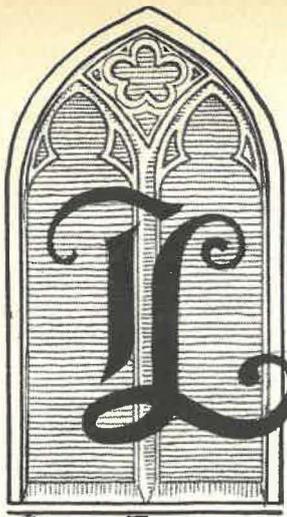
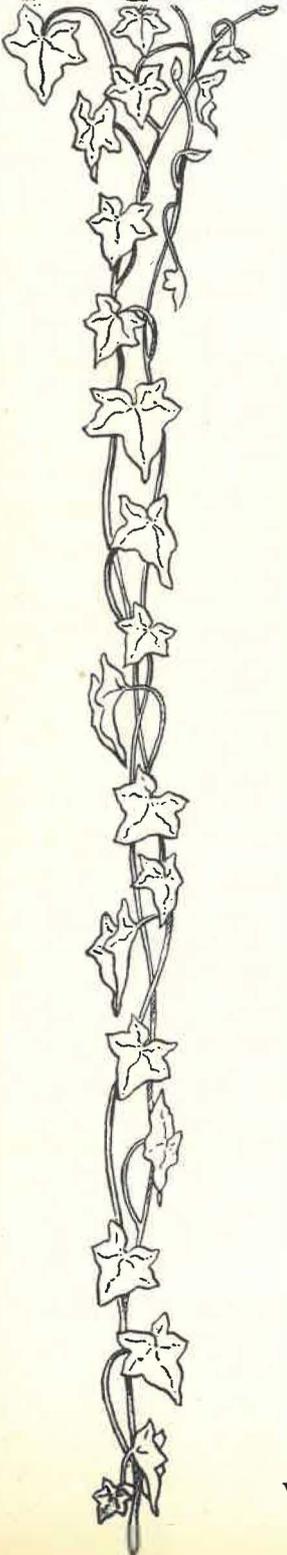


March 9, 1938



The Living Church



ST. ELIZABETH'S, PHILADELPHIA

Renovated by the men of the parish with their own hands, St. Elizabeth's was host to a regional conference of the American Church Union, February 22d.

(See page 305)

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CORRESPONDENCE

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

Misunderstanding Corrected

TO THE EDITOR: Thank you for your friendly reference to my visit in America [L. C., February 16th]. I am most grateful for the unbounded kindness and hospitality which I am everywhere receiving.

The primary purpose of my coming was participation in the celebration of the 75th birthday of the Evangelical Education Society, which has helped a number of able men to enter the ministry of the Protestant Episcopal Church. I had the privilege of taking part in the conference at Philadelphia February 8th and 9th, and I was delighted to meet such a fine body of progressive clergy. The opening address delivered by Dr. Carl Grammer was one of the most masterly I have ever heard.

I have also had the opportunity of worshipping with large congregations in a number of the more Evangelical churches of the Protestant Episcopal Church, and the experience has been a very memorable one.

It has been my privilege, too, to visit some of the theological seminaries, and I have been much encouraged at finding in them such a spirit of devotion combined with the vigorous pursuit of sound learning. My own firm conviction is that the Spirit of God is as active now as ever, and that under His guidance and inspiration we are to correct former mistakes and to be led to new discoveries and forms of expression of the eternal truth of Religion. I am sure that the younger generation is looking forward and not back, and that any attempt to lay upon it the dead hand of the dark ages is doomed to failure.

I must ask to be allowed to correct a misunderstanding that may arise from your kind paragraph in your recent issue. Reservation was introduced into one of the chapels in the Cathedral Church of Truro in unfortunate circumstances some years ago, before I became Bishop of the diocese. This is not the place for me to raise questions of English law and of the constitution of the chapter of Truro cathedral. I would only say that, speaking generally, I regard perpetual Reservation as unnecessary and dangerous.

Perhaps I may remind your readers that Cornwall was evangelized considerably before the mission of St. Augustine from Rome in 597 A.D. Many of our pioneer missionaries came from the Celtic Church of Ireland and Wales. The little chapel of Piram, 10 miles from my house, is probably more than 1,400 years old. So it is with cordial greetings from one of the most ancient parts of the English Church that I remain

Yours faithfully,
(Rt. Rev.) J. W. HUNKIN,
Bishop of Truro.

WE ARE glad to permit the Bishop of Truro to correct the misunderstanding in regard to Reservation in his cathedral, which error we regret. We regret still more that the Blessed Sacrament is no longer reserved in his cathedral, as it was when we visited there in 1933.

—THE EDITOR.

Theological Education

TO THE EDITOR: I enjoyed reading Dean Ladd's article in your issue of February 9th. Certainly, theological seminaries should confine themselves to the teaching of

theology, particularly in view of the fact that some of those who enter them seem to lack even the modicum of religious knowledge which is, supposedly, imparted to all children of the Church.

But, with reference to what Fr. Fletcher says [L. C., February 23d], I think we should avoid confusing the question of a training period, which is desirable, with that of prolonging the diaconate which, whatever one may think of it, is another matter.

It is improbable that men who have passed their canonical examinations can ever be kept for more than a year in the diaconate, and that is too short a time for effective training. Furthermore, a deacon cannot be trained in the priesthood because he is not a priest.

A canon prohibiting priests from becoming rectors or from holding unsupervised cure for three years after ordination would, I think, be better. It would be a direct treatment of the problem. An assistant who is a priest is practising his priesthood and can be of more use to the Church than a deacon can possibly be. At the end of the period he would have been learning, for three years, how to act as a priest. That should do him more good than learning, for one year, how to be what he is never again to be, a simple deacon. (Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

Union with Methodist Church

TO THE EDITOR: A quotation from your journal in a recent issue of *Zion's Herald* interests me, especially in reference to your suggestion of a union between the Protestant Episcopal and Methodist Episcopal Churches. As you state it, "Is it too much to hope that our own Church may be able to negotiate more successfully with a united Methodism, in the ecumenical spirit of Lausanne and Edinburgh, than has been possible in the

past?" It seems as if such a thing could happen, but there are certain matters to consider.

In the first place, I want to retrace a little history, with which you are, of course, familiar, but which may be helpful in consideration of the problem. So let us start with stating that, so far as American Methodists are concerned, there was never what might be called a split from the Anglican Church. The Methodists were, as one might say, sort of pushed out by the results of the Revolutionary War. Most of the English clergy had fled the country, and the Methodists actually found themselves without a Church. Mr. Wesley insisted that his followers should go to Anglican clergymen for the sacraments; but the Methodists were scattered, and so far from churches in most instances, that it became impossible to follow Mr. Wesley's instructions. Wesley's importunities to the Bishop of London, begging for help, in the form of sending at least one ordained priest to America for the Methodists here, met with nothing but rebuffs. It was in this extremity that he commissioned Dr. Coke and Francis Asbury as superintendents in the American field, and the Methodist Episcopal Church started its official existence at the Christmas Conference of 1784. Some time later the Protestant Episcopal Church was organized.

Now, a little analysis of all this makes it perfectly evident that there is nothing to prevent the two episcopal Churches uniting, if the will to unite is present. The Methodists have no quarrel with the Anglicans. The Articles of Religion of the Methodist Episcopal Church are condensed from the famous Thirty-nine, but it would be hard to find anything of importance that has been omitted. The liturgy, as revised by Wesley and adopted at the Christmas Conference, is almost identical with that of the English Church. I cannot help but think that some of Wesley's revisions could have been profitably followed when the Prayer Book was revised for the use of the Protestant Episcopal Church. Methodists today do not care for the complete ritual, as a rule, but it may be said that an increasing number are becoming aware of its value.

The validity of ministerial orders seems to be the only thing which really makes a point of difference between the two Churches. But, after all, the cure for this is simple. It is so simple that it will probably not be adopted. Human nature craves the complicated way out, with a great deal of study and deep thought, not to speak of whereas and resolveds. And I am not speaking of the possibility sometimes put forward that John Wesley was ordained a bishop in the Greek succession. Let us turn to something more practical.

In the first place, there can be no union unless there is equality granted to start with. That is, what is done for and with one Church must be the same in the other. So let a union be consummated with two jurisdictions, the ministry to be confined to the present communions at first. But all new ordinations must be double. That is, as all Methodist bishops are consecrated at the General Conferences, any new bishop is to be consecrated with the assistance of an Anglican bishop. When a new Anglican bishop is consecrated, a Methodist bishop must assist. The same procedure is to be followed at the ordination of the lesser clergy. Methodist ministers are ordained at the annual conferences, where an Anglican bishop

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should assist, and a Methodist bishop should assist when a priest is ordained in the Protestant Episcopal Church.

Each person, thus doubly ordained, is eligible for service in either of the federated communions. Year by year the number would increase, until the two Churches would blend into more and more complete unity, until every bishop and minister would be doubly ordained. And there would be one Church.

Now, the first objection to this is that it would take too long. My answer is that any other method will take longer. The Methodists will never consent to reordination of the present body of ministers, so that would hold off union forever. Anglicans must face the fact that the Methodists do not need them, and with that knowledge, they must play the game on an equal basis. It will, presumably, take 50 years to unite completely the two Churches. But what of it? During the 50 years the two Churches are becoming more and more assimilated, more and more alike, more and more understanding. It is a fault of the present era that we try to do things too fast. A hasty union would not be satisfactory. Let the union grow, psychologically as well as actually. As in successful matrimony, let the two Churches grow together with years.

It is all so simple—too simple to be of value, no doubt. Nevertheless, if this idea had been adopted, since it first came to me perhaps 25 years ago, the two Churches would by this time have been half-way to the goal. You are the first person I have written to on the subject.

Think this over and see if it has any value. I am, as you may suspect, a Methodist.

EARL B. HURLBUT.

East Cleveland, Ohio.

"A Good Plan"

TO THE EDITOR: Your editorial, *A Good Plan*, in the February 2d issue of *THE LIVING CHURCH* inspires me to pass on a plan for the observance of confirmation anniversaries which we have found very helpful in our parish.

Sometime during the week prior to the Sunday which falls nearest the anniversary of the confirmation of any particular class for the past 15 years, a letter is sent from the rector to every member. It congratulates him on the decision then made "to ratify and confirm" the baptismal promises and "to follow Jesus Christ as your Lord and Saviour," and recalls the occasion with pleasure. The message then asks if the communicant is willing to join with the other members of the class in receiving the Holy Communion the coming Sunday as a thanksgiving for the blessings which have come from their decisions then made, and with the special intention to ask God's grace to fulfil those vows during the coming year of their life in the Church. Definite suggestion is made as to their devotional preparation for this Communion and their thanksgiving afterward, and the communicant is reminded at the close of the letter that his support and effort in these days means more than ever to the Church and to their spiritual leader in the official ministry.

At the service in the church the prayers of the congregation are asked for the class, that the members may be found faithful during the coming year.

The results have been good. The recalling of their confirmation is accomplished in a vivid fashion which gives a fresh impetus to their practice of the Christian religion and faithfulness in worship, and induces in them a feeling that the Church is really concerned over their welfare and progress in the faith.

The letter was mimeographed so that the name of the communicant, the name of the

Bishop, the date of the anniversary, and the date of the Sunday to be observed could be typed in to match, and all the letters were signed personally by the rector. If any reader of *THE LIVING CHURCH* is interested to secure a copy of the letter, I shall be glad to furnish one.

(Rev.) FENIMORE E. COOPER.

Syracuse, N. Y.

TO THE EDITOR: Your editorial commending Bishop Lawrence of Western Massachusetts for his desire to check on those whom he has confirmed [L. C., February 2d] interested me because we have followed a somewhat similar plan in St. John's, York. We are fortunate in having Bishop Brown with us for an early celebration on the Sunday he comes for Confirmation. Invitations to attend a corporate Communion of their class are sent to all those confirmed during the Bishop's episcopate. A breakfast is held in the parish house after the service, when an opportunity is given for fellowship and conference. A record is kept of the attendance by classes. I believe this custom prevails, with variations, throughout the diocese of Harrisburg. We have found the plan most helpful as one of the methods of following-up those recently confirmed.

(Rev.) PAUL S. ATKINS.

York, Pa.

TO THE EDITOR: I note the paragraph [L. C., February 2d] regarding the practice in the confirmation service of having the class of the previous year attend the service in a body.

You may be interested to know that in February, 1933, 500 members of four previous confirmation classes attended such a service, at which Bishop Manning confirmed a new class. The result of the service was a real renewal and rededication on the part of the former confirmation classes.

(Rev.) JOHN H. JOHNSON.

New York.

"Small Place Work"

TO THE EDITOR: Many parishes are not studying rural work this year. The reason for this is that they consider, as a certain bishop recently told the writer: "We have practically no work in our diocese that could be called rural." Referring to the U. S. census we find that all who live in places of 2,500 population or less are classed as rural. . . . But "rural" in ordinary parlance means "farming," and if we would include all people who live in non-urban places we should use a different word from "rural" to describe them. We suggest that the term "small place work" be used in place of "rural work."

In the first place, what we have called our rural work practically always centers in a town of some kind. Thus of the nine illustrations of successful work given in *Forward Into Rural America*, the Auxiliary study book this year, the first is Dante, Va. This is a mining rather than a farming community. The second is New Berne, N. C. Of this it mentions that in a fire "40 blocks were burned." From this we gathered it was not exactly open country, so we looked it up and found it had approximately 12,000 population in 1930. We would like to see anyone who dared to tell its chamber of commerce that it was a "hick town" or rural. Then there is Bolton, Miss. This comes under the census definition of under 2,500, but people thereabouts speak of it as "town." It is mentioned that Hays, Kans., is "the largest town" in that section of the state. Practically all of these successes in "rural" work are similarly centered in towns or cities. The term "small place work" would describe them. "Rural work" does not.

In the second place, if we should call our

work by the name suggested, it would call attention to the fact that we are trying to minister to people in small places as people, rather than as a special professional class. A banker in a small town does not mind being called by the name of his town or from a small place, but he does object to being called a farmer or a mechanic. The same is true of merchants, miners, lawyers, or any other group. At the present time many small-place churches object strenuously to being called rural.

In the third place, the name "small place work" would call attention to what we have and we would see that the vast majority of our churches are in this category. There is hardly a diocese in the entire Church that does not have at least half of its parishes and missions in small places, especially if we enlarge the classification to include places of 5,000 population. Thus every diocese would see that it is vitally concerned in the small place problem, and the Church would go forward as never before. Small places will include educational centers like Kent school in Connecticut, mining centers like Dante, and resorts like so many summer or winter places both North and South. Let us name things properly, dropping the term "rural work" and calling what we have "small place work."

(Rev.) RANDOLPH F. BLACKFORD.

Leesburg, Fla.

A Real Social Service

TO THE EDITOR: I was interested in your editorial [L. C., February 16th] on *A Good Use for a Choir*.

For many years past in the Hospital of St. Barnabas and for women and children, the churches in the city of Newark and suburban towns have been rendering such a service to the patients in our hospital. Under the able guidance of our chaplain, the Rev. Addison T. Doughty, choirs have been secured for each Sunday of the month, together with the rector or some competent layreader, and at 4 o'clock a service has been conducted in the chapel of the hospital.

A new wing has just been completed and opened for us in our hospital, and there has been installed throughout the hospital, both in wards and private rooms, a radio system. At each bedside, and in each private room, head phones are available for use by each patient who desires to listen in on the radio programs—two channels being available for the desired program. In addition the chapel has been hooked up, and during chapel services the radio is used to broadcast the chapel services. In this way every patient in the hospital is able to listen in on our own services and enjoy the comforting message of Holy Scripture, and of the prayers of the Church, and also to hear some of the great hymns and chants of the Church. The choirs of our parish churches are therefore rendering a real social service to the sick and afflicted of all creeds who enter our hospital either as private patients or ward patients. The chaplain hears many comments of appreciation by those who have been comforted in this way when they most need the comforting message of the Healing Christ.

(Rev.) J. FRED HAMBLIN.

Newark, N. J.

"What Good Would it Do Me?"

TO THE EDITOR: I find in Bishop Kemerer's article [L. C., February 2d] the voicing of a need which I also have often felt is much neglected: namely, the need for more work and attention on a simple, concise, and modern apologetic designed especially to influence the average American citizen—the respectable, liberal, practical, good-natured, but "self-satisfied" man-from-

Missouri so far as religion and the Church are concerned.

True, as Bishop Kemerer says, most of us do have our own answers to these self-sufficient ones' questions and retorts. True also, we have a few such effective evangelists as *The Episcopal Church's Message for Men of Today* and the recent Forward Movement booklet, *My Own Steps Forward*; but, considering the greatness of the need as everywhere evident, one wonders sometimes why so little is written and said in answer to the average man's questions and objections to Christianity and the Church; why we don't hear more discussion of ways and means, of interchange and presentation of telling arguments and answers that have proven effective.

My own most often used answers to the average practical man's contentions, are that there are both practising Christians and merely professing Christians, and that if one does not intend to work at Christianity, he ought not profess it. In other words, it probably would not "improve" him one whit to become merely a professing Christian for whom we hold no brief. He is asked in all fairness to judge of the effectiveness of Christianity, not by what it has not done and is not doing, but by what it has done and is doing. Finally, I am almost always compelled to point out that ethical living and the spiritual life or "soul-culture" or whatever you choose to call it, are each but half of the whole which we should regard as "religion." Is not this the chief modern confusion: "ethics and ethical living equals religion"? (Rev.) DEVON ELLSWORTH.

El Centro, Calif.

The Open Communion Service

TO THE EDITOR: The most enlightening letter you have published on the subject of open Communion is that from the pen of the Rev. Robert A. Ashworth [L. C., February 16th], who is named in THE LIVING CHURCH of January 19th as a Baptist minister. In one particular he is in error, and that is in his statement that "only Episcopal clergymen could officiate" in the service of the Holy Communion. Most surely there could be no question as to the right of a priest of the Greek Church to officiate, if he had command of the English language. The writer is evidently using the term, "Episcopal Church," in a denominational sense, and a priest of the Greek Church is plainly not a member of such denomination. Nor is it a question of "episcopal" orders, for a deacon of the Episcopal Church, although he might be in charge of a parish, would not have been allowed to officiate as a celebrant of the Holy Communion.

While I admire the position taken by the writer at the service in question, I do not believe his correction is based upon a true understanding of the difficulty. As a Baptist minister, or the minister of any Protestant denomination of English origin, he must contend that no Christian minister is a priest. It is in that contention that the whole matter rests. The real question is this: Can one denying that any minister is a priest make his Communion at a service that in every way requires that the celebrant be a priest? Is not such participation an acknowledgment of the office necessarily claimed by a minister of the Episcopal Church?

The minister of the Episcopal Church who is permitted to celebrate the Holy Communion has had to take oath that he is called to the "ministry of priesthood," the bishop who ordained him declared that he was receiving the office of "a priest" in the Church; the liturgy used at the Altar limits the most essential parts of the service to be said by a priest; the tacit understanding of the members of the Episcopal Church is that the officiant at the Altar is a priest. All this is true of the

priest of the Greek Church, and therefore he is permitted to act in that capacity; the same is true of any priest of the historic Church.

Either there is an office of priest in the Christian Church or there is not. If there is not, it is not honest to participate in the claim of one who is so functioning. This is recognized in politics more readily than in religion. I have a very dear friend who is running for Congress on a platform which is contrary to my convictions—I would strongly resent an urge from him to give him my vote as a friendly gesture; he would not expect it.

A ceremonial act may be of great importance; those Jews were condemned who burned incense unto Baal because it was an act by which the deity of Baal was acknowledged. A consistent Protestant denies a place in Christian worship for an Altar and a priest to minister at it; can he then honestly receive that which has been offered at that Altar by one claiming to be a priest?

(Rev.) W. EVERETT JOHNSON.

San Benito, Tex.

