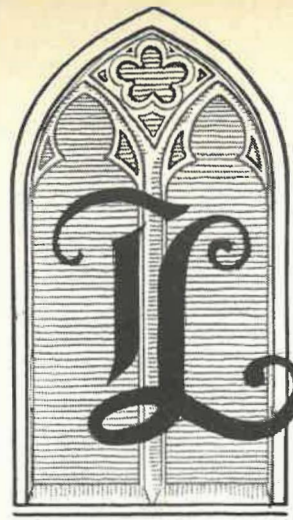
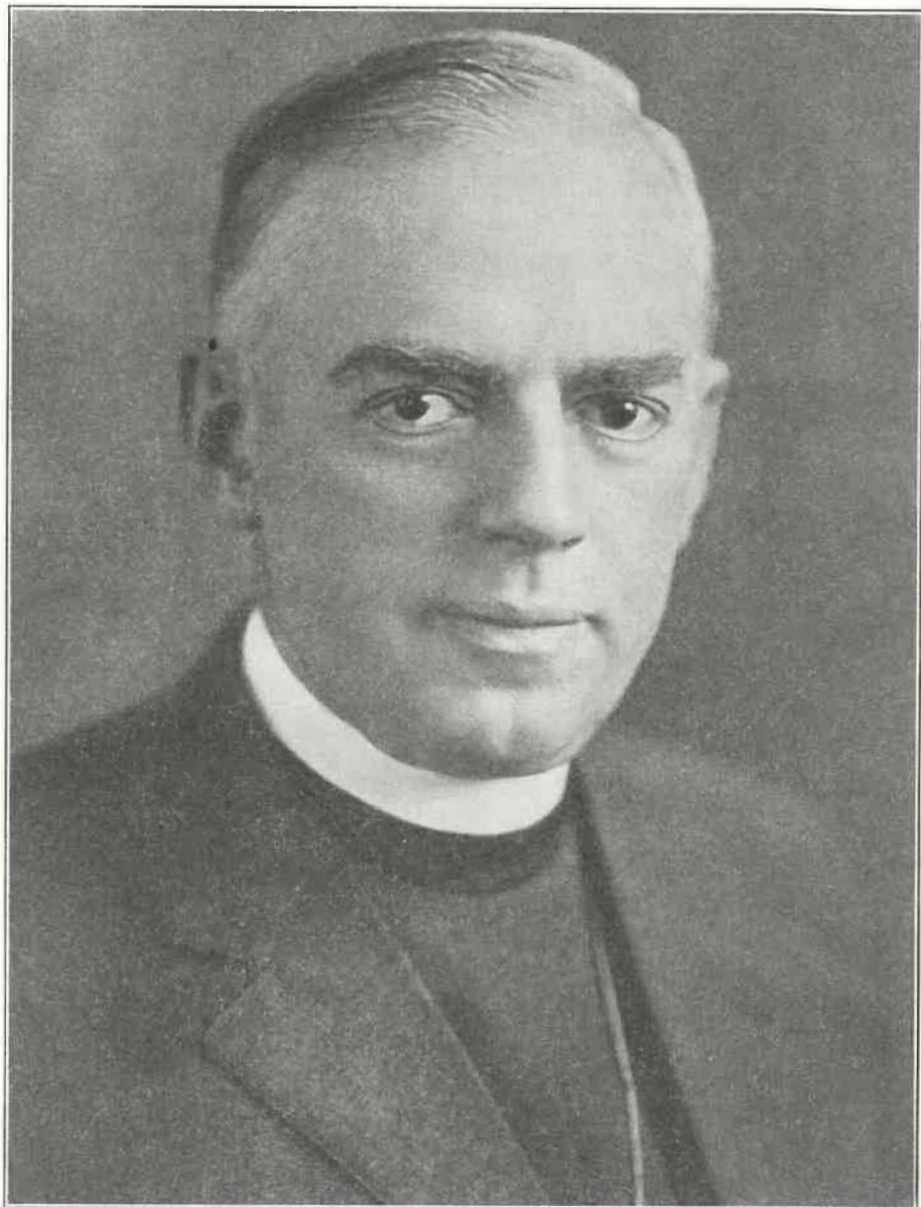


April 6, 1938



The Living Church



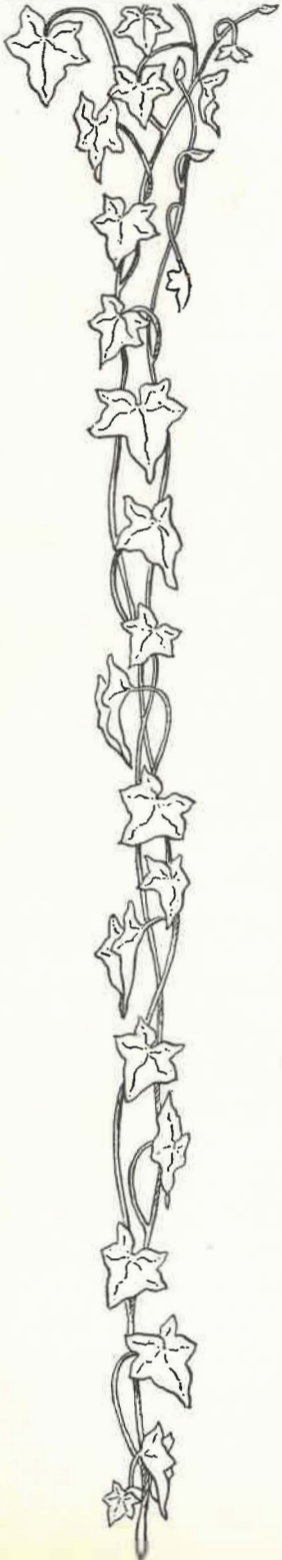
RT. REV. PHILIP COOK, D.D.

Bishop Cook died recently after several months' illness, following an operation.

(See pages 423 and 435)

Vol. XCVIII, No. 14

Price 10 Cents



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.

Totalitarian Schools

TO THE EDITOR: In the season of Lent we are careful to exhort our people, particularly our young people, to make some very definite acts of self-denial and Lenten resolutions. On Quinquagesima Sunday I exhorted the children of our Sunday school to write out a Lenten rule on a pamphlet prepared by me, and to bring their Lenten rule to one of the services on Ash Wednesday and there place the same on the Altar. Apparently most of the children found that it would be more convenient to attend the second service. Accordingly they made arrangements and asked to be excused from school in order that they might attend the 9:30 service. When the school principal learned of the children's desire to attend the 9:30 service on Ash Wednesday, he told them quite definitely that he would excuse no one going to church at 9:30 but said if they wished to go to church they could go at 7. However, three young men of my Bible class decided to attend church regardless of the school principal's proclamation and because they attended church on Ash Wednesday at 9:30 they were punished for one whole week. The result of the principal's proclamation, that no Episcopalian could attend church on Ash Wednesday at 9:30, made it very difficult or almost impossible for the great majority of our children to begin their Lent in the right and proper way. Cannot something be done about this condition existing in our schools today? Does a school principal have the power to insist on children going to church at 7 and forbidding them to go to church at 9:30 on a day of obligation such as Ash Wednesday?

There are three great yearly events which take place in our high school, namely, the junior prom, the senior ball, and the annual trip to Washington, and believe it or not the whole three are crowded into the Holy Season of Lent. The annual trip to Washington begins on Palm Sunday morning at 5 o'clock, no provision whatsoever being made for any of the class to go to church on the first day of Holy Week. I have a boy making the trip who practises faithfully the Catholic religion. How can he keep Holy Week? He has looked forward to this trip all during his high school days and he is going because the principal chooses to use Holy Week for a week of carousing around Washington.

It was my privilege the other evening to listen to the superintendent of one of our large industrial schools, an expert in juvenile delinquency, and he made this amazing statement: "Of the eight people who died in the electric chair last month in Sing Sing, there were but two over 21, and two over 18." Thus it appears that criminal tendencies are definitely established in the last years of high school. If only some of our high school principals could see that and cooperate with the Church and see that every opportunity be given to the boy or girl desirous of going to church, instead of punishing them, it seems to me that the high school would be doing a great and valiant service to the youth of our day.

I am quite distressed at this situation. Is there anything I can do to make it possible to have my children excused from school at the proper times in order that they may fulfil their Christian obligation? There is, however, one satisfaction, that persecution strengthens a person's faith; for these three boys who

are being punished for a whole week are stronger than ever for their Church. I must confess that I see very little difference between this kind of treatment in a small town where the school principal plays the part of a tyrant, from that of Fascism in Germany which I believe is gradually eating its way into our civilization. Yes, we would like to keep Lent, we believe in Lent, but we also have to go to school.

