical moment. To some degree this is due to the immense progress in our knowledge of Biblical apocalypics within the past generation; we have learned the futility of all computations of "the time" and of all attempts at rationalizing eschatological symbolism. To some degree, "the perspectives of the traditional picture have, moreover, inevitably been affected by the substitution of a Copernican for a Ptolemaic cosmology, and by the vast vistas of time opened up by the researches of modern geology and astronomy." And not least of all an inherited anthropology long taken for granted is realized to be derived from philosophical speculations that are—at least—highly debatable.

When the disciples asked the Risen Christ, "Lord, wilt thou at this time restore the kingdom to Israel?" His reply was, "It is not for you to know times and seasons! But ye shall receive power and ye shall be My witnesses." God gives us work to do; the future is wholly in His hands.

THE VINEYARD

THE WARMER days of March suggest the time
When underneath the frost-freed, close-packed mold
The running roots will bravely venture forth,
And timorous buds will open to the sun:
Then to the vineyard will the master go,
With care and skill to cut away dead stalks,
To harrow up the soil, and drive fresh stakes
Whereon to train the newly growing vines.

Into the vineyard of Thy Church, O Lord,
We pray Thee, in this Lenten season come
To cut away our dead and barren works,
And till our hearts to fruitful love of Thee.

FRANK J. PALMER.

CHURCH MUSIC

Rev. John W. Norris, Editor

The Lent Cantata

LENT, as usual, will no doubt be marked this year by the singing of a cantata by most of our choirs. The cantata gives to the choir a peculiar opportunity to make an oblation of its talent in a service of music. If such a service be designed simply for the entertainment of the congregation or as a means of maintaining the interest of choir members, it loses both its value and significance. Any musical service, whether it be the presentation of a cantata, or of other form, should be viewed by the choirmaster and recognized by choir members as an oblation. So viewed the service becomes an act of worship.

Most of the cantatas that will be sung during the next few weeks will tell the story of the passion and death of our Lord. The word "cantata" has been adopted to describe a choral work consisting of recitatives, solos, and choruses that does not measure up to the larger standards of the oratorio. It is more closely related to the oratorio than to the original musical form known as the cantata, which was designed for a single voice. Like the oratorio, the cantata generally has dramatic qualities since the music is built around a text replete with the same characteristics.

The events of Holy Week, and particularly of Maundy Thursday and Good Friday, are dramatic. So also is the account of the Resurrection. There are, however, few works of any merit that treat the Easter theme. Many writers of music have used the Easter theme but most of the music is cheap and inferior and altogether unworthy of the event it seeks to portray. Since it is unworthy music it becomes an unworthy oblation. This is not so true of the Passion theme, around which some of the noblest works in the literature of choral music have been composed.

Standing by itself, and of oratorio standards, is the majestic *Passion According to St. Matthew* by Bach. Although it is out of the realm of even the best of our church choirs because of its proportion, it should be mentioned because it was Bach who restored the use of Biblical texts to this form of music. He gave to the dramatic qualities of the story a setting that is both dramatic and devotional. He incorporated in it the chorales of his day, thus setting an example for the inclusion of hymns in the oratorio, a practice frequently followed in the cantata.

Most of the modern cantatas which tell the Passion story use the Biblical texts. Sometimes this is done by having a single voice give the continuity of events. The dramatic qualities are more frequently found in the choruses either following the Biblical text or using words written or selected by the compiler of the cantata text.

We may be almost certain that of all the cantatas sung this Lent *The Crucifixion* by Sir John Stainer will be given the most readings. This work has had an unrivaled popularity since its composition in 1887. There are, unfortunately, many who feel that Lent would not properly be observed unless this work was a feature of the parish program. This work, like much of Stainer's music, is full of sentimentality. The danger in using it lies in allowing the sentimental character of the music to obscure the force of the story. The last chorus, "Is it nothing to you?" presents the problem. It is long. If allowed

(Continued on page 266)

Reading for Retreat Conductors and Retreatants

By the Rev. Shirley Carter Hughson, OHC

WHEN ONE is asked to recommend books giving the spiritual technique of conducting retreats, he is baffled, because there are practically no such books. We have able treatises on preaching, on church school work, etc., but a corresponding book for the clergy on giving retreats has yet to be written. We have many books also which give excellent outlines for retreat meditations, but those who understand best the technique of retreat know that the addresses delivered are really the least important part of a retreat, and get the retreatant nowhere, unless along with them there is a steady work of prayer, and of holding oneself in the presence of God, through the whole period of retreat. It is quite thinkable that the addresses may be a hurtful distraction from this fundamental work which the soul has to do for itself, under the help and guidance of the Holy Spirit.

The important work in giving a retreat lies in leading the soul along this way of prayer, which, however, must be carried on in solitude and silence. Only those who have themselves made retreats, and have learned this way to God, can safely undertake to lead others; and he who thinks the chief work in conducting a retreat to be the delivery of interesting and stimulating addresses, has yet to learn the first principles of the art. Fr. Huntington, perhaps the most expert retreat conductor the American Church has ever known, used to say that a conductor was a concession to human weakness, and the ideal retreat was one where there was no conductor, and where no voice was heard except the inner "Voice of the Beloved," and the "Voice of the disciple."

A word is necessary as to what we mean by solitude and silence. Solitude in retreat is not being alone, but being alone with God; as the old Spanish mystics used to say, "never less alone than when alone." And silence is not the mere absence of speech. It is an attitude of "hearkening what the Lord God will say concerning us." Let it be remembered that never in the history of mankind has any great thought, or any project for the betterment of the world, been worked out amid the clamors of the market-place. Always they have been thought through amid solitude and stillness. This is true of all great ideals whether they be political, social, or religious. Men have gone into the wilderness, into retreat, and come back with the "sword that was bathed in heaven."

While there is no especially notable book on the subject, there are some brief tractates which are a help. The agency which has had the longest and most valuable experience in work of this kind is the English Association for Promoting Retreats, which has been engaged in a wide and intensive work for 25 years, and has achieved really astonishing results. The best of these publications is a little 60-page book by Canon Alan H. Simpson, the general secretary of the APR, entitled *Short Retreats for Beginners: A Handbook for Conductors*. It contains the wisest setting forth of principles and technique that is available today. The price is 1s.

Among the other like publications are the following:

For Use in Private Retreat, Suggested Meditations. By Canon Simpson. 6d. *Stillness, Vision, Service*. By Canon Simpson. 1d. *Call to Retreat*. 1d. *The Need and Purpose of Retreat*. ½d. *A Day of Retreat*. By Fr. Turner, SSJE. ½d. *Parochial Retreats*. By Fr. Southam. 1d. *Hints for Making a Good Retreat*. ½d. *Retreats*. By Fr. Mather, SRC. ½d. *The Parochial Clergy and Retreats for the People*. By Rev. J. Wareham. 6d.

As one would judge from the price of these, they are all small pamphlets, some mere leaflets. But in the absence of any more serious works, these constitute, taken all together, a good survey of the subject. Unfortunately, they are not published in the United States, and have to be imported from the APR, 36 Eccleston square, S. W. 1, London, which, however, can be easily done.

Another important department of retreat literature is that which includes the books which the retreatants themselves might read during the period of retreat. Such books are numerous. It is well for those who are responsible for the organization of a retreat to have a considerable supply of them ready. But they should not be long treatises. Take, for example, two such valuable books as Dr. Kirk's *The Vision of God*, and Fr. Harton's *Elements of the Spiritual Life*. It would be of the greatest profit if everyone could master them. But unless a retreatant had such knowledge and experience as would enable him to make selections of the chapters, so that each chapter, or brief series of chapters, would constitute a unit in itself, little profit will arise, for the reason that the reader would not be able to read far enough in the course of a retreat to grasp the meaning and intent of the book. So, as a rule, small books are better than large ones.

It must be kept in mind that spiritual reading at such times does not look so much to the increase of our knowledge as to the deepening of our love. Such reading must lead not to intellectual speculation but to prayer, which means a closer union with God.

THE FIRST suggestion for retreat reading is the four Holy Gospels. Take one of them, and read it carefully, slowly, thoughtfully, rereading parts of it repeatedly; and, above all, prayerfully—that is, pray yourself into an understanding of the inspired words as you read. The same thing might be done with St. Paul's epistles, first reading some such summary of each as is found in the Oxford Bible Helps. One day, or three days, as the case may be, given thus to the serious, prayerful reading again and again, of the inspired Scriptures, might well mean a profound, personal revelation of the significance and beauty of these books such as one had never before dreamed of. Do not read these Scriptures merely mentally. Form the words with the lips though the sound of the voice be not heard. This method of reading often clarifies a dark passage, and also gains one a valuable psychological advantage which is not to be discounted.

Next to the Holy Scriptures stands *The Imitation of Christ*. This little book, with its priceless spiritual values, is a never-failing fountain of inspiration. Like the Bible, it is not to be read on end. One chapter, such for example as the chapters on the Holy Cross at the end of Book II, can be gone over again and again, like conning some loved poem, until the cadences ring in the heart, arousing a fuller spirit of love to God, and producing a deeper consciousness of His love for us.

The Spiritual Combat, by Laurence Scupoli, is another classic which stands repeated reading. It is a book of practical spiritual tactics for the soldiers of Christ, and possesses that universality of application which gives it a quality of timelessness. Written in Italian in Italy in the 16th century, it does not contain a page that suggests either the time or place. It fits

into the needs of 20th century life as easily and exactly as it did into the period of St. Francis de Sales who was never weary of commending it to his spiritual children, and who for 18 years never failed on a single day, as he tells us, to read some portion of it.

St. Francis de Sales, the gentle and peerless master of the science of the spiritual life, offers us *The Introduction to the Devout Life*, and his *Spiritual Letters*; while his Boswell, Bishop Camus of Belley, summarizes his teaching in *The Spirit of St. Francis de Sales*, a book which should be the constant companion of those who are seeking to advance in the way of perfection, or to train others in this way.

All these books may be had in convenient, compact editions, at a small price. Editions of these which are included in Methuen's Library of Devotion are to be preferred.

IT WOULD be hopeless to give any extended list of modern books for retreat reading. So many are available, and of such excellence, that any list that might be given could be set aside for another list on the basis of equally inspired spiritual taste and judgment. The experienced conductor should be able to prepare a good list for his retreatants. Short spiritual (not merely historical) biographies are often of great help. The old Longmans series, edited by Mrs. Sidney Lear, has never been superseded. Among them are the lives of St. Francis de Sales, Bossuet, Henri Perreyve, Fenelon, and others. Long biographies should not be placed in the hands of retreatants. To read a hundred or so pages of a thick volume and then drop it, is of no profit, but is rather a distraction.

Of contemporary books, the following are mentioned as typical. Canon A. H. McNeile's books, *Discipleship, After This Manner Pray Ye*, and *Self-Training in Prayer*; Fr. Paul Bull's *The Threefold Way*; *The Way of a Pilgrim*, a Russian manuscript, edited by French (Morehouse-Gorham); De Besse's *The Science of Prayer*, and Pere Plus' *How to Pray Always* (Burns & Oates); Fr. Huntington's *The Work of Prayer*, and Fr. Whittemore's *The Presence of God* (Holy Cross Press). The present writer might be allowed to suggest his *Contemplative Prayer* (Macmillan), and the little companion volume, *Corda in Coelo*, exercises for contemplative and affective prayer (Holy Cross Press).

TWO TESTS are always to be applied to reading designed for a retreat: First, Will the book stand constant re-reading? By this is meant, Can one with profit at the end of the chapter go back and read it again? Does one feel the urge to do this? Is the book of such spiritual depth that one feels moved to do so lest he miss something? This is the test in all serious reading, in whatever branch of science. If the scholar who reads a new book on his specialty can shut it up at the end of the final chapter, and say, "Well, that's done," it is quite certain that he is either a superficial student, or the book is a superficial treatise. If he is a real scholar and is reading a worth-while book, at the end he will go back to certain chapters and read them again with care; he will make notes of certain of the contents, and want to compare certain theses which appear in the book; or, in the course of the reading, he will turn back to certain pages and reread, stopping to think out some proposition set forth by the author. The highest of all sciences is that of religion, and the same method is to be employed. It is often of the greatest profit, on concluding a book, to turn back to the beginning, and read it through again, just as though one had never read it before.