Unity

TO THE EDITOR: It has come to be generally agreed that the Anglican communion has a special mission in bringing about Church unity. The interesting report on the Old Catholic Church [L. C., February 2d] brings to my mind an important question bearing on unity. I am willing to admit that the Old Catholic Church may yet be the seed of a really Catholic Church in Europe and thus help this Church of ours to grow out of its English limitations, but the report—for obvious reasons—says nothing about two countries which, after all, are among the leading political forces in the world, namely, France and Italy. There the Old Catholic Church does not exist (in France, it does not *really* exist). May we ask whether we can leave out of our dream of Christian unity both Italy and France? Any solution of ecumenism which leaves them out proclaims itself absurd.

Whether we like it or not, the Church of England has had *real* practical fellowship with the French Huguenots. It welcomed them and received from them a good deal of strength, even in these Colonies. May I remind some of the readers of THE LIVING CHURCH that the Huguenots still exist in France? The time seems to have gone when Anglicans had the hope of forcing their typically English views upon the rest of the world. Can they show that they mean what they say about unity? I would not care to see the repetition of such high-class promenading and costly parading abroad as we had a few years ago under 281, but can't we show some good will to understanding in the case of the Huguenots and the Waldenses, whose records of apostolic martyrs should put us to shame in our comfortable *de luxe* apostolic succession? After all, Rome will have none of us, except as fuel for its ecclesiastical machinery. The way to reunion does not go through Rome, except in a totalitarian form, which many of us will reject with the famous words of Patrick Henry.

(Rev.) JOHN A. F. MAYNARD.

New York.

The Church Unity Octave

TO THE EDITOR: The letter of Theodore C. Vermilye [L. C., February 23d] calls for notice because of the amazing misstatements made in it. To say that all Catholics "believe that the Mystical Body of Christ is the depository of all truth, and that the Vicar of Christ is the divinely appointed and guided definer of that truth" is simply to misstate the facts. Great numbers of Catholics in our communion believe no such thing. To say that "for them the only possible unity is to be found under the head-

ship and leadership of the Holy Apostolic See," is to state what the Anglican communion, by her very position, repudiates and denies.

For 600 years the British Church was practically unknown to the Roman communion. Missionaries came to convert recent arrivals in the British Isles, and they discovered an ancient and well-organized communion already there. During 400 years they worked with varying success to bring in Roman customs and authority. This was not largely accomplished until the Norman conquest, in 1066, brought in papal domination. But even during the five centuries that succeeded the old independence was remembered, and disregard of papal decrees and exactions was frequent.

Then, at the Reformation the papal yoke was thrown off. The Church said, through her Convocations (1534), "The Bishop of Rome hath not by Scripture any greater authority in England than any other foreign bishop." The Church has never withdrawn that statement, nor modified it. In her articles she says plainly, "the Church of Rome hath erred." The Church of England stands firmly for the inherent right of Catholic national Churches to govern themselves and live their own lives. The best historical scholarship is with our mother Church in denying and repudiating papal claims.

Such statements as those of Mr. Vermilye must bring a shock of surprise to most of the priests of our Church. They cause the recoil from the Catholic party of many who feel that they naturally belong with it. The Anglican Society, which sets forth as its two guiding principles the Catholicity of the Anglican communion and the duty of obedience to its Prayer Book together with the traditions that lie back of it, is the natural refuge and standing ground of those who are convinced Catholics and who are at the same time loyal to our mother Church.

Of course, with Mr. Vermilye's main contention—that ultimate unity must embrace all Christians, of whatever communion, and that we should all pray for that unity—I have no quarrel.

(Rev.) LOUIS E. DANIELS.

Oberlin, Ohio.

Appeals and Missions

TO THE EDITOR: Another crisis and another appeal! Missions, missions, missions! The average layman dislikes both words—appeal and missions. Why? Probably because he is not sufficiently educated as to the work and needs of the Church.

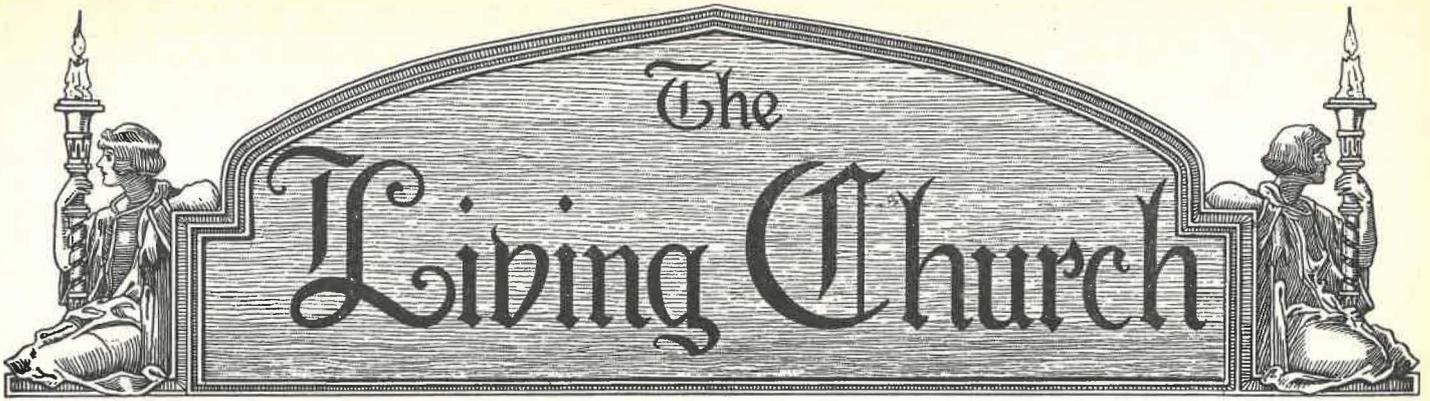
However, he does support the Church and expects the work of the whole Church to go forward. Even the most lax of the members of Christ do that. Why not quit talking about missions, as such, and talk about the work of the whole Church?

If the Church assessed the parishes and missions 10% of all contributions, for the work of the whole Church, and brought discipline to bear upon those parishes and missions not paying in full, there would be no deficits. . . .

When local conditions are pressing, individuals and vestries are usually looking first to the solution of local problems. Dividing one's giving to the Church of Christ, one part to the parish and another to missions, promotes the feeling that the parish is "on its own" and the missionary work something entirely separate.

Every parish is essentially a part of the great missionary work of the Church of Christ. The parish, we say, is not congregational, but a unit of the whole Episcopal Church. Why not be consistent in that teaching and make people feel that what they share is in support of Christ's Body in parish, diocese, province, nation, and the world?

Marion, Ind. (Rev.) HENRY L. EWAN.



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No. 10

EDITORIALS AND COMMENTS

“Heal the Sick”

ONE OF THE GREATEST contrasts between the primitive Church and the Church of the present day is to be found in the difference in the practical attitude toward sickness. The early Christians took so literally our Lord's injunction to “heal the sick” that Christian churches came to be known as “temples of healing.” The sick were brought to the churches in litters wherever possible, and the bishop or priest prayed for them specifically in the liturgy. In cases where they were too sick to be moved the clergy visited them for prayer, the laying on of hands, and unction. In either case the purpose of the Church's ministrations was restoration to full health both of body and of soul.

The scriptural passages appointed for the Second Sunday in Lent are forceful reminders that a part of Christ's commission to His Church was the injunction to heal the sick. The second lesson at Morning Prayer (in the alternative lectionary authorized by General Convention) contains the passage from the Gospel according to St. Luke recording the sending out of the seventy disciples by our Lord and His instructions to them. “And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you” (St. Luke 10: 8-9). In the Holy Communion, the Gospel is the passage from St. Matthew telling of the healing of the Canaanitish woman's daughter who was “vexed with the devil.” The collect, with its petition to God to “keep us both outwardly in our bodies and inwardly in our souls,” ties together in their proper relationship the physical and spiritual health sought by the individual Christian.

In modern times the Church has largely neglected its command to heal the sick, delegating its responsibility in the matter almost entirely to the medical profession. Even the hospitals which were a product of the Christian Church have largely passed into secular hands. The Church lost faith in its ability to heal the sick, and without that faith actually became powerless to do so.

It is entirely right that physicians and surgeons, trained in the science of healing the sick, should practise their healing skill. The Church has no quarrel with medical science; indeed, the Christian doctor is doing his part in carrying out the

commission of Christ which has been so largely neglected by the Church as a whole. He is, indeed, exercising an essential part of the ministry of the Church in the most practical and effective manner.

But the body and the soul are so closely related in life that treatment of physical illness on a purely physical basis is not enough. This is clearly recognized by the medical profession itself, and it is to this phase of well being that the psychiatrist directs his energy. It is also because of this fact and the neglect of it by the Church that there arose in the past century healing movements divorced both from the Church and from medical practice, such as Christian Science.

Today the Church is beginning to recognize more widely its responsibility in the matter of healing the sick. In the last revision of the Prayer Book the Office for the Visitation of the Sick was considerably improved and provision made for Holy Unction, which has been widely restored in the Church during the past quarter century. Wisely too the Church has emphasized the primitive concept of this sacrament as a healing agency rather than a preparation for death, as it had come to be in medieval theology and which it continues largely to be in the Roman communion.

BUT it is not enough simply to put a provision for Holy Unction into the Prayer Book. The diocese of Texas, in adopting the report on this subject prepared by its own commission and published in *THE LIVING CHURCH* of March 2d, has called upon the whole Church to adopt “a method or program for the restoration of Christian healing that will bring it into popular acceptance and use.” This highly significant report adds:

“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."

The report rightly recommends that proper instruction in spiritual healing be a part of the basic study in theological seminaries. We understand that this is already being done to some extent at General Theological Seminary and perhaps in others of the Church's training schools. Certainly it ought to be an important part of the curriculum of all of them.

But the subject also ought to receive much wider attention from the parochial clergy and from interested laypeople. As the Texas report says, it is the duty of priests of the Church to be prepared to answer in full understanding to any sick person who may, as provided in the Prayer Book, "in humble faith desire the ministry of healing through anointing or laying on of hands." And the laity ought to understand their rights and privileges in the matter, for it is as much their right to receive this part of the Church's ministry as it is for them to receive the Holy Communion. Moreover, they too can have their part in the ministry of healing through parish prayer circles and their private intercessory prayers.

We welcome this call to the whole Church and we hope and pray that the Church will heed it. The ministry of healing ought to be a part of the normal ministry of every parish. The priest and the physician ought to understand one another better and work hand in hand as fellow-ministers of Christ engaged in building up the whole man, healthy in body, mind, and soul.

A RECORD of what can actually be done by the parish priest and by laymen within a parish—not specialists but ordinary Christians carrying out our Lord's expressed will for His Church—is contained in a valuable and straightforward little book by an English priest, the Rev. R. A. Richard Spread, entitled *Stretching Forth Thine Hand to Heal* (Morehouse-Gorham, \$1.50). In his foreword to the American edition, Bishop Rhinelander says:

"This book deserves to be on the shelves of every parish priest who is set to make his pastoral ministry as effective and resourceful as he may. . . . The author holds that the ministry of spiritual healing is not to be confined to, or exercised by those only who have special gifts for it, but that it is, or should be, a normal part of priestly ministry. Like all ministry, prophetic or sacramental, it is inherent in the Body as a whole. But again, like all other ministry, it is to be exercised in the Church's name and behalf by all her fully commissioned officers. In other words, it is as much the proper work of priesthood to 'heal the sick' as it is to preach or to minister the greater sacraments."

There is no reason for any layman to seek outside the Church for the ministry of spiritual healing. Neither Christian Science nor any other distortion of the Christian Gospel can offer any valuable truth that cannot be obtained in the Church. But it is lamentably true that the average Christian layman will find little help from his rector in the matter of spiritual healing, because most of the clergy of the Church are totally untrained in this important part of their ministry. For this reason too the medical profession is likely to look askance on unintelligent efforts in this direction by ill-advised clergymen who have not given the subject proper study and therefore may and often do accomplish more harm than good.

The diocese of Texas has taken a tremendous forward step in the publication of this report. We hope that it will serve to give an impetus throughout the Church to the efforts being made to promote the ministry of Christian healing, so

that ultimately the whole Church will awaken to its responsibility and tremendous opportunity in this sphere.

The Cowley Fathers

THE DEATH of that veteran English priest of the Society of St. John the Evangelist, Fr. Frederick W. Puller, following shortly after the death in this country of another notable member of the Cowley Fathers, Fr. Frederic C. Powell, draws attention to one of the most active and widespread Religious orders in the Anglican communion. With its mother house in Oxford, the Cowley Fathers have branch houses where missionary work is carried on at Bombay and Poona, in India, and at Cape Town and Kaffraria in South Africa. The American order is established as an independent congregation with its new monastery in Cambridge, Mass., and centers in Boston, New York, and San Francisco. Other houses founded by the American order are to be found in Canada and Japan, while at least one member of the order is engaged in emergency work in China. The society has given three bishops to the American episcopate.

The spirit of the Society of St. John the Evangelist is to a certain degree personified in its American superior, the Rev. Spence Burton, SSJE. A quiet and winsome personality combined with sound Catholic faith, burning evangelical zeal, and a genuine love of souls characterize both Fr. Burton and the order as a whole.

Anglicanism may well be proud of the Cowley Fathers. In paying tribute to the two veteran priests of the society who have recently died we wish to acknowledge as well the debt of the whole Church to the Society of St. John the Evangelist.

Three Journalistic Anniversaries

JOURNALISTIC anniversaries interest us. Perhaps it is because THE LIVING CHURCH is now in its 60th anniversary year—an occasion that we hope to celebrate with various features and maybe a special issue next fall. Perhaps it is because this editor will shortly celebrate his sixth anniversary as editor of THE LIVING CHURCH, thus making his own editorial age 10% of the life of this periodical. At any rate there have recently been celebrated three milestones in the lives of three very different periodicals, for all of which we have great respect.

The *Church Times*, which we gladly recognize as the ablest religious weekly in the Anglican communion if not in the whole of Christendom, has just observed its 75th birthday. A diamond jubilee is always a notable occasion and this is particularly so in the case of a publication whose record has been not only long but consistent, conscientious, and capable. From its outset the *Church Times* represented the voice of Anglo-Catholicism, at the time of its founding a most unpopular minority. Today the *Church Times* still represents the voice of Anglo-Catholicism but it also speaks on occasion for the Church at large, partly because Anglo-Catholicism has become the dominant voice in the English Church and partly because the breadth of the editorial policy under the editorship of Sidney Dark has won the confidence of Anglicans of other schools of thought. Despite the fact that the *Church Times* has an amazing and amusing miscomprehension of America—which it regards as a strange land in which Puritanism and gangsterism contend for supremacy in a Hollywood-Chicago environment—it is a truly great Church paper.

In this country we note the 15th anniversary of *Time*, the

original weekly news magazine. As a supplement to its anniversary issue, *Time* has reprinted its first number dated March 3, 1923. In so doing it has recalled old memories for this editor, who was one of the original subscribers to *Time* in his undergraduate days. Indeed, the challenge of this new publication helped to turn his thoughts toward journalism and to give him an idea of what might be done in the religious as well as the secular field. Perhaps the influence of *Time*, transmuted and adapted to the sphere of religious journalism, has not been without its effect on the columns of THE LIVING CHURCH.

The third publication is a mere infant in the journalistic field, having just celebrated its first anniversary. Following the successful launching of the *Reader's Digest* a few years ago there appeared quantities of digests, both general and specialized, most of which disappeared after a few months on the news stands. Among these were several religious ones, but the one that we feel has been by far the most successful is *World Christianity*, the first issue of which appeared early in 1937. Perhaps its success is largely due to the sponsorship of A Movement for World Christianity, which has given it a broadly representative flavor. Perhaps our recognition of its success is due in part to the fact that THE LIVING CHURCH has been represented in each of its five quarterly issues to date—a record not shared by any other American periodical.

To these three widely diverse periodicals we extend our congratulations and best wishes for a future even more fruitful than their past records.

Family Prayer

FOUR YEARS AGO General Convention ordered that all editions of the Prayer Book should be made to conform throughout with the Standard Book of Common Prayer. Formerly that requirement had applied only to the part of the Prayer Book beginning with Morning Prayer and ending with the Psalms. The preliminary material, the Ordinal, Office of Institution, and other matter in the back of the Prayer Book was commonly printed in smaller type.

In order to permit the five authorized Prayer Book publishers to dispose of stock on hand General Convention ordered that this new requirement should not go into effect until 1936. Actually it is only going into effect now, all of the five publishers having brought out new editions in the standard pew or 32mo size and three in the very small 48mo size. These books are available in a variety of bindings both for use in the pews and for individual use.

We have been looking over one of the new 32mo books and are struck with the value of the parts of the Prayer Book that have been virtually restored, as they are now printed in the same type as the rest of the book. Formerly they were printed in such small type as to be almost useless. Among these sections are the forms for family prayer. In this section too are the additional prayers for special occasions, some of which are among the loveliest in the Book of Common Prayer. There are, for example, the beautiful prayers for quiet confidence, for the children, for the absent, for an anniversary of one departed, for faithfulness in the use of this world's goods, and a very fine general intercession. Forms for grace before meals are also included.

Now that this material is more readily available would it not be appropriate to begin this Lent to make greater use of it? Undoubtedly it is difficult to have family prayers in this modern day when all of the members of the family, including the children, have such pressing and divergent interests. Perhaps family prayer is actually an impossibility for most of the year.

But in Lent with the giving up of parties and other worldly affairs there ought to be time available in most households to make family prayer possible. Why not try it?

Strategy and Policy

THE JOINT COMMISSION appointed by General Convention to consider matters of strategy and policy has held its initial meeting, divided its work into sections, and appointed a subcommittee to study each phase of it. This is an encouraging and businesslike beginning and we hope that it will prove fruitful. The various committees are to work independently for the next several months and their labors will be correlated at a general meeting next October. At the same time the Commission will confer with the National Council's committee on policy in order to work out an effective long-time plan for the promotion of the work of the Church.

This determination to plan the Church's missionary work over a long period of time is one of the most encouraging things that has come out of the recent General Convention. The Church's national missionary work is over 100 years old and embraces a score of countries in all parts of the world. All of this work is under the direction of the National Council, to which is committed by the Church the responsibility for its promotion. The National Council has labored indefatigably to carry out this commission but the circumstances have been such that all of its meetings in recent years have had to be devoted primarily to immediate practical and financial considerations. Thus the missionary work of the Church has gone forward with little correlation or long-time planning, until the need of a directing board of strategy has become imperative. This need the present Commission in conjunction with the similar committee of National Council is intended to fill, and we are encouraged by the beginning it has made to hope that it will effectively do so.

Children's Lenten Services

THE DIOCESE of Ohio has again set a splendid example to the whole Church in the field of publicity. The diocesan department of religious education, under the direction of the Rev. Paul R. Savanack, executive secretary, and the Rev. George H. Jones, priest in charge of the mission of the Advent, Lakewood, has published a booklet entitled *Children's Lenten Services*. This consists of a record of plans and methods used in the several churches of the diocese together with actual samples of the material found valuable in such services. The purpose is to help churches exchange their experience in order to develop effective Lenten programs for children throughout the diocese. It is, of course, too late for other dioceses to benefit by this material this year, but we suggest that leaders in religious education obtain this material from the Ohio diocesan office as an example of what one diocese has done and others can do to improve the children's Lenten services.

Volume One

HAS ANY READER a file of Volume I of THE LIVING CHURCH, published in 1878 and 1879? The publishers have a complete file of THE LIVING CHURCH except for the first volume, of which we have only scattered numbers and many of these in poor condition. If anyone can supply either a bound volume or unbound copies in good condition the pub-

lishers would be glad to receive them as a donation or to know the terms on which the owner would part with them. As this is our 60th anniversary year we are very anxious to complete the master file of THE LIVING CHURCH, which will be available for reference in the Frederic Cook Morehouse Memorial library at Milwaukee. Who will help us out?