(Rev.) THOMAS A. WITHEY.
Belmont, N. Y.

Statement on Reunion

TO THE EDITOR: I have written the following appeal to the authors of the statement on reunion:

"I am shocked by your letter and statement on reunion, and wish to protest against it in Christian love with all the force of which I am capable. It is evidence of the blindness and narrow sectarianism which reveals itself now and again in our beloved Church.

"All my experience in life—the traditions of a hundred years of unbroken ministerial service by my Episcopal forebears, my experience in the mission field, my own years in the ministry, my close association with other Christian Churches, my contact with the great Conferences in Great Britain last summer—cries out against the attitude which your statement reveals. If only somehow you could be made to see that you are harming the cause of unity, so dear to our Lord's heart, by hindering that from which all unity springs—worship at His Altar! How, in God's name, can we labor together as fellow Christians, unless we can humbly kneel together to receive the Sacrament which He instituted?

"I beseech you, at this critical time in history, when Christians need to stand together as never before against the destructive forces of a scoffing, secular world, to do nothing to

retard the present ecumenical movement toward Christian reunion—the most striking and promising Church phenomenon of our troubled century.

"As part of my personal protest, I am sending a copy of this letter, instead of your statement, to the Presiding Bishop and to the Church papers."

(Rev.) JAMES A. MITCHELL.
Englewood, N. J.

TO THE EDITOR: In 1933 the following statement was signed by 2,115 clergy of the Church:

"To the House of Bishops of the Protestant Episcopal Church in the United States:

"We, the undersigned clergy of the Protestant Episcopal Church, desire respectfully to express to the House of Bishops our conviction that with loyalty to the provisions of our Book of Common Prayer and of our canons, and with Christian consideration for the consciences of our brethren in our own Church, our clergy cannot participate in celebrations of the Sacrament of the Lord's Supper by ministers who have not had episcopal ordination, and we feel bound to state that if celebrations of the Lord's Supper by ministers not episcopally ordained are permitted in our churches this will precipitate a crisis in our own Church, will break the fellowship of our own Church with the Anglican communion, and will endanger the present hopes of Christian reunion."

This is as large a number of signatures as can be obtained from the clergy of our Church to any statement on any subject whatever. It represented at that time the conviction of the great majority of our Church and pointed the way to the only true and right basis for Christian reunion. Nothing has happened since to alter or modify this conviction. But there is always an irresponsible minority eager to take action. It is to be hoped that the number of signatures to be added to the statement on Christian reunion put forward by the 14 clergy under the leadership of Canon Bell this year will be as great or greater than the number in 1933 and so make equally clear the position of the Church.

(Rev.) W. D. F. HUGHES.
New York.

TO THE EDITOR: A letter just received from four of the clergy of the diocese of Rhode Island with reference to the communication on Christian reunion, sent out by a group of clergy under the leadership of Canon Bell, deserves consideration quite apart from the subject matter under consideration.

In signing such a communication, one ought to have in mind not simply one's general attitude toward the subject under discussion, but also the extreme point to which such a communication can be pressed. Granted, for the sake of argument, that a word of caution should be sounded in this particular matter, nevertheless, the statement was so worded, was so sweeping in its scope, that it could be used as a justification for the most narrow and unChristian act. It is dangerous to sign a blank check for a group of enthusiasts to use as they will.

We do not question the sincerity, and we may admire the zeal of Dr. Bell and his group. It is true, however, that a small minority may press their point in such a plausible way as to secure the support of many who have not thought through the

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
PETER M. DAY.....Managing Editor
RT. REV. CHARLES FISKE... } Associate
REV. JOSEPH F. FLETCHER... } Editors
CLINTON ROGERS WOODRUFF }
ELIZABETH McCracken.... }
REV. JOHN W. NORRIS...Church Music Editor
ELIZABETH McCracken....Literary Editor
R. E. MACINTYRE.....Business Manager
MARGARET B. RACEK....Circulation Manager

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

SUBSCRIPTIONS

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

implications of the stand which they are asked to take. The letter from the clerical members of the standing committee of the diocese of Rhode Island gives added emphasis to this point and should make us think twice before we endorse communications of this sweeping nature.

(Rev.) RICHARD GREELEY PRESTON.
Worcester, Mass.

TO THE EDITOR: By this time I suppose most of us, "Bishops and clergy of the Protestant Episcopal Church," have received a letter from the four clerical members of the standing committee of the diocese of Rhode Island. The purpose of the note is to warn us against signing a certain statement on reunion. All this clerical half of the committee agree that they disagree with that statement. That is quite reasonable and thoroughly understandable.

But here is the rub: What justification has this or any clerical group of a diocesan standing committee to use its official position to propagate a debatable argument? These reverend gentlemen admit they are acting without the consent or even the knowledge of their diocesan, Bishop Perry. It is also quite evident from the communication that, as standing committee members, they have no authorization to represent the diocese of Rhode Island in this matter with which they are quarreling. Even if these clerical gentlemen constituted the ecclesiastical authority of their diocese, which they do not claim, what right have they to use their diocesan influence and official character to press their own individual points of view on a general Church question? This presumption and misuse of official position will hardly win the approval of fair-minded "bishops and clergy" for the cause they espouse.

(Rev.) HAROLD H. R. THOMPSON.
Poughkeepsie, N. Y.

TO THE EDITOR: I have just received a rather peculiar printed letter, issued by the clerical members of the standing committee of the diocese of Rhode Island and signed by them as such, with the statement that they are acting in the absence of their diocesan and without consulting him.

They say that it has come to their attention that a communication has been sent to the clergy, enclosing a statement which the said clergy are asked to sign. Such signature, these Rhode Island standing committeemen say, would signify disapproval of the acts of three bishops and would be an endorsement of the refusal of sacramental grace to "those Christians of other names" who come seeking it at our Altars.

Will these committeemen explain why bishops (or three of them) are to be deemed above criticism even when they violate the law of the Church? Can they supply us with a statement, signed by all those "of other names" who have recently participated in irregular Communions, to the effect that they came to our Altars seeking sacramental grace?

Further, can they tell us what right the clerical members of the standing committee of Rhode Island, signing themselves as such, have to warn me (or anyone) not to sign a document with which, in all that it says or seems to imply, I am in complete agreement? Previously to this odd letter of theirs, I have received no recent communication from the diocese of Rhode Island. The statement which I gladly signed was sent out by priests of a number of dioceses. It bore a Rhode Island address and postmark. Does the fact that any letter posted in the United States must bear some American postmark, entitle the standing committeemen of a particular diocese, signing themselves as such, to censure it?

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

Church Colleges

TO THE EDITOR: I want to give a hearty endorsement to the suggestion of the Rev. Nicholas Feringa of New York, that Bard college be reopened by Churchmen as St. Stephen's.

Many of us have long noted, with bitter chagrin, the loss to the Church of one college and school after another. I cannot express my feelings in this respect more clearly than I did two years ago in my *Story of the Episcopal Church in the United States*: "It must be frankly admitted that in the field of colleges and universities the success has not been as great as one might expect of a Church with so much wealth and social position. In spite of repeated pleas of Conventions, the colleges have remained small, and the sons and daughters as well as the gold and silver of Churchmen have largely contributed to the strength of other institutions. There are few of our famous colleges and universities which have not benefited by the generosity of Churchpeople, while Church colleges too often have been allowed to struggle with inadequate financial support and even to collapse from poverty and neglect. This has caused outside observers to express surprise that a wealthy Church has not paid more attention to her colleges."

I would not "take back" this statement, and now would even make it stronger, if I were to rewrite the pamphlet.

Some years ago this shameful record was scathingly displayed in an article in the *American Mercury* on the Episcopal Church. I would quote the comment if it were more readily available.

A few days ago my rector, an alumnus of St. Stephen's, lamented to me the passing of his *alma mater*, saying that when he was an undergraduate the place was full of students and thriving, and that the chapel services were famous for their beauty and reverence. Being a university man myself, I can understand his feelings.

For a long time I have been gravely alarmed by certain defeatist tendencies in the Episcopal Church, and by none more than by the failure to give really generous support to her educational institutions, especially the colleges and theological seminaries. It will avail us little to brag of our fashionable "prep" schools if we do not support seminaries of the ministry and the liberal arts. If this neglect is suffered to continue, it will be a cause for God to remove our candlestick from its socket.

And I close by venturing the suggestion that if St. Stephen's cannot be opened in any other way, for a renewal of its service, it might be given to one of our religious orders, which might gradually build it up again as a center of religious culture. I am beginning to believe that the day may come when religion, ousted by secularism from all our old colleges and universities, may recruit the ranks of its clerical and lay ministry from the schools and cloisters of the orders.