The second test is the most important of all—Does this reading incite to prayer? If it only pleases us intellectually,

it is not proper reading for a retreat. If we find ourselves fascinated by the clearness of the argument, and intrigued by the literary style, this means we are being distracted from the main purpose of spiritual reading, and such books, valuable as they may be at other times, had better be dropped from our retreat list. We do not come into retreat for intellectual pleasing, or to learn history or philosophy or sociology, or even theology; we come to learn the love of God and how better to pray. Here we must use Jeremy Taylor's motto—"Read little, pray much." As we read, we must stop frequently, and ask for grace to understand and apply what we are being taught in our reading; we must pause for ejaculations of thanksgiving, love, praise, adoration; we must lift our hearts to God, rejoicing that He has, through this book, given us some new revelation of our duty and relation to Him. If we are doing this, we are really digesting what we read, we are assimilating it as spiritual food, and are thereby becoming more humble, more loving, wiser in things of the Spirit; in short, we are becoming more like our Lord, and the aim and purpose of our retreat is being achieved.

What About the National Council?

(Continued from page 258)

THAT the National Council is a bureaucracy is partly true if by that we mean that the officials of the council do most of the work. The officers of the Council and their subordinates are a superior group of people. They need no defense. They have to initiate plans and carry on the work when the Council is not in session. Perhaps there have been times when the members of the Council have seemed to "rubber stamp" plans without any definite ideas of their own. Whether it has been true or not, the present council wishes to study carefully all that is proposed by its officers, and the officers and secretaries are glad to have it so. Departments wish to devise plans of their own and to be as far as possible representative of the groups which elect them.

Perhaps I should say that I am writing on my own responsibility. I am concerned that the Church should have something more than a critical or "don't-shoot—they're-doing-the-best-they-can" attitude toward the Council. The present group will probably have no greater corporate wisdom or perception than did its predecessors. It will probably not discover any new method of making one dollar do the work of two. But it will try its best to think of its task in terms of God's purpose and our Lord's command and it will strive to be as expressive as possible of the mind of the Church both at home and abroad.

Church Music

(Continued from page 264)

to drag and become overly sentimental it becomes a terrific bore, seemingly endless in its reiteration of the words of its title.

Despite the popularity of *The Crucifixion* there are many works that surpass it in telling the story of the death of our Lord. Among these other works we would include *The Passion* by Haydn; *The Darkest Hour* by Harold Moore; *The Seven Last Words* by Theodore Dubois. A new work which is conventional in structure and in its treatment of the events of Holy Week is *From Death to Life* by Francis Snow. For the choir that would like something decidedly "different," although it might not at first prove "popular," there is *The Passion According to St. Mark* by Dr. Charles Wood.

The Garden of the Soul

By Deaconess Ethel E. Spencer

WITH LENT comes a sense of release and adventure. In meditating on the Gospel for Ash Wednesday (St. Matthew 6: 16) there comes to me a new joy in the realization that our Lord is speaking to me just as really as though I had followed Him as a disciple in Galilee. I see the people gathered about Him, young and old, rich and poor, many who have come from a distance, because there is something about Him which sets Him apart from other teachers. He has been teaching them the Lord's Prayer, that prayer which has been the model prayer ever since. He goes on to say, "When ye fast be not of a sad countenance."

Jesus takes it for granted that there must be fasting times, else how can there be growth and reality in prayer? But He throws new light on the science of fasting. We are not to go about making people miserable with our mournful faces and dishevelled figures. There is an *esprit de corps* among us in the Catholic Faith, a romance of fellowship which we are privileged to share with Jesus.

First we keep Lent because He, the sinless One, the perfectly disciplined One, went into retreat for forty days as the immediate preparation for His earthly ministry.

Throughout the forty days of our Lord's retreat physical needs are forgotten, so rapt is His communion with the Father. In the desolation of the wilderness there is no loneliness; wild beasts do not molest Him, rather, I think, they lie down beside Him, giving Him their warmth, drawn into the atmosphere of love and harmony which surround Him. But Jesus has a human body, and at the close of His long retreat we are told that He was an hungered. Then it is that Satan sees his chance.

The Gospel has withheld the secrets of our Lord's mystical communion with the Father, but gives us a detailed account of the three-fold temptation—and for our help and comfort. Is not temptation one of the sorest trails of our spiritual life? How often after a vivid experience of the presence of our Blessed Lord we are assailed by sudden temptation. Alas! sometimes we fall, giving way perhaps to unexpected irritation which, instantly realized, causes us deep sorrow. Jesus was tempted but without sin; yet what a comfort it is to realize that He, the sinless One, was not immune to temptation such as we are continually meeting.

As I meditate on these things it comes to me that the soul is like a garden. Lent comes in the spring, and it is at this time of the year that the gardener must do his hardest work. My friend Mary has a beautifully ordered garden on a hillside overlooking a great city and the sea beyond. Up here the air is clear and bracing, the near mountains a deep green, while higher up are snow-clad giants. Soon will come the long dry season with burning skies, so a garden must be planned accordingly. This garden has narrow flag-stone walks bordered with succulent plants. In the garden are hardy vari-colored plants in neat rows, colorful creeping things in their own place, here and there a great shade tree green throughout the year, and, nestled in shady nooks, protected from the ruthless wind, are a few rare blooms. Here is a garden which delights the eye, and refreshes the soul. One may sit in its cool shade gazing upon ordered beauty, hearing God speak through His creation.

A bit lower down the hill is a little brown church, built with stones gathered from the mountainside, and set in its

own garden. Within, standing before the grey-green wooden Altar radiant in spotless linen and lace, and fresh-cut flowers, and with the risen sun glinting through jeweled windows, a priest ministers to the faithful who gather in happy fellowship whenever the Holy Sacrifice is offered. After church we are wont frequently to drive to the little house which is set in the midst of Mary's garden, that one beloved who is ill may receive the Blessed Sacrament for healing and comfort.

I ask Mary what she does to make so beautifully ordered a garden: has she been planting lately? "Not so much planting as cutting away and digging," she replies. Herein lies one of the secrets of a well ordered garden: Lent is the springtime for gardening in the soul! In a garden the soil grows hard and settled about the plants, weeds creep in, choking the roots so that the gentle spring rains cannot nourish them. Courageous digging and pruning must be done, weeds must be pulled up from the roots. After discipline comes kindly nourishment in plant-food; healing rains draw up through the prepared soil the tender shoots to bloom later in the sunshine, shedding color and fragrance for all who enter the garden, or pass by on the street. Truly the creating of a garden is an adventure requiring infinite patience and systematic planning. Did you say there are gardeners who are born, not made? Yes, but I have noticed that they are people who are willing to take infinite pains in the cultivation of their art.

IS IT NOT so with the soul? And is not Lent an opportunity for creative work? Who is there who does not find satisfaction in enjoying the product of his own hard work? The real artist is of course conscious of falling short of his ideal, yet honest endeavor brings its reward. But it must be honest. There can be no skimming over the surface. The pruning and digging must be deep and systematic. So if the soul is to develop chastely it must root out all deep-set sins, courageously facing them, laying them at the foot of the Cross.

As I think on these things there comes to me a fresh realization of the Atonement. I need no longer carry the burden of sins honestly confessed, for the burden is no longer mine. The Master Gardener has even provided in the garden of the soul the healing rain of absolution. Then He sends the sunshine of His strengthening grace, drawing up into the light, tender shoots of love, unselfishness, honesty, purity. The labor of a garden is never at an end, so the soul-garden must be nourished daily by a regular "quiet time," if possible in the early morning, before the sun beats down too severely upon it, and again at night, so that during the stillness of rest His dear Presence may permeate the whole being. Thus, waking or sleeping the soul will develop more and more in the experience of His beauty and of His sustaining power. And when you and I go forth in Lent to meet Him often in the fellowship of those who desire Him in the Blessed Sacrament, may we draw near unafraid, prepared to go with Him to the Garden of Gethsemane, to watch and pray, that we fail not to share with Him the agony and distress of nations and peoples, so may suffering love bring to this troubled world *peace*. Then with Mary Magdalene at dawn on the third day after His crucifixion shall we not find Him in a garden outside an empty tomb, and hearing Him call us each by name, shall say in rapture, "Master." So shall we come to that most blessed feast, our Easter Communion.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

A Book Urgently Needed for Many Years

THE PERIL OF MODERNIZING JESUS. By Henry J. Cadbury. Macmillan. \$2.00.

FOR MANY, MANY YEARS this book has been needed with an urgency that cannot be exaggerated. It should be read by every clergyman of every denomination, by every person engaged in religious education who is mature enough to understand it; above all, it should be read and pondered by everyone meditating breaking into print on any subject connected with the life or teachings of Christ.

It makes only one assumption and that an obvious one: Christ taught in Palestine almost 2,000 years ago. But it weighs very carefully the implications of this fact; implications that involve the external world, the outlook on what we call nature, the ethical concepts, the religious concepts. And the conclusions that follow are extremely weighty. In Jerusalem there is a statue of the Virgin wearing a wrist watch; that this is something of an anachronism will hardly be questioned. But when modern writers soberly set down their thoughts on "Jesus' attitude to the class struggle" the anachronism is not one whit less flagrant. Nor is it the least bit more historical to speak of "Jesus' program for social reconstruction." Such concepts simply did not exist at all in the first century anywhere, least of all in Palestine. The maltreatment of the poor by the rich was of course familiar everywhere; but the idea of a readjustment of society so as to abolish this evil was unthinkable. Especially unthinkable was it among the Jews, whose subjection to Rome so limited any possibility of political change that to undertake it would have been madness. The one hope was apocalyptic: God would intervene by a purely miraculous act and bring His kingdom.

The hope of this kingdom, let it be repeated, was for miraculous divine intervention. It is not the result of historical evolution, for its coming means a complete breach with human history. With the "organization" of life in that kingdom man has nothing whatever to do except obey God's behests. Even such a popular modern phrase as "ethics of the kingdom" is meaningless, for in the kingdom—composed exclusively of the risen and immortal saints—ethical problems cannot arise; least of all those in the economic and social spheres.

Undoubtedly there is a "present kingdom" as well. But its members are those "whose names are written in heaven," those who have already a foretaste of the heavenly world. This present kingdom will grow and expand, but its purpose is not to transform this earth by social reconstruction—so to read the Parable of the Leaven is to misread it. The purpose of this group is to grow by adding to itself individuals similarly blessed.

Individuals. After we have said all we can possibly say—and we can say much that is altogether true—of Christ's "ethic" as "socially directed," what we should mean is that His ethic is an ethic of becoming good by actively doing good. But as far as Christ's own teaching is concerned, Dr. Cadbury is wholly right in saying that it "may be safely asserted that Jesus' approach to social relations is through the individual rather than the group and through the doer rather than the recipient of social service" (p. 110). Or, quoting Dr. E. F. Scott, Christ's "primary interest is not that of making the world better, for this will be accomplished by God Himself when He brings in the kingdom, but that of fostering an active goodness in men and women" (p. 113). It is only when we understand this that we can make sense out of the Sermon on the Mount.

Now this is not at all to say that Christians have no duties toward social reform when—as in our own country—citizens have a voice in social affairs; that duty then is imperative. But the form that duty is to take depends wholly on local and temporal conditions; there is no program in the Gospels: as Dr. Cadbury points out the sayings of Christ can be and have been used to support benevolent capitalism quite as justly (and quite as unjustly!) as Socialism or "Christian Communism." When it comes to the concrete problem of the adjustment of conflicting interests, the question, "Who made me a judge or divider over

you?" is as true as it was then: the Christian reply cannot go beyond, "Keep yourselves from all covetousness."