Through the Editor's Window

LITTLE DID WE KNOW what we were getting into when we suggested a limerick contest. Bishops, deans, canons, rectors, curates, wardens, vestrymen, chancellors, and plain Churchmen and women have sent us a variety of attempts beginning with the line, "A young theologian from Sewanee." Most of the contributions were terrible—probably our own fault for picking a word that no rhyming dictionary will help one to match. Probably instead of Sewanee we should have taken something easy, like Cambridge or Nashotah!

AFTER LONG DEBATE, in which the editor, the managing editor, and Livy the Office Cat almost came to blows (or rather, in the last case, scratches), we have finally decided to award the prize to Bishop Spencer of West Missouri, since his contribution is not only original but scholarly as well. Here it is:

A young theologian from Sewanee,
More fleshly, than mentally, brawnee,
When asked, "Which is true,
One Isaiah, or two?"
Answered, "Two; for asunder was sawn he."

TO THE WINNER, a fine reproduction of Gilbert Stuart's portrait of George Washington neatly printed in purple on a three-cent stamp. To the losers, our sympathy and better luck next time.

WE ARE AMUSED at the *Church Times'* account of the debate in the English Church Assembly regarding the repeal of the Præmunire Measure, which dates from the reign of Henry VIII and under which the Crown appoints bishops of the Church of England. Lord Hugh Cecil spoke in favor of repeal, after which there followed "what Lord Hugh subsequently described as a very irrelevant and exceedingly interesting debate, most of those taking part in it confessing that they spoke without premeditated thought, and on the inspiration of the moment or of Lord Hugh." An interesting confession and one that might well be made by many speakers in ecclesiastical assemblies in this country as well as across the seas!

CHARLEY McCARTHY is likely to have a new job in the near future. Some wag in South Milwaukee, Wis., circulated nomination papers for him as mayor of that thriving industrial suburb. He received enough signatures to be nominated and the city clerk has ruled that there is no reason for excluding his name from the ballot. Thus it is likely that when Mayor Plotz comes up for reelection this spring the ballot will also contain the name of Charley McCarthy, and so enthusiastically have the South Milwaukeeans taken up the candidacy of the popular radio character that political experts predict he has an excellent chance of being elected. After all it wouldn't be the first time that a dummy has held high political office.

SAYS the *Southern Churchman*: "At the request of the Rt. Rev. Charles B. Colmore, D.D., Bishop of Puerto Rico, the Rev. Dr. G. Warfield Hobbs . . . visited Puerto Rico and the Virginia Islands last month." Well, well, we haven't been in Virginia in recent months, but we always thought it was a part of the mainland. However, a Richmond editor ought to know.

EVERYDAY RELIGION

"Downward Comparisons"

YESTERDAY was so bright and sunny that I said to myself: "This isn't winter. This is a sample of spring. I'm going to give myself a half-day holiday and try the sample."

So I went home at noon and got out my good stick with a crook and sallied forth. My dog, seeing me leave, pointed up his wonderful nose and howled to heaven. I relented, went back and said, "Come on, then!" and unhooked him.

Well, we had a good time; he ranging all over creation and coming back panting from time to time to see if I was going steadily onward. In an old orchard I had never visited before, I came upon a stump that looked remarkably like a collie sitting on its haunches. Suddenly my dog tore around the corner, and catching sight of the dog-like stump put on all four brakes and skidded to a stop with hackles high and jaws snarling. Then his nose told him his mistake. He flashed a look back at me and saw me laughing at him. He was so ashamed of himself that he tucked his tail between his legs and came to heel all the way home, pretending to be out of breath.

So a dog that is all instinct can make a mistake! That's just what Robert Frost says in his last book, *A Further Range*. You ought to read his poem called *The White-Tailed Hornet*. I like this man Frost. He has a healthy, gospel way of making little parables out of homely things he sees in Nature. When his hornet mistakes a nailhead or a loose huckleberry for a house-fly, Frost laughs. And when the hornet misses a strike at a real fly, he laughs again and says:

"Won't this whole instinct matter bear revision?
Won't almost any theory bear revision?
To err is human, not to, animal.
Or so we pay the compliment to instinct,
Only too liberal of our compliment
That really takes away instead of gives.
Our worship, humor, conscientiousness
Went long since to the dogs under the table.
And served us right for having instituted
Downward comparisons. . . ."

Along just that line there is another book worth reading. It is *The Street of the Fishing Cat* by Jorlan Földes. It's a fine bit of work showing keen insight into the set of character, even in little children. What grieves me is that (as usual in modern literature) no priest, church, or person of religion enters except for empty ceremony. We shall have to excuse all that and wait for writers to wake up to the fact that religion isn't romantically sentimental—and to have religion themselves so that they can talk about what they know.

The fine point about this *Rue du Chat qui Pêche* is a girl who, from childhood on, expects to find in some man an unstained, noble integrity—like a snow-capped mountain. There is one who exhibits it—a kind of Christlike gaiety and saintliness. But he dies in an accident—and all the others fail her—and she goes down with them.

But at any rate the author sounds this note of *upward* rather than *downward* comparison. He seems to be saying, "Lift up your hearts." The pity is he doesn't know the right response to that verse. Or does he think the critics would down it as "romantic"?

Women Workers in the Church

Four Leadership Problems

By Adelaide Case

Professor of Education, Teachers College, Columbia University

WHO ARE the women workers in the Church? Surely they are, or ought to be, all women who are communicants of the Church and take their membership seriously. We cannot delegate the task of leadership to some special people who have unusual skills or who have had some so-called training or who happen to be stationed in what used to be the "mission field." In the Church of Christ each one of us is called to the general ministry of reconciling love and to her own special part in the Church's task. We want no leaders by whom the rest of us go free. We want no leaders in the sense of men or women who dominate the spirits of others. "Career women" can exercise their talents elsewhere. What the Church needs is a fellowship of comrades committed to an active ministry of justice and love in every community and in every relationship.

When I speak of leaders I am thinking then of all of us. But for this discussion I shall try to classify the workers in the Church and to emphasize two groups among them.

We might divide the women workers in the Church into these four groups:

First, women appointed through the National Council to carry on the Church's mission. There are 164 women outside the United States and 103 in this country, making a total of 267, 153 of whom are supported through the United Thank Offering. I think we should also include the women at headquarters in New York who are secretaries and office workers. There are 52 of them. These 319 women are all missionaries of the whole Church.

The second group are women in full-time church work in parishes, missions, and dioceses, institutions and agencies, but not appointed through the National Council—a great and growing group of Sisters, deaconesses, directors of religious education, nurses, social workers. No one knows how many there are.

In the third group I should put those women about whom the Woman's Auxiliary passed a resolution at the triennial in Atlantic City recognizing their service as work in and for the Church. They are Churchwomen doing social and educational work not directly in the Church but with a conscious Christian purpose and sustained by the fellowship and sacraments of the Church.

In the last group are all the volunteer, non-professional workers in the Church. Among them there are undoubtedly some full-time workers. In this group belong all the women in the Church not in groups one, two, or three, for an inactive Church member is a contradiction in terms.

In this discussion I am thinking primarily of the first two groups, though much that I have to say applies to the others too.

FOUR MAJOR QUESTIONS

WHAT ARE the major questions about leadership that the women of the Church should be considering? I want to suggest four questions and to say something about each one of them not by any means as a final answer but by way of stimulus and suggestion. The questions are these:

What is new in the demands of our day on leadership and what is permanent, never to be relinquished?

Is the Church finding and training women workers for the future?

What can our workers expect of the Church?

How can we make our comradeship more vital?

THE DEMANDS OF OUR DAY

WHAT IS new in the demands of our day on leadership and what is permanent?

Present-day demands are the result primarily of two developments in our modern life. First, the tremendous expansion of all sorts of welfare work by private agencies and, especially recently, by governments in our own and other countries; and second, insistence on advanced specialized training for every sort of work. What do these two developments mean for leadership in Church work? They mean that we are forced to re-examine some of the types of work that we do and ask if these activities could not be carried on just as adequately by other community agencies. They mean that where we do continue schools and hospitals and recognized social work (and surely in many places we must continue them), we must see to it that our workers are at least as well trained and as efficient as secular workers doing similar work. And finally these developments are forcing us to be clearer in our minds about what the unique function of the Church is which nobody but Church workers can do. We must do this distinctive work better than we have ever done it before. These are the demands of our day. The permanent factor in leadership is of course Christian character and consecration. Nothing can ever take the place of them.

FINDING AND TRAINING WORKERS

IS THE CHURCH finding and training women workers for the future?

I wish I could say "Yes" to this question. We are certainly conscious of the need. The presence of our Church training schools and deaconess schools and the national projects of Windham House and Tuttle School bear witness to our desire. Since the depression positions are opening up again. But there is no great group of fine young women coming forward eager to work for the Church.

This summer I visited the four chief training centers for women in England supported by the Anglican Church and talked to several leaders about personnel. I was struck by the large number of young missionary candidates. The plans in the Church of England for recruiting, for preliminary preparation, and for continual coöperation are far more thoroughgoing than anything that we are doing.

Years ago we had in the National Council a woman candidate secretary. We have also had a woman student secretary and a woman as secretary for young people's work. At the present time there is no woman serving in any one of these capacities.

But in thinking of finding and training women workers we must not think only of recruiting and of college and young people's work. We must give ourselves to the transformation of all our religious education so that all the children of the Church will grow up active in the work of the Church. God wants to be working His purpose out through them as well

as through us older people. They too can be doers of the word. They can be saving others. This is the conviction of the Department of Religious Education of the National Council. If the women of the Church would offer themselves for leadership in religious education and would help the Department secure the enlightened public opinion in the Church that is needed, something very magnificent might result. I could mention parishes and dioceses where the women of the Auxiliary are giving splendid coöperation in notable advances in religious education.

The Girls' Friendly Society has ready for the Church a program of constructive activities for girls and young women. If the women of the Church would encourage its extensive use women workers would be slowly educated and would, I believe, be ready to carry on the ministry of the Church.

Only by slow education can we grow a ministry of women for the future worthy of the finest souls in the past and the present—women able both physically and mentally to endure hardship, far-seeing, practised in Christian faith and fellowship, ready both in body and soul to do the will of God, and accomplish those things that God commands.

ESSENTIALS FOR OUR WORKERS

WHAT can our workers expect from the Church? This is my third major question. I shall try to answer it briefly by a list of essentials.

- (1) They can expect a real job, important work that needs to be done and can be done.
- (2) They can expect tools with which to do their work. Sometimes there is a heartbreaking lack of the necessary tools to do work which cries out to be done.
- (3) They can expect the nourishment that the Church offers to her children; the ministry of grace; the regularly appointed services and sacraments of the Church.
- (4) They can expect adequate training for work; preliminary training and continuous training by means of conferences, institutes, summer conferences, bulletins, travel, etc.
- (5) They can expect a living wage. The women of the Church have taken a courageous stand for a minimum wage for United Thank Offering workers in the domestic field, but we must not forget that in the depression this has been cut in some cases to below a living wage and that the cuts have not yet been restored. We need to think not only of regular missionaries but workers appointed in the field at home and abroad—native workers as well as foreigners.
- (6) They can expect security for old age. Here, thank God, we are making great advances.
- (7) They can expect the intelligent support and coöperation of Churchpeople. Not just expressions of admiration and good will, not merely letters to answer, not just occasional gifts—though all of these may be welcome at the right time—but spiritual partnership in which we all share because we are all one in the living body of Christ.

Please notice that I have not included in this list fair hours of work, adequate vacations, or convenient and comfortable places to live. I really think our workers should expect these two but they say very little about them.

Of course it will take careful planning and sustained effort to assure our women workers of the seven necessities mentioned. We must think about it in parishes and dioceses and take some forward steps through the national organization of the Woman's Auxiliary. The missions committee has already made a start. With the coöperation of the departments of Foreign and Domestic Missions it has undertaken to gather some facts about our missionaries now in service. The committee has begun an investigation of what is being done in personnel

in other Christian communions. Some of the significant facts in our communion are these: The median age of our domestic missionaries is 45 years and four months; the median term of service is a little more than seven years; about 21% are college graduates and only four have had additional training. In the foreign field the median age is 49 years and six months; about one-tenth are under 40 and one-sixth are over 60. Records of training are incomplete. The median length of service is 19 years and five months; the largest number are in educational work.

A VITAL COMRADESHIP

HOW CAN we make our comradeship more vital? Those of us who attended the last triennial had a refreshing sense of true comradeship. There we met friends and fellow-workers from all parts of the world, doing many different things. We heard each other tell of our work. We sat together, ate together, praised God together. Our fellowship leaped across the natural barriers of nation and race. To an undreamed-of extent this same experience can be duplicated in province, diocese, and parish.

I want to suggest as another condition for fellowship a greater measure of similarity in personal discipline. When those of us in comparatively easy situations learn to live on small budgets, to cut down non-essentials, to "travel light," we shall have a greatly enriched comradeship with others—workers whom we know and honor, who live a self-chosen life of great simplicity because they are driven by the demands of a supreme cause. The active workers in rival religions—in Communism and the ranks of Fascism—are disciplined, but only a few of us have taken the personal disciplines on which the success of a great cause depends.

These then are four major questions on leadership, and a few lines of thought with regard to them. The women workers in the Church—present, past, and future—are waiting to see our answers fulfilled in action.

Four Lenten Angles

- Intention:* I intend to plan a more challenging Lent.
 - Retention:* I will retain the worth-while, already gained.
 - Contention:* I will courageously contend for a decrease in personal selfishness.
 - Expansion:* I will increase my attendances for worship, my acts of Christian service, and my money giving.
- Rev. William Porkess, D.D.

ACKNOWLEDGMENTS

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CHINA EMERGENCY FUND	
Louisa Boyd Gile, La Jolla, Calif.	\$20.00
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Changing the World

WE ALL agree that the world must be changed. We will admit that even ourselves are not what we should be; even what we know we could be. Let us tackle that job first. Let us clean up our own lives and then tell others how it was done.

—Bishop Mitchell.

What About Sin?*

By the Rev. William M. Hay

MILLIONS of words have been written about sin, for it is the whole background of our existence. All religions recognize sin as a fact of life, and all systems of morality are based upon its manifestations. The Incarnation, with its preparation in Moses and the prophets, and its operation in and through the Church, all is founded on the fact that sin is real, that it is the essence and activity of all that is hostile to God and man, the fount and origin of our unhappiness, defeat, and death. So it would be hard to say here anything that is new. But perhaps what we all need, especially now in Lent, is rather to be reminded of what we all know already; and leaving aside the national, racial, and social aspects, let us focus our thought on the personal.

First of all we must get rid of the quite common notion that somehow in these latter days, under the influence of science, psychology, and a widening general culture, the old idea of sin has been quite exploded, and is now out of date, and should be left behind, like many another theory that once was alive.

But the disturbing fact remains that the actions (that men used to call sins) still flourish, no matter what you call them or how you explain them. Science and culture, though they have beaten typhus, smallpox, diphtheria, have not ended cruelty and greed, lust and hate, and indeed show no special activity or desire to end them. If a man's home is ruined or his savings stolen or his weasand slit, it is no particular and abiding consolation to him to reflect that the thing was done by a college graduate or a surrealist or a poet, and not by some illiterate who never heard of Aldous Huxley or Bishop Barnes.

Sins *are*, then. What I will argue here is that sins, the separate items, are manifestations of a principle called sin. Let us first define sin. When you begin to define it you find that sin has no meaning except with reference to a standard, a standard of measurement, a norm that does not change and that is outside ourselves.

If there is no God, there is no sin, for sin has meaning only with relation to God. If there be a God, but not the Christian God, then sins may be called errors, weakness, fortuitous misfortune, or failure to attain, like a schoolboy's crooked writing, but not sins. The essence of sin does not lie in its outward form, nor in its relation to human law or custom, but altogether in an attitude toward God.

Now, in religion we have one single (but not simple) standard by which to judge of the goodness or badness of actions, more particularly of the inner springs of those actions. It is not the comparison of one action with another, but of each with the standard. If the standard is unknown, there is no reason for calling an act a sin. If the standard is obscure, the difficulty is immense. If the standard is repudiated, then quite other ideas must be used to explain the actions which the Christian calls sins, actions which have a real existence, whatever their name or origin.

Let us here look at three of the explanatory ideas used when the Christian standard is repudiated.

First, that the body dominates the soul—a natural explanation, and very old. "I delight in the law of God after the inward man: but I see another law in my members, warring

against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:22). It is easy to think of the body as the source of sin, because so many sins have to do with the body, and use the body as their instrument. It is easy to go on from that idea and argue that matter itself is the source of evil. But natural appetites are not evil, any more than a knife is evil. But they both can be put to an evil use. By whom are they put to any use, good or bad? By man's other part, his spirit. It is there that the character of an act is found, not in the material tongue or hand or knife which the spirit used as a tool.

Second, that sin is merely incidental to man's ascent from the primeval slime to the crystal sea, and no more avoidable or blameworthy than the measles. It is indeed inevitable that men will make mistakes. St. Paul came to know that his pre-conversion persecutions were a mistake, even though he had thought he was doing the right thing. But a mistake is not the same as a sin. There is a psychological fact, universally found, as inseparable from sin as one side of a dime from the other side, that guilt attaches to sin but not to a mistake, that a wrong act is not merely regrettable but culpable. All ages, all places, witness to this deep moral judgment of a man upon himself, even of the man who in thus judging condemns himself, and wishes with his whole soul that it were not so. If no God, no sin; if no sin, no guilt. But guilt is, and every man knows it.

Third, the idea that sin is non-conformity with a growing and changing social standard, registered by public law and common custom. What we read in the papers daily may be crimes or sins or both. A crime is a violation of human law; a sin, of divine law. An act may be a crime but not a sin, or it may be a sin but not a crime; for human law is not in every case a copy of divine law. Human law has nothing to say about most sins, for all sins begin, and most of them continue, in the inner realm of the heart and mind, where human law does not reach. It is only when they issue in overt acts that human law can notice them.

WHAT is the reason why such a large proportion of our nation hold the practical opinion that human law is the ultimate standard of right and wrong, that if an act is legal, that "if you can get away with it," then the contrary opinion of these long-faced priests is just biliousness or envy, they are "out of touch with the real world," they "don't know life"?

Consider, for instance, divorces. The newspaper prints the whole distressing story; and according to human law, interpreted by judge and jury who by the same law may be moslems, mormons, or even morons, the judgment is given. But what makes the priest long-faced, and especially if the people are of his parish, is his knowledge of the sins that underlie all the allegations made. "It's against the law," procures a divorce. "It's against the law of God to have a wandering eye, to give way to temper, to waste your home and health for drink or gambling, to break your marriage vows for they are *vows*, to refuse to bear and forbear, to neglect prayer and Church," the poor priest cries from Sunday to Sunday with appropriate gestures, and even, if he is a true Catholic, with a decorous measure of earnestness. His advice, if followed, would put most of the divorce-business out of business. But he is talking about sins, and people don't believe in sins any more—not their own, anyway.

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

I said there is a standard by which we can judge if an act is a sin. When we repudiate that standard, we have today's situation, where the reality of sin is denied, and the words guilt, penalty, and responsibility become no more than uncertain pawns in a battle of words; where the Church is deemed to be behind the times for repeating such *passé* ideas; and where groups of the intelligent, "remaining wistfully outside the Church," feel that all the Church needs for a "mighty movement forward," is to free itself from these old notions, become "liberal," and speak today's language. But today's language is the language of science-so-far. And all our science is to the effect that man has relations with the universe; but religion says he has relations with God, relations more fundamental, longer-lasting, more important than with earth or air or gold or food. And religion is the Church's business.

WHAT then is this absolute standard? It is the will of God, made known to man as a law. What contravenes the law of God is a sin.