NELSON R. BURR.

West Hartford, Conn.

TO THE EDITOR: News of the financial difficulties of Bard college, and the proposed closing of the college unless adequate funds are secured to guarantee its maintenance, comes as a distinct shock to all of us. Surely the Church cannot afford to lose another of its colleges—with so few existent today, and in this case a splendid institution with a high scholastic standing, magnificent physical plant, and fine Church background.

The present methods being used to save the college—cake sales, student benefits, alumni contributions—are all heroic enough, but smack more of a country church or parish guild venture. Where are the men of means, the trustees, who are supposed to believe in Bard? Cannot they with their wide financial

contacts place the campaign to save Bard on a dignified and worthwhile scale?

And, writing as a loyal alumnus, why not draft Bernard Iddings Bell once again to head the old school? He was the one man who in 10 years made Bard the class A college it was, placed it on the map scholastically, and added materially to its physical fabric. The emergency is great, and demands his strong and capable leadership.

(Rev.) MYLES A. VOLLMER.
Mayville, N. Y.

Old Swedish Churches

TO THE EDITOR: It is now 300 years since the first Swedish settlers arrived in America. Elaborate preparations are now under way for a worthy celebration of this great event this year: the celebration of the tercentenary of "New Sweden." This Swedish colony on the Delaware river was the first permanent settlement in the whole valley. Here the Swedes definitely established European civilization. . . .

In the spring of 1638 the first Swedish ship arrived at the mouth of the Delaware and sailed up the river as far as the present city of Wilmington. There it put ashore both soldiers and colonists on a natural stone pier, which is still there and known as the Rocks. From five friendly Indian chiefs the Swedes bought land as far up as the Schuylkill river, where the great city of Philadelphia is now situated. The territory was called New Sweden, and here they established the first Swedish community in the New World. . . .

In this area on both sides of the Delaware river the Swedes laid out the first roads, constructed the first mills, held the first law courts, and put up the first schoolhouses. Altogether they built 11 churches, of which six are still standing and being used for services, the oldest being Holy Trinity, Old Swedes, in Wilmington, which was dedicated in 1699. When William Penn arrived over 40 years later, he bought land for the site of Philadelphia from Swedish colonists; and Independence hall itself stands on ground that was once a part of New Sweden. The Philadelphia Gloria Dei (Old Swedes) church, dedicated in 1700, is only a few blocks away. . . .

As a gift from the people of Sweden, a beautiful and highly original monument in black granite will be presented to the people of the United States and will be erected on the Rocks this spring. . . . The monument will be unveiled by the Crown Prince of Sweden in the presence of the President of the United States and a large delegation from both Sweden and America.

Six old Swedish churches with their priests and congregations were affiliated with the diocese of Skara, Sweden, from the year 1698 up to 1833. At that time the Church of Sweden became short of priests itself and could not, as it had done, send Swedish priests over any more to America. The Archbishop of Upsala then turned over all these old Swedish churches to the young Episcopal Church in America. Bishop White took lawful and spiritual jurisdiction over these churches, built by the Swedes; but he was forced to omit the Swedish services because of lack of Swedish speaking priests and did so establish services in English according to the Book of Common Prayer of the Episcopal Church of America.

There is now somewhat a regrettable feeling in some Swedish circles that these old Swedish, now Episcopal, churches are the legal property of the Episcopal Church in America. But we can be sure of one thing: the Church of Sweden will not and probably cannot "take back" these churches, and what Swedish church denomination in America can have any legal right to them? When they were built in the 17th century there were

only two church denominations in America: the Church of England (later on the Episcopal Church) and the Church of Sweden, which, as we said before, ceased its jurisdiction in 1833.

Chicago. (Rev.) WILLIAM TULLBERG.

The Primatial See

TO THE EDITOR: In his review of signal historic events in support of his argument for a primatial see to be set up within the bounds of the present diocese of Connecticut [L. C., March 23d], Mr. Charles L. Dibble might well cite the spontaneous burgeoning of Anglican belief in that Separatist colony about 1722, recall the consequent dismissal of the rector of Yale college, the Rev. Timothy Cutler, for "prelatical corruptions," and in particular revive the memory of what Dr. Cutler's sturdy fellow convert, the Rev. Samuel Johnson, set afoot on Christmas day of 1724 when, returned from England to Stratford as an SPG missionary in Holy Orders, he "opened the first building dedicated to Church of England services in that colony, he himself being the only Connecticut clergyman of that faith." (I quote from James Truslow Adams' biographical sketch of the first president of King's college, in the Dictionary of American Biography.)

WOODFORD PATTERSON.

Ithaca, N. Y.

TO THE EDITOR: Welcome, indeed, to Connecticut Churchmen and to all of us in the Berkeley Divinity school is the suggestion of Chancellor Dibble of locating the primatial see in New Haven [L. C., March 23d], the home of the Berkeley Divinity school, the seat of Yale university, and its divinity school, and the location of several junior colleges. New Haven is steeped in ecclesiastical and educational tradition and is also a pleasant residential community.

May I add to Mr. Dibble's splendid argument that New Haven possesses the Altar of the first Bishop of the American Church, the Seabury Communion vessels, and Dr. Beardley's rich collection of early historical documents. The Yale library is not only one of the most modern research establishments in the world, but it is also rich in Anglican materials.

What better spot than New Haven may be found for combining the traditions both of New England and the Middle Atlantic states?

CHARLES R. ALLEN.

New Haven, Conn.

Practising Christians

TO THE EDITOR: I have been much interested in Bishop Kemerer's article, What Good Would It Do Me? [L. C., February 2d] and in Dean Day's reply [L. C., March 9th]. I have a strong conviction, however, that the real answer to the questions asked by the Bishop's friend, the answer to the problem back of the questions, is not argument but the impact of a life.

Besides "professing Christians" we have in the Church, thank God, practising Christians. They are those who have so consecrated themselves, yielded, surrendered themselves to Jesus Christ that they become effective vehicles for His Holy Spirit to touch the lives of others. They believe profoundly that God has a plan for His world and a part in that plan for every individual, and that God can and will reveal that plan step by step to all who listen to Him and faithfully give themselves to fulfilling His will. They practise that belief in every area of their lives, human relationships, vocation or profession, civic and social life. They are profoundly happy people, for they have "found their

niche" and are busy filling it to overflowing; they are on a life adventure with Christ. They are astonishing people, often, for the Holy Spirit sends them to meet needs which the professing Christian and Mr. Good-Citizen often pass by or bungle. They are a fulfillment of Christ's promise, "He that loseth his life for My sake and the Gospel's shall find it."

These have found the meaning of life, which Mr. Good-Citizen probably has not, at least not to his full satisfaction. These by letting God direct all relationships, in the family, in the business, in friendships, in civic or social contacts, have found a fellowship which is deeper, more real, more lasting, more satisfying because more fruitful, than Mr. Good-Citizen may ever have known to exist.

You may ask me, Where are they? Look around you; they are not far away. There have always been some Christians like this in every age since Pentecost. Today there is a rising tide of them, increasing thousands of men and women living on a consciously God-guided basis. They are in many nations, the United States, Canada, England, South Africa, Australia, Holland, Denmark, Finland, Norway—to mention a few. They are of every walk of life. They are of all ages, though perhaps predominantly under 50. They are not an organization or a sect; they are in the Churches, Protestant and Catholic. They are an example of the unity toward which we strive in conferences such as Oxford and Edinburgh last summer. They are God's answer today to a world greedy, ridden, fear stricken, war crazed, that forsook Him and bowed itself down to Mammon.

RUTH MARY BRYANT.

Fair Haven, Vt.

Lapsed Communicants

TO THE EDITOR: No doubt there is some truth in what the Rev. G. G. Hoisholt says [L. C., February 23d] about causes for lapsed communicants, but I believe Miss Ellis goes more to the root of things [L. C., January 12th]. One cannot get around very much these days without "hearing things," and I have heard of places where the conditions are painful. In one mission district, for example, it is claimed that there are more lapsed communicants than there are on the active list, and some contacts show clearly that the underlying causes—after allowing for the element that always seeks some excuse—are undoubtedly (1) lack of proper confirmation instructions, resulting in ignorance; (2) dissatisfaction with innocuous Church teaching and such things as open Communion, union services; and (3) the utter indifference shown toward unemployed clergy.

There has been much printed about this last item, yet the "powers that be" still seem incapable of realizing that it is doing more harm to the Church than any other half dozen things put together. Those who claim that it is in fact a denial of what is often referred to as "the validity of Anglican orders" have surely reached the truth of that matter. We profess to rejoice because Orthodox and Old Catholics look more or less favorably upon our professed claims, then our bishops turn right round and repudiate those claims by their acts!