In the succeeding chapters Dr. Cadbury deals with problems couched in technical terminology that may confuse readers not familiar with this terminology. At first sight it is a little bewildering to read that in the moral teachings "there is grave doubt whether Jesus had any . . . conscious unifying principle" (p. 145), or to be told that "probably Jesus neither taught nor felt the importance of a religious experience" (p. 186). But in both cases Dr. Cadbury is replying to modern writers who assume that Christ must have reasoned and felt in a "modern" way; that the ethical teachings should be capable of tabulation in a logical form, that personal religion presupposes a definite "experience" like those in the "cases" of writers on the psychology of religion. In Christ's case neither of these existed. His consistency lay deeper and "sprang from an inner coördination of life"; it existed "not in pose and profession but in deed and in truth" (p. 148). He had no "experience" that was specifically "religious" because "for Jesus religion is an area continuous with the rest of our life" and "life is all of one piece" (p. 161). Consequently to seek to "understand" Jesus by such methods can only lead to hopeless misunderstanding. "Let us recall the words of the inscrutable Jesus Himself, 'No one knows the Son, save the Father.' He promises no further exception" (p. 48).

BURTON SCOTT EASTON.

A New Book by a Great and Gifted Teacher

LIFE IN CHRIST. By F. P. Harton. Morehouse-Gorham. Pp. 123. \$1.40.

READERS of F. P. Harton's *Elements of the Spiritual Life*, now in its fourth printing, will need no urging to induce them to acquire his new small volume; and it will not disappoint them. The author has undertaken "to explain to the ordinary Christian something of the fundamentals of his life and being." That life he shows to be grafted in Christ in such wise that man becomes indeed a new creature or rather, a new creation. He is recreated in baptism and with his own coöperation the new life "blossoms out into all the wonder and beauty of the Christian character." By the food of life in the Holy Communion "Christ transforms the soul into Himself so that it is fundamentally one with Him, so that it lives not with its own separate life but with His." By faith man "embraces God in all the plenitude of His being, he finds Him and knows Him; this leads from trust to confidence." A chapter tells of the struggle between the new man and the old, "for the old man is there and will continue to make a nuisance of himself." The new life expresses itself in prayer and worship and the new man grows in the love of God and in the love and service of his fellow-man. Such is the thesis of the book, worked out with a wealth of detailed explanation, clothed in persuasive language. It contains abundant material for fruitful pondering. The author is a great and gifted teacher with a fundamental grasp of the deep and yet simple essentials of Christian life.

MOTHER MARY MAUDE, CSM.

"I, Yahweh"

I, YAHWEH. By Robert Munson Grey. Willett, Clark. \$2.50.

IN THIS BOOK Mr. Grey reviews the history of Judaism and Christianity as a whole and has a perfectly lovely time pointing out defects. His method brings back to our mind the immortal words of Davie Deans: "I wish every man and woman in this land had kept the true testimony, and the middle and straight path, as it were, on the ridge of a hill, where wind and water sheers, avoiding right-hand snares and extremes, and left-hand way-slidings, as weel as Johnny Dodds of Farthing's Acre, and ae man mair that shall be nameless." Only Mr. Grey finds even Johnny Dodds a backslider.

B. S. E.

NEWS OF THE CHURCH

Bishop Mosher Says He Plans to Retire

Philippine Convocation Stunned by
Diocesan's Announcement of His
Intention to Resign in 1940

MANILA, P. I.—At the meeting of the district convocation of the Philippine Islands on January 25th, the entire gathering was grief stricken and stunned into silence by the announcement made in the course of Bishop Mosher's opening address that he intended to present his resignation to the next General Convention, in 1940, due to failing health.

This came as a startling climax to the impressive events of the day, already historic in the annals of the Church in the Philippine Islands, which had witnessed the first consecration of a Bishop of the Church in the Philippines. Expressions of regret were heard on all sides.

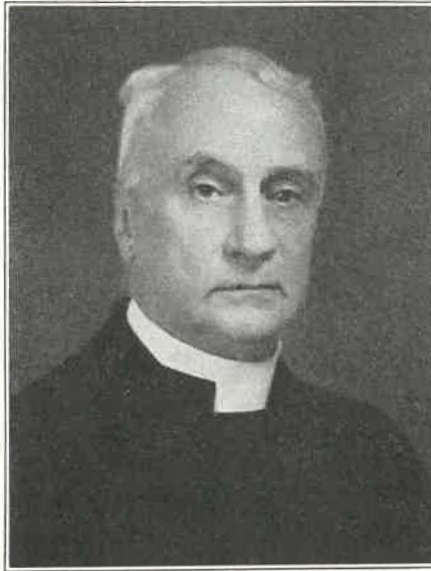
During the sessions of convocation the secretary, the Rev. J. C. W. Linsley, said:

"Bishop Mosher, for several years we have heard rumors about the possibility of your resignation because of ill health. With sympathy for you, and loath to countenance such a possibility, and while deliberately trying to discount rumors, we hopefully interpreted your cabled news about asking for a Suffragan as meaning that we might reasonably expect, that with greater assistance, you would be able for many years to continue your splendid leadership of this diocese.

"Last night in listening to your address we were so stunned by hearing you say definitely that you intend to submit your resignation in 1940, that no comment could then be made. We had no part in the choice of your Suffragan, and we shall have no part in the consideration of your resignation, if you submit it."

Fr. Linsley moved that convocation express to the Bishop its deep and affectionate sympathy and concern; its hopes and prayers that the Bishop would not find it necessary to submit his resignation; that as convocation valued beyond proper expression the Bishop's leadership as chief shepherd, so individually and collectively the members of convocation would do all within their power to assist the Bishop, and his Suffragan Bishop, in carrying forward the work of the mission; and that the members would continue to be confident that the Bishop would be enabled for many years to carry on his work as Bishop of the diocese. The Rev. Canon V. H. Gowen seconded the motion. The Suffragan Bishop took the chair and the motion was carried by a rising vote.

Bishop Mosher made a most affecting reply telling of his struggle to carry on the work in the face of his failing strength, and his hope that with the appointment of the Suffragan, matters needing attention might be more promptly handled.



BISHOP BREWSTER
The Bishop of Maine presided at the sessions
of the CLID.

China and Spain Preparing Way for Spiritual Advances

CHICAGO—China and Spain are parts of the divine plan and are preparing the way for spiritual advances, said Bishop Stewart in a Church of the Air broadcast over the Columbia network on February 13th.

"I see China and Japan, and Russia and Spain, all of them in upheaval, but I have a philosophy, a Christian philosophy of history, which enables me to know that they have not escaped from ultimate divine controls; they are only preparing the way for spiritual advances. They are only solidifying situations which Christianity will capitalize for the ultimate triumph of the Prince of Peace.

"In a word, this is not an hour of despair and defeat for the Church. It is the hour of her rebirth. Christ is the only way out of the mess in which the world finds itself. In a world that has fallen desperately in love with death, with bombing planes and bigger battleships and more and more armament and ammunition dedicated to death, we need to open our minds and hearts to that life more abundant which He alone can give. The hour in which we live calls for high discipleship, for hard thinking, hard living, and hard-hitting Christians."

Bishop Cook Unchanged, Relieved of His Authority

WILMINGTON, DEL.—The condition of Bishop Cook is still serious, although little changed. The standing committee of the diocese of Delaware has become the ecclesiastical authority of the diocese, as of February 17th. A notice to this effect has been sent to all the clergy of the diocese.

The president of the standing committee is the Rev. Dr. Charles W. Clash.

CLID Affiliates With Left-Wing Christians

Most Successful Annual Meeting in
History of League Votes to Join
United Christian Council

By ELIZABETH McCracken

NEW YORK—After active debate, the Church League for Industrial Democracy voted to affiliate with the United Christian Council for Democracy at its meeting here, February 22d. The gathering was pronounced by those interested in the CLID to be the most successful annual meeting in the league's history.

[The United Christian Council for Democracy is a "united front" of Christian social action groups of a number of communions, established a little over a year ago (L. C., November 28, 1936). It rejects the "profit-seeking economy," seeks to establish "social ownership and democratic control of the common means of life," pledges itself to the "democratic process," proposes to "support the necessary economic and political action to implement these aims," and relies upon the "available spiritual resources adequate for the redemption of society," in carrying out its program.]

At the February 22d session, the league also voted to have a field secretary to work both for the CLID and the American League for Peace and Freedom (formerly the American League Against War and Fascism).

A budget of \$9,100 was voted. At a luncheon following the morning session the Presiding Bishop spoke to the 350 persons present, among whom were the Bishop of Truro, Bishop Gilbert, Suffragan of New York, and Bishop Brewster of Maine. William H. Dodd, former ambassador to Germany, spoke on national coöperation.

MANY STATES REPRESENTED

Church League members from five theological seminaries and many states took part in the discussions of the annual meeting, which began on the 21st in the chapel of St. George's church. Bishop Brewster presided at the sessions.

From 2 o'clock to 4:30 of the first day, reports were heard.

The executive secretary of the CLID, the Rev. William B. Spofford, who reported first, said in part:

"The one outstanding piece of work during the past year was the forum conducted by the league at the General Convention of the Episcopal Church. There were capacity crowds each day, with several hundreds turned away at several of the meetings, and in one instance an overflow meeting was necessary. Each day of the Convention these forum meetings were given as much attention by the Cincinnati papers as the Convention itself, and papers throughout the country carried reports.

(Continued on page 274)

Consecrate Fr. Wilner Philippine Suffragan

Colorful and Impressive Service is
First Consecration of a Bishop
Held in Manila Cathedral

MANILA, P. I.—On January 25th, the feast of the Conversion of St. Paul, the Rev. Robert F. Wilner was consecrated Suffragan Bishop of the Philippine Islands in the Cathedral of St. Mary and St. John.

The service was an impressive, beautiful, and colorful picture, in its tropic setting, and its group of young people from the various mission stations among the Igorots with whom Fr. Wilner has been closely identified ever since he came to the Philippines and entered upon his work as priest in charge of Easter School in Baguio.

FIRST CONSECRATION IN CATHEDRAL

The Manila cathedral has never before been the scene of the consecration of a bishop. This consecration was managed only after exceptional difficulties which left its achievement doubtful until the last week. The Philippines are remote enough at normal times; on this occasion the effort to secure the two additional bishops required by canon law as co-consecrators seemed likely to be thwarted by the crisis in China. Just in bare time were the acceptances of the Rt. Rev. Charles S. Reifsnider, Bishop of North Tokyo, and of the Rt. Rev. Ronald Hall, Bishop of Hongkong, received, and these bishops able to be present. It was a happy outcome that Bishop Reifsnider could come, bringing with him affectionate messages from the Japanese Church, and joining with Bishop Hall, who represented both the Chinese Church and the mother Church of England, in an act which, despite the war which engages the countries to which they are delegated, bespoke the Christian's hope of an end to our "unhappy divisions."

Other notes of unity out of diversity were sounded by the presence in the choir



BISHOP WILNER AND HIS CONSECRATORS

Left to right, Bishops Reifsnider, Wilner, Mosher, and Hall are shown just after the consecration of the new Suffragan of the Philippines.

and sanctuary of members of the several racial groups to which the Church in the Philippines must minister. Three Igorot candidates for orders attended the Bishop-elect; among the servers, choristers, and delegates to convocation were Igorots, Moros, Tirurai, Tagalos, Chinese (including whole choirs from St. Luke's and St. Stephen's churches), while crucifers and other attendants were drawn from the American and British boys whom the cathedral, by the enterprising vigor of its administration, has attached so loyally to its worship.

UNITY BETWEEN CREEDS

Even beyond this expression of unity between races was the expression of unity between creeds typified by the presence in the chancel of the Archpriest Michael Erohin, in charge of the Russian Orthodox congregation which, until its recent construction of a church of its own, had been worshipping in the north transept of the cathedral, and by the presence of a large body of the Protestant clergy of the islands. These ministers, clothed in hood and gown, included such venerable leaders as the Rev. Dr. J. H. Rogers, senior Presbyterian missionary to the Philippines, and the Rev.

Dr. C. S. Hamilton, president of the Union Theological Seminary, and the outstanding Filipino Protestant, the Rev. Dr. Enrique Sobrepna, vice-president of the National Christian Council. This whole group formed one of the most dignified sections of the procession and the colors of their academic hoods were made the more brilliant by contrast with white and gold uniforms of the United States Army chaplains who were present.