Right here, of course, comes the inevitable squawk that "law" is too limited an idea to apply to the relations of God and man, as though God were a distant autocrat, and man's whole duty were a meticulous observance of regulations small and great; love, not "legalism," we are told, is the right word. This is alleged in a tone that seems to say that law is narrow, confining, a petty idea, while love is magnanimous and free. Well, love is not so free as it looks. A man who really loves his son is tied up a hundred ways by his love—laws and regulations and prohibitions bear down on him, of which his childless neighbor is quite unaware. But all that scorn of law in religion does not erase the fact that law is a fundamental aspect of God's relation to man. Our God is a covenant God; all our hopes hang upon God's fidelity to His promises. Law and love are not in controversy with each other. God's law is an expression of God's love.

"Sin is any (wilful) transgression of, or want of conformity unto, the law of God given as a rule to the reasonable creature" (Westminster Catechism). Insert that word wilful and you have a perfect definition—why not learn it by heart right now?

Sin, then, is not alone active transgression, but passive failure to conform. The sitdown strike in religion is a well-known method. The man who would recoil at aiming an arquebus at his neighbor's body will quite cheerfully assist at slaying his own soul and his neighbor's by indolence, sneers, complaints, and refusals.

Sin is a personal matter. Any teaching, new or old, that professes to lessen any man's responsibility for his acts is bad teaching. I say that seriously, even though we must give great weight to the next point. And that is, that we are all bound up in the bundle of life with others, and their example and other influences are potent factors in our every decision. Sin is personal, but not private. We reap the harvest of our doings, but we do not reap it all. Others are weakened because we are weak; others must weep because of our dalliance.

ONE of the best ways to understand sin as a personal matter is to consider it in relation to the *purpose* of our life.

"God made me to know Him, to love Him, and to serve Him in this world" (Baltimore Catechism). "Man's chief end (purpose) is to glorify God and to enjoy Him forever" (Westminster Catechism). To "glorify" God is "to know, love, serve Him in this world, and to be happy forever with Him in the next."

To know Him is to know the truth. To love Him is to

become like Him. To serve Him is to will righteousness. You were "made" for these activities, they are your purpose-in-being. Sin is that for which you were *not* made. Sin says in effect, "You were made for falseness, hatred, injustice; these are your natural ends." But no man when he faces that statement and understands it is willing to believe it. It is an insult to the God who made, and to the poor, bewildered man He made. There is a mysterious greatness in any man, however it may be overlaid, that says he was made only for the noblest ends; and if he is ruined, it is the ruin of a marvelous hope.

Rabanus Maurus on

THE LORD'S PASSION

Translated by Edith M. Almedingen

IV.

LET us turn our meditation to the pitiful story of His bodily labors. From His birth among us He remained a miserable pauper, always watching and fasting, continuously teaching and preaching, until, at the end of His ministry, the anguish of imminent death coming closer to Him, He poured Himself out in the agony of prayer which turned His very sweat into blood.

By cruel deceit did they capture Him. They had Him bound roughly and brutally and, all through the night, they dragged Him from one place to another. Without mercy did they scourge Him, and so buffeted, blinded, covered with spittle, was He brought before the high priests and the great lords of their nation. The dawn broke, and they hurried Him off to the house of Pilate, there delivering Him to the arm of secular justice as though they were ready to believe Him to be guilty of death.

And this was not the end. Still later they drove Him to Herod, who, in company with his miserable household, dared pronounce Him a fool. And from Herod was He taken to Pilate for a second time.

They scourged Him with scourges. They also scourged Him with their sharp mockery, treating him as though He were the king of fools. They spared no bitter words in their invective and they smote Him with scourges as though He were an evil-doer. In the presence of Jews and Gentiles was He faced with most vile accusations, beaten most cruelly, and, at last, condemned without a cause. They compelled Him to carry His own Cross, declaring Him to be a robber and a murderer.

And so it happened that the Just One chose to suffer for the unjust, the Good One for the wicked, and, in company of two criminals, He was condemned neither to exile nor yet to prison, nor yet to any mutilation—but to the most cruel death known in His day. So was He raised up on the Cross before His few acquaintances and His numerous enemies, on a great holiday, in a prominent place outside the walls of a proud city, uplifted on the arms of the most shameful Cross, His hands and feet scretched out in agony, pierced by iron nails.

And their dark hatred was all around Him. Hanging on His Cross, He was mocked by all. There, on the hill of Calvary, His ears heard blasphemies shouted by those who hated Him, His eyes saw their insolent, laughing faces. The bitter odor of death was all around Him, and He could not escape it. His parched lips begged for a drink, and they offered Him gall and vinegar, and He would not have it.

The English Doctrinal Commission's Report*

The Significance of the Report

By the Rev. Howard Chandler Robbins, D.D.

THE SIGNIFICANCE of the report of the Commission on Doctrine has not been brought out in the advance notices of it and excerpts from it which have appeared in our newspapers. The report has had a "bad press." In particular it has been criticized for the brevity of its statement on marriage; for its emphasis upon an interpretation of the inspiration of Scripture which has become a commonplace of present-day thinking; and for the inclusion of contradictory opinions under the question-begging formula, "Some of us hold—others maintain." Careful reading of the text of the report should make it evident that none of these criticisms is warranted.

As to the first of them, the brevity of the statement on marriage is due to the fact that it is made by a Commission on Doctrine, not on discipline, ethics, or moral theology. The theological basis of marriage is implied in the teaching of the New Testament, which clearly derives authority from the teaching of our Lord Himself. Marriage is "an institution of the natural order which is taken into and sanctified by the Christian Church." It is in its own principle "a lifelong and intimate union," and "anything short of this falls short of the purpose of God." In Christian marriage (i.e., the marriage of Christians) "grace is afforded which, if reliance is fully placed upon it, will enable the persons concerned to fulfil the obligations involved." Elsewhere "grace" has been defined, in terms which exclude magical or mechanistic conceptions, as "the will of God (which is also His love) regarded as active on behalf of and in man"; a "power that worketh in us," which is "always prior to every good inclination of the human soul." Having defined its theological basis and indicated its sacramental character, what more should theologians, speaking as such, be expected to say concerning marriage?

The interpretation which the Commission has attached to the inspiration of Scripture may be and doubtless is a commonplace of present-day thinking, but certainly it is not yet a commonplace of doctrinal statement. In this field Anglican doctrine has not been restated since the days of the Reformation, when scientific Bible research was unheard of, when Higher Criticism was undreamed of except by solitary prophetic souls of the following of Rabbi Ben Ezra, and when Charles Darwin and his Genesis-upsetting account of origins were by several centuries still unborn. Even at that date the Church of England, owing to "the tendency common to Anglican and to Orthodox thought to distrust rationalizing theology," was saved from stereotyping theories of inspiration then prevalent into the quite unscriptural dogma of the inerrancy of the Bible; and when in due time Darwin was born, wrote the *Origin of Species*, and died, happier than Galileo or Bruno in his lot, he was buried in Westminster Abbey. The dogma of the inerrancy of Scripture, ineptly termed Fundamentalism, received a mortal blow in Edinburgh last summer in the report on the Word of God which was adopted *nemine contradicente* by the Second World Conference on Faith and Order. Scholars engaged in scientific Biblical research read in its recognition of the legitimacy of their work, and its in-

sistence that the freedom for carrying out their work be not denied to them, the Magna Carta of their liberties.

In the report of the Anglican Commission, so-called Fundamentalism receives its *coup de grâce*. Not by implication, as in Edinburgh, but explicitly and in forceful terms the Commission states its conviction that "the tradition of the inerrancy of the Bible cannot be maintained in the light of the knowledge now at our disposal"; that "the authority of the Bible must not be interpreted as prejudging conclusions of historical, critical, and scientific investigation in any field"; and that "stages of Biblical revelation are to be judged in relation to its historical climax," the standard being "the mind of Christ as unfolded in the experience of the Church and appropriated by the individual Christian through His Spirit."

THE SIGNIFICANCE of this section of the report lies chiefly in its bearing upon homiletics. As "the method of direct appeal to isolated texts" is so evidently liable to error, it is to be expected that preaching from isolated texts will gradually give place to genuine expository preaching in which the Word of God *contained* in the Scripture will be sought, studied in all the light that modern scholarship affords, and then applied to problems of the modern world.

Apart from homiletics, the effect of this section of the report is unpredictable. In the nature of the case the Roman Church, which is doctrinally immobilized by its dogma of the inerrancy of Scripture, will reject it; as will several small Protestant denominations which in this respect concur with Rome. In the larger Protestant denominations it may lead the way for similar official or semi-official restatements of the doctrine of Biblical inspiration. As for its influence upon Orthodox thought, it would appear to the writer that the new intellectual life now stirring in Orthodoxy, the ancient heritage of freedom which it is now recovering, and above all its "pneumatological" as distinguished from legalistic character, are good auguries for a sympathetic reception of the report as a whole. There is a tradition of free and liberal culture which is historically the bequest of the Greek spirit, the sharing of which should bring Anglicanism and Orthodoxy into closer relations. The writers of the report call attention to the historic circumstance that we must "reckon among the special determinants of English theology the fact that our Reformation fathers appealed so largely to the authority of patristic, and especially of Greek patristic writings. They were at one with the Continental reformers in their indebtedness to St. Augustine; but to a greater extent they paid regard also to the works of Origen, Athanasius, Basil, and the two Gregories." In *The Continuity of Christian Thought* Dr. A. V. G. Allen, one of the most distinguished historians and theologians that the American church has produced, made the implications of this fact clear:

The third criticism directed against the report is that often it includes contradictory opinions stated with impartiality. When the *raison d'être* of the Commission is borne in mind and associated with the historic fact that by its original inclusion of Catholics and Protestants, the Church of England became perforce "the roomiest Church in Christendom," the

*This is the concluding article in a series summarizing and commenting upon the report of the Archbishops' Commission on Christian Doctrine. The report, published in this country by Macmillan with the title, *Doctrine in the Church of England*; is now available at \$1.75.

criticism falls of its own weight. The Commission on Doctrine was appointed 15 years ago because tensions between different schools in the Church of England were impairing its effectiveness. In the opinion of the writer, the Commission has accomplished magnificently its great and difficult task and its accomplishment has significance far beyond the boundaries of the Anglican communion because of the spirit and method exemplified. Its method has been to relieve existing tensions by distinguishing between what is essential and what, though important, is non-essential for Christian fellowship, and by stating with scrupulous fairness different opinions which, even when seemingly contradictory, may actually be recognitions of different aspects of an ultimate Reality greater and more comprehensive than individual perception of truth ever is or ever can be. And its spirit has been that of those who believe that even in theological discussions charity remains the supreme law. "To become bitter in controversy" is declared to be "more heretical than to espouse with sincerity and charity the most devastating theological opinions." Shades of our Reformation fathers, who were not given to charity when denouncing the errors of the Church of Rome!

Having enunciated this wholesome principle, the Commission takes no advantage of it and is far from expressing any "devastating" theological opinion. On the contrary, although its members disclaim the task of systematic theologians, they proceed to discuss the most profound problems of theology and to provide theological definitions which in vitality and in lucidity leave nothing to be desired.

HERE AGAIN, as there is not a system of distinctively Anglican theology but a reception and holding of the faith of ecumenical Christendom, the primary significance of the report is in the field of homiletics. Over and over again the Commission itself exhibits the "rich variety in methods both of approach and of interpretation" which is characteristic of Anglican churches, and which should be of value to preachers everywhere. E.g., the doctrine of the Incarnation is understood not as implying that Jesus "acted in two alternating capacities—now as God and now as Man—but rather that in all His actions and experiences He is both God and Man"; with the implication that "the whole incarnate life of the Son—i.e., His whole outlook, activity, and knowledge in this life—was mediated throughout by faculties, physical, intellectual, moral, and spiritual, which were genuinely human." Chalcedon itself, recognizing the Mystery, did not state the implications of it so clearly. The section on the Atonement contains definitions of equal lucidity; the Baptismal and Eucharistic doctrine is a homiletical well of waters as deep and as refreshing as they are clear.

Most significant in its bearing upon unity is the doctrine of the Church. The Church is broadly defined as "the whole company of those who share in the regenerate life," a definition which makes room—as with the best intentions in the world the Edinburgh Conference failed to do—for the Society of Friends. Its inherent unity is "not destroyed by outward divisions," and is "grounded in the unity of God Himself." "Schism" is recognized as, in fact, "a division within the Christian Body," which is "not to be thought of as consisting of a single true Church, or group of Churches, with a number of 'schismatic' bodies gathered about it, but as a whole which is in a state of division or 'schism.'" These definitions are a notable contribution toward a true understanding of the ecumenical character of *Una Sancta*. If the word ecumenical so defined can be used in inter-Church negotiations where the ambiguous word Catholic is so often used in a restricted and

depotentiated sense, progress toward unity may be considerably helped.

In one respect the report possesses an ecumenical significance which lies far beneath the surface. The participation of the Church of England in the World Conferences held last summer and the initiative its leaders have taken in the proposed organization of a World Council of Churches will almost certainly secure for its doctrinal statements the interested attention of all the Churches with which it is now associated—that is, of by far the greater-part of non-Roman Christendom. Since 1864, when the Syllabus of Pius IX committed his Church to unqualified opposition of so much of modern thought, the Church of Rome has lost by slow degrees its character of universality; political circumstances, chief among them the growth in influence and power of democratic institutions, have accelerated the process; and today, by reason of its affiliations with Fascism, the process has reached a point where it is to a large extent an Italian institution, though still in possession of extensive extra-territorial interests.

DURING the same period, the Church of England has been undergoing a precisely opposite transformation. From a national and provincial Church, not guiltless of Erastianism, it has steadily developed into what it has become today, the "Mother Church of men of English speech," and the spiritual center of the world-encircling family of churches known as the Anglican communion. Bound together by spiritual ties, free, autonomous, and accustomed to the exercise of ordered liberty, these Anglican Churches are becoming more and more ecumenical in their sympathies, recognizing affinity on the one side with the "gathered" churches which share their Reformed Faith, and on the other side with the Old Catholic and Eastern Orthodox Communions which share their Pre-Reformation traditions.

No one can predict with confidence the end of this momentous change. It has its geological counterpart in changes in the earth's crust whereby vast tracts are submerged, to become islands, or lifted up and joined to continents. But one thing is certain, and that is that if the processes above described continue without interruption Church historians of the future will regard 1937, the year of the Oxford and Edinburgh Conferences and of the first steps toward the organization of a World Council of Churches of which the Anglican communion is in a sense the prototype, as one of the turning points in ecclesiastical history. It is in the light of these contingencies that the report of the Commission on Doctrine should be evaluated and pondered.

BECAUSE ONE NOON HE HEARD THE WORD

(A Sonnet About St. Paul)

PAUL walked this mighty way despite the thorn
That tore and tried his spirit and his flesh.
Now this affliction could be lightly borne,
Desert and mountain traversed, and the fresh
And cruel winds and currents of the sea
Put to great uses—ocean, and the land
His instruments—because earth's destiny
Lay now within the hollow of his hand!

The Apostle all his power could not know—
But this one thing he knew forevermore:
There was no pain he would not undergo,
No hate he would not brave, no alien shore
Not dare, because one noon he heard the Word,
And knew he was beloved of the Lord!

KATHARINE SHEPARD HAYDEN.

The Good it Would Do Me

By the Very Rev. John W. Day

Dean of Grace Cathedral, Topeka, Kans.

IN THE LIVING CHURCH of February 2d, there was an arresting article by the Rt. Rev. B. T. Kemerer, Bishop of Duluth, entitled, *What Good Would It Do Me?*

The article dealt with that large class of unChurched people who are honest and public-spirited, who have happy home lives, and who are respected in the community. Bishop Kemerer cites the case of a man of his own acquaintance, representative of the large group. The Bishop says this man has asked or implied the following questions, under the general heading, "What good would it do me to join the Church?"

"(1) What have you professing Christians got that I haven't got, and what good would it do me if I had it?"

"(2) Do you think your life is any happier than mine, and if so, in what respects?"

"(3) Since you admit that there is little apparent difference between the kind of life I lead and that of many professing Christians, why do you think it would improve me as a husband, a father, and a citizen? It doesn't do it to most Christians I know. I drink, play poker, and do business with them, and I know."

The Bishop invites Churchpeople to answer these questions.

The first question takes me back to an ethics class, taught by Prof. William E. Hocking, in Harvard University, in the fall of 1913. One day, when the professor was discussing Christian ethics, he stopped in his lecture and said, "I wonder how many men in this class are members of a Church?" About 60% of the men raised their hands. Then he said, "I would call the rest of you religious spongers—men who accept the Christian atmosphere created by the Church and do nothing to support it."

In other words, the most obvious answer to the first question is: Professing Christians, whether they be good or just Easter-ites and Christmas-ites, do have a consciousness that they are supporting an institution which is dedicated to the cause of righteousness, justice, fair dealing, and mercy; and that I consider to be something very much worth while which the man who does not belong to a Church, or who does not support a Church, simply does not possess. He may be tolerant of religion, and he may express that tolerance by attending weddings and funerals; and he may be a good citizen, and all that sort of thing, but should he be asked if he would like to live and raise his children in a community where there are no Churches, he would probably answer with an emphatic no.

The average professing Christian has a sense of social responsibility which the average non-professor simply does not have; and if he does have it he has caught it from Christian tradition and Christian institutions, and not from paganism, ancient or modern. A sense of social responsibility is a good thing for anybody to have. It broadens his mind and increases his sympathy for other people. It makes him more interesting to his family, his community, and gives him a better opinion of himself which is always an individual and a social asset.

Under question 2, one must define the words "happy" or "happier" before attempting an answer. If the questioner means, "What deep satisfactions has the professing Christian which the non-professor does not have?" I would say, first, that the professing Christian has a very definite philosophy of life, which holds that the universe is friendly and not hostile; that

God, the ultimate source of life, is a loving Father and not an Oriental potentate or a law-court judge. He also believes that human brotherhood is possible. He has an enthusiasm for life. To him, life is vital, and not just a day-by-day process of eating, drinking, and sleeping. This philosophy of life gives him a definite confidence, a faith and assurance that, as St. Paul puts it in the Epistle to the Romans, "all things work together for good to them that love God."

The average person wants to feel he is needed, that his personality counts. A sense of inferiority, a sense of worthlessness, often leads to a deep sense of guilt, mental illness, and suicide. Everything possible, every agency at hand, should be used to make people objective and healthy-minded. Objective lives are happy lives because they live in a world of constantly expanding horizons. The key note of Christianity is "others." The most supremely happy person I know is a lay person who has given her life constantly to others because of her Christian motivation. The most supremely unhappy person I have ever known was a non-professor of religion who accumulated a considerable fortune and who was afraid every person he met was trying to separate him from his money.

IN ANSWER to the third question, it would seem that the non-professing Christian would be a better husband, a better father, and a better citizen if he were conscious of the fact that he had some part, even though a very small one, in the support of an institution the doors of which are constantly open to those who would come inside to acknowledge God, the father of our Lord Jesus Christ, through the means of the social expression that is provided in the religious services of the Church. It would seem that he could be a better husband, a better father, and a better citizen if he belonged to an institution which held up the ideal and the possibility of men's co-operating with each other in a community, in a nation, and in the world.

From the standpoint of psychology, it is therapeutically helpful for people to be raised above the selfishness and the competitive spirit of the business world by attendance upon Church services at least once a week. I would suggest to the non-professing Christian who "drinks, plays poker, and does business" with the average Church member, that he also participate in some of the higher avenues of life provided by religious worship. Dr. Link, in his book, *Return to Religion*, has some valuable suggestions along this line.

Also, when Mr. Good-Citizen-Non-Professor-of-Religion chooses to compare himself with professing Christians, I would suggest that he do not ease his conscience by comparing himself with the dregs or even the skimmed milk of the whole membership of the Church. If the disciples' worth had been evaluated by Judas, they would have indeed been a sorry lot. Let Mr. Good-Citizen-Non-Professor-of-Religion not measure himself by the religious runts. If he were a lawyer, he would not want the legal profession estimated in terms of the shysters; or if a physician, by the quacks. If he really wants to find out where he stands, let him compare himself with Christ. Let him also understand that people do not accept Christianity to become happier in the ordinary meaning of that word; but that the Christian religion does bring the deeper satisfactions of life, history amply testifies.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Mother Alphonsa and Her Noble Work

SORROW BUILT A BRIDGE: A Daughter of Hawthorne. By Katherine Burton. Longmans Green. Pp. 288. \$2.50.