Some of us have personal knowledge, as well as hearsay, about this rotten situation. I myself have a friend of around 20 years' standing who was forced out of active work for a while, through no personal fault, and all his efforts to get back have proved fruitless, in spite of the fact that he is a man of culture and refinement, and of undoubted ability.

What do you suppose is the effect on "the man in the street" when he learns that he

was waited upon in some store by a priest of the Church, or when he hears of a priest working as a night watchman, driving a street car, loading trucks, etc., and someone tells him it is because that man's bishop refuses to provide him with the kind of work he was ordained to do, indeed does not even bother to inquire whether he starves or not, nor even to answer his letters? What is his opinion of such a Church likely to be; will he, or will he not, be attracted to the Christianity it practices through whoever the bishop may be?

I heard of one man who was obliged by family health to quit entirely for a while and move hurriedly into a "strange" diocese, where he is "only licensed." It is said that he has been trying to obtain work for around four or five years, so the bishop who licensed him evidently turns a deaf ear to his pleas for work; yet that bishop provides work for new men right along. Utterly unfit physically, mentally, and spiritually for the little secular work he manages to get from time to time, worn out by the strain of trying to make both ends meet, his health is breaking, and it is the bishop's fault. It is impossible to believe that the bishop in question could not have placed him decently long ago. What terrific responsibilities some of these bishops have taken upon themselves!

Think of the effect such enforced unemployment has on pension status, while what of the men obliged to seek a disability pension? How in the wide world can such exist on \$50 a month, especially if married and with children? In theory I understand such a man is not supposed to work at anything else while he receives that pitiful sum; but I have heard some do, as far as they are able and have opportunity, and I don't question they have right on their side. . . .

Detroit.

M. A. RHOMER.

Old Convention Journals

TO THE EDITOR: A North Carolina layman has recently been picking up, in old book shops, odd volumes of the General Convention journals. Today, historiographer Lawrence F. London (of the University of North Carolina), who is writing the episcopate of Bishop Joseph B. Cheshire, was trying to locate General Convention journals from 1889 to 1934, covering that period, which the University of North Carolina library did not have. Out of his duplicates, this layman was enabled to loan the historiographer 12 of the 15 numbers desired. This is a strong endorsement for persons with odd Convention journals and other Church publications to place them in public libraries where they will be preserved and can be used to complete sets, as well as being accessible to students of Church history.

ALEXANDER B. ANDREWS.

Raleigh, N. C.

Livy Lives and Learns

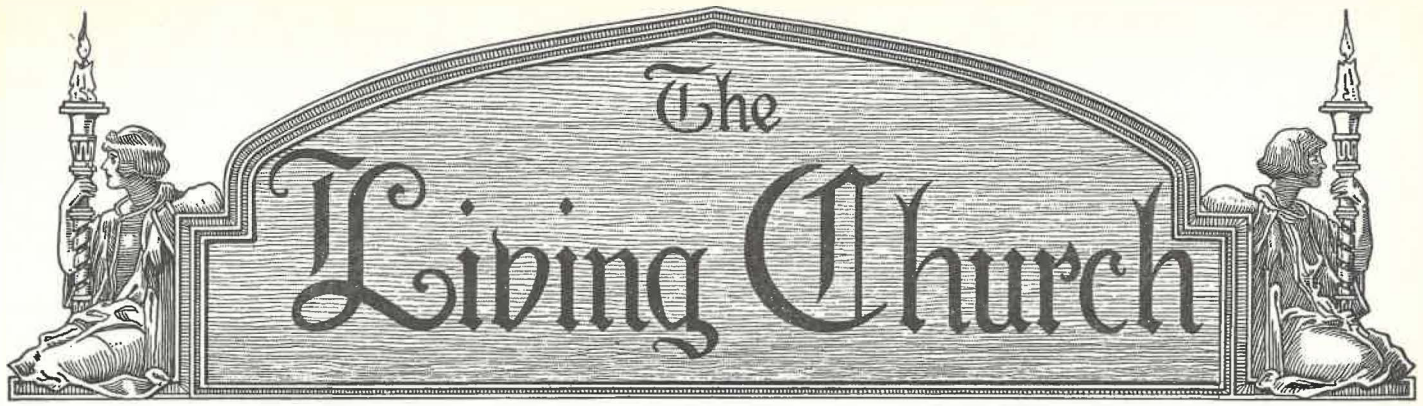
TO THE EDITOR: Please tell Livy to read Nock's article in the *Atlantic Monthly* for September, 1937, for light on the reference to the introduction of an "oxometer" into the next General Convention. It measures (and deletes) bull.

(Rev.) PERCIVAL C. BAILEY.

Springdale, Conn.

TO FR. BAILEY and others who have called attention to the nature of this unique device for sterilizing the bull, written or spoken, our thanks. To the late distinguished Bishop of Alabama, belated recognition of his humor and insight, coupled with sadness that the House of Bishops will no longer have the benefit of it. To Livy, a rebuke for being an ill-read cat.

—THE EDITOR.



VOL. XCVIII

NEW YORK AND MILWAUKEE, APRIL 6, 1938

No. 14

EDITORIALS AND COMMENTS

Rise and Pray

AS WE ENTER into Passivetime the cloud of uneasiness and fear that darkens the world shows no sign of lifting. To be sure, three world crises—in Austria, in Spain, and in Lithuania—have been met without the world catastrophe which in earlier years each might have brought; but no actual check has been given to those forces which are steadily leading us to the well-nigh inevitable end.

Japan continues its systematic reduction of all opposition in its march of conquest in China. Italy and Germany are bending every effort to force a Fascist victory in Spain. Russia has just concluded another treason trial which threw into bold relief the fact that Bolshevik bureaucracy is an utterly impossible plan of government, and demonstrated well that pithy Marxian axiom, "the possession of power results in the abuse of power."

America's economic situation has not improved; the New Deal has so far shown itself helpless to meet the "Roosevelt recession"; and the opposition can offer no plan except to go back to the policies of Coolidge and Hoover which led the country to the brink of catastrophe once before.

State and municipal governments in many parts of the country continue to be corrupt and machine-ridden. A Hague goes his irresponsible and oppressive way in many a state, while a Pendergast continues to dictate many a municipal election, all at the expense of indifferent and apathetic taxpayers.

Church unity seems to be as remote as ever. And one of the most hopeful steps in many years—the proposed merger of the three main Methodist Churches—is in danger of being scuttled by a vocal minority who seem to base their arguments on jealousy and race prejudice—or perhaps we should more tactfully say "vested rights" and "White supremacy."

Inside and outside the Church, in the nation, and in the world, sin, heresy, and confusion seem to rule; the theater of conflict is not occupied by right and wrong but by the diabolical contention of wrong with other wrong. At such a time one turns to the leaders of the Church, and the leaders turn to the rank and file—and each finds the other "sleeping for sorrow."

"Sleeping for sorrow." Freud, with his curiously twisted way of throwing light into dark corners of human behavior,

voiced the principle that sleep was an attempt to escape from life—and in part he is right. Some sleep is. Such was the sleep of the Apostles when our Lord prayed in agony in the Garden of Gethsemane. And such is the sleep of their spiritual descendants today while preparations are speeded in every land to crucify Him afresh.

St. Luke describes the scene in Gethsemane: "And when He rose from His prayer, He came to the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray, that ye enter not into temptation."

Well may the world envy the staying-power of the Church. What institution of the world has failed so utterly and persistently at every crisis, so regularly ignored the very criteria of its existence, as has the Church in its human and institutional aspect? Yet she has staggered through somehow, anyhow, to work however feebly at her great task of redeeming the world through our Lord Jesus Christ. Need we other proof of her divine foundation? Indeed, that first crisis of the Church, the commemoration of which we are now approaching, should be sufficient evidence that no matter how weak its human members, the Church is supported by Him who prayed until "His sweat became as it were great drops of blood falling down upon the ground." First they slept; then the foremost among them took to the sword; and finally "all the disciples left Him and fled." Our Lord was deserted in the crisis, to conquer the world for His disciples utterly without their aid.

THEY SLEPT. Since the foundation of the Church, the upholders of unjust political and economic systems, immoral international policies, oppression, vice, and a thousand other evils, have been able to count on the despairing quietism of the vast majority of Christians. "If the world were good, protest would avail," say the pillars of the Church. "But since it is not, there is nothing we can do but support the order we have; for it is at least a working order, based on evil though it be." And they have lulled their consciences to sleep, consenting to evil and perhaps actually taking part in it, because they could not see what good their lone denunciation of it would do. They have slept "for sorrow"; not perhaps wishing that things were so, but not really willing to undergo the dis-

comfort and sacrifice that facing the situation with open eyes would require.