CATHEDRAL FILLED TO CAPACITY

The long procession, headed by the crucifers, entered the cathedral, which was filled to capacity, from the palm-lined walk leading from the choir rooms to the main doorway. Following was a large choir, composed of Americans, British, Igorots, Chinese from St. Stephen's and St. Peter's churches, graduates and students from St. Luke's hospital training school and church choir; the members of the cathedral chapter and the council of advice; the diocesan clergy; the Russian Archpriest; clergy of other churches, and chaplains.

The attending presbyters were the Rev. G. C. Bartter, Church of the Resurrection in Baguio, and the Rev. Arthur H. Rich-

(Continued on page 276)



BISHOPS, CLERGY, ACOLYTES, AND CHOIR AT CONSECRATION SERVICE

Archdeacon Heron Consecrated Bishop

Presiding Bishop is Consecrator
in Ceremony at Trinity Church,
Boston; Many at Service

BOSTON—The consecration of the Ven. Raymond A. Heron as Suffragan Bishop of Massachusetts took place in Trinity church on February 16th, before a large congregation.

The consecrator was the Most Rev. Henry St. George Tucker, with the Rt. Rev. Dr. William Lawrence and Bishop Sherrill as co-consecrators. The presenting Bishops were the Rt. Rev. Samuel G. Babcock, retired Suffragan of Massachusetts, and Bishop Moulton of Utah, who was one of Bishop Heron's predecessors as rector of Grace church, Lawrence.

Attending presbyters were the Rev. Malcolm E. Peabody, rector of St. Paul's church, Chestnut Hill, Philadelphia, and former rector of Grace church, and the Rev. Archie H. Crowley, the present rector of that church. Bishop Sherrill preached the sermon, and the litany was read by Bishop Lawrence of Western Massachusetts.

The testimonials were read as follows: the certificate of election by the Rev. Francis E. Webster, secretary of the convention of the diocese of Massachusetts; canonical testimonial by Dean Washburn of the Episcopal Theological School; certificates of ordination by the Rev. Frederic W. Fitts, rector of St. John's church, Roxbury, and the Very Rev. Philemon F. Sturges, Dean of St. Paul's cathedral; consents of standing committees by the Hon. Philip S. Parker, chancellor of the diocese; consents of the bishops by Bishop Brewster of Maine.

Other bishops who joined in the laying on of hands were Bishop Van Dyck of Vermont and Bishop Dallas of New Hampshire.

The procession of bishops and other clergy was headed by a crucifer and the choir of Trinity church. In the procession were clergy of other communions of the city of Boston, clergy from other dioceses, students and faculty of the Episcopal Theological School, the cathedral chapter, the standing committee of the diocese, and 170 clergy of the diocese. The Rev. Dr. William E. Gardner, assistant at Trinity church, acted as master of ceremonies, assisted by the Rev. Messrs. Arthur C. Lichtenberger, rector of St. Paul's church, Brookline, and Wolcott Cutler, rector of St. John's church, Charlestown.

Following the service a luncheon for 900 invited guests was held at the Copley Plaza hotel, after which Bishop Tucker spoke on the individual's responsibility for the spread of Christianity both at home and abroad. Other speakers were Bishop Babcock, Bishop Lawrence, and Bishop Heron.

In the late afternoon a reception was held in the crypt of St. Paul's cathedral to which all members of the diocese were invited to come to greet the new Bishop.

Missionary From Soochow Arrives in United States

SEATTLE, WASH.—The Rev. Henry A. McNulty of Soochow, China, arrived in Seattle on February 26th. Having been refused permission from the Japanese military to return to his refugees at Kwangfoh, he has now been called home by the Presiding Bishop and National Council to assist in telling Churchpeople about the need of fellow Churchmen in China.

After a short time on the Pacific coast, he will go to New York for consultation with the Foreign Missions Department and engagements will then be made in other sections of the country to present the facts of China's need.

Bishop Oldham Aids Roman Bishop in War Upon Vulgar Literature

ALBANY, N. Y.—Bishop Oldham has expressed his willing coöperation in a campaign against vulgar and harmful journalism undertaken by the Roman Catholic Bishop of Albany. Bishop Oldham wrote:

"The purveying of obscene and filthy literature on all the newsstands is a thing which has been on my heart and conscience for a long time, and I consider it one of the growing evils of the day. Its influence for evil, especially upon the young, can scarcely be exaggerated."

H. C. Barlow III

NEW YORK—Harold C. Barlow, managing director of the New York office of Morehouse-Gorham Co., was taken to the United hospital, Port Chester, N. Y., February 21st, suffering from lobar pneumonia. His condition is reported as good.

Dr. Drury, Rector of Famous School, Dies

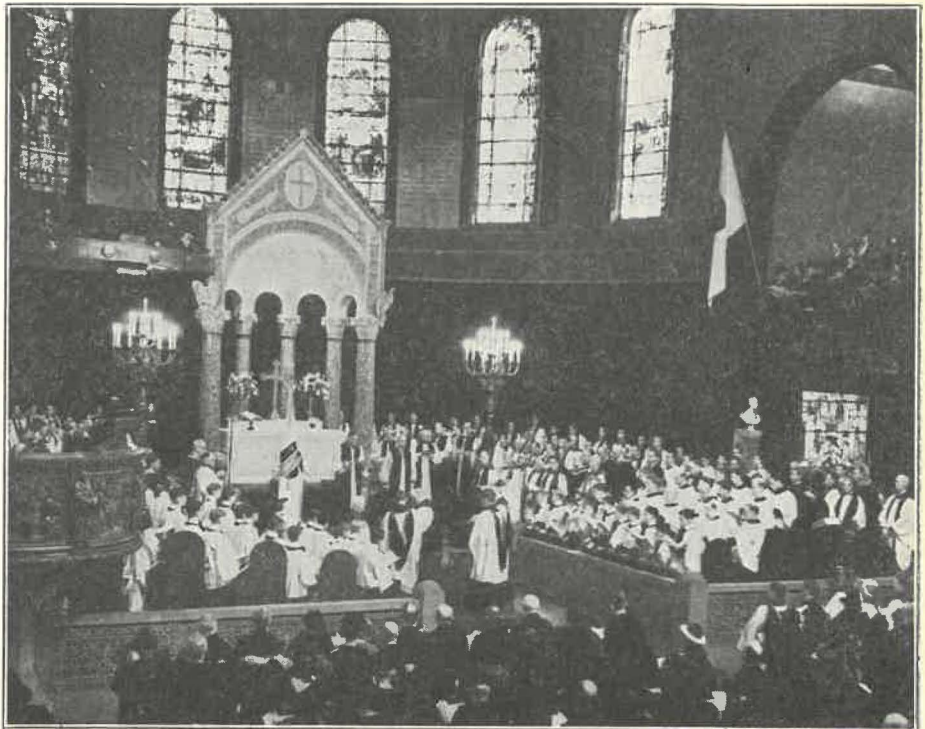
Noted Church Educator Declined
Two Elections to Episcopate to
Work at St. Paul's, Concord

BOSTON—The Rev. Dr. Samuel S. Drury, rector of St. Paul's school, Concord, N. H., died at the Massachusetts General hospital, February 21st. Dr. Drury had been at the hospital for a week and his death from coronary thrombosis was peaceful.

Dr. Drury was one of the best known educators in the Episcopal Church. Chosen rector of St. Paul's school in 1911 after a year as vice-rector, he consistently declined election to higher positions in the Church, feeling that as a teacher he could be "of greater service to youth, the Church, and myself." Accordingly he turned down election as rector of Trinity church, New York, in 1921, though he described this position as "one of the most enviable posts in or beyond the Episcopal Church." He also declined two elections to the episcopate, as Bishop Coadjutor of Pennsylvania and of Connecticut, respectively, declaring that "it does not serve the cause of religious progress for a man to leave one form of religious work half done in order to take up work elsewhere."

Samuel Smith Drury was born in Bristol, R. I., in 1878, the son of Dr. Samuel Smith Drury, a physician, and Hannah Wheeler Goodwin Drury. He was graduated from Harvard in 1901. Later degrees included Doctorates of Sacred Theology from Berkeley Divinity School, 1910, Hu-

(Continued on page 280)



Wide World Photo.

AT THE CONSECRATION OF BISHOP HERON

The picture shows the impressive moment when the new Suffragan of Massachusetts donned for the first time his episcopal vestments.

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Abyssinian Bishops Are Excommunicated

Patriarch of Alexandria Holds That
Ethiopian Church is Schismatic;
Yugoslav Outlook Improves

By W. A. WIGRAM

LONDON—On a previous occasion, we have called attention to the fact that the Italian authorities have insisted (of course for the benefit of the Ethiopians only) that the Church of Ethiopia shall be given "autocephalous" status as against the ancient patriarchate of Alexandria, in Egypt, whether those mostly concerned in receiving this benefit want it or no.

It is not altogether surprising to hear that this has been followed by a solemn excommunication, by the Coptic Patriarch of Alexandria, of the new bishops in what we used to call Abyssinia.

The facts are briefly as follows: When the poor, feeble, and blinded Bishop Abraham was put up, to his astonishment, as *Abuna* or Archbishop of Ethiopia (for the title "*Abuna*," or Father, which has very varied meanings in various churches, is taken as meaning Archbishop in that land), the Italian authorities did make some sort of offer to the Coptic Patriarch in Alexandria, to the effect that, if only the patriarchate would consent to recognize the position and rights of the new autocephalous Church of Ethiopia, then the government would graciously allow the old spiritual link with Egypt to remain.

OFFER REJECTED

This offer was rejected, with some natural contempt, by the Patriarch John in Cairo, who pointed out that the new scheme was a clear breach of the ancient rights of the "Throne of the Evangelist," which the Italians had voluntarily promised to respect. On this, the poor old *Abuna* was at once proclaimed "Patriarch of the Autocephalous Church of Ethiopia," and at the orders of the government he consecrated, at once, three metropolitans and three bishops.

At this the Patriarch in Cairo protested at once, pointing out that the act of the Italians was not only another breach of their promise at the beginning of the war, but also a transgression of the ancient rights of his throne, which the Italian government had gone out of its way to recognize four years earlier, in 1933, when they had asked him to do them the favor of consecrating Coptic bishops for their colony of Eritrea. Most unwillingly the poor, blind, old Abraham, finding himself to be "between the hammer and the anvil," accepted the decrees that made him a patriarch, and so without further delay he and all that adhere to him were deposed and excommunicated by "John, Pope and Patriarch of the Coptic Church of Alexandria."

YUGOSLAVIAN AFFAIRS IMPROVE

Affairs in Yugoslavia, however, now wear a rather better appearance, in that the government has agreed to drop, altogether, that "concordat" with the Vatican



ASCENSION DAY SCHOOL BUS

The thriving parochial school conducted by Ascension and other parishes on Staten Island, New York City, has found it necessary to employ two busses to transport the children to and from the school. The new bus, shown above, was purchased this winter.

which, as readers of THE LIVING CHURCH will remember, caused so much feeling in that land. They were able to force the law declaring the acceptance of it through the Parliament of Yugoslavia, the Skupstina, for there they had a docile majority. Even there, the majority melted almost to zero in the struggle, and it was soon borne in on the consciousness of the government that an agreement that they could hardly force through parliament was a thing that they simply could not make work in the country.

So the Minister of the Interior, who by one of the odd workings of Church and State in those lands, is not only a Roman Catholic priest, but is also the man who is principally responsible for this ill-omened agreement, has had to declare that the whole scheme must be dropped, and that the next thing to do is to endeavor to re-establish the normal and friendly relations that should exist between the government of the land and the Orthodox Church. No doubt it is a wise thing not to try to force the working of a scheme that is plainly impossible, a "concordat" that would obviously be a root of much discord, but it is a most humiliating confession for a leading Roman ecclesiastic and Balkan statesman to have to make. He has to eat his humble pie in public, and can hardly even pretend to do so with an appetite!

Meantime, it is not yet quite clear whether even this humiliation will bring about the agreement desired.