A ROW of buildings on a hill, outlined against the sky, attracts the eye of the traveler on the highways of Westchester county. They house incurable cases of cancer, admitted on the sole condition that the victims are destitute of financial resources. An anecdote that might well have been added to the many related in the book may illustrate what is being done for these unfortunates. A visitor speaking to a man horribly disfigured by the disease, said: "You are happy here?" with a questioning lift of the voice. Like a flash came the reply, "It's heaven!" The work was conceived, forwarded, and fostered by the sacrificial zeal of Rose Lathrop, daughter of Nathaniel Hawthorne. She began in three rooms in the slums of New York. She gathered friends and helpers through her magnetic personality and her facile pen. These would surely not have achieved such striking results had it not been for her vital faith and her dependence upon prayer. The story is convincingly told by her friend, Katherine Burton.

Fully half the volume is given to the account of Rose Hawthorne's early life. We are told of her radiant childhood and of her youth in England and in Rome, where through her father's connections she met many eminent and interesting persons. We learn of the joys and sorrows of her promising but ill-starred marriage and of her deep grief at the loss of her little son. It is easy to understand the influences that led to her submission to the Roman Church. After her work was well started Archbishop Corrigan permitted her and her associates to live under the Rule of St. Dominic "as much as they could without letting it interfere with their work." Rose Lathrop became known as Mother Alphonsa. She herself had no training in a regularly constituted novitiate. Doubtless this lack was supplied for later postulants, but the book tells almost nothing of the inner life of the community or of its foundress. It gives, however, a vivid picture of the work and its conditions and of the persons connected with its development as they are known to visiting friends. Mother Alphonsa in her later years disliked to be photographed. The only illustration in the book shows her picture as a young woman before she began her religious life.

MOTHER MARY MAUDE, CSM.

Canon Bell's New Book

THE PRIESTLY WAY. By Bernard Iddings Bell. Holy Cross Press. \$1.25.

CANON BELL, we venture to think, is at his best when he writes books of meditation or spiritual counsel. His *Holy Week* was suggestive and helpful; and now he has given us a volume on the priestly life which will repay careful and prayerful reading. Originally, these chapters were retreat addresses at Holy Cross monastery; now they have been arranged for a priest's private retreat or for spiritual reading, with an admirable introduction (for which we are deeply grateful) from the pen of Fr. Whittemore, superior of Holy Cross.

Beginning with a discussion of the nature of the priest's vocation, and the diverse ways in which it is expressed in his life, Canon Bell goes on to discuss the personal life, spiritual attitudes, and public ministry of the priest from many points of view. He always brings us back to the Bible; and he has a knack of linking up the priestly life with the great saints of the Church and their participation in the divine charity and action. A section on prayer is especially good.

Considerations on the ministry of our Lord as Redeemer, Teacher, and Sanctifier, and the reflection of those aspects of His ministry in the life of His representatives, follow; and there is a concluding group of chapters (two in number) on the priest's example, and his attitude to the last things.

Naturally we will find points where we differ from Canon Bell, as for instance in his somewhat cynical discussion of clerical marriage. We wonder if it is accurate to link up exorcism of evil

spirits with the forgiveness of sins, since these two are explicitly separated in the Gospels. There are other points, too. But these are relatively unimportant. Here is a book which we humbly think will be beneficial to all of us when we set ourselves to reexamine our priestly life in the light of the example of the living Lord.

W. NORMAN PITTINGER.

Dr. Lowther Clarke's Edition of St. Clement

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS. Edited by W. K. Lowther Clarke. Macmillan. \$1.60.

IT IS almost 50 years now since 1890, when Bishop Lightfoot's classical edition of St. Clement was published. As the present volume is the first annotated edition of the epistle since that time it is highly welcome, but it is equally welcome because of its own excellence. To be sure it is neither large nor pretentious, consisting as it does only of a new rendition, a summary introduction, and brief notes; but Dr. Clarke has so weighed every word he has used that only special students will need more help than he gives here. He has of necessity omitted much about the Church policy presupposed, since an adequate discussion would mean almost as large a book as this one; he states the problems, however, and for his own position refers to the important monographs he has published elsewhere. But on almost every other theme he says all that is really necessary and gives the reader an admirable picture of Christianity as taught in Rome at the end of the first century.

On the jacket the publishers (in England SPCK and so Dr. Clarke himself) state that the conclusions "though familiar to scholars, are startlingly novel to the ordinary student of the New Testament." We trust that this is not so. Is it really news that the rank-and-file post-apostolic Christianity, which St. Clement represents ideally, "quite failed to appreciate" St. Paul and drew its ethical teaching far more from the Old Testament and the Greeks than from Christ? This is only another way of stating the rather self-evident fact that the busy administrator is obliged to appeal to rules rather than the greater principles and that great sainthood need not involve great intellectual genius. But just why does Dr. Clarke state that the rules St. Clement gives must have been derived from St. Paul? This is far from obvious!

BURTON SCOTT EASTON.

Plainsong for Choirmaster and Choir

THE APPROACH TO PLAINSONG THROUGH THE OFFICE HYMN. By J. H. Arnold. Oxford University Press. Pp. 29. 85 cts.

THE STUDY of this well-written little book will give a priest, choirmaster, or chorister more sound knowledge of the nature of plainsong and how to sing it than he can get from many times the number of pages of many another book. Used with the Columbia phonograph record (274-M) *Four Office Hymns from the English Hymnal*, which was made by the author and his choir to illustrate his book, and with a copy of the 1933 edition of the English Hymnal, from which all the illustrations are taken, the book makes as good a teacher of the subject as one could have. Mr. Arnold writes in the clear style of one who knows how to teach. Two of the tunes appear in the Pension Fund edition of the Hymnal, one to the same words (No. 144, *Vexilla Regis*), and one to other words (No. 338, *Pange Lingua*). But the implications of the beautiful style of singing taught by the book and shown by the record are not limited to the four office hymns, nor to plainsong hymns in general. The principles of rhythm, phrasing, verbal accentuation, and the treatment of groups of notes (*neums*) when observed in the singing of *Sursum Corda*, Preface, Psalm, Canticle, and Mass will change them from boring prefunctionality to living beauty.

One of the best things about the book for the beginner, and perhaps even more for him who has been hardened by years of bad singing, is the way it presents the right things *minus* the technical plainsong jargon which is so baffling for most beginners and so unnecessary for most other people.

RAY FRANCIS BROWN.

NEWS OF THE CHURCH

National Conference on Negro is Planned

Lack of Sympathy with Proposal for Racial Episcopate Indicated at Commission's First Meeting

NEW YORK—Foremost in general interest among the plans of the Joint Commission on Negro Work, appointed by General Convention in Cincinnati, is the announcement of a national conference of Churchmen to be held next fall in Chicago, to consider the responsibility of the Episcopal Church to the Negro race.

The Commission held its initial meeting for organization on February 28th at Church Missions house, with Bishop Stewart of Chicago as chairman.

The Rev. Dr. George W. Plaskett, rector of the Church of the Epiphany, Orange, N. J., was elected secretary. The Commission consists of bishops, presbyters, and laymen, its membership divided equally between the White and Colored races. The Presiding Bishop was present throughout the day. Among others present were Bishop Demby, Suffragan of Arkansas; Dr. Kenneth C. M. Sills of Bowdoin college, Brunswick, Me.; Lieut. Lawrence Oxley of the Department of Labor, Washington; the Ven. Bravid W. Harris, Norfolk, Va.; Henry H. Craft of the Harlem branch of the YMCA, New York; the Rev. Dr. Edmund H. Oxley of St. Andrew's church, Cincinnati.

INTEGRATION GOAL SOUGHT

When the question of a separate Negro episcopate came before the Commission, it referred the exploration of this subject to a subcommittee on survey, but before doing so, unanimously recorded the adherence of its members to a goal of integration rather than segregation.

The matter of a paid full-time executive secretary for the Commission was referred to a special committee consisting of Bishop Stewart, Dr. Oxley, and Mr. Craft who, in conference with the Presiding Bishop, will seek to work out a plan whereby the Commission may best fulfil its designated service of help to the National Council in this whole field.

SUBCOMMITTEES NAMED

Three subcommittees which will proceed immediately to work on their respective subjects are: the subcommittee on survey, above mentioned, of which Bishop Scarlett of Missouri is chairman; subcommittee on education, Bishop Quin of Texas, chairman; subcommittee on conference and program, Bishop Stewart, chairman.

The next meeting of the Commission
(Continued on page 306)

Service of Coöperation Held in New York Church

NEW YORK—A service, the purpose of which was to encourage coöperation of the Episcopal Church with the Greater New York Federation of Churches, was held in the Church of the Holy Communion on February 27th.

The speakers were Bishop Gilbert, Suffragan of New York; the Rev. Dr. Robert W. Searle, executive secretary of the Greater New York Federation of Churches, and the Rev. Dr. W. Russell Bowie, rector of Grace church. A Litany of Meditation was read by the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension. The rector of the Church of the Holy Communion, the Rev. Worcester Perkins, officiated at the other parts of the service.

Much interest was taken in the plans for this service, both by Church-people and others, and a large congregation attended.

Bishop Juhan is Injured in Automobile Accident

Taken to Riverside Hospital by Passing Motorist; Condition "Good"

JACKSONVILLE, FLA.—It was reported on March 2d that Bishop Juhan of Florida was in "good condition" in Riverside hospital where he was taken after being injured in an automobile accident. Bishop Juhan's car had crashed into a truck near Green Cove Springs.

Bishop Juhan was en route to St. Margaret's church, Hibernia, where he was to conduct a service for the Rev. C. C. Tarplee, who was driving closely in the rear of the Bishop's car and who witnessed the accident. Both the Bishop and Mr. Tarplee were returning from a service at St. Mary's church, where Mr. Tarplee is also in charge. Mrs. Juhan and the waiting congregation were without knowledge of the accident for some time, it was stated.

Mr. Tarplee placed the Bishop in the car of a passing motorist from Green Cove Springs, who rushed him to Riverside hospital, where Dr. Harry A. Peyton, attending physician, issued the following statement of his condition:

"Severe and extensive lacerated wounds of scalp and forehead; contusion of chest wall; no evidence of fractures or internal injuries. General condition good at present time."

The truck into which Bishop Juhan's car crashed was said to have struck another truck headed south, according to Sheriff J. P. Hall, investigating officer. The sheriff, who was holding the two drivers, said that Bishop Juhan's car would be a total loss.

Strategy and Policy Study is Subdivided

Commission Appoints Five Groups to Consider Special Aspects for Long-Time Planning

NEW YORK—Missionary scope, areas of work, and distribution of financial aid; promotion and stimulation; approach to racial groups; education; and social welfare are to be studied by five subcommittees appointed at the first meeting of General Convention's Commission on Strategy and Policy, February 25th, in Church Missions House.

Each committee was empowered to invite consultants to share in the research in its particular field. It was decided that the subcommittees would proceed in their work until October. At that time the full Commission will assemble to receive reports and to confer with the National Council's Committee on Policy with regard to long-time plans for the Church's work.

Bishop Stewart of Chicago presided at the meeting of the Commission, which was attended by 16 of the 20 members, including the Presiding Bishop. The Rev. Walter H. Stowe of New Brunswick, N. J., was elected secretary.

The Rev. Malcolm Peabody, secretary of the National Council Committee on Policy, was present as a guest, and representatives of the recent conference of field secretaries of the first three provinces appeared before the Commission.

It was made clear in the meeting that, although the Commission considers its work to lie in the field of long-term planning, it is keenly aware of the immediate need for clear policy and strategy in the Church's missionary work.

It was emphasized that the Commission's relationship to the National Council Committee is one of mutual confidence and helpfulness.

SUBCOMMITTEE MEMBERSHIP

The five subcommittees were appointed at the conclusion of a day of discussion, with the following membership:

- (1) Missionary scope, areas of work, distribution of financial aid: Bishop Stewart, chairman; Bishop Cross of Spokane, Rev. Dr. R. H. Brooks of New York, Z. C. Patten of Tennessee, Mrs. Henry H. Pierce of New York.
- (2) Promotion and stimulation: Bishop Clingman of Kentucky, chairman; Rev. Dr. J. T. Addison of Massachusetts, Rev. C. H. Horner of Rhode Island, Miss Mary E. Johnston of Southern Ohio.
- (3) Approach to racial groups: Bishop Wing of South Florida, chairman; Rev. Walter H. Stowe, Miss Anne Patton of California.
- (4) Education: Bishop Atwill of North Dakota, chairman; R. H. Sherwood of Indianapolis, Mrs. K. C. M. Sills of Maine.
- (5) Social welfare: Rev. C. Rankin Barnes of California, chairman; Charles Alfred Johnson of Colorado, E. A. Shepley of Missouri, Mrs. E. A. Stebbins of Rochester.

Missionaries Stress Need of the Gospel

Christianity Alone Can Bring End to War Spirit, Say China Workers in Message to Home Churches

SHANGHAI—The urgent need of peaceful means for settling international disputes and the urgent need of the Christian Gospel to bring an end to the war spirit are stressed in a message from the missions of 10 communions working in the Shanghai area to the home Churches.

The message accuses the Japanese forces of vandalism, looting, and rape, saying that these charges are substantiated by "incontrovertible evidence from American citizens." Retreating Chinese forces in the area set fire to a large section of Shanghai and Nanking, and at the former city some mission buildings were burned, but it is stated that most of them were untouched until the arrival of the Japanese.

After a brief sketch of the "history of mission work during the hostilities," the situation in January of this year is described as follows:

"Those missionaries who were able to remain at their posts helped care for the civilian population, the sick, the homeless refugees, the hungry, the wounded, a mass of terror-stricken men, women, and children, many of whom they had served for years past. These missionaries, men and women, have witnessed untold horrors and experienced insult after insult in their humanitarian work.

PROTECT CIVILIANS

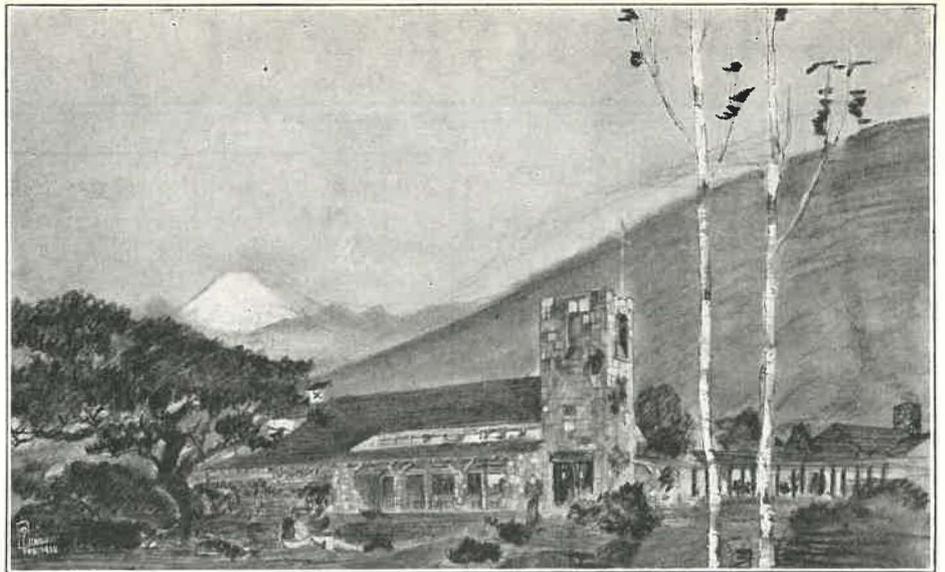
"Their chief tasks seem to have been (1) to police 'safety zones' and try to keep the Japanese soldiers away from helpless civilians, especially the women. At great personal risk and unarmed they have not hesitated to place themselves between armed soldiers and civilians, and thus to preserve the lives and honor of many. They were frequently threatened with death.

"(2) Another work was the supplying of food and shelter. In this work they were helped very little, if any, by the army. Most evidence goes to show that they were hindered and to this day it has been almost impossible to get fresh supplies of grain and food to them.

"The majority of foreign mission workers from the lower Yangtze valley are still in Shanghai watching developments, aghast at the horrible tales from the interior, helpless to return to their posts to minister to the suffering noncombatants, but besieging the

Dr. Niemoeller Guilty, Released Into "Custody"

BERLIN—The Rev. Dr. Martin Niemoeller, fighting pastor of the Confessional Synod, was found guilty last week of violation of two Nazi laws. He was sentenced to seven months' detention in a fortress and fines totaling \$800. However the court ruled that his detention since July 1, 1937, could offset the sentence to a fortress and a part of the fine. After paying the balance he was released by the court into the custody of the secret political police.



CHAPEL FOR JAPAN

This is the architect's concept of the chapel to be built at the new National Leadership Training Camp of the Brotherhood of St. Andrew in Japan. The property for this camp has just been purchased with funds raised by Prof. Paul Rusch in this country. The chapel itself will be the gift of the diocese of Kentucky. A feature of it will be a large plate glass window in place of a reredos framing a magnificent view of Mount Fuji.

Professor Rusch sailed from Seattle March 4th on the "Hikawa Maru."

Japanese consular and military authorities with requests for a return to their work. The most that has been granted has been a visit or two to stations near Shanghai. Normal missionary work in the occupied areas is at a complete standstill."

A concluding section, headed Comments, reads as follows:

"The awful consequences of unrestrained modern warfare have been made abundantly clear. Civilians have been the chief sufferers. Destruction of life and property has been appalling. The injustices and outrages against helpless people, especially girls and women, have been unspeakable.

"The war seems to prove that international treaties looking toward peace are of little value, but this apparent failure reveals the magnitude of the problem [of finding peaceful means of settling international disputes]. The cause of righteousness and good will in the world lies ultimately not in the hands of statesmen and the treaties they negotiate, but in the intelligent and determined faith of Christians.

NEED OF CHRISTIAN GOSPEL

"Godlessness and lack of reverence for human life are the root causes of all this chaos. The primacy of God and His eternal Kingdom of Truth and Right must be accepted by all nations, East and West. Apart from Him there is no unity, and apart from His Law there is no accepted standard. The Christian Church, as the international fellowship of all races and peoples, must be true to this great task."

Aid Educational Leaders

FOND DU LAC, WIS.—The department of religious education of the diocese met at Neenah-Menasha to make careful plans that no opportunity or resource available should be left undone to assist the teachers of religious education in the diocese. Among those on the program were the Rev. W. J. Spicer, Appleton, and Dr. C. D. Flory of Lawrence college. After the morning lectures, the group was separated into discussion centers covering the main problems of a church school.

Bishop Gilman Returns to Missionary Post in China

NEW YORK—On March 5th Bishop Gilman of Hankow was to sail from the United States to return to China, according to information from Church Missions House.

Bishop Roots cabled on February 21st that Hua Chung college, Boone Middle school, and St. Hilda's school for girls have reopened as planned.

They had closed December 31st after completing term examinations, and at that time there was serious consideration of moving them, possibly to Shenchow in Hunan province. After a three-hour discussion one day and a two-hour discussion the next day, it was decided not to move. To move, it was felt, would cut the students still further off from their homes, it would be difficult to secure a suitable place for science equipment, and there would be dangers in the country no less than at Wuchang.

Meanwhile, students and faculty are engaged in many kinds of war service, especially in aiding the wounded and the refugees who have crowded the Wuhan cities for months. Many refugee students, men and women, and faculty members, are also on the campus. A recent Hua Chung college weekly bulletin lists the results of basketball, volley-ball, and pingpong contests between "refugees" and residents.