Then comes the crusade to enforce virtue, a crusade which so conspicuously failed in the case of prohibition. It may not be long before many leaders of the Church, and the vast majority of the rank and file, will be uniting to marshal public opinion in favor of war against the unquestionably anti-Christian dictatorships. If three years of association with our Lord Himself had not taught to St. Peter the futility of meeting force with force and evil with evil, perhaps we may be forgiven today if 19 centuries of the guidance of the Holy Spirit have not brought the lesson home to the Church.

And many of us, undoubtedly, as the situation grows more critical will turn to the final demonstration of impotence and forsake the Church because we have not used the weapons which God has given us for its defense and our own.

Or if perchance the Church, faithful to her trust, is condemned and persecuted by the world, how many of us will forsake her and flee, as His disciples forsook our Lord? Who are the godless of Russia, the church-burners of Spain, the devotees of the German neo-pagan cults but ex-Christians and their children?

NOW is the time to use the weapons that God has given us for the defense of His Church and the advancement of His kingdom. For God has given us weapons. The Church does have at hand a cure for all the world's woes. When our Lord found the Apostles sleeping to escape the fear and impotence that beset them, He told them what their defense was, as He had told them before, and as He was to tell them again: "Rise and pray!"

Prayer is of three kinds: there is the prayer of words, whether intercession, petition, or praise; there is the prayer of deeds, which includes every act of a man, from the most insignificant item of daily routine to the great sacrifice of the Holy Eucharist; and there is the prayer that is listening to God, and looking at Him. Man by himself is powerless—how utterly powerless we are all too apt to forget in these days of machines and scientific wonders. When "I am the master of my fate," I am merely caught up in a circle of circumstance and actually as guideless as a ship that is its own pilot. But if the whole Church, forsaking its own will, were to concentrate on these three kinds of prayer, no force on earth could withstand it.

All Churchmen pray, with greater or less great frequency: "And here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee: humbly beseeching Thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in us, and we in Him." What would happen to the world if the Christian Church as a whole took that prayer seriously?

Until the Church does take it seriously, extravagant denunciations of dictators, pagans, and other enemies of the faith are rather futile. What is to be said of us who say Amen to these words and make no serious effort to carry them out? If the light that is in us be darkness, how great is that darkness!

We are sleeping for sorrow. We should like to live those words, but it would mean that we should have to give up our dearest sins; so instead we retreat into one pious attitude after another, letting our consciences slumber. We relegate prayer into corners of our lives, instead of making our lives one prayer.

Rise, and pray! When our verbal prayers take on the intensity and self-immolation of Christ in the Garden of Gethsemane; when we too can say, "suffer ye them thus far"; when, finally, as defeat in this world looms before us, we are pinioned, helpless, to the cross, with the petition on our lips of "Father, forgive them"—then, and only then, with lives that are prayers in perfect imitation of our Lord, can we expect the Church on earth to rise again with power, having overcome the world.

An Anniversary

THE DATE borne by this issue of THE LIVING CHURCH is that of the 21st anniversary of America's entry into war against Germany. April 6, 1917, the day on which the declaration of war was made, was Good Friday. The next issue of THE LIVING CHURCH observed the singular appropriateness of this fact stating: "If ever a nation entered war unselfishly the United States is doing so now. She has a huge national grievance; but she merges it into the greater wrongs against civilization itself and fights rather for civilization than for vengeance. And she realizes that she alone must pay the bill, with no corresponding gain. Such being the case, the United States had the right to make the declaration on Good Friday."

How true a prophecy! We are still paying the bill, with no corresponding gain. But the civilization for which we fought is again on the verge of collapse. The beating of the drums of war can already be heard throughout the world and men—yes, and women and children too—are suffering and dying as war takes its toll in Spain and in China. Christ is being crucified anew by the world this Passiontide, and once again darkness is over all the land. As our Lord looks down from heaven upon foolish mankind today surely His lips must form again the merciful prayer, "Father, forgive them for they know not what they do."

Michael Williams and the "Commonweal"

THE APRIL 1st issue of the *Commonweal*, the exceptionally able weekly review published under Roman Catholic lay auspices, contains the cryptic announcement that while that issue was in preparation the legal ownership of the magazine was transferred from the Calvert Publishing corporation to the Commonweal Publishing Company, Inc. This, it is said, will assure the continuance and development of the magazine, plans for which will be announced in a later issue.

Although no further announcement is made in the *Commonweal* itself, the *New York Times* reports that Michael Williams, who has been editor of the *Commonweal* since its foundation in 1924, is resigning as editor and will become simply a contributing editor. This will be a genuine loss to religious journalism, for Mr. Williams has been widely recognized as one of the ablest, fairest, and most liberal-minded editors of the entire religious press. He has constantly worked for a better understanding between Roman Catholics and other Christians, and between Christians and Jews. His success in the later movement is indicated by the fact that in 1933 he was named in a nationwide poll of Jewish newspapers as one of 12 Christians considered outstanding in their opposition to anti-Semitism. Similarly, in his effort to raise funds for Spanish relief, the high point of which was a mass meeting of some 15,000 persons held in Madison Square Garden last May, he specifically denied a statement made in handbills distributed outside the Garden that funds would be used

solely in areas under Fascist control. Shortly afterward *America*, the Jesuit national weekly, withdrew its appeal for support of the relief agency sponsored by Mr. Williams.

We shall look forward with interest to the reorganization plans to be announced by the *Commonweal*. We hope that this great liberal periodical of the Roman Catholic Church will continue under lay control and editorship and that it will continue the forward-looking policies for which it has become noted under the distinguished editorship of Michael Williams.

Bishop Cook

THE DEATH of Bishop Cook brings to a close a fruitful ministry and a life of great personal charm. Bishop Cook began his ministry as a missionary in North Dakota and throughout his life he was devoted to the missionary cause of the Church. For this reason when the General Convention of 1934 decided to separate the offices of Presiding Bishop and president of the National Council it was natural that Bishop Cook should be elected to fill the latter position.

Bishop Cook was not present at that Convention and had nothing to do with the setting up of the double-headed organization that was to prove so difficult to administer. He saw the difficulties from the outset but he accepted nevertheless the responsibility that General Convention had placed upon him. For three years he worked hand in hand with Bishop Perry in the direction of the National Council at a critical period in the history of the Church. At the same time he had the full responsibility of his own diocese of Delaware to which he continued to give strong and conscientious leadership.

To this two-fold task Bishop Cook came immediately after a cruise to recuperate from a serious illness and no doubt the heavy burden of responsibility that the Church placed upon his shoulders was a factor in his ultimate breakdown. Truly Bishop Cook gave his life in the service of Christ and His Church. May he rest in peace and may light perpetual shine upon him.

Rehabilitating Unmarried Mothers

ONE OF the fine Church institutions of the diocese of New York is St. Faith's house, Tarrytown. For 37 years St. Faith's has been maintained as a home for the care, training, and placing of young unmarried mothers and their babies. Mrs. William U. Parsons is the able president and worker in charge and the Rev. Frank C. Leeming, rector of St. Peter's, Peekskill, is the chaplain.

The picture magazine *Life* devotes four pages in its March 28th issue to St. Faith's home. Here are shown pictorially the bringing home from the hospital of a new baby and the day by day life of the youngsters and their mothers, most of whom are under 16. Proper training in the care of their children is given to the young mothers and they are taught housework and sewing. Some of them also learn stenography and typing in the home. All of them attend the chapel twice a day. The treatment of the girls is by no means in the nature of punishment. Rather they are helped to rehabilitate themselves and to find a new place in society with their babies. It is the policy of St. Faith's to keep the mother and child together whenever it is possible to do so, and this works out in a surprisingly large number of cases.

The young mothers appear to be both healthy and happy. The help of the Church at this crucial time in their lives is of tremendous value to them and to society as well. It is note-

worthy that Mrs. Parsons knows of no St. Faith's girl repeating her offense against society.

St. Faith's is one of a dozen houses of mercy maintained by the Episcopal Church in eight dioceses. In their several ways these institutions are carrying on today the work begun by our Lord when He rescued the woman taken in adultery and said to her, "Go and sin no more." They are doing a little known but tremendously important work in the rehabilitation of human lives.

We are glad that *Life* in its graphic modern style has made this work better known. We hope that it will result in increased support for St. Faith's and the other houses of mercy. Perhaps too it will suggest to the Church in other dioceses and metropolitan areas the establishment of similar homes.

What About Church Colleges?