LEADERS OPPOSE SCHEME

Two of the leading bishops in the country, Irenæus of Novi Sad and Nicholas of Ochrida, both of whom are well known in England, had been proclaiming irreconcilable opposition to the government that sponsored this unlucky scheme. Whether they will persist in preaching a vendetta is still to be seen. The episcopal council of the Orthodox Church of Serbia (at the moment the patriarchate is vacant, for the Patriarch Barnabas died at the height of the dispute) is to meet as soon as possible, and with it, the national congress of Orthodox priests. The question of the choice of a Patriarch cannot be further postponed, and the dispute with the government must also come up for discussion. The fact that the main cause of dispute has been settled does not always mean the end of a quarrel even in the West. Still less is that the case in the East.

Bishop Tucker Stresses Need for Good Christians

ORANGE, N. J.—On February 17th at the Newark athletic club 300 clergymen and laymen and women from various parts of the diocese of Newark met to hear for the first time the new Presiding Bishop address the Church club of the diocese on The Task of the Church in the World Today.

A. P. Green, president of the Church club, conveyed a message from Bishop Stearly; and Colonel Lydecker, the representative of the Second province on the National Council, addressed the gathering.

Bishop Ludlow introduced the Presiding Bishop, whom he has known since his days in China.

The Presiding Bishop stressed the necessity of being good Christians at home today if we are going to make the work of Christian missions abroad effective. He used as an illustration the Christian work in Japan, and declared that it was unquestionably succeeding. The Church of Christ, he said, cannot rest until even nations are brought under the principles laid down by the life of our Lord.

Bishop Washburn commented upon the fact that it was hard to determine the way the world was moving today. He said on the one hand there were at least four plays on Broadway at this moment dealing seriously with religion, while in secular magazines such as the *Atlantic Monthly* there have recently been critical articles on the deterioration of public morals.

Anglican-Orthodox Service Held in Chicago Cathedral

CHICAGO—Holy Trinity Russian cathedral was crowded to capacity on February 13th, when the first Anglican-Orthodox Fellowship service was held there, under auspices of the recently organized Chicago chapter of the fellowship.

Bishop Stewart preached. Greek, Russian, Rumanian, Yugoslav, Serbian, and Anglican clergy and laity participated in the service.

The Rev. Edward S. White, rector of the Church of the Redeemer, is president of the fellowship.

Pachuca, Mex., Rector Resigns Post at Mission of St. George

MONTERREY, N. L., MEXICO—Due to ill health and the high altitude, the Rev. Ellsworth B. Collier has been forced to resign the Mission of St. George, Pachuca, the resignation taking place February 6th. If possible the Rev. Mr. Collier will take charge of the Tampico mission and an applicant for Tampico will be sent to Pachuca.

In spite of difficulties in the oil fields and loss of foreigners the church in Tampico is growing. There is an increasing church school, and two layreaders conduct services when the Archdeacon cannot be there. In a few months the new highway will be open for traffic and the 400 miles between Tampico and Monterrey will be easy to travel.

Neely Motion Picture Bill Moves Toward Enactment

WASHINGTON—An important step toward the enactment of the Neely bill (S. 153) to abolish compulsory block-booking and blind-selling of motion pictures was taken on February 9th when the Senate committee on interstate commerce voted to report it favorably to the United States Senate with the "recommendation that the bill do pass."

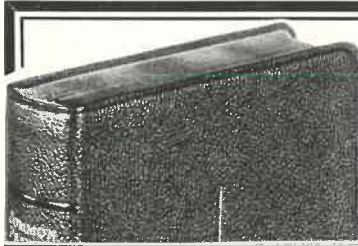
This means that the bill is now on the Senate calendar and will come before the Senate for action at any time when the calendar of bills favorably reported is considered. If, however, one Senator asks that the bill be "passed over" there is no vote and it remains on the calendar.

The Pettengill bill (H. R. 1669), companion House bill to the Neely bill to abolish compulsory block-booking and blind-selling, is still before the House committee on interstate and foreign commerce.

Passage of the Neely bill by the Senate would have much influence in obtaining favorable action on the Pettengill bill by the House committee.

Preaching Missions Organized

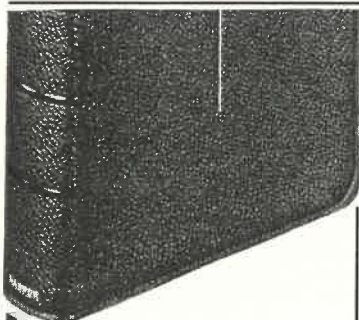
ALBANY, N. Y.—Preaching missions during Lent have been organized in 15 centers of the diocese of Albany, a continuation of this feature of spiritual endeavor during Lent instituted in a diocese-wide mission last year under the department of evangelism.



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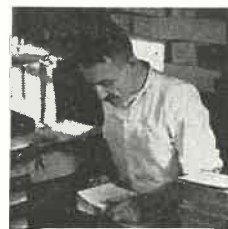
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CLID Affiliates With Left-Wing Christians

Continued from page 269

"Educational work for a new social order continues to be a major part of our work. During the year I have delivered 124 addresses to Church groups and 37 addresses to non-Church groups. In addition there were scores of addresses delivered by league members who were given assignments. We also carried on the usual activities at the Church summer conferences. At the Wellesley conference, the outstanding one, we again were in charge of the school of Christian social ethics, with our classes all well attended and with the league in charge of three evening mass meetings for the entire conference membership.

"The CLID, through the emergency committee, has raised and contributed \$2,572 during the year to various projects. A large part of this has gone to the Delta Coöperative Farm but relief has been sent to several strike committees and also to the Harlan miners, with \$600 to the children in Loyalist Spain. In addition, Miss Alice Rex, field secretary of the league, was loaned to Delta Farm for the entire year, where she had charge of educational work. Her salary and expenses were paid entirely by the CLID.

COÖPERATION WITH OTHER GROUPS

"We have continued to coöperate with labor organizations. About 10 hours of the secretary's time each week is devoted to co-operating with other agencies."

Fr. Spofford, speaking of the plans for 1938, said that these included a full-time office secretary; an associate secretary to spend his time in the field; a lecture tour by Miss Alice Rex; and a series of articles on social questions. These articles, prepared under the chairmanship of the Rev. Joseph Fletcher, will be by specialists and will be sent to the four Church weeklies.

GREETING FROM BISHOP MANNING

Following his report, Fr. Spofford read a letter from Bishop Manning of New York, expressing his regret that he would be unable to be present at the meeting. In addition to this, Bishop Manning's letter stated:

"You understand, I am sure, that the point which I raised in connection with the meetings in Cincinnati referred only to the way in which the CLID was placed on the official document of General Convention."

Stanley Matthews, chairman of the Cincinnati chapter of the CLID and newly appointed field secretary, gave a report of his recent trip through the South. He said in part:

"It was a trip of 2,000 miles, during which I visited 10 of the more important cities in the area covered, namely: Macon, Ga.; Charleston, S. C.; Nashville, Tenn.; Chattanooga, Tenn.; Birmingham, Ala.; Atlanta, Ga.; Savannah, Ga.; Charlotte, S. C.; Richmond, Va.; and Alexandria, Va. I should like to pass on some of the things I learned.

SOUTH "RIPE FOR SOCIAL ACTION"

"(1) Rather to my surprise and contrary to the warnings I had received, that area of the United States seemed definitely ripe for social action. The approach must be different from that in other sections. The clergy are a very able group and the loyalty to the Church is stronger and more of a factor than anywhere in the country. The successful method

would be to present the question of social justice through the Church. That is my own conviction of the way to present it anywhere, but it certainly is the way in the South.

"(2) The people are not so interested in hearing about the CLID as an organization. The Church is their organization, and they do all such work through it. I found Church-people worrying about rumors that the Church was 'going Red.' They were anxious, and relieved to hear the contrary.

"(3) We must have accurate and unbiased information to give in the South. I think we need a bulletin, sent out at regular intervals. We need that everywhere, but especially in the South.

"(4) I believe that many CLID members should do what I did: go out to tell Church-people about the CLID. If all did it, near home, the expense and the time would be divided. It was a great experience."

Miss Gwendolyn Miles reported for the national reorganization committee. This committee proposed an administrative committee, to be made up largely of younger members. This committee will meet monthly, and do the routine work which the executive committee is too scattered and too busy to do in detail. Plans were made as to the duties of the various members of this administrative committee. It was then voted that the executive committee should be empowered to appoint such a committee at its session the following morning. A further vote was taken that the executive committee should meet with the administrative committee at least twice a year.

LEAFLET DISCUSSED

Considerable discussion followed the report by the Rev. L. Bradford Young for the committee on the leaflet, *What is This CLID?* One group was in favor of reprinting the leaflet as it stands. Another was in favor of substituting for it the revision submitted by Fr. Young, which shortened, made milder, and made more positive the leaflet in question. Finally it was voted that *What is This CLID?* should be revised by its author, Stanley Matthews; that it should be signed by him and dated. A vote was then taken on Fr. Young's revision. It was decided to print this as an unsigned and undated leaflet. The point was made by Miss Vida D.

Japanese Refuse to Allow Doctors to Enter Wusih

SHANGHAI—After long-continued efforts to secure military passes permitting their return from Shanghai to St. Andrew's hospital, Wusih, Drs. Claude Lee and John Roberts were finally successful and at once went by motor car to Wusih—only to have the Japanese military at Wusih refuse them permission to enter. They had to return at once to Shanghai.

Soochow has become a military center. The Episcopal Church's mission property there has from 600 to 1,000 Japanese soldiers quartered on it and other American mission property in Soochow is similarly occupied. No foreigners are permitted in the city.

The Rev. John Magee and the Rev. Ernest Forster, still in Nanking by last reports, will remain, Bishop Roberts believes, "as long as they can be of use to the Christian people there."



Matar Studio Photo.
FR. SPOFFORD
CLID Executive Secretary.

Lay Interest Keen at Colorado Convention

Greater Realization of Individual Responsibility Evident at Sessions in Denver

DENVER, COLO.—Greater realization of individual responsibility and a keener and more intelligent interest in the work of the Church, especially on the part of the laity, were evident at the 52d annual convention of the diocese of Colorado held in Pueblo February 13th and 14th.

The most notable event of the convention was the laymen's forum held on the 13th, at which men from all parts of the state, and particularly from the smaller missions, were present. Herbert S. Sands, chairman of the Denver laymen's survey commission, presided, and the discussion centered around the findings of the survey commission, resulting in the strong feeling of those present that there should be some definitely organized effort on the part of laymen to assist the clergy in the work of the Church, giving opportunity to express varied interests.

Bishop Ingley, in his annual address, emphasized the imperative need of a congregation—and a diocese—being missionary-minded; while Bishop Johnson pleaded for greater coöperation between clergy and laity and urged the absolute necessity of a religious approach to present-day problems, saying, "Without God in the world the nations have no central sun about which these planets may revolve. Without a universal religion there can never be an international brotherhood."

At the convention dinner held on the 14th Bishop Johnson was the chief speaker, and the Rev. John E. Bowers of Gunnison also made a brief address, describing the joys as well as some of the dangers of missionary work in the mountain regions.

A portrait of Bishop Johnson, painted during the past summer by J. deR. Quistgaard of New York, was displayed during the convention. Fortunately permanent possession of the painting has been secured for the diocese of Colorado. Commenting on the portrait, the Bishop said he found it "difficult to function as a work of art."

The Rev. Charles Brady was elected to the standing committee in place of the Rev. C. F. Brooks, and James Peabody succeeds William M. Spalding.

The Rev. William L. Blaker and E. M. Eagleton were elected to the ecclesiastical court.

Delegates to the provincial synod are the Rev. Messrs. Harry Watts, L. A. Crittenton, William Richards, James B. Roe, Victor M. Walne, C. H. Brady; Dr. P. M. Cooke, Messrs. M. L. Lindsey, H. S. Sands, J. H. Pershing, J. W. Hawthorne, and Dr. C. C. Urie.

Prepares for Missionary Work

ERIE, PA.—Miss Sarah True of the Cathedral Church of St. Paul is studying at the Church Training School in Philadelphia in preparation for missionary work in Liberia. She is the first in many years from the diocese of Erie to offer herself for the foreign field.