Laymen Sponsor Lenten Services

GLEN ELLYN, ILL.—Laymen are the sponsors of week-night Lenten services at St. Mark's church, Glen Ellyn, this year. Moreover, several of the speakers at these services will be laymen. A committee of men has been set up to call each family in the parish each week, a different member making the call each week. In this way it is hoped to stimulate attendance. The Rev. Gowan C. Williams is rector.

“Lawful Authority” Question Considered

Bishops and Priests Will Attend a Conference to View Proposal for Synodical Declaration

LONDON—The Archbishop of Canterbury has invited eight bishops and nearly 50 representative priests and laypeople to a conference at Lambeth palace on March 18th to consider the proposal for a synodical declaration of the meaning of “lawful authority” in liturgical matters.

The proposal was ventilated about a month ago, at the last meeting of the convocations of Canterbury and York, and Catholic opinion, as represented by the proctors, showed itself to be, on the whole, in favor of the issue of such a declaration with the authority of convocation. The *Church Times* also supports the proposal. “We are,” it writes, “for our own part, convinced alike of the Catholic propriety and the practical wisdom of such a declaration being issued.”

CHURCH ARMY JUBILEE

The Church Army celebrated the jubilee of the launching of the women's side of its great work by Miss Marie Carlile, sister of Prebendary Carlile, at an enthusiastic meeting in London on February 15th. Mrs. Neville Chamberlain, the wife of the Prime Minister, presided.

Despite the bitter coldness of the night, the “Chief,” who bears the weight of his 91 years with splendid gallantry, was present to hear the tributes paid to his sister's gracious work of mercy. Prebendary Carlile recalled with pride the title bestowed on him by the late Archbishop of Canterbury—the “Archbishop of the gutter.” Today there are 580 Sisters on the staff of the Church Army.

A distinguished English architect has made a careful examination of the churches of the Holy Sepulchre in Jerusalem and of the Holy Nativity in Bethlehem, and his survey reveals that both buildings are in a highly dangerous condition, and that £200,000 or more is needed to render them structurally safe and sound. But many difficulties have to be surmounted before a start can be made.

These churches, which cover respectively the traditional sites of the tomb and of the birthplace of our Lord, are shared by a number of religious bodies, not wholly Christian. These lack the necessary funds for the work, and there is a fear that even to raise the question of repairs would stir up old sectarian and national rivalries.

The Jerusalem correspondent of the *London Times* has suggested that the only satisfactory solution of the problem seems to be the setting up of an international and interdenominational committee which could issue an appeal for funds throughout Christendom.

BISHOP HOOK DIES

Two venerable and venerated ecclesiastics of the English Church have died within a few days of each other.

The first was the Rt. Rev. Cecil Hook,

\$52,000 Received Toward New York Cathedral Fund

NEW YORK—At a meeting of Mayor La Guardia's committee to raise the sum of \$1,000,000 to complete the choir and sanctuary of the cathedral, held in synod house on February 23d, Bishop Manning of New York announced that \$52,000 had already been received in response to the mayor's first appeal.

The Bishop said that he had just had a contribution to the fund from His Eminence, the Most Rev. Archbishop Athenagoras, Archbishop of the Greek Orthodox Church of North and South America.

It is hoped that \$1,000,000 may be raised in time to complete the choir and sanctuary and open the great nave before the beginning of the World's Fair in 1939, when thousands of strangers will visit the city.

who was in his 94th year. He was the son of the great Walter Farquhar Hook, vicar of Leeds from 1837 to 1859, and afterward Dean of Chichester. On his death in 1875, the people of Leeds resolved to build a church in his memory, and his son was put in charge of the All Souls' district. From Leeds he went to Oswestry and thence to Leamington. Then the great Bishop Talbot called him to join him in the work of the new South London diocese of Southwark as one of two Suffragan Bishops.

DEATH OF FR. PULLER

The second priest was one of the most eminent of the Cowley Fathers, the Rev. F. W. Puller, who died on February 10th in his 95th year, and the 55th of his profession. Fr. Puller had a distinguished career at the University of Cambridge, and was a parish priest before he joined the Society of St. John the Evangelist. Afterward he served the community in England and in South Africa. From 1909 until 1919 he was superior of the Westminster house of the society.

Memorial to Bishop Shipman

NEW YORK—With a committee headed by Bishop Manning as honorary chairman, friends of Dr. Herbert Shipman, late Suffragan Bishop of New York, are launching a movement to provide a memorial for him, in the form of a great stained-glass window which will be installed between the two towers of the Church of the Heavenly Rest. He served as rector of the church for nearly 16 years.

Bishop Maxon Announces Coadjutor Election Date

MEMPHIS, TENN.—Bishop Maxon has appointed Wednesday in Easter Week, April 20th, as the time, and Christ church, Nashville, as the place, for the special meeting of the diocesan convention to elect a Bishop Coadjutor, and has set forth a special prayer for guidance to be used in church services and meetings of the diocese.

Summer Theological School Plans Made

Sewanee Graduate School to Meet July 25th to August 29th; New Reading Courses Introduced

SEWANEE, TENN.—The faculty of the University of the South has announced the second summer session of the graduate school of theology to take place from July 25th to August 29th, inclusive.

Courses will consist of lectures by members of the faculty on alternate mornings (three lectures weekly in each course) and research work with reports by students. The work of each course will require a minimum of 20 hours per week by the student. The average student will find it necessary to limit himself to two courses; exceptionally qualified students may be permitted to take three courses. An examination will be set at the end of each course.

In addition to the regular lecture courses, announcement is made of reading courses, to consist of appointed research and reports by the student and an examination upon the work done.

The purpose of the school is to provide instruction and direction for clergymen who wish to continue their theological studies in a systematic manner.

Members of the faculty of the graduate school of theology summer session include the Rev. Dr. Royden Keith Yerkes, director of the school and lecturer in theology; the Rev. Dr. Burton Scott Easton, lecturer in New Testament and liturgies; the Rev. Dr. Fleming James, lecturer in Old Testament, and the Rev. Dr. Leicester Crosby Lewis, lecturer in Church history. The courses include:

Theology, Dr. Yerkes. (1) Lecture course, The History of the Doctrine of the Eucharist. (2) Reading course, The Theological Background of Early Devotional Literature.

New Testament, Dr. Easton. (1) Lecture course, The Gospel According to St. Mark.

Old Testament, Dr. James. (1) Lecture course, The Development of Israel's Religion. (2) Reading course, The Theology of the Prophets.

CHURCH HISTORY COURSES

Church History, Dr. Lewis. (1) Lecture course, The Development of Anglican Theology; a study of post-Reformation Anglican thought based upon analysis of classical Anglican treatises, from Jewell's *Apology to Essays, Catholic and Critical*. (2) Reading course, *Roman Catholic Modernism*. The attempt at doctrinal reinterpretation within the Roman Church from the Vatican Council to the World War. Authors studied will be Doellinger, Acton, Hefele, Kraus, Olli-Laprune, Blondel, Laberthonniere, LeRoy, Loisy, and Tyrrell.

Liturgics, Dr. Easton. (1) Reading course, The Development of the Liturgy of the Holy Communion.

Further information concerning courses, etc., may be obtained from the director, the Rev. Dr. Royden Keith Yerkes, Sewanee, Tenn.

2,414 at Long Island Brotherhood Service

Brotherhood of St. Andrew Holds Washington's Birthday Celebration in Three Churches of Diocese

BROOKLYN, N. Y.—The annual men's corporate Communion of the diocese of Long Island, under the auspices of the Brotherhood of St. Andrew, was held on Washington's birthday as usual this year, and again with great success as to numbers. The total attendance of men and boys of the diocese at Holy Communion was 2,414.

The service was held in all three of the churches on Brooklyn Heights, Holy Trinity, St. Ann's, and Grace church. In the first, though accurate count was not kept, a closely checked estimate put the number of communicants at 1,200. In the second, actual count was 654. In the third there were about 250. The total number of communicants therefore at the Brooklyn celebrations was 2,104.

After service there was a breakfast at the Hotel St. George, at which the great ballroom was, by a new seating arrangement, made to accommodate more persons than ever before, and still others were seated in the salon and in the lobby. In all, 2,107 sat down to breakfast together.

The presiding officer was William F. Leggo, diocesan president of the Brotherhood. The speakers were the Hon. Charles S. Colden of Grace parish, Whitestone, county judge of Queens county, and Bishop Stires.

At the same hour a service was held in St. Peter's church, Bay Shore, which was attended by 210 men and boys. The celebrant was Bishop Larned, Suffragan of the diocese, who was also the speaker after breakfast.

At Southampton a third service was held in St. John's church, at which the Rt. Rev. Dr. Frank Du Moulin, retired Bishop, and rector of St. John's church of Lattintown, Locust Valley, L. I., was celebrant and speaker. The attendance was 100.

Los Angeles BSA Service

LOS ANGELES—Four hundred men and boys participated in the celebration of Holy Communion at St. Paul's cathedral on Washington's birthday. Bishop Stevens was the celebrant, assisted by Bishop Gooden and 10 parochial clergy. Forty parishes and missions were represented. At the breakfast, addresses were delivered by Bishop Stevens, Bishop Gooden, and Bruce Mason, an attorney of Long Beach.

Massachusetts Corporate Communion

BOSTON—On Washington's birthday, 2,000 laymen of the diocese of Massachusetts met for corporate Communion services at 13 centers in the diocese. In each case the service was followed by breakfast and a talk by an outstanding speaker. These services were a part of the year's program of the men's division of the Church service league of the diocese.



FIRST CONFIRMATION CLASS

At Bishop Hulse's first visitation to San Juan Bautista church, Máximo Gomez, Cuba, he confirmed this class, prepared by José A. Gonzalez, a postulant for Holy Orders. The Rev. J. H. Piloto is in charge of the mission.

District of Spokane Calls for Social Disease Laws

WENATCHEE, WASH.—At the 46th annual convocation of the missionary district of Spokane, where the Northwest, Middle West, and Southwest met at the Cathedral of St. John the Evangelist, Spokane, February 13th to 15th, three important resolutions were passed:

(1) To communicate with all legislators in Idaho and Washington urging them to pass laws requiring medical certificates of freedom from venereal disease before issuance of a marriage license; (2) favoring a district-wide endeavor to raise \$1,000 for the China Relief fund; (3) making plans for the observance of the 15th anniversary of the episcopate of Bishop Cross.

The Rev. Dr. James P. DeWolfe, rector of Christ church, Houston, Tex., addressed the group on The Permanence of the Spiritual. Mrs. Frank P. Hixon, a member of the Church of the Holy Spirit, Lake Forest, Ill., spoke on The Conference at Oxford at various times and to various groups. The 15th was devoted exclusively to the work of the Woman's Auxiliary. Mrs. Jay Parrish of St. John's cathedral was elected president for the coming year.

It was voted to hold the 1939 convocation on April 23d.

Delegates elected to provincial synod are: the Very Rev. Charles E. McAllister, the Rev. Messrs. Alvin B. Potter, and Joseph Settle; Dr. Louis F. Anderson, Dr. Frank Rose, and Stanley Easton. Alternates: the Rev. Messrs. Calvin Barkow, Philip Nelson, and Theodore Burleson; Judge Ralph Kaufman, Fred Kershaw, and Carl Harris.

Lexington Diocese to Open First Youth Camp Conference in June

LEXINGTON, KY.—Camp Abbott will be the name of the first young people's camp conference in the diocese. Plans call for a five-day session beginning June 20th at a well equipped Boy Scout camp near Versailles.

The Ven. J. Wilson Hunter, of Fort Thomas, was elected dean of the conference. Other members of the staff include the Rev. Messrs. Harold Williamson, assistant to the dean; E. W. Baxter, Frankfort, chaplain; C. P. Sparling, registrar; G. R. Madson, Paris, treasurer and publicity director; W. G. Pendleton, Covington, boys' adviser, and Miss Elizabeth Yundt, girls' adviser.

Appoint Committee to Finance Hospital

New Bern Church Negro Institution Nears Completion; Mayor Heads Campaign for \$5,000

NEW BERN, N. C.—Mayor Chadwick of this city has agreed to take the chairmanship of a committee to raise \$5,000 needed for the completion and operation of the new Church Negro hospital which is now almost finished. Plans and purposes of the new institution were placed before residents on February 17th at a meeting at the city hall.

The Rev. Charles E. Williams, rector of Christ church, presided at the meeting, and speakers included the Rev. W. R. Noe, executive secretary of the diocese of East Carolina; the Rev. R. I. Johnson, rector of St. Cyprian's Colored church; Mrs. John D. Whitford, Prof. H. B. Smith, Dr. C. S. Barker, and Mayor Chadwick.

In response to an appeal by Mr. Johnson the meeting voted to raise \$5,000 among the White friends of the institution in New Bern, and a similar campaign was planned among the Colored people. Mr. Johnson was lauded for seeing the need of the hospital and originating the idea many years ago. About \$60,000 has already been spent for the building and equipment.

Because of limited funds, only 30 beds are being installed in the hospital. Mr. Johnson reported that he had found that one bed is available in hospitals for every 2,000 Colored people in the country, and that there are 330,000 Negroes in 33 counties in the diocese of East Carolina, who have only one 30-bed Colored hospital in Wilmington, or one bed for every 10,000 Colored people in the section. The death rate for the Colored people is 90% more than that for the White people in cities, and 50% more than that for White people in the country, continued Mr. Johnson.

Of the funds for the present building, Mr. Johnson said \$25,000 was contributed by Churchpeople of Pennsylvania; \$20,000 by the Duke foundation; and the remainder had been raised by the diocese. A medical social worker has been promised for work outside the hospital among Colored people.

California Church Building Fund Benefited by Radio Artists' Show

LOS ANGELES—The building fund of Grace church, Glendora, is richer by \$600 as the result of a benefit given by radio artists on February 18th at the women's clubhouse at Azusa.

The rector, the Rev. Henry Scott Rubel, is well known as a writer of radio scripts, and some of the artists for whom he writes contributed their services.

Among the participants were Joe Penner, Catharine Melville, soprano, Dick Ryan, Dick Lane, Leon Rattner, and Ruth Mayon, eccentric tap dancers, Edmund Horn, pianist, Alice Forsythe Mosher, songstress, and Franz Leiber, Shakespearean actor. Gary Breckner, ace announcer, was master of ceremonies.

Church Union Holds Regional Conference

Meeting of Anglo-Catholic Group Opens With Mass in Restored Philadelphia Church

PHILADELPHIA—A regional conference of the American Church Union held at St. Elizabeth's church opened with solemn high Mass at which the preacher was the Very Rev. Allen Evans, Dean of the Philadelphia Divinity school. The conference discussed the missionary obligation of the Church and was held on Washington's birthday so that a large number of the laity might attend.

About 200 were present. The attractiveness of the conference was increased by locating it at St. Elizabeth's, where an outstanding example of architectural beauty radiated an atmosphere of freshness and vigor by its recent restoration.

St. Elizabeth's church is a notable example of the early type of Italian basilica with a campanile. It now stands as an example also of what a congregation, though lacking financial means, can accomplish through industry and determination. At some time in its history great mistakes had been made in the care of the interior of this valuable little church. These, coupled with the dust of years, had made of St. Elizabeth's a dingy, unattrac-

tive place. So the men of the parish responded to the challenge of their rector, Fr. Roseboro, and eliminated the labor cost item from estimates for renovating the church.

The entire interior wall surface was scrubbed of its old paint and repainted pure white. Old lighting fixtures were torn down even before any new ones were in view, a pure venture of faith that God would give them light. All the woodwork and floors were cleaned and refinished. In every way the interior was cleaned and refinished and already new gifts are being received. Four new lanterns have already been hung and a fine plaster frieze added to the west wall. Forty men and boys worked as their other labor permitted them, much of it done at night after their other day's work was over. It was their gift to their rector in remembrance of the 25th anniversary of his ordination.

NO "FOREIGN" MISSIONS

In his sermon Dean Evans said there is no such thing as foreign missions; no man or people is foreign to God who is the Father of us all. The celebrant of the Mass was the Rev. Roger Anderson of Waterbury, Conn. He was assisted by the Rev. Alfred M. Smith of the Philadelphia City mission and the Rev. Ralph E. Conrad, deacon and subdeacon respectively. The master of ceremonies was the Rev. Herbert W. Frick of Point Pleasant, N. J.

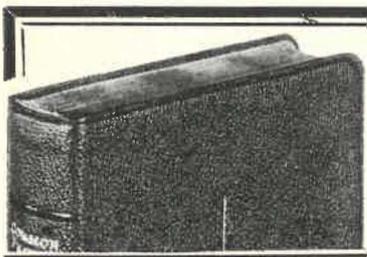
There were two speakers, both laymen, at the afternoon session. Clinton Rogers Woodruff, for some time a member of St.

Elizabeth's parish, related the early history of the parish, telling how its beginnings rose out of the missionary zeal of early members of the Catholic movement in South Philadelphia. The second speaker was Howard R. Patch, professor of English at Smith college.

Professor Patch took as his theme the tremendous need of every man to carry his cross. Our hymns are too sentimental, he said, and should be examined for the use of adult men and women. That science is not doing its job is shown by sickness, wars, and plagues, and makes clear the necessity for a religion with a razor edge.

URGES FRANKNESS IN RELIGION

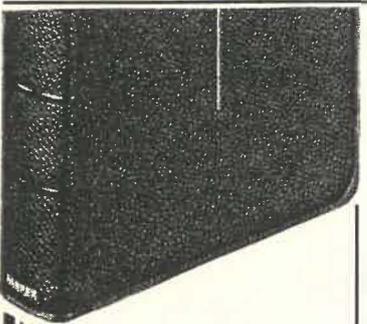
He ridiculed the modern taboo on conversation about one's personal religion and said that much valuable testimony about the value of religion was suppressed by pride of cast. "If our authority is external, the Church, we need have no fear to discuss our religion with another," he said. Widespread unbelief of today Professor Patch blamed on the appalling number of Church members by whom religion is not taken seriously. Of the current statement that "beliefs do not matter" he said, "They don't, if you've been careless enough to lose them." Men lose faith in the Catholic Church because of lack of seriousness in our services. Religion must be treated with as much seriousness as poetry or science. And finally Professor Patch said that the man who doesn't proselyte either has little faith or he doesn't love his brother as himself.



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Seek New Interest in Missionary Work

Field Work Conference Attended
by 100 Diocesan Field Executives
and Promotional Workers

NEW YORK—"We believe success in awakening the active interest of our people in the missionary project of the Church awaits a restatement of the philosophy of missions which reexpresses the ancient commission of Christ to His Church in modern terms," declare the findings of the field work conference held in the Prince George hotel February 22d to 24th, under the direction of William Lee Richards, secretary of the National Council's Field Department.

Nearly 100 clergy and laity, representing every diocese in the first three provinces, attended the conference. Besides Bishop Tucker, Bishop Reinheimer, Coadjutor of Rochester, Bishop Goodwin, Coadjutor of Virginia, Bishop Van Dyck of Vermont, and Bishop Ludlow, Suffragan Bishop of Newark, the personnel was largely made up of diocesan field executives and others with special responsibility for promotion of the Church's work.

Aspects of the subject, discussed without a moment's pause between speakers, so keen was the interest, included: methods

of field work, vestry conferences, lay conferences, organization of diocesan field departments, field work manuals, the National Council as a coordinating agency, the use of two instruments of promotion, printed word and spoken word (*i.e.*, printed publicity and speakers' bureaus), the use of lay experts who have special experience and skill needed in the Church's work, approach to special groups (vacationists, week-enders, and the like).

DISCUSS CANVASS

The Every Member Canvass, in city and country churches, "the parish's final examination on its promotion work through the rest of the year," someone called it, occupied most of the third day's session—canvass personnel, preparation, organization, mechanics, execution, and follow-up.