LAST WEEK Columbia university announced a proposal by its president, Dr. Nicholas Murray Butler, for the inauguration of a \$50,000,000 campaign of expansion and improvement for the institution. Of this, \$20,000,000 is proposed as an endowment fund for university maintenance and the additional \$30,000,000 for establishment of a law center, expansion of laboratory facilities, and other developments.

This announcement comes hard on the heels of the abandonment of Bard college by Columbia university. Thus the institution on Morningside Heights seals its abandonment of the ideal of small colleges within a large university, which is being so successfully carried on at Harvard and Yale, in favor of the ideal of mass production in education.

When the former St. Stephen's college, of which the Episcopal Church was so proud, was incorporated into Columbia university and its name changed to Bard college in 1935 there were widespread misgivings that the college was to be lost to the Episcopal Church. Statements of reassurance were made by the management of the college and also of Columbia university. As *THE LIVING CHURCH* observed at the time, they did not sound very convincing, but the Church accepted them at their face value. Now it appears that Bard college is to be lost not only to the Church but to education as well—unless someone comes to the rescue and that right speedily.

The neglect by the Episcopal Church of its Church colleges is little short of scandalous. The letter from Mr. Nelson Burr in this issue tells something of the shameful story. Bard, despite the distinguished list of Churchmen making up its board of trustees,* is apparently about to follow Racine college, Jubilee college, and a host of other once hopeful ventures into oblivion. Kenyon is headed by a non-Churchman and many of its alumni fear that it is on the way to being lost to the Church, though we hope these fears are groundless. The three other Church colleges—Hobart, Trinity, and the University of the South—are doing a splendid work in the education of young men under Church auspices, as is Hobart's sister school, William Smith college for women. President Eddy's article in *THE LIVING CHURCH* of March 23d indicates the fine ideal of an education centered in Christianity and the Church which animates these institutions. But all of them are inade-

*The trustees of Bard college, as listed in the 1938 *Living Church Annual*, are: Bishop Manning of New York (chairman), Oliver B. James (vice-chairman), Rev. Dr. Elwyn H. Spear (secretary), Rev. Dr. Lawrence T. Cole, William Harison, Rev. Dr. Frederic S. Fleming, Philip S. Dean, Very Rev. Dr. Hughell E. W. Fosbroke, Rev. Dr. Henry Darlington, Very Rev. Dr. Milo H. Gates, Edward A. Sidman, John A. Hance, Stephen G. Williams, Dr. John B. Walker, Judge Irving Lehman, Ward Melville, Harry Pelham Robbins, Howland S. Davis, Peter Grimm, J. Barstow Smull, and George A. Ellis. Dr. Donald G. Tewksbury is the dean.

quately supported by Churchpeople, and it is a question whether the days of the Church college are not numbered.

Does the Church care whether or not it has any colleges in which its young people may receive a well-balanced Christian education?

The Totalitarian School

THE LETTER by the Rev. Thomas A. Withey published in this issue raises a question of great importance. We talk much about the totalitarian State in Europe, but what of the totalitarian school in America?

We believe in the American principle of separation of Church and State. For that very reason we must protest against the tendency of the public school, which is an agency of the State, to usurp the time of boys and girls which the Church rightfully asks them to give to religious exercises. Yet everywhere this is being done both by public schools and by private schools. It is high time for the Church to protest, and that most vigorously.

We are about to observe Holy Week, the most solemn penitential week in the Christian Year. Our boys and girls need this observance fully as much as do the adults. Yet in many places Holy Week is made the occasion for the spring holidays and festivities are crowded into the holiday program in the way indicated in Fr. Withey's letter. In other places the schools continue in session during Holy Week and children are penalized for attending services on days of obligation such as Good Friday.

What can be done about this? For one thing parents can insist that the school allow their children time to perform their religious duties on days of obligation. Rectors can similarly insist, and in most cases they ought to be able to work out with principals of schools in the parishes suitable time for services that will be mutually acceptable to the Church and to the school. An ounce of coöperation is far better than a pound of conflict. But where principals will not coöperate, it is the duty of the rector to insist that the Church must come first on its holy days.

We also suggest that our bishops consider this problem with a view to making forceful statements concerning it in the next pastoral letter of the House of Bishops, as well as in their diocesan pastorals.

St. Luke's, Tokyo

IN MANY WAYS the most significant single undertaking of our Church in the Orient is St. Luke's International Medical center in Tokyo. Here in a great hospital and clinic the Church is demonstrating where all may see the fact that it is vitally interested in both the bodies and souls of all humanity. Plans and specifications are now ready for a new west wing and administration unit but are being withheld until the Far Eastern situation may improve somewhat.

In the meantime, Bishop Binsted, upon his return to Tokyo last month after a short stay in this country, found a critical financial situation awaiting him. Due mainly to the sharp rise in food, fuel, and drug costs within the past few months, there is a deficit in the 1937 operating account of \$16,500. The center is now giving the maximum amount of service under present building facilities, and the steady rise in private patient work since 1932 has been accompanied by an encouraging increase in fee receipts. So up to the present turn of events, and despite the carrying of a free service totaling one-fifth of all service given, Bishop Binsted had been striving for

and expecting a balanced budget for 1937. He is now, however, facing the change in situation resolutely, but confronted by the grave problems of the 1938 budget, he has turned to Churchmen at home for help.

In response to Bishop Binsted's appeal, the American Council of St. Luke's Medical center, of which Mr. Samuel Thorne is president, is endeavoring to raise the \$16,500 necessary to meet the deficit in the 1937 operating account. Any gifts or pledges made at this time will be a great encouragement to the members of the staff of St. Luke's and will assure them that the Church at home continues to stand behind their Christian work of healing. Contributions may be sent to THE LIVING CHURCH RELIEF FUND, marked for St. Luke's Medical center, Tokyo, or may be sent directly to the American Council at Room 706, 74 Trinity place, New York.

Relief in Spain

AMONG the agencies administering war and refugee relief in Spain, the most efficient and impartial that we know is the American Friends Service Committee. This organization, primarily sponsored by the Quakers, maintains relief centers on both sides of the line in Spain and devotes itself entirely to providing war victims, especially children, with the essentials of food, clothing, and shelter. An excellent report on its relief work has just been published under the title *Needy Spain* (American Friends Service Committee, 20 South 12th street, Philadelphia). This contains a report of an administrative agent of the society, Mr. Dan West, who has recently returned from a four-month inspection tour of the work both in Loyalist Spain and in Nationalist Spain. Included in the booklet is a statement of future relief plans of this organization.

We are glad to endorse the humanitarian and non-partisan efforts of the American Friends Service Committee. Any contributions sent to THE LIVING CHURCH RELIEF FUND, marked "for relief in Spain," will be sent through that agency.

Through the Editor's Window

WE HAVE BEEN following with great interest Bill Spoford's discoveries in Europe, as reported in the *Witness*. Here is one of his observations in Soviet Russia: "The vast majority of the women wear no stockings at all, let alone silk stockings. On the other hand they are comfortably dressed."

What a quaint custom! We wish Comrade Bill had taken a snapshot of the Russian women with comfortable dresses on one hand (right or left?) and no silk stockings on the other.

LATEST newspaper boner is an item in the *Utica (N. Y.) Observer-Dispatch* telling about Dean Emerson of Trinity cathedral, Cleveland, who was preaching in Utica at noonday Lenten services. After telling about Dean Emerson's ministry in the Congregational Church this paper says: "He was confined in the Episcopal Church only a few years ago, being ordained a deacon in 1933." Let readers supply their own comments.

THE RECTOR of St. Paul's church, Newport News, Va., the Rev. J. Keith M. Lee, sends us a true story of a Lenten happening in his church school. It seems that 7-year-old Nancy had a great deal more money in her Lenten mite box than anyone else in the class so the teacher invited her to tell how she had earned it. Speaking with a slight lisp because of the lack of front teeth, she explained: "Well you thee, thith tooth wath looth, tho I pulled it out, 'nen Daddy and Mamma gave me thome money for my Mite Bokth. Tho I worked thith' one till it came out, and then thith one and thith one. Tho you thee I got a lot of money for my Mite Bokth."

The Heavenly Vision

By the Rev. Bernard Iddings Bell, D.D., S.T.D.

Canon of St. John's Cathedral, Providence, R. I.

WHAT IS WRONG with the Church of God, that it has become so feeble, so ineffective in the world of today? We are unwilling to look on Jesus, as He is, afraid to face the reality of God.