Scudder that Mr. Matthews' leaflet would represent the opinion of one member; while Fr. Young's would be a document to which all the members present at the annual meeting had given assent. Speaking to this point, Miss Scudder said:

"We do represent something pretty advanced. I think it very important for the CLID to be on the lookout for radical expressions made *officially* by our Church. We need to drive home to the Church that we are not a small radical group, but that we stand for what the Church has *officially* declared as the Christian standard of action in social and industrial matters.

"At the same time, I am in favor of other statements, made by individual members of the CLID, and expressing their own convictions. Our variety is of great value."

STRIKER SPEAKS

An interesting feature of the session was a short speech made by a striker from a Philadelphia manufacturing concern. He spoke with great warmth of feeling of the sympathy and help given to his group by the Rev. William M. Sharp, rector of St. Paul's church, Aramingo, Philadelphia, whose church and parish house were near the factory. Fr. Sharp harbored the men in the parish house, and did all he could to help.

At 4:30, the company went into the parish house, where Fr. Spofford gave a brief account of his trip to Germany and Russia last summer. This was accompanied by motion pictures, taken on the trip, and shown by the Rev. James A. Mitchell, rector of St. Paul's church, Englewood, N. J.

Following a devotional hour in the church at 6 P.M., the group, augmented by many who were not able to attend the afternoon session, dined together in the parish house. The speakers at the dinner, the Rev. Angus Dun, of the Episcopal Theological School, Cambridge, Mass., and Reinhold Niebuhr of Union Theological Seminary aroused enthusiasm by their addresses on a theology for social action. Bishop Brewster presided at the dinner, at which 300 were present.

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Consecrate Fr. Wilner Philippine Suffragan

Continued from page 270

ardson, Brent School, Baguio, both of whom have had long and close association with the newly consecrated Bishop. The Rev. W. H. Wolfe of All Saints' mission, Bontoc, was the litanist, and the Rev. Henry Mattocks, St. Stephen's Chinese church, the registrar. The Rev. John C. W. Linsley acted as master of ceremonies.

CANON GOWEN'S SERMON

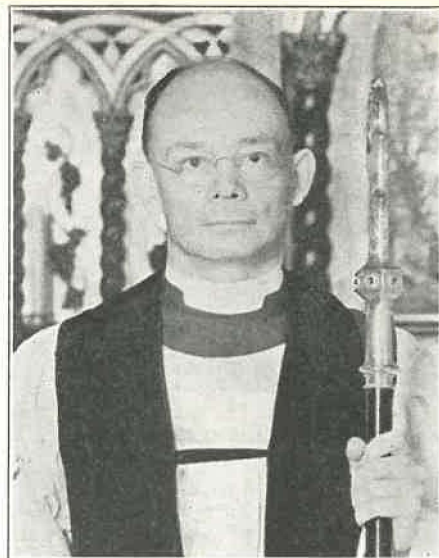
The sermon was preached by the Rev. Canon V. H. Gowen, of Besao, Mountain province, who has enjoyed the friendship of Bishop Wilner from the days when they both were members of the China mission. It was a plea that bishops be set free from a large measure of that detailed routine which hampers the true exercise of their pastoral office and makes the typewriter instead of the bishop's staff the emblem of their jurisdiction.

Following the consecration the members of the various organizations connected with the city churches and mission institutions, members of the cathedral congregation and delegates to the annual convention of the missionary district had an opportunity of meeting the co-consecrating bishops from Japan and China, at Bishopstead, where Bishop and Mrs. Mosher entertained at a reception, assisted by the vestry and wardens, and by the Woman's Auxiliary of the cathedral parish.

LEOPOLD DAMROSCH ORDAINED

The district convocation held its first session that same evening, January 25th. It was at this meeting that the news of Bishop Mosher's resignation stunned the entire gathering. Failing health was given as the reason for his decision to retire in 1940.

Routine business occupied the convocation for the next day, and on the 27th



NEW P. I. SUFFRAGAN

Bishop Wilner, whose consecration took place on St. Paul's Day, is shown holding the crozier, emblem of his new pastoral authority as Suffragan of the Philippines.

of January came another significant event, the ordination to the priesthood of the Rev. Leopold Damrosch, in a beautiful service conducted by Bishop Mosher.

At this service the sermon was preached by the Rev. E. G. Mullen of St. Luke's church, Manila, and the choir of attending clergy was accompanied on the organ by the Rev. J. C. W. Linsley. Fr. Damrosch will return to his work at All Saints' mission, Bontoc, Mountain province.

The January 25th afternoon session brought the convocation to a close, after the appointment of the new council of advice, and various committees.

The Rev. A. H. Richardson, Bayard Stewart, and the Rev. Messrs. L. L. Rose and W. H. Wolfe replace the Rev. Messrs. B. H. Harvey and C. E. B. Nobes on the council of advice.

Examining chaplains: the Rev. Messrs. H. T. Burke and L. G. MacAfee replace the Rev. V. H. Gowen and Bishop Wilner.



PROCESSION TO THE CATHEDRAL AT CONSECRATION

Objects to Powers of Prime Minister

Lord Hugh Cecil, Eminent English Layman, Expresses Strong Views on State Nomination of Bishops

LONDON—Lord Hugh Cecil, perhaps the most eminent layman in the Church of England today, expressed strong views about the impropriety of the Prime Minister nominating priests to the episcopate in the last session of the Church Assembly, held the second week in February.

Contrary to the Bishop of Durham, Dr. Henson, who desires disestablishment or nothing, Lord Hugh is confident that the Church can gain its necessary independence from State shackles by peaceful and piecemeal methods. Accordingly, he is championing a measure for the repeal of *Præmunire*, a statute passed in the reign of Henry VIII, under which Deans and Chapters or Archbishops are liable to imprisonment for life and the forfeiture of their goods if they neglect or refuse to elect the nominee of the Crown to a bishopric.

While professing the greatest respect for the present Prime Minister, Neville Chamberlain, Lord Hugh pointed out that he is a Unitarian, and he maintained that, however cautiously and conscientiously a Unitarian fulfilled the function of nominating a bishop, it was unseemly, and, in the technical sense of the word, scandalous, that he should exercise that function at all. No Prime Minister before the 20th century had been any other than a member of the Church of England. It was, therefore, absurd to go back to the reign of Henry VIII, as though its constitutional proceedings were morally binding today. If they were living in the reign of Henry VIII a Unitarian would not be in Downing street: he would be burned at Smithfield. And if the Prime Minister had ceased to be combustible material owing to the increase of toleration, Lord Hugh did not see why the Church should any longer be bound by the narrow-minded enactments of past ages.

The present system made the ceremony by which deans and chapters proceeded to the election of bishops very unseemly, to say the least. The State said, in effect:

"Pray to the Holy Spirit as much as you like: but you've got to do what the Prime Minister tells you, whatever may be his moral or religious outlook."

Dedicate \$15,000 Parish House

PORTLAND, ORE.—St. Michael and All Angels' church witnessed the fulfilment of a dream of many years February 18th, in the dedication of their new \$15,000 parish house adjoining the church.

A dedicatory program was arranged by the Rev. Richard Flagg Ayres, rector. The principal address was given by Bishop Dagwell of Oregon in which he stressed the need of adequate parish house facilities as an important link in the spiritual growth and expansion of Church life.

Unusual Coöperation Plan Undertaken by Bethlehem Churches for Lent Season

BETHLEHEM, PA.—An unusual program of interchurch coöperation has been undertaken for this Lent by the ministerial association of the city.

More than 90% of the non-Roman churches of Bethlehem, including the two Episcopal parishes, Nativity and Trinity, are taking part in the program. At each church a sermon will be preached on the same subject each Sunday in Lent, and a card has been issued giving the topic for each Sunday on the front, and a list of the coöperating churches, with their addresses, on the back.

"The ministers of the Bethlehem churches listed on the other side of this card," says a note on the front, "have agreed to bear witness to the spiritual unity of all Christian Churches by uniting in preaching this Lent on the great central theme of the Christian faith, The Cross of Christ.

"You are urged to share in this step toward Christian unity by attending *your own church* on these Sundays, and rekindling in your own heart the lively faith in God which alone can sustain life and give it meaning in these difficult days."

The coöperating churches have also agreed to share the cost of a 30-inch display ad in the local paper each Saturday in Lent, urging the people to attend their own churches on Sunday to hear the message for the week.

The days and topics are as follows: March 6th, The Cross and its Message; March 13th, The Cross and Forgiveness; March 20th, The Cross and Christian Experience; March 27th, The Cross and Social Conscience; April 3d, The Cross and Christian Unity; April 10th (Palm Sunday), The Cross and Sacrifice; April 17th (Easter Day), The Cross and the Resurrection.

Seek Lent Offering Increase

ALBANY, N. Y.—The Albany diocesan department of religious education will make a special effort to increase the children's Lenten offering to \$6,000, an addition of \$800 to last year's offering.

The Bishop has written a letter to the children and various stimulating features are planned, such as personal letters from missionaries in the field and a series of illustrated lectures. A particular effort will be made to enlist every church school, there being a number who have never contributed to the Lenten offering.

Farragut Prayer Book Donated

ANNAPOLIS, MD.—A copy of the Book of Common Prayer used by Admiral Farragut, famous naval officer, on his flagship during the Civil War has been given by the Rev. Charles B. Carpenter to the United States Naval Academy here.

The Prayer Book, containing penciled notations by the admiral, is to be placed in a position of honor in the academy chapel. It was formally presented to the Rev. W. N. Thomas, chaplain, at a service in the chapel.

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Dr. Lee's Death Remains Mystery

ST. SIMON'S ISLAND, GA.—Although a reward of \$1,500 has been offered by the state, county, and friends of the Rev. Dr. Charles H. Lee for the apprehension of his slayer, nothing has developed as to who

shot him or why. It seems to be generally conceded now that it was a case of mistaken identity, the murderer having thought he was shooting a court official who is similar in general appearance to Dr. Lee and who lives only two doors beyond the rectory.

Favor Retirement of Clergy at Age of 68

Bishop Barnwell Advocates Definite Limit; Says Best Years are From 50 to 70

AUGUSTA, GA.—In his annual address before the 116th annual diocesan convention, Bishop Barnwell of Georgia advocated the retirement of the clergy when they reach the retiring age of 68 years. He declared:

"A definite retirement age would work in favor of middle-aged men by removing present opposition to calling men who are nearing old age. This is a matter which has concerned me very much, for I am convinced that the normal clergyman's best years, if his health continues good, are those between 50 and 70. Such a man has seen life and is better qualified to shepherd and guide than are men just out of boyhood. But there should be a definite limit."

To the resolution adopted at the layman's conference last summer limiting the length of time a rector may serve in one parish to four years, the Bishop said, "I am opposed to the plan as being quite too revolutionary in character." He also asked that the convention consider some plan for the Church to help Greek residents in the communities where they have no church nor priest. "The Greek Church is in intercommunion with ours, but in most communities they have no regular services." He suggested that the churches lend their buildings for services when their priests visit them and to invite the children to attend our church schools.

The need for the \$300,000 China Emergency Fund was also brought to the attention of the convention.

The convention was held in the Church of the Good Shepherd, the Rev. Lawrence M. Fenwick, rector, February 9th and 10th.

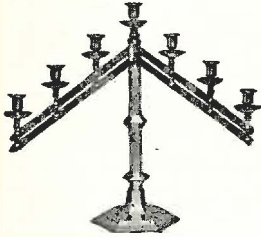
A telegram of sympathy was sent to Mrs. Charles H. Lee, St. Simon's Island, the Rev. Dr. Lee having been mysteriously and fatally shot in his study on the evening of February 5th.

Resolutions submitted by the department of Christian social service, in line with those adopted at General Convention, declaring the diocese's intention to aid in the fight to wipe out venereal diseases, and also resolving that the clergy of the diocese be requested to take occasion from time to time to remind their people, in sermons and otherwise, of the fundamental place of the family in the life of the Church and of the spiritual nature of the Sacrament of Holy Matrimony, were adopted.

Elected to the standing committee were the Rev. Messrs. John E. Hines, J. A. Setze, and Bernard Nightengale, in place of the Rev. Dr. David Cady Wright, George T. Cann, and F. D. Aiken.