Not bulking so large on the time schedule, brief talks on foreign and domestic missions, religious education and social service, were given by officers from Church Missions House, talks included because, in the mind of the field men, with all this attention centered in promoting a program, it is imperative to have clear, comprehensive, and up-to-date knowledge of what that program is.

Inevitably, discussion brought up the question of the current financial situation in the Church. Members of the conference, many of them younger clergy and laymen who have known little else but the years of depression and retrenchment, called upon Bishop Reinheimer and also the Rev. Dr. Robert W. Patton, one of the earliest pioneers in modern promotional work, to restate the policies, plans, and organization which they and other successful field workers have advocated and practised. Both men were convinced that persistent and carefully planned promotion, if adequately provided for, starting now and carried on consistently and thoroughly, would result in not less than an added million dollars for diocesan work and a still added million for general missions, in 1940.

This conviction was reflected clearly in the attitude of the conference and finally led to a request for a findings committee and the acceptance of the findings when presented by the committee chairman, the Rev. A. Vincent Bennett of Western Massachusetts. The conference further asked a delegation of its members, representing each of the three provinces, to wait upon the General Convention Commission on Strategy and Policy, which was meeting in New York February 25th, to convey to that Commission the feeling of the conference and the substance of the findings.

POOL EXPENSES

Half the expense of the conference was borne by the National Council and the other half pooled by those attending, the total being divided by the number present; this meant that members near at hand who had little or no expense contributed toward the total so that everyone paid the same, and the men from Maine and Virginia were at no disadvantage beside those from New York and Long Island. A few took care of their own expense and also shared in the combined expense.

The findings state: that the clergy and

laymen present commend the conference and its director and recommend that similar conferences be held for field department representatives of the other provinces, in each triennium. (It is hoped that two more regional conferences may be held this year, in May—all that the present promotion resources will permit—probably in Atlanta for the fourth province and in Chicago for the fifth and part of the sixth.)

SEEK INCREASE OF OBJECTIVE

Continuing, the findings declare: that the conference affirms the need of an increased objective for the missionary enterprise that will incite the Church to greater coöperative effort, provided that additional promotional leadership be made available; that the conference has evidenced a need for more efficient promotional work in the individual parishes, and asks that the National Council be requested to enlarge its Field Department to give more adequate help to diocesan departments for promotional work; that diocesan field departments should be reorganized according to plans and programs outlined during the conference, and that members of the conference be urged to take steps to this end in their own dioceses.

National Conference on Negro is Planned

Continued from page 301

is announced for May 27th in Cincinnati.

The desperate plight of the American Negro today was discussed in Bishop Stewart's address to the Commission, which also indicates something of the scope and character of the Commission's thinking. There is, he reminded the Commission, clear discrimination against the Negro today, in industry, in education, in housing, in hospitalization. The Church must needs recognize and assume a definite responsibility toward the race since the Church regards every baptized person as a member of her fellowship, and regards every human being as a person who must be given every opportunity to develop personality.

Hence the work of the Commission, while having to deal with work now going on and projected, is interested in the larger responsibility which the whole Church has to oppose itself vigorously to such racial discriminations as endanger the kingdom of God.

Other members of the Commission are the Rev. Dr. David Cady Wright of Savannah, Ga., and Dr. Warren Kearny of New Orleans, La.

Lenten Preachers in Los Angeles

LOS ANGELES—The Lenten preachers at the noonday services at St. Paul's cathedral include Bishop Creighton, Coadjutor of Michigan, Bishop Huston of Olympia, Bishop Stevens, Bishop Gooden, the Very Rev. Dr. Henry H. Shires, Dean of the Church Divinity School of the Pacific, and Dr. Arthur R. McKinstry of San Antonio. The Very Rev. F. Eric Blay, Dean of the cathedral, will conduct the Good Friday services.

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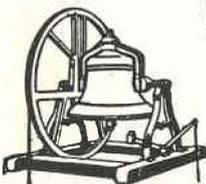
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**Plan Further Adjustments
in Louisville, Ky., Merger;
Four Churches Now Involved**

LOUISVILLE, KY.—Further adjustments are planned in the merger of several parishes of the city which received its impetus from last year's flood. Four churches are now involved in the scheme.

The merged parish of Calvary-St. Paul's with St. Andrew's which came together nearly a year ago as an indirect result of the flood (the fabric of St. Andrew's being beyond repair) is continuing to worship alternate months in the two churches under the rectorship of the Rev. Francis Elliott Baker, former rector of Calvary.

Initial steps have been taken to divide the merged parish into two, the one remaining in the southern part of the city where all three buildings are located, and the other (St. Andrew's) to remove to the east end of the city, known as "the Highlands," a more popular and rapidly growing residential district. For the present, this group is worshipping in the small building erected by the Church of the Advent as a parochial chapel called St. Thomas' mission and later given to the diocese as a diocesan mission.

Bishop Clingman is holding the services there with the assistance of Canon Clarke of the cathedral, temporarily, and it is expected that as soon as possible a permanent rector will be secured and steps taken to procure a building for St. Andrew's of suitable size and location. For the present all of the children of the church school of the merged parish will continue to attend the one school maintained at St. Paul's until the summer, and the women's societies will work as a unit.

**C. Z. District Overpays
Its General Church Quota**

ANCON, C. Z.—The statement of Bishop Beal to the convocation of the Panama Canal Zone, which met in the Cathedral of St. Luke, Ancon, on February 22d, to the effect that the district had overpaid its quota toward the general program of the Church was cause for much gratification.

Statistics compiled from the parochial reports showed substantial increases in baptisms, confirmations, communicants, and baptized persons, and the total receipts were far in excess of those of the previous year.

A committee on the Forward Movement was appointed and the pence plan was introduced into the district.

An interesting and successful meeting of delegates from all the local branches of the Woman's Auxiliary at which Miss Edna Beardsley, assistant secretary of the Woman's Auxiliary, Church Missions House, New York, was the principal speaker, was held in the Bishop Morris' hall simultaneously with the convocation.

Dr. Dalferes Pennington Curry was elected registrar, all other officers being reelected.

Delegates to the provincial synod are the Rev. Arthur Francis Nightengale and George Cook Ade. A clerical alternate is to be appointed by the Bishop, and the lay alternate is Herbert H. Evans.

**180 Attend Woman's Auxiliary
Meeting of Diocese of Colorado**

PUEBLO, COLO.—Unusual interest and enthusiasm was manifested at the annual meeting of the Woman's Auxiliary of the diocese of Colorado, held at Holy Trinity church on February 14th. Over 180 women attended from all parts of the state, many of them from branches which never before had been represented at an annual meeting.

Mrs. W. E. Quarles, Pueblo, was elected second vice-president; Mrs. R. M. Crane, Denver, secretary; Mrs. Walter Clarke, Denver, treasurer, and Mrs. M. B. Holt, Denver, assistant treasurer. Other officers were reelected.

Dedicate Church and Parish House

TEANECK, N. J.—Bishop Washburn of Newark recently dedicated the church and parish house of St. Mark's here, of which the Rev. Fessenden A. Nichols is vicar.

**Rector of Wisconsin Church for
22 Years, Fr. Curtiss Resigns**

FOND DU LAC, Wis.—The Rev. A. Parker Curtiss, rector of Our Lady of Grace church, Sheboygan, for 22 years, and widely known in the diocese of Fond du Lac and throughout the Midwest, submitted his resignation to the parish, effective March 1st. The resignation was accepted and Fr. Curtiss designated as rector emeritus. He is 76 years old and has been in the priesthood for 46 years.

Fr. Curtiss served as head of the college department at Nashotah theological seminary and later as chaplain at St. Mary's convent, Peekskill, N. Y. In 1925 he began work as historiographer under appointment of the late Bishop Reginald G. H. Weller, and has completed several volumes of history relative to the Church in Wisconsin. He has long been active in Anglo-Catholic organizations.

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Dr. Hardy Addresses Greeks in Greek After Interfaith Service

NEW YORK—Following a celebration of the divine liturgy in St. Spiridon's Greek Orthodox church, in the Washington heights district of New York City, on February 22d, the Rev. Dr. Edward Rochie Hardy, Jr., of General Theological Seminary, addressed the congregation in the Greek language.

There were several hundred present at the service, including representatives of the George Dilboy (Greek) post of the American Legion, several clergy of the

diocese of New York, and students of the General Theological seminary.

After Dr. Hardy's address, an address in English was made by M. Courides, a Greek lawyer and a member of St. Spiridon's. Greetings were extended by the Rev. C. Papalambrou, rector of the church, and the Rev. T. Kokkinakis, a deacon at the church and a graduate student in the General Theological seminary.

The celebration of the divine liturgy was under the joint auspices of St. Spiridon's parish and the New York chapter of the Orthodox and Anglican fellowship, of which Dr. Hardy is chairman.

Women Push Drive to Destroy Lynching

Solicit Coöperation of Southern Senators in Educational Program Against Mob Crime

JACKSONVILLE, FLA.—Now that the Southern senators have sidetracked the federal anti-lynching bill through their weeks of filibuster, the Association of Southern Women for the Prevention of Lynching, with headquarters in Atlanta, Ga., is seeking to secure the active coöperation of the Southern senators in their educational program against lynching.

These women have year after year expressed themselves in their central council meetings as in favor of the slower, but they believe the better, method of education of public opinion in condemnation of the crime of lynching, rather than in the coercion of federal law enactment.

The association has definitely gone on record as opposed to federal interference in the prevention and prosecution of this crime. It believes that the states can, if they will, stamp out this curse, and that the growing concern for better understanding and fairer dealings with the whole interracial question will be preserved and set forward by the defeat of this bill.

Acting on this premise and on instructions from headquarters, Mrs. William P. Cornell, chairman of the Florida council of the association and executive secretary of the diocese of Florida, has wired the Governor of Florida and Senators Pepper and Andrews, calling upon them to use their personal and political power, through state authorities, "to prevent where possible and to prosecute where necessary the lynching evil." These messages have been made public through the Associated Press.

These representatives of the state government have also been urged to ally themselves with the educational program of the association, "the only regularly functioning body of citizens who are desperately trying to stop lynching through educational process."

Lent Study Course Conducted by Mrs. W. Bertrand Stevens

LOS ANGELES — Mrs. W. Bertrand Stevens, wife of Bishop Stevens, is conducting a Lenten study course at St. Paul's cathedral, under the auspices of the Daughters of the King, beginning March 3d.

The class will meet Thursdays and the subjects announced include The Oxford Conference and the Ecumenical Church; Church, State, and Community; The Church and the Economic Order; The Church and War; The Church and Education; and Plans for Church Unity.

Marks 30th Year as Rector

SAULT STE. MARIE, MICH.—The Rev. C. G. Ziegler of Grace church, Ishpeming, completed 30 years as rector of the church on February 27th. Bishop Ablewhite preached at the anniversary service.

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English Group Gives Eliot Play in U. S.

Murder in the Cathedral Presented in New York by Original Cast of Canterbury Presentation

By ELIZABETH McCracken

NEW YORK—T. S. Eliot's great play, *Murder in the Cathedral*, written for the Canterbury Festival of 1935, has been brought to the United States by the original company and staff who presented the play in the chapter house of Canterbury cathedral in 1935 and have since then given it over 600 times in London and elsewhere in England.

After a remarkable fortnight in Boston, the play opened at the Ritz theater in New York on Wednesday evening, February 16th. There was an audience that filled the theater to the capacity permitted by the fire laws. Among them were the typical playgoers, who attend every first night, regardless of the play; actors and managers; authors and publishers; a large contingent from the "English colony" in New York; and an unprecedented number of the clergy. These last included Bishop Gilbert, Suffragan of New York; Bishop Dallas of New Hampshire; the Rev. Dr. Frederic S. Fleming of Trinity parish; the Rev. Dr. Donald B. Aldrich of the Church of the Ascension; and the Rev. W. D. F. Hughes, precentor of the Cathedral of St. John the Divine. Churchpeople of the laity were present in large numbers, among them being Dr. Nicholas Murray Butler, president of Columbia University.

Murder in the Cathedral was seen in

New York two years ago, when the WPA players gave it, with Henry Irvine as Becket. Mr. Irvine acted the part in the traditional grand manner, recalling to those who saw Sir Henry Irving in Tennyson's *Becket* that memorable rendering of the great rôle. It might also be said that Mr. Irvine acted Tennyson's Becket, though he used Mr. Eliot's lines.

Robert Speaight, the Becket of the Canterbury production, is indeed the Archbishop as Mr. Eliot has seen him and, in spirit, known him: the man of the world called to be the man of God, the sinner to whom God was to give the crown of the martyred saint. There was a simplicity, a quietness, in Mr. Speaight's acting which heightened its intensity. This made the last line of the play strangely poignant: "Blessed Thomas, pray for us."

DIRECTOR SKILFUL

E. Martin Browne, director of the play, is director of religious drama of the Church of England. He has put on all the plays given at the Canterbury festivals. In the preface of each one of them, since published, acknowledgments are made to him for his help to the authors as well as to the actors.

The work of the chorus, the "Women of Canterbury," in *Murder in the Cathedral*, was one of the most notable features of the performance. All the actors showed not only unusual ability but also careful training. The chanting of the Office by the priests, off stage, and also the snatches of the Christmas carols, had real beauty and effectualness. The scenery and the costumes, it need hardly be said, were both correct and beautiful. These many details show the skill of the director.

Churchpeople are taking much interest in the visit of the English company.



MURDER IN THE CATHEDRAL

Photo by Bernard Sinott.

Shown above are (left to right) Valerie Hall, Nina Evans, Joy Harington, Janet Lewis, Henzie Raeburn, of the chorus of Canterbury women; and Robert Speaight as Thomas Becket, in the well-known play by T. S. Eliot.

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Bishop Hulse Visits Camaguey Province

Holds Confirmation Services, Quiet
Day on Visitation; Changes Being
Made in Province

HAVANA, CUBA—Bishop Hulse has just completed a visitation to Camaguey province. His tour began with the consecration of Holy Trinity church, La Gloria, on Septuagesima Sunday. This building takes the place of the old church blown down by the cyclone and the temporary thatch structure put up by Fr. Persons. The present building was designed and built by Archdeacon Townsend. In the afternoon there was confirmation for the British West Indian congregation in Sola.

In Sola there is a wonderful opportunity to acquire a building and ground for \$500 which will be adequate for church and mission activities, but the Bishop fears that the unexpected cut announced by the National Council will make it impossible.

CLERGY QUIET DAY

On Monday, February 14th, the Bishop visited Minas and on Tuesday Sibanicú. On Wednesday all the clergy of the province met in Camaguey for a quiet day together. Papers were read on the ministry before and after lunch and the day closed with solemn Evensong. The choir, composed of the boarding pupils, or *internos*, of Colegio San Pablo, sang plainsong chants for the first time, after long drilling by Fr. Gooden. On Wednesday night the Bishop made his visitation to Florida and on Thursday to Céspedes where good congregations were awaiting him in spite of its being in the *zafra* or sugar crop time when everyone is working. On Friday night there was a special service for the American colony at Ceballos and on Saturday a huge congregation of British West Indians at Central Baraguá.

In Ciego de Avila the Bishop arranged for the starting of the new Iglesia San Lucas which will be on the Carretera Central. Money is in hand to begin the work and complete enough of the church for use. The Cuban service with confirmation was held in the morning, and the British West Indian service at night, with a trip to Ceballos for the British West Indian congregation in the afternoon. Bishop Hulse returned to Havana on the night express.

CHANGES ANNOUNCED

Two new changes are announced in the province. Padre Zermeño, now at Santa Cruz del Norte, Habana Province, will be in charge of Ciego de Avila and Ceballos and Baraguá. His address is Marcial Gomez 27, Ciego de Avila. Señor Mazimiliano Salvador will take Santa Cruz del Norte under the supervision of Fr. Piloto.

The Rev. Fr. Carreras will continue in charge of Sibanicú but will have Florida, Bartle, and Manatí as well, under the supervision of the Archdeacon.

Archdeacon Townsend will thus have

Dr. Drury's Donation is Received by Relief Fund

NEW YORK—One of the last acts of the Rev. Dr. Samuel S. Drury before his death in February was to direct that a contribution be sent from him to the China Emergency Fund. This has since been received by the National Council's treasurer, evidence of the donor's thoughtfulness for a far-off distress even in the midst of his own desperate physical condition.

Two other gifts recently added to the fund are the Communion Alms of \$5.00 from the Berkeley Divinity school, and \$100 from the missionary society of the General Theological seminary.

The fund on February 28th totaled \$138,042.36.

only La Gloria, Sola, Minas, and Nuevitas as regular charges, but will make a general trip over the province every other month, and as Archdeacon of Oriente as well will alternate with Fr. Gonzalez of Guan-tánamo in the extensive field at Chaparra and Delicias and San Manuel where the catechist Cyril Piggott does splendid work.

ABANDON ENSENADA WORK

The work at Ensenada de Mora on Cape Cruz, begun many years ago and finally closed, has been definitely abandoned, due to circumstances over which we have no control. The building has been disposed of but the Altar furnishings will go in the new church at Ciego de Avila and the pews for the cathedral in Havana. Termites have eaten away many of the pews or seats in the cathedral, leaving a beautiful outward shell which collapses unexpectedly when under strain. Bishop Hulse has used this effectively as a sermon illustration on his recent visitation.

Complete New Ward for Babies at St. Luke's Hospital, Manila

MANILA, P. I.—The two-story concrete ward for babies, donated last summer by the president of the woman's board of St. Luke's hospital and her husband, has been completed.

When the first medical work in Manila was begun, shortly after the appointment of Bishop Brent, a large Spanish building of stone construction was used as the initial dispensary. This structure is still in good condition and houses the x-ray department and living quarters of the interns of the present St. Luke's hospital. The new building has been connected with the original structure, and will have smaller wards for well babies and precaution cases.

At the time of its completion there was a patient on the private floor of the hospital who was born in the old Spanish building some 60 years ago, and whose family sold the property to the missionary district of the Philippine Islands. He has watched, with much interest, the development and growth of the hospital from a small dispensary to the present group of 14 buildings, housing over 100 patients, with 150 dispensary patients receiving attention daily.

Announce Lent Speakers in Three Tennessee Cities

NASHVILLE, TENN.—Speakers for the Lenten noonday services in Nashville, Knoxville, and Memphis, have been announced as follows:

Nashville, at the Princess theater: Bishop Wise of Kansas; Dr. John S. Bunting of St. Louis; the Rev. E. W. Baxter of Frankfort, Ky.; Dean Kirk B. O'Ferrall of Detroit; Dean Claude W. Sproue of Kansas City, and Bishop Maxon.

Knoxville, at St. John's church: Bishop Gribbin of Western North Carolina; the Rev. Messrs. Thomas N. Carruthers of Houston, F. W. Elliott-Baker of Louisville; the Rev. Dr. W. J. Loaring-Clark of Jackson, and the Rev. Dr. Don Frank Fenn of Baltimore.

Memphis, at Calvary church: Bishop Maxon; the Rev. Messrs. Charles T. Hull of Chicago, Charles C. J. Carpenter of Birmingham, Ala., Louis C. Melcher of Knoxville; the Rev. Dr. Charles W. Sheerin of Chattanooga, and the Rev. Dr. John S. Bunting of St. Louis.

Presiding Bishop to Preach at Pacific Synod Opening Service

BERKELEY, CALIF.—The Most Rev. Dr. Henry St. George Tucker, Presiding Bishop, will be the preacher at the opening service of the synod of the province of the Pacific, on May 11th at Las Vegas, Nev.

Final arrangements for the 20th annual synod were made by the provincial council which met on February 24th at the Church Divinity school, Berkeley, under the presidency of Bishop Sanford, president of the province. A pre-synod conference on religious education will be held at Las Vegas on May 10th under the direction of Bishop Stevens of Los Angeles, chairman of the provincial religious education department.

Laymen Form Organization to Halt Methodist Union

NASHVILLE, TENN. (RNS)—Southern Methodist laymen opposed to unification with Northern Methodists and Methodist Protestants have formed the Laymen's Organization for the Preservation of the Southern Methodist Church in an effort to rally Southwide opposition against the union plan.