Consider what happened to Saul on the road to Damascus. He saw heaven opened. The light that shone upon him took away his sight, and he fell in the dust. He heard a voice and knew that it was Jesus who was speaking to him. Then he understood that it was the glory of that same Jesus, enthroned in the heart of eternal reality, which alone could give him sight. By virtue of that vision, as many years later he told King Agrippa, he was made forever a witness of those things which he then had seen and understood. God had sent him, he said, him who had gazed upon heavenly reality, to open other men's eyes, to turn them from darkness to light and so to lead them from the power of Satan unto God. He had worked for God more abundantly than all apostles; but he could not have begun thus effectively to labor for the Lord unless he had seen That-which-is and had understood, in the light of That-which-is, these things which seem to be; unless he had clearly seen that Light which alone can save from futile stumbling a world that otherwise walks on in darkness. Paul saw Jesus on Damascus road and ever afterward, saw Him enthroned above all worlds, Alpha and Omega, the beginning and the ending, King of heaven and earth, Lover who cannot be denied, Strength of the weary, Hope of mankind. And he was not disobedient to that heavenly vision.

The Church on earth today—and that means us and men and women like us—has for the most part not clearly seen that vision. Our program is pedestrian; our wisdom, of this world; our Lord and Master, one whom we have reduced to our own level and domesticated. We have forgotten the authentic majesty, the awe-inspiring authority of this Jesus who is called the Christ, a majesty and authority first displayed in the midst of earthly humiliation, a majesty and authority now forever freed from every hiding cloud, for that He reigns in heaven. We have forgotten the transcendence of this Being whose name we bear, to whom and through whom we pray, whose message and kingdom we are sent to proclaim. We have thought and acted as though He were only a lowly man of Galilee. We have forgotten that He is "ascended up far above all heavens, that He may fill all things." We have not seen Him in the way that St. Paul saw Him. We have not seen Him in the way that St. John the Divine saw Him. "I saw heaven opened," says St. John, "and beheld a white horse; and He that sat upon him is called Faithful and True, and in righteousness He doth judge and make war. His eyes—a flame of fire! On His head—many crowns! Clothed with a vesture dipped in blood! His name is called Logos of God. On His vesture and on His thigh is a name written, *King of Kings and Lord of Lords.*" We have remembered His voluntary self-humiliation, and perceived clearly enough the humiliation; but have we seen how, all the way from Bethlehem through Calvary to triumph, it is Deity who is humbling Himself? We have taken of the sacramental bread; but have we known that what we ate is very Body of the Most Holy God, a banquet of Himself bestowed upon His own heroic witnesses by Majesty from on high? In our desire to emphasize the Lord's true humanity and simple homeliness and

sweet compassion, in our desire to claim kinship with Him, we have not understood that He whom we profess to follow is also Light of Light, True God of True God, of one essence with the Eternal, without whom nothing that exists has being. We have not seen, nor have we greatly longed to see, the heavenly vision; and when the heavenly vision is not sought and found, the Church of God ceases to have meaning and becomes a dull encumbrance on the earth.

Indifference to religion nowadays is not due to man's happy conceit. The modern world is in darkness, and for the most part knows that it is in darkness. Because men understand not the meaning of things, the nature of being, they are possessed by fears; fears that give birth to oppression and injustice, license and ribaldry, and brute desire. Our civilization is perilously near to hysteria. We are not far removed from despair. For all too many years, now, the world has turned away from that great sanity which is of God, refused to see the Light lit for man by God Incarnate. It has relied on lesser lights, lit by ourselves. It has trusted that those lesser lights would be enough; but now it knows that they are not enough. And so man gropes in darkness; a darkness peopled by terrifying shapes beyond his understanding. We modern men and women are gone astray in the wilderness, and our soul fainteth in us. We are a lost and fearful people.

AND NOW men and women begin to know that they have played the fool, accumulating all things, understanding nothing. When anyone tries, today, to say that all is right with the good old world; that things are getting better and better; that, given a bit more of modern enlightenment, education, invention, and scientific discovery, we shall have the millennium on earth and be happy as kings—the crowd, no matter how irreligious, says in no uncertain terms to such an one, "Don't be silly. We know better than that." Man is afraid. He feels himself in the grip of forces too strong for him. He no longer believes in himself, even if he has not yet learned again to believe in God. He drifts with the tide, his heart filled with dread of what is coming on the earth. And his joy is gone, replaced by what is at worst a fruitlessly fretful discontent, at best rarely more than a cynical quiescence which seeks to make the best of a bad situation, hoping if possible to be amused and to forget the debacle that apparently cannot long be delayed.

But when this near-despairing modern man looks to the Church—which means, on earth at least, to you and me and our fellow communicants—, what does he see? Does he discover in us those who are sure in the midst of unsureness, courageous and calm in a day of hysteria? Do we seem, as he gazes at us, to be such as have looked into heaven; such as have found Him who has all things safely in His eternal hand; such as can say, "Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea; though the waters thereof rage and swell, and though the mountains shake at the tempest"? Or does he find us as timid as other men, surrendering with them to the clamor of a day that is half-mad, and only too ready to substitute a childish sort of ecclesiastical rigamarole for the God-inspired adventure into sanity which is really Christianity, that adventure which costs man much, and matters? Does he

see our parishes as little clubs, fields for attempted self-expression by domineering village egotists and quarrelsome women? Does he look upon Christian children dabbling about in footling Sunday schools instead of being taught the glory and awe of God by their own parents—those boys and girls who soon must share a life which without God is apt to be only boredom, or some more subtle torture?

When the worldling goes to Church to listen, does he hear our priests, with grave reverence and courage born of certainty, proclaiming the good news that God is Lord and Lover; or is he met with clerical lectures on almost anything but that of which St. Paul preached (that time when Felix trembled), "righteousness and self-restraint and judgment to come"? Does that casual stranger hear from the pulpit a genial review of well-worn platitudes, for all the world as though the preacher were a twittering little bird, quite unaware of the coming hurricane? Does that worldling, on those rare occasions when he does drop in, find us worshiping on our knees, with all the evidence of humble adoration, with hearts uplifted to Jesus, the unutterable Mystery who reveals Himself, so rapt that before Him king and prelate and mechanic, social leader and washerwoman, have forgot their inequalities; or is what he sees a complacent group of correct and self-conscious and self-righteous men and women, engaging in some amiable exercises, hearty, genial, and trivial, as though God were one of the family, and by no means the most important one at that?

If to the world it is evident that we have seen no heavenly vision to which we are obedient, that world will spit out upon us the contempt we shall have deserved by mere pretension to religion; or else, more probably, it will keep a pitying silence, as one does when in company with those mentally incompetent. In either case, men and women will go away with all their bitterness increased, since, thanks to us, it will seem to them that even God has failed them.

THAT a tragic incompetence is indeed ours, we modern Christians must admit. The God to whom most of us have been giving worship is not a God big enough or strong enough or wise enough or good enough to save the world, or to bring men joy—most certainly not the God revealed in Jesus, Christ and King. The God whom of late we have worshiped has been too much a creature made in the likeness of ourselves. We have not been adoring Him who sits upon the white horse, whose name is King of kings and Lord of lords, before whom heaven and earth do bow while suns in their great orbits sing *Laudamus*. We have not seen heaven opened, and the world has found it out. Our own youths and maidens, whom we have reared (yet not reared), they too have found us out, and forsake us, not because they are irreligious but because we are irreligious.

Let the ax be laid to the root of the trees. The Church on earth, which means you and me and most of the other members of Christ's Body, has become too petty, too parochial, too padded, and too infantile to command the respect of a disillusioned and seeking generation. It is written that when St. Paul and his little party came to Thessalonica, it was said of them: "These that turn the world upside down have come hither." That was true only because, first of all, God had completely made over St. Paul and his friends. Does the Church today upset anything? In what important phase of life does it exert any influence to speak of? In politics? In education? In matters of sex and marriage? In industry? In international affairs? We modern Christians turn next to nothing upside down for God, because we have never let God,

the King of kings and Lord of lords, turn us ourselves upside down.

The way to win the world to Christ is not merely to organize missions at home and abroad, which missions are to be supported and manned by people only superficially religious. Nor will renewed power come to the Church even by reuniting Christendom, if all we have to add up into one are the milk-and-watery communions of the moment. The world can be remade only if God gets from us a surrendered manhood that He can enlighten and empower with Himself—only if we give to Him more Christians who will bear witness even unto death, with undefeatable joy bear witness to Him who reigns though men reject Him.

CAN THESE dead bones live again? Hear Holy Paul, what he says to the Ephesians: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." God can make ours once again a living Church, against which death and hell shall prevail nothing, in which our bewildered brethren may find home and happiness. Out of us He can recreate His triumphant Body; but only if in our prayers, confessions, communions, we get behind the sacrament to Him.