Delegates to provincial synod: the Rev. Dr. James B. Lawrence, the Rev. Messrs. Royal K. Tucker, Harry S. Cobey, John E. Hines, Stephen E. Barnwell, and Clyde L. Jardine; Messrs. J. A. Setze, T. M. Hoynes, R. E. Breen, Emil Barinowski, W. W. Alexander, and R. C. Balfour, Jr. Examining chaplains: the Rev. Messrs. H. C. Cobey, John E. Hines, and Joseph Burton, replacing the Rev. Dr. J. B. Lawrence, the Rev. Dr. D. C. Wright, and Ernest Risley.

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Reunion Commission Created by Missouri

Presbyterian Representatives and Diocesan Committee Will Work Toward Unity

ST. LOUIS, Mo.—A diocesan committee to work with representatives of the Presbyterian Church in the USA to further the rapprochement already begun with that church, and to work for unity with other religious bodies, was created by the 99th convention of the diocese of Missouri, February 8th at St. Louis.

The resolution, presented by Dr. Karl Morgan Block, was passed with enthusiasm. Dr. Block presented it after making a report on Church unity in which he told about the action of General Convention in this matter.

Dr. Block also reported on the subject of evangelism, citing the depressing picture of the low level of religion among the professing Christians of the nation, and suggesting that we all had been "inoculated with a mild virus of religion, enough to prevent our getting a very bad attack." Dr. Block moved that a diocesan commission on evangelism be formed to prepare for a diocese-wide evangelistic campaign next fall. This proposal was also adopted unanimously.

Bishop Scarlett, in his annual address, stressed the success of the policy followed by the diocese in recent years in concentrating resources on certain strategic areas and parishes. He cited startling figures of increase in membership and financial resources, with congregations increasing from 50 to 200% in three years, and similar increases in pledges and general income.

A report on rural life and problems in the diocese was made by the Rev. Stephen F. Bayne, who cited the picture drawn by the national Commission on Rural Work, and continued with a study of the specific problems in the state and diocese. Fr. Bayne suggested that the obvious answer—to raise more money to send more priests to rural centers—was not enough, but that a search must be made for a new technique in rural work. The proposal was made and carried that a commission on rural life and problems be established to study the problems and report to the next convention.

HIT RELIEF CONDITIONS

The convention went on record as favoring the proposal of pensions for lay employees of the Church, and asked for a committee to work with the diocesan council in laying plans for this. The meeting discussed the problem of public relief in Missouri, especially in St. Louis, and two resolutions were passed by sweeping majorities condemning the present standards and policies of relief, particularly the current refusal of state authorities to pay rents for relief families, and insisting that proper action be taken at once.

Largely as a result of this action, the Mayor of St. Louis on the following day announced that a general meeting would be called to study the problem and make immediate recommendations. The Rev. W.

Dr. Tunks Honors Memory of Harvey S. Firestone, Late Business, Church Leader

CLEVELAND—The character and service to religion of the late Harvey S. Firestone were praised by his pastor, the Rev. Dr. Walter F. Tunks, rector of St. Paul's church, Akron, in an address, February 14th, on the Firestone radio program.

"The high qualities of leadership," said Dr. Tunks, "that made Mr. Firestone one of the outstanding industrial men of our day are well known to all who are familiar with the story of rubber. His public-mindedness in matters of civic and national concern has left a record of distinguished service of which any man could be proud. But I speak of him tonight in the more intimate relationships of home and family where some of us were privileged to see a different kind of greatness. It was here that he revealed a sweet simplicity, a tenderness of affection, a depth of devotion that made a visit to his home an unforgettable experience. . . ."

"Mr. Firestone was a deeply religious man. Here was the fundamental source of his strength—his belief in God, his faith in his fellow-men. He never doubted that this is a moral universe in which spiritual values are supreme. . . ."

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W. S. Hohenschild and the Very Rev. Sidney E. Sweet, dean of the cathedral, led the discussion.

Among other resolutions adopted by the convention, in most cases unanimously, were those presented by the diocesan social service department endorsing a pending bill requiring medical examination before marriage licenses can be issued; another bill establishing an adequate venereal clinic in St. Louis, and another calling the attention of the medical societies in the state to the recent public health statistics of the U. S. public health survey, which showed shocking health conditions among the poor and those on relief, and proposing that they make adequate recommendations as to how proper medical care can be given in these cases.

A resolution was also adopted requesting the governor and legislature to investigate alleged widespread and systematic violation of the child labor laws in the tiffmine area of Missouri.

Fr. Noe to Receive Further Treatment

MEMPHIS, TENN.—Much improved in health after a stay in a Memphis hospital, the Rev. Israel H. Noe has gone to Johns Hopkins hospital, Baltimore, Md., to place himself under the care of specialists for further treatment.

Bishop Maxon of Tennessee, who has expressed approval of this step of his former "fasting dean," has pledged financial support for his future.

BOOKS FOR LENTEN READING



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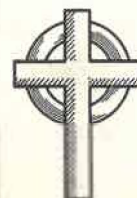
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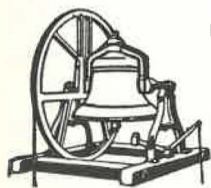
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Dr. Drury, Rector of Famous School, Dies

Continued from page 271

mane Letters from Trinity College, 1910, Divinity from Dartmouth, 1917, and from Williams, 1921, and Letters from Princeton in 1922.

SERVED IN PHILIPPINES

Ordained deacon in 1905, he served his diaconate as chaplain to Bishop Brent in the Philippine Islands. Upon his ordination to the priesthood in 1908 he became rector of Calvary church, Providence, R. I., and subsequently of St. Stephen's church, Boston, which he served until his election as vice-rector of St. Paul's school in 1910. His service as rector began a year later and for more than a quarter century he served with marked success in that position, endearing himself to the large body of alumni and friends of the school and to the masters and boys of succeeding generations.

He seldom taught classes, preferring to administer the affairs of the school. He took an active part in the social, athletic, and spiritual life of the school, however, and could be counted upon to follow the various teams wherever they went. He cared little whether his students remembered the dates of history so long as they left St. Paul's fitted to face the world. He lived to see the success of his methods amply demonstrated by the fact that an overwhelming majority of his "old boys" achieved high positions in business and in political and professional life.

Dr. Drury's interest was in no wise confined to the school but was bestowed in large measure on the diocese of New Hampshire, which he served for 27 years as a member of the standing committee and for some years past as its chairman. He was a deputy to successive General Conventions and was a loyal and generous supporter of the work of the general Church and of all diocesan projects.

NOTED AS PREACHER

Dr. Drury was a preacher of marked ability and people of all sorts thronged to hear him whenever he preached. His sermons were full of epigrams dealing generally with the problems of youth and were widely reprinted and circulated. Many of his viewpoints on education were dealt with in his book, *School, Home & Co.*, published in 1933.

Other books of which Dr. Drury was the author included *The Christian Increase*, 1910, *The Thoughts of Youth*, 1922, *Backbone*, 1923, *Schoolmastering*, 1926, *Fathers and Sons*, 1927, *In Pursuit of Pelicans*, 1931, and *Adventures in Prayer*, 1932. Dr. Drury was authorized by the estate of Bishop Brent to act as his official biographer but had not completed his work on the biography at the time of his death.

In 1911 Dr. Drury was married to Cornelia Frothingham Wolcott of Boston, who survives him, together with two sons, Samuel Smith Drury, Jr., and Roger Wolcott Drury, both of New York, a daughter, Edith Prescott Drury, who is in the International Labor office at Geneva, Switzerland.

Says World Breakdown is Due to Moral Influences

PHOENIX, ARIZ.—Bishop Mitchell of Arizona, in his address to the 45th convocation of the missionary district of Arizona, charged that the present world breakdown is due to moral and spiritual influences rather than economics. Speaking at St. Stephen's church, Douglas, of which the Rev. C. L. Mills is rector, where the convocation and the Woman's Auxiliary met February 11th to 13th, Bishop Mitchell said further:

"Figures show that despite an increase of 45 billion dollars in the national income since 1932, there has been an actual decrease of from 18 to 30% in donation to religious, educational, and character-building institutions. In contrast with these decreased contributions, expenditures of the American people for luxuries and physical comforts have increased during the same period from 25 to 300%."

The Bishop reported that the Phelps Dodge corporation will agree to construct and furnish at a cost of approximately \$7,500 a dining hall seating 300 people at the Arizona Church conference center at Prescott.

The district quota to the National Council was set at \$5,500, an increase of \$500 over last year. It was voted to hold a district Every Member Canvass to include \$3,500, outstanding debt of the Arizona Church conference center approved last year, and in addition the \$500 to cover 1937 quota deficit, and the 1938 quota deficiency, together with \$1,000 for work in the district, making a total of \$5,000 for this canvass.

Delegates to the provincial synod are as follows: the Rev. Messrs. D. J. Williams, George Ferguson, and the Very Rev. Edwin S. Lane; Messrs. W. J. Jamieson, W. F. Robey, and Howard S. Reed. Alternates: the Rev. Messrs. G. E. Wharton, J. S. Doron, and David Jones. Glenn C. Taylor was elected treasurer of the district.

Name Noonday Lenten Speakers for Buffalo, N. Y., Cathedral

JAMESTOWN, N. Y.—St. Paul's cathedral, Buffalo, announces the following preachers at the noonday services during the coming season of Lent. The services are from 12:05 to 12:30 P.M. each day except Saturday, and visitors to the city are cordially invited to the service and to the luncheon which is served in the parish on Mondays for men and on Fridays for everyone.

March 2d to 4th, the Rev. Alan G. Whittemore, superior, OHC, West Park; March 7th to 11th, the Most Rev. Dr. John A. Richardson, Archbishop of Fredericton, N. B., Canada; March 14th to 18th, the Rev. Dr. Leicester C. Lewis, St. Martin's-in-the-Field, Philadelphia, and Bishop Wilson of Eau Claire; March 28th to April 1st, the Very Rev. Sidney E. Sweet, Dean of Christ church cathedral, St. Louis; April 4th and 5th, the Very Rev. Chester B. Emerson, Dean of Trinity cathedral, Cleveland; April 6th, 7th, and 8th, the Rev. Dr. Ralph W. Stockman, Christ Methodist Episcopal church; April 11th to 15th, the Rev. Spence Burton, superior, SSJE, Cambridge, Mass.

NECROLOGY

† May they rest in peace. †

LORENZO A. KING, PRIEST

RICHMOND, VA.—The Rev. Lorenzo Augustus King, a retired priest of the diocese of Virginia, died at his home in Washington on February 8th.

Mr. King was born in Barbados, B. W. I., August 12, 1872, the son of Joseph Nathaniel and Catherine Ince King. He was a graduate of St. Augustine's College in Raleigh, N. C., and of the Bishop Payne Divinity School, and took courses later at the Howard University School of religion. He was ordained to the diaconate in 1917 by Bishop Gibson and advanced to the priesthood in 1918 by Bishop Brown, both of the diocese of Virginia.

Mr. King served for one year as chaplain and instructor at the Broadneck school for Negro boys at Hanover, during which time he established Calvary mission, the Colored congregation at Hanover. He was the minister in charge of Meade chapel in Alexandria from 1918 to 1924, after which he held charge as *locum tenens* of Negro work in the diocese of Washington, and shortly thereafter was forced to retire from active work on account of ill health. In 1925 he married Miss Annie E. Edwards, who survives him.

The funeral was held from St. Monica's chapel in Washington on February 8th, and was conducted by the Rev. Canon Raymond L. Wolven of the Washington cathedral, assisted by the Rev. M. F. Newman of St. Monica's chapel, the Rev. A. A. Birch, and other clergymen. Interment was in Lincoln cemetery in Washington.

PONTUS H. CONRADSON

FRANKLIN, PA.—Dr. Pontus H. Conradson, 86, senior vestryman of St. John's church, died on January 21st, after a service of more than 30 years on the official board of this parish.

Born in Sweden, Dr. Conradson was descended from the royal family of his native land, the line reaching back to the 12th century. After receiving his degree in chemistry, he came as a young man to the United States to engage in industrial research. He originated the Conradson test for determining the carbon content of oil, which is today one of the standard techniques.