Especially strong in Georgia, the Carolinas, and Tennessee, the new group is composed of prominent laymen who have termed unification as "premature," likely to "bring on much litigation over church property," and "certain to place the Southern Church in a hopeless minority."

J. W. Lipscomb of Columbus, Miss., is president of the opposition-effort group.

The movement has the support of two retired bishops of the Southern Methodist Church, Bishop Collins Denny of Richmond and Bishop Warren A. Candler of Atlanta. Both opposed the merger when it was suggested and attempted in 1925.

New York Church Plans to Open Hostel Patterned on "Oxford House" in London

NEW YORK—St. George's church is planning to resume the use of the house across the street from the rectory and parish house on East 16th street and to turn it into a hostel somewhat like Oxford house in London or one of the Toc-H houses.

In recent years, this residence, formerly used by the deaconesses and other women workers of St. George's has been rented. In the course of the summer it will be reconditioned and opened by the parish under the name of Rainsford house, in memory of the Rev. Dr. William S. Rainsford, during whose rectorship of St. George's were inaugurated many social service activities.

Twenty-two young men, graduates of colleges and professional schools, coming to New York City to go into business or professional life, will live at Rainsford house. They will give a certain amount of time to volunteer work in the settlements and welfare institutions of the city. These young men will be selected as residents of Rainsford house because of their social vision and their desire to be of service apart from their daily business engagements. After two years' residence the men will be called alumni of Rainsford house. It is expected that, whether they continue to live there or not, they will maintain their interest in the house and keep in touch with newer residents.

There will be a weekly "house night" when leaders in public affairs will address the residents, according to present plans.

Tuesday Evening Lenten Lectures

NEW YORK—A series of lectures on The Church in the Modern World has been planned at All Angels' parish house for Tuesday evenings during Lent. The speakers and their topics are as follows:

March 8th, What is the Church? by the Rev. Dr. Henry Sloane Coffin, president of the Union Theological Seminary; March 15th, The Church and Community, Prof. Henry P. Van Dusen, dean of students, Union Theological Seminary; March 22d, The Church and Nation, the Rev. Dr. John Gass, rector of the Church of the Incarnation; March 29th, The Church and the Economic Order, Spencer Miller, consultant on Industrial Relations to the National Council; April 5th, The Church and the Churches, the Rev. Dr. Howard C. Robbins, professor of pastoral theology, General Theological Seminary.

Lenten Preachers at GTS Named

NEW YORK—The Lenten preachers at the General Theological seminary are as follows:

Ash Wednesday, the Rev. Frederic C. Lauderburn, the chaplain; March 7th, Bishop Mikell of Atlanta; March 14th, the Rev. Elmore McNeil McKee, rector of St. George's church, New York City; March 21st, the Presiding Bishop; March 28th, Bishop Wilson of Eau Claire; April 4th, the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, New York City; and April 11th, the Rev. William M. V. Hoffman, Jr., SSJE, of the Church of St. Mary the Virgin.

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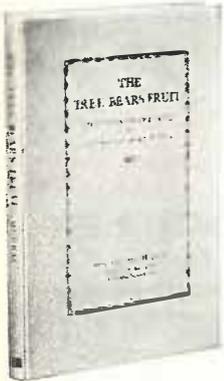
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Letter From a Parishioner as Old as Church is Read at Centennial Celebration

NEW YORK—Miss Annie Emery, 101, oldest parishioner of St. Peter's church, which celebrated its 100th anniversary on February 22d, and who was an infant when the church was built, sent the following letter, written in her own hand, to the church on the day of celebration:

"Dear St. Peter's:

"In the Book of Time we will be recorded as traveling the same hundred years together. Now, at the first century mark, may we pause a few minutes as I offer my fond greetings on this occasion.

"We are stepping into the next century, and as one centenarian to another, I would like to say, 'Take time to be kind to those who are struggling along, eager to see the Father's face.' Some will never hear the Gospel except as they read it in each of your lives. Your privilege is great, your responsibility is greater, and greatest of all is your reward, 'Our Father's Smile.'

"With all the traditions of our venerable Church, grasp your opportunities and carry on!"

The church, widely known as the "Christmas church" because of its connection with Clement C. Moore, author of *A Visit from St. Nicholas*, celebrated its anniversary exactly 100 years to the day since the church was consecrated.

Organist Appointed to New Post

MAUCH CHUNK, PA.—Edward Hardy, for the past seven years organist-choirmaster at Christ church, Williamsport, has been appointed organist-choirmaster at St. Mark's church here. He will assume charge March 15th.

Florida Woman's Auxiliary Aids Social Hygiene Day Observance

JACKSONVILLE, FLA.—A resolution endorsing the campaign against syphilis and commending the efforts of the Florida junior chamber of commerce in its efforts to stimulate the observance of National Social Hygiene Day on February 2d in the state, was passed at the 48th annual meeting of the diocesan branch of the Woman's Auxiliary held on January 28th at the Church of the Good Shepherd.

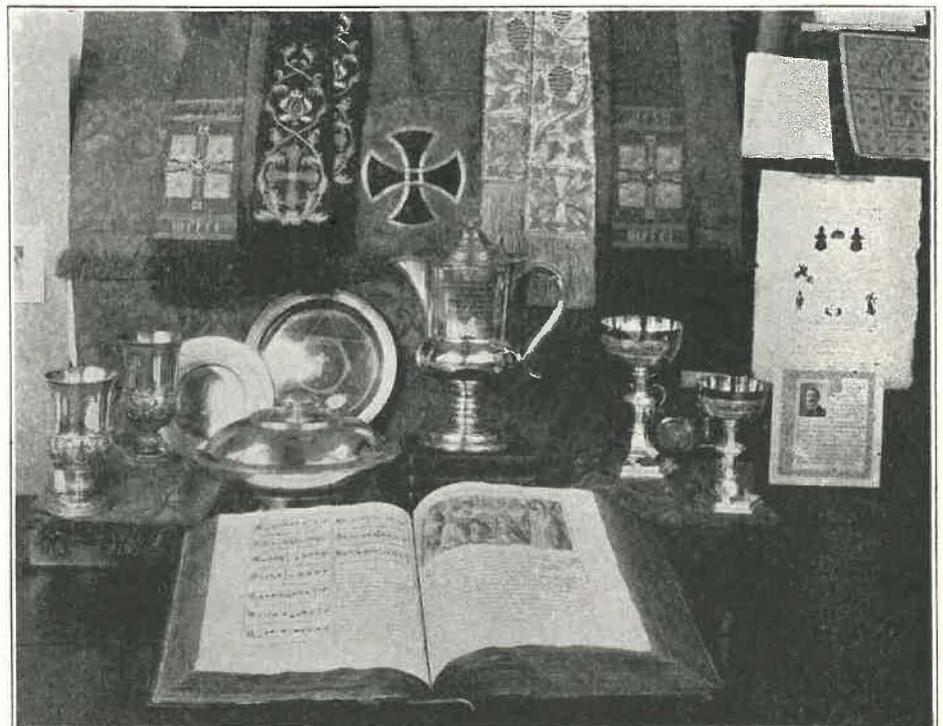
It was further resolved to send a copy of the resolution to the Florida junior chamber of commerce.

The chairman of the department of Christian social service also recommended in her program for 1938 a more intensive study of interracial relations and of the lynching problem in Florida.

Dr. Brown Honored by Bishop Barnwell on 20th Anniversary

SAVANNAH, GA.—Bishop Barnwell was outspoken in his praise of the Ven. Dr. J. Henry Brown, rector of St. Augustine's church and Archdeacon for Colored work in the diocese of Georgia, when he preached the anniversary sermon at one of the special services held on the occasion of the 20th anniversary of Fr. Brown as rector of the church.

The observance, lasting two days, began with a celebration of the Holy Eucharist on February 20th, Fr. Brown being the celebrant, assisted by the Rev. Gustave H. Caution, rector of St. Stephen's church. The Rev. Dr. David Cady Wright, rector of Christ church, also commended Fr. Brown.



BOSTON HISTORICAL EXHIBIT

Rare and valuable pieces of Communion silver, processional crosses and banners, ecclesiastical embroideries, documents, Prayer Books, photographs, and many other objects of historical interest, a few of which are shown above, were displayed at a recent loan exhibit in the Massachusetts diocesan library in Boston. The exhibit was the fruit of two years' work under a canon of the diocesan convention of 1935, requiring the appointment of a parish historian in every parish to gather together material pertaining to the history of his church and take steps for its preservation.

NECROLOGY

✠ *May they rest in peace.* ✠

HENRY D. ASHLEY

KANSAS CITY, Mo.—Henry D. Ashley, prominent Kansas City lawyer and senior warden at Grace and Holy Trinity cathedral, died unexpectedly here on February 9th at the age of 81 years.

Mr. Ashley had been a vestryman at Grace and Holy Trinity church, now the cathedral, for 51 years, and senior warden for 30 years, and was active in all church affairs. He was the oldest member of the board of directors of St. Luke's Episcopal hospital. In April, 1936, he was honored for 50 years of vestry service in an anniversary celebration when a bronze tablet in his honor was placed in the church.

It was through his efforts that the fund for the extension of the cathedral tower with chimes was started, and he gave Schuyler Ashley hall to Pembroke country day school here in memory of his son, Schuyler Ashley, who died several years ago.

Mr. Ashley was born in Syracuse, N. Y., in 1856 and was the son of the Rev. William B. Ashley, a priest who served in Syracuse and in Milwaukee. He was graduated from Racine College in 1876, and attended King's College in London, England, returning to Racine where he taught for a time in the preparatory school.

In 1880 he came to Kansas City, where he was the senior member of the law firm of Ashley and Gilbert, established in 1886. In 1896 he married Caroline Schuyler Mann of Watkins, N. Y., a sister of Bishop Mann of Pittsburgh and the late Bishop Cameron Mann.

With a few exceptions, Mr. Ashley had been a deputy to every General Convention of the Church since 1890, when West Missouri became a separate diocese.

Funeral services were held in the cathedral on February 11th, Bishop Spencer officiating, assisted by the Very Rev. Claude W. Sprouse, Dean. Interment was in Mount Washington cemetery.

He leaves his wife, Mrs. Caroline S. Ashley, and a granddaughter, Miss Anne Ashley Snyder.

MRS. KATE M. HALL

RIDGEWAY, PA.—Mrs. Kate M. Hall, widow of the late state senator J. K. P. Hall, died recently at her home here at the age of 84. Funeral services were held in Grace church, of which she was a life-long and devoted member.

Almost all of Mrs. Hall's life was given to religious, charitable, and civic works. Founder of the Elk county general hospital, and of the Ridgeway public library, she was always generous in her public benefactions, while her acts of philanthropy of a private nature were unnumbered. Before her death she established a trust fund to perpetuate her regular contributions to

the parish. Until her final breakdown in health, Mrs. Hall was a faithful attendant at the daily and Sunday services at Grace church.

FREDERICK W. PHISTERER

BOONVILLE, N. Y.—Col. Frederick William Phisterer, veteran of the Spanish-American war and commander of the 63d regiment, Coast Artillery Corps in France during the World War, with the rank of Brigadier General, died on February 19th at his home here.

Born in Columbus, Ohio, October 5, 1873, a son of the late Gen. Frederick Phisterer and Isabel Riley Phisterer, he was graduated from Cornell university in 1895, receiving his Master's degree in 1896 and Doctor's degree in 1897.

Always a loyal and devoted Churchman, he took active part in parish life wherever assignments found him in his extensive military career. He was vestryman of St. Andrew's church, Honolulu, St. Paul's church at Port Townsend, and Trinity church, Boonville, of which he was treasurer at the time of his death.

Colonel Phisterer is survived by his wife, Jessie Capron Phisterer, and a daughter, Isabel Dewey Phisterer.

HERBERT C. THEOPOLD

FARIBAULT, MINN.—Herbert C. Theopold, member of the cathedral parish and prominent Churchman of the diocese, died suddenly from a heart attack on the morning of February 22d.

Mr. Theopold was born in Faribault, July 6, 1868, the son of Francis A. and Eunice J. Cotton Theopold. His father was a pioneer retail and wholesale grocer in this city, and Herbert attended Shattuck school, from which he was graduated in 1887. He later attended a technical school, pursued special study in Hanover, Germany, and successfully completed examinations for West Point, but entered into business with his father instead of becoming a cadet. On November 8, 1894, in St. Margaret's church, Westminster, London, he was united in marriage to Anna L. Cole of Faribault. Returning to Faribault, Mr. Theopold remained in business here until two years ago when he was appointed WPA director with offices at Rochester. He remained in that position until the summer of 1937.

In 1894 Mr. Theopold was elected a member of the board of trustees of Bishop Seabury mission, the holding company for Shattuck and Seabury Divinity schools, and

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for the cathedral parish properties. He was senior trustee of the board when he died, having served for 44 years. In 1905, when Shattuck school was incorporated, he was elected a member of their board of trustees, and served until his death.

Mr. Theopold was intimately associated with Minnesota's first Bishop, the late Henry Benjamin Whipple, was elected junior warden of the cathedral parish during the deanship of the late Bishop Slatery, and was senior warden for many years prior to 1923. He was a member of the standing committee of the diocese of Minnesota for many years, and a deputy to General Convention from 1901 through 1934, except of that held in 1907.

He is survived by his widow, honorary president of the Woman's Auxiliary of the diocese of Minnesota, and one son, Philip Huntington of Boston.

A private service for members of the family was conducted at the home on February 24th, preceding the burial service in the cathedral at 2 P.M. on that day. This

was conducted by Bishop Keeler, Coadjutor of Minnesota, assisted by the Very Rev. Vesper O. Ward, Dean of the cathedral, and the Rev. Russell R. Ingersoll, chaplain at Shattuck school. The committal service was read by Bishop Keeler, with interment in the Faribault cemetery.

Church Gets \$15,700 Trust Fund

CATSKILL, N. Y.—St. Luke's church, of which the Rev. Walter E. Howe is rector, has received \$15,700 from the executors of the estate of Lola J. Sherman of Amenia. This sum, given in memory of Alice R. Sherman Greene and Grace Lelia Greene, is to be held in trust and the income used for general church purposes.

Institute Aids 250,000 Seamen

LOS ANGELES—The Seamen's Church Institute at San Pedro reports that approximately 250,000 seamen entered its doors during 1937.

Enlist Services of Church

Army Sister in Delair, N. J.

DELAIR, N. J.—Sister Dollar of the Church Army has arrived here to work in Holy Trinity mission as a result of a survey made personally by the Rev. Francis B. Downs, rector of Christ church, River-ton, and the generous response of members of the congregation inspired by the possibilities thus unearthed.

Fr. Downs was recently asked to supply priestly services for this mission and determined to discover the religious needs of the town. By "sample" calling on many streets and the admitted statistics of other religious bodies, evidence of a vast number of unChurched people was found, and then the loyal few of the mission were asked how they could help in supplying this need. These members pledged funds for a trial period of four months for a full-time worker and Capt. B. Frank Mountford of the Church Army offered the services of Sister Dollar.



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ANDERSON, Rev. JESSE F., formerly assistant at St. Philip's Church, New York City; is in charge of St. Philip's Mission, Grand Rapids, Mich. (W. M.). Address, 842 Sherman St., S. E.

DANIELSON, Rev. HENNING O., formerly in charge of St. John's Mission, Red Lake, Minn. (D.); to be rector of Christ Church, Brownsville, Pa. (P.), effective April 1st. Address, 305 Church St.

DE BORDENAVE, Rev. ERNEST A., formerly assistant at St. Paul's Church, Richmond, Va.; to be rector of St. Paul's Church, Alexandria, Va., effective immediately after Easter.

EASTBURN, Rev. FORDYCE E., formerly in charge of St. Paul's, Harlan; Trinity, Denison; and St. John's, Vail, Iowa; is curate of Christ Church, 1117 Texas Ave., Houston, Texas.

ENGLE, Rev. KLINE D'A., formerly rector of Trinity Church, Shamokin, Pa. (Har.); is vicar of All Saints', Selinsgrove; St. Mark's, Northumberland; and Christ Church, Milton, Pa. (Har.). Address, 123 N. Market St., Selinsgrove, Pa.

HAMMOND, Rev. BLAKE B., formerly vicar of the churches at Kingsville, Alice, and Alfred, Texas (W. T.); to be rector of St. Paul's Church, Lock Haven, Pa. (Har.), effective March 20th.

MAHAGAN, Rev. JAMES E., formerly in charge of St. Thomas' Mission, Tupper Lake, N. Y. (A.); is assistant at Zion Church, Rome, N. Y. (C.N.Y.). Address, 701 N. George St.

PARKER, Rev. LOUIS A., formerly in charge of St. Andrew's Church, Nogales, Ariz.; has accepted the rectorship of St. John's Church, Kingsville, Baltimore, Md.

RANGE, Rev. CARL E., formerly rector of Christ Church, Ottawa, Ill. (C.); has been called to St. John's Church, Cleveland, Ohio. Address, 17847 Clifton Blvd., Lakewood, Ohio.

SPOER, Rev. Dr. H. HENRY, formerly member of staff of chaplains, City Missions, New York City; to be on staff of Trinity Church, New York City. Address, 29 Monroe Ave., Brooklyn, N. Y.

WILLIS, Rev. ARTHUR R., formerly curate at St. Paul's Church, Chicago, Ill. (C.); to be on the City Missions staff in the diocese of Chicago. The Rev. RALPH BONACKER succeeds Mr. Willis at St. Paul's.

RESIGNATION

CURTISS, Rev. Dr. A. PARKER, as rector of Grace Church, Sheboygan, Wis., effective March 1st. Dr. Curtiss was elected rector emeritus.

ORDINATION

PRIEST

LONG ISLAND—The Rev. SAMUEL DAVIS, curate at St. Paul's Church, Syracuse, N. Y., was advanced to the priesthood by Bishop Stires of Long Island in St. Luke's Church, East Hampton, N. Y., on February 5th.

AMERICAN CHURCH UNION CYCLE OF PRAYER

MARCH

7. St. Agnes', Washington.
8. St. Stephen's, Providence, R. I.
9. Christ church, Dallas, Tex.
10. Order of St. Francis, Mt. Sinai, N. Y.
11. St. James', Pullman, Wash.
12. All Saints', Bergenfield, N. J.
14. All Saints', Buffalo, N. Y.
15. Annunciation, Philadelphia.
16. Nativity, Bridgeport, Conn.
17. St. Barnabas' Brotherhood, Gibsonia, Pa.
18. St. Barnabas', Omaha, Neb.
19. St. Peter's, Oakland, Calif.

20 Confirmed at State Prison

COMSTOCK, N. Y.—Bishop Oldham visited Great Meadow prison on February 15th and confirmed candidates, prepared by the Church chaplain, the Rev. H. P. Kaulfuss.

Fr. Kaulfuss had for seven years voluntarily ministered to men in the prison and on January 1, 1937, was appointed officially to a chaplain's post by Bishop Oldham.

The prison band played the hymns at

the Confirmation service, which were heartily sung by the men, and Bishop Oldham preached the sermon.

CHURCH CALENDAR

MARCH

- 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.)

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
 Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

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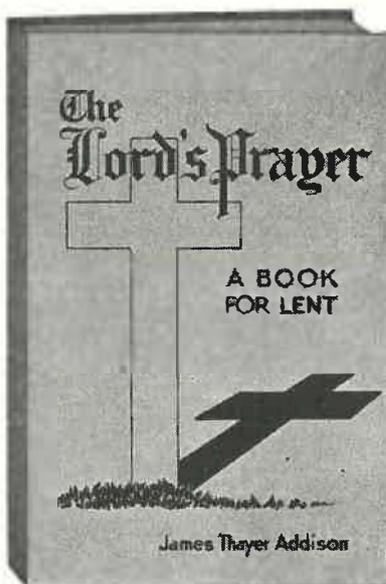
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