All that is needed for the rejuvenation of the Church is that we who are of the Church shall see God clearly—see and obey. God has not failed. He reigns over all the vast heavens, over all the intricacies of the natural world of things and forces; and also over man He reigns. God has not failed; nor have the gates of hell prevailed against the Church He founded and sustains. But the Church, to be once more God's instrument, must be redeemed—redeemed by them who will not rest content with any faltering spiritual conventionality, however enshrined in venerable phrase and structure. God must have saints, and martyrs, heroic and courageous witnesses, for the renewal of His Body—and there is nobody but us.

To our knees, then, brethren of the Episcopal Church. Let the sound of voices saying *Miserere* be heard before the throne of God. We have been blind men seeking to lead the blind, and both Church and State are fallen into the ditch. From that low estate, Lord Jesus alone can lift us; and He will if and when, like St. Paul, we from the shameful dust look on the blazing glory of His presence.

MARY AT THE CROSS

WHEN Mary stood to watch her Son
Die slowly on the cross,
She never turned her eyes away
For fear or tears or loss.

She never turned her eyes away,
Though crowds of ribald men
Mocked at the King whose crown was thorn
And spat on Him again.

She never turned her eyes away,
But stood there wan and still
While storm and darkness silenced them
And drove them from the hill.

She never turned her eyes away
From hammer, spike, or prod,
For Mary saw beyond His pain
Who knew her Son was God.

PORTIA MARTIN.

What About Salvation?*

By the Rev. William M. Hay

SALVATION is an old-fashioned word of wide meaning. What it means to you depends on two thoughts—your thought of God, your thought of man.

It is this word that removes Christianity altogether from a mere theology or a mere philosophy, however complete and profound. This is the practical word—what does Christianity do? Our religion saves. What does that mean?

It means, first, that man needs to be saved. Well, man is willing enough to be saved from some things, from hard labor, from sickness and poverty, from grief and tears. But Christianity does not promise safety from any of these, in fact asserts that in this world even those who will ultimately be saved "shall have tribulation." From what then? From sin. Do we save ourselves? No. Are we saved automatically? No, we must cooperate. With what do we cooperate? With God's free grace, "the good-will of God reaching out from all eternity and resting upon man with the design of saving him."

All this assumes that God and man's soul, and a relation between these two, are real. If they are not real, of course there is no reality to salvation and no validity to religion, except as a highly refined process of mental escape from reality. I am taking it that all three are real.

But salvation applies to a *special* aspect of the relation between God and the soul, an aspect due to the unique difference between man and all other creatures, his possession of a free will. Man can interrupt the normal and intended relation between God and himself. He has done so, as did his fathers before him; and in so doing, he and they have set in motion forces and tendencies which he now cannot control, and from which he needs to be saved.

What the Church asserts now as always is that all men need to be saved, but that not all will be saved. The need is as wide as mankind, and the response of God is as abundant as the need. It is not the will of God that any man should be lost.

The grace, or active good-will, of God does not limit itself, either to the deserving, for there are none, or to any class, rank, or color. The Catholic Church does not teach that some men are in the secret counsels of heaven elected or predestinated to be saved, and others as arbitrarily to be lost. God's will is that all men should be saved—"Whosoever will" is still a central Christian word; but God's will in this case is not the sovereign, autocratic will He expresses toward a planet or an amoeba, but instead His self-limited will by which He has left to man a measure of freedom, to the end that man's relation to Him might be the response of love rather than a coerced obedience. God provides everything for any man's salvation except the man's acquiescence, and that the man must give freely, as a son.

The universal offer of salvation is made, a genuine offer, genuinely unlimited, an offer based on love. God is not fooling us. God is in earnest. The essence of salvation from our side is our response, not the fulness of it or the duration of it but the reality of it. St. Paul kicked long against the pricks. St. Teresa of Avila could not remember a day of her 67 years when she was not ardently responding. But the Penitent Thief had barely got his name marked down when life left him and

his new life began. Salvation is not a matter of how far you have traveled, but which direction you are going.

Salvation is almost completely a word that looks backward, for the sake of what lies ahead. It deals with all of a man's life up to the present hour, for the sake of the future. It is personal, relating to man, as Atonement relates to God. It is practical, not a speculation on whence or why. Salvation is the saving of man from three things:

(1) From sin's power. This power comes from our unavoidable inheritance of predispositions, many of which are evil, reinforced by our own mistakes and sins. It is a real power, as real as your hand; and only a power greater still can change the current of life, even if our will is willing to change.

(2) From sin's guilt. This is an unpopular and repudiated word, but it testifies to three great things—that there is a rational and right standard of goodness, that it is knowable, and that man is responsible for his nonconformity with it. To deny guilt is to deny a chief attribute of man, his responsibility. And if he is responsible, it must be to a being greater and other than himself, competent to set the standard and justly demanding compliance with it. No louder word is spoken by Scripture and human experience than that responsibility is real; where it is acknowledged, men come to their best manhood and are a strength to their fellows; where it is forgotten, life is ruined. Salvation is from guilt, that is, it is the slow process of the rectification of the results of denying personal responsibility.

(3) From sin's penalty. If you want to deny the fact of retribution, you must shut your eyes tight, and refuse to scan science, Scripture, history, or the human scene around you or within you. Salvation does not so much remove the suffering invariably caused by sin, as it changes its character. A great part of the penalty of sin has to be borne by the innocent. Even when a man has utterly repudiated his past and has entered on a new path, the evil consequences remain as disabilities in his own life and in the lives of others whom he influenced. He started what he can't stop. But suffering has two sides, retributive and reparative. The pioneer who faces the wolves to save his child is soon just as completely dead as the felon on the scaffold; but surely the difference in the character of the two deaths is immense. David put away his sin, and God put it away, too, "howbeit, the child that is born unto thee shall surely die" (II Samuel 12:14). Salvation does not obviate retribution, but changes its character and purpose. When saved, you will still suffer your penalty, but now it will be a builder, not a destroyer. Purgatory, even to the "uttermost farthing," is a fact, and a blessed and hopeful fact, part of the large mercy and meticulous justice of God.

THERE ARE two ways you can look at man. First, the Christian way, which says that man was created with greater possibilities than he by nature now possesses (Prayer Book, p. 274, top); that by using one of his powers wrongly, he lost some of those possibilities and cannot regain them without help from above and outside himself; and that without that help, man progresses to a final stage of complete loss, not less complete though accompanied by greatly developed intelligence. That is, man is by nature without something which he needs in order to become what God in the beginning

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

meant him to be. The supplying of that want by grace, and man's acceptance of it by faith, constitute salvation. Here is Gore's definition: "Salvation . . . describes a great and continuous and consummated *action of God* in history for the realizing of *His original purpose* for man, which sin had baffled and almost obliterated" (*The Holy Spirit and the Church*, p. 29).

Second, the modern way, which says that man has slowly arisen, under some inevitable cosmic urge, from a subhuman past; that he has gradually cast off, under self-regarding motives, some of his ancestral vestigia; and that he is painfully coming unto the measure of the stature of the fulness of man. All man needs is to have his circumstances changed—to be educated, fed, medicined, and pensioned—and heaven is already here.

The old view, on which a measure of unsteady and incessantly besieged Christian civilization was achieved, was that man had made himself very thoroughly a villain, but that he was a salvable villain.

What we see today—in the wars, in peonage, in the despotic regimentation of whole peoples, in governments maintained on a war footing, in almost universal fear, in widespread and unnecessary economic distress, in the now acknowledged failure of godless and even non-ethical secular education, in the assent both by the haves and the have-nots to the principle that a man's life *does* consist in his possessions; while man's soul, unable to be content with less than the God he refuses to know and obey, drives him to ever new excesses of folly and waste, as he searches for he knows not what—what we see is the cynical and general abandonment of the slowly cultivated idea of the worth of man-as-man.

That idea emerged in the world as the unexpected fruit of the Church's very unflattering teaching that man-as-he-had-made-himself was in reality a crooked stick ("mass of corruption," "dead in sin," a liar, and all the rest); and that this warped stick could not by any means, by tears and loud cryings, by gifts and burnt offerings, nay, though he gave his body to be burned, still less by his inventions, his comforts, his education, nor even by a cold and reasoned disdain for all religion—by none of these could he straighten himself; but that God could, and would, straighten him—that there was a Gospel for this man in his failure and need, a Gospel of salvation, primarily a salvation *from*, but also a salvation *to*. And this is still the good news that the Church has for men.

But the idea of salvation *to* made a great hit, for lately we were all forward-looking, a-tiptoe, ready to follow the gleam. The bad old days were over—the dark ages, and puritanism, and Victorianism. The strictness of the Ten Commandments or the Six Precepts