The funeral service was conducted by the Rev. W. R. Webb, rector of St. John's church.

FRANK HADLEY GINN

CLEVELAND—Frank Hadley Ginn, 69, senior warden of St. Christopher's-by-the-River, Gates Mills, well known corporation lawyer and patron of arts and music, died on February 6th at the Hanna House of Lakeside hospital.

He had made many contributions to Kenyon College, and his most recent gift

was one which he made a few weeks ago in order to preserve the house where Bishop McIlvaine lived. He had been a member of the standing committee of the diocese of Ohio.

Surviving are two sons, Francis, of Gates Mills, and Alexander, a student at Yale University Law School; two daughters, Mrs. W. Powell Jones and Miss Barbara Root Ginn, of Gates Mills, and three grandchildren.

ADMIRAL CARY T. GRAYSON

WASHINGTON—Admiral Cary T. Grayson, head of the American Red Cross Society and well-known Churchman, died on February 15th. His funeral took place in old St. John's church, Lafayette square, the "Church of the Presidents." The service was conducted by Dr. Oliver J. Hart, assisted by headmaster A. H. Lucas of St. Alban's school, where three of Admiral Grayson's sons had been educated. President and Mrs. Roosevelt, close friends of the admiral, and many distinguished citizens and officials attended the service.

Dr. Grayson, who came into national distinction as the personal physician and confidant of Woodrow Wilson, will be missed not only from Red Cross and political circles but from the Church and from the life of the capital and of the nation. He was buried at Arlington national cem-

etry, beside the grave of the late President William Howard Taft, with military honors.

From the President down to average folk who knew Dr. Grayson as friend and physician and humanitarian, men vied with one another in their praise of this unassuming but illustrious citizen.

Dr. Steele to Give Lecture

NEW YORK—The New York Altar guild invites its friends to a lecture by the Rev. Dr. S. Tagart Steele, vicar of the Chapel of the Intercession, on March 3d at 10:30 A.M., in St. James' parish hall, Madison avenue and 71st street, entrance on 71st street, according to an announcement by Miss Harriet P. Bronson, secretary of the guild.

CHURCH CALENDAR

FEBRUARY

- 24. St. Matthias. (Thursday.)
- 27. Quinquagesima Sunday.
- 28. (Monday.)

MARCH

- 1. (Tuesday.)
- 2. Ash Wednesday.
- 6. First Sunday in Lent.
- 9, 11, 12. Ember Days.
- 13. Second Sunday in Lent.
- 20. Third Sunday in Lent.
- 25. Annunciation B. V. M. (Friday.)
- 27. Fourth Sunday in Lent.
- 31. (Thursday.)

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BUCKINGHAM, Rev. HUBERT J., formerly rector of St. Paul's Church, Chillicothe, Ohio (S. O.); is in charge of St. Helen's Church, Wadena, Minn. (D.).

COLE, Rev. WILLIAM H., formerly vicar of St. Andrew's, Turners Falls; Emmanuel, Shelburne Falls, and St. John's, Ashfield, Mass. (W. Ma.); to be rector of Holy Trinity Parish, Southbridge,

Mass. (W. Ma.), effective March 15th. Address, 446 Hamilton St.

PRESTON, Rev. Dr. JOHN J., formerly rector of St. John's Church, Alma, Mich.; is on the staff of the Detroit Episcopal City Mission.

RESIGNATIONS

FREELAND, Rev. EDWARD L., has resigned as priest in charge of St. Stephen's Church, Cclusa, Calif., to devote his full time as rector of St. John's Church, Marysville, Calif. (Sac.).

TAYLOR, Rev. Dr. RONALDS, formerly chaplain at the University of Maryland and vicar of St. Andrew's Church, College Park, Md.; to retire. Address, 3601 Macomb St., N. W., Washington, D. C.

DEPOSITION

CROSSMAN, WALTER PETER, Presbyter, by the Bishop of Quincy, February 17, 1938. Deposed. Renunciation of the Ministry.

ORDINATION

DEACON

FLORIDA—GLION THOMAS BENSON was ordained deacon by Bishop Juhau of Florida in Trinity Church, Apalachicola, February 5th. The candidate was presented by the Rev. Valentine G. Lowery, and is in charge of Trinity Church and missions at Carrabelle and Port St. Joe, with address at Apalachicola, Fla. Bishop Juhau preached the sermon.

CLASSIFIED

ANNOUNCEMENTS

Died

FRYE—ALICE HOWARD, February 14, 1938, in Cambridge, Mass., in the 86th year of her age. MRS. FRYE was an active and faithful member of the Church of St. John the Evangelist, Boston, for many years. A Requiem was held for her in that church on February 16. Burial was in Harnny Grove, Salem, Mass.

STIMPSON—MARTHA ROSS, at Milwaukee, Wis., February 20, 1938. Mother of Rev. Killian A. Stimpson and William E. Stimpson.

"Rest eternal grant unto her, O Lord: and may light perpetual shine upon her."

APPEAL

THE AMERICAN BENEDICTINE Community now resident with the Benedictines of Nashdom Abbey, Burnham, Bucks., England, need the support of American Churchmen during the coming twelve months while completing plans for the return and opening of their home in America.

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DAY-HOURS OF THE DIVINE OFFICE, printed for the Order of the Holy Cross by Zaller Press, N. Y., 1927. THE ANGLICAN MISSAL with the additional Masses of the Saints (section "H"), London, Society of St. Peter and Paul, 1921. Box M-275, THE LIVING CHURCH, Milwaukee, Wisconsin.

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RETREATS AND QUIET DAYS

QUIET EVENING FOR WOMEN—Saturday, March 5th, 5 to 9 P.M., S. Clement's Church, Philadelphia. Conductor, The Rev. Walter C. Klein, Vicar of S. Augustine's Chapel, Norristown. Supper reservations should be made with the SISTER-IN-CHARGE, 110 N. Woodstock Street.

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BOOKS RECEIVED

(All books listed here may be obtained from the publishers or from Morehouse-Gorham Co., 1801 West Fond du Lac avenue, Milwaukee, and 14 East 41st street, New York City.)

THEOLOGY AND RELIGION

Aspects of Belief. By J. S. Bezzant. Scribners, New York. Pp. 207. \$2.75.

¶ The William Beldon Noble Lectures for 1937, delivered at Harvard University by the distinguished canon-residentiary of Liverpool cathedral.

Christian Faith and the Science of Today. By J. H. Morrison. Cokesbury Press, Nashville, Tenn. Pp. 228. \$2.00.

¶ The Cunningham Lectures for 1936, delivered in New College, Edinburgh, expanded for publication with an additional chapter. The author is a well-known English scholar.

The Christian's Claim About Jesus of Nazareth. By Clement F. Rogers. SPCK, Imported by Macmillan, New York. Pp. 132. 75 cts.

¶ A new edition of this well-known and valuable book, with an additional chapter. All the chapters have been delivered as lectures and as addresses.

The Gates of New Life. By James S. Stewart. Scribners, New York. Pp. 251. \$2.75.

¶ The new volume in the *Scholar as Preacher* Series. The author is well known, particularly in Scotland, as a pastor and New Testament commentator.

God the Creator. By George S. Hendry. Cokesbury Press, Nashville, Tenn. Pp. 170. \$1.50.

¶ The Hastie Lectures, delivered in the University of Glasgow in 1935, but not published until 1937.

Liberalism Faces the Future. By Clarence R. Skinner. Macmillan, New York. Pp. 159. \$1.50.

¶ An excellent book on religion and the modern world, by the Dean of the School of Religion of Tufts College.

Life in Christ. By F. P. Harton. Mowbray. Imported by Morehouse-Gorham, Milwaukee. Pp. 123. \$1.40.

¶ This is a fine exposition of the spiritual relationship of Christians to Christ in the Church, by the author of *The Elements of the Spiritual Life*.

Make Life Worth Living. By Joseph R. Sizoo. Macmillan, New York. Pp. 190. \$1.75.

¶ An excellent book on religion and the modern world, by the Dean of the School of Religion of Tufts College.

No Casual Creed. By J. C. Hardwick. Macmillan, New York. Pp. 187. \$2.50.

¶ A helpful book for laymen on Christian faith and practice. The author is an English priest of wide experience.

The Psychology of Religious Living. By Karl R. Stolz. Cokesbury Press, Nashville, Tenn. Pp. 375. \$2.50.

¶ A study of the psychological nature and function of religion in the full development of personality.

The Resurrection of the Human Body. By Norman H. Camp. Bible Institute Colportage Assoc., Chicago. Pp. 127. 75 cts.

¶ A book on the resurrection of man, by an evangelistic Bible teacher.

Revelation. By Gustav Aulen, Karl Barth, Sergius Bulgakov, M. C. D'Arcy, T. S. Eliot, Walter M. Horton, William Temple. Edited by John Baillie and Hugh Martin. Macmillan, New York. Pp. 312. \$2.50.

¶ A symposium, representing six different communions, on the foundations of Christian theology. Each contributor is a distinguished theologian.

The Unseen Presence. By Robert Hall Atchison. With an introduction by ZeBarney T. Phillips. Fleming Revell, New York. Pp. 157. \$1.50.

¶ A book on the application of the religion of Jesus to the needs of everyday life.

The Wailing Wall. By Olga Levertoff. With a preface by Canon Sparrow Simpson. Frontispiece. Mowbray. Imported by Morehouse-Gorham, Milwaukee. Pp. 136. \$1.40.

¶ An illuminating discussion of the relation of Judaism and Christianity in the past and present, by a young woman who is Jewish by birth and Christian by conversion.

The War Against God. By Sidney Dark and R. S. Essex. Abingdon Press, New York. Pp. 301. \$2.00.

¶ A discussion of the anti-religious movements of the present world.

The Wisdom of God. By Sergius Bulgakov. Translated by O. F. Clark, P. Thompson, and Xenia Braikevitch. Preface by Frank Gavin. Paisley Press, New York. Pp. 223. \$2.00.

¶ A brief summary of sophiology, the doctrine of holy wisdom, as possessed by the three Persons of the Holy Trinity, and manifested in creation. The author is the distinguished Dean of the Russian Theological Seminary in Paris. The book is one of the most important publications of a decade.

You Can Find God. By Edward Shillito. Willett Clark, Chicago. Pp. 165. \$1.50.

¶ An "inspirational" book on the search for God in and through individual experience and the experiences of others. The author is a director of the Student Christian Movement of Great Britain, and the British correspondent for the *Christian Century*.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
 Rev. WILLIAM BREWSTER STOSKOPF, 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.
 Weekday Masses: 7 A.M. Thursdays and Holy
 Days 7:00 and 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street
 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 on Sat-
 urdays at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street
 New York City
 Rev. DONALD B. ALDRICH, D.D., Rector
 Sundays
 8 A.M., Holy Communion
 11 A.M., Morning Prayer and Sermon
 8 P.M., Evensong and Sermon
 Week-Days
 8 A.M., Holy Communion
 5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street
 THE REV. H. W. B. DONEGAN, Rector
 Sunday Services
 8:00 A.M., Holy Communion
 9:30 A.M., Children's Service and Church School
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Choral Evensong and Sermon
 Holy Communion, 8 A.M., Monday, Wednesday,
 and Friday; 12 Noon, Thursdays and Holy
 Days.

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. R. T. SARGENT, D.D., Rector
 8:00 A.M., Holy Communion.
 11:00 A.M., Morning Service and Sermon.
 9:30 and 11:00 A.M., Junior Congregation.
 4:00 P.M., Evensong.
 Holy Communion, Thursdays and 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. Daily (except Saturday) Noonday Service
 12:15-12:40 P.M., Thursdays: Special Service
 5:30 P.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues
 (Served by the Cowley Fathers)
 Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Evensong, with Address and Benediction, 8.
 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 4:30 to 5:30; Fridays,
 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 Rev. FRANK L. VERNON, D.D., Rector
 Sunday: Low Mass, 8 and 9 A.M. High Mass and
 Sermon. 11 A.M. Evensong and Devotions,
 4 P.M.
 Daily: Masses, 7 and 7:45 A.M. Also Thursday
 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, 9:45, and 11:00 (Sung
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 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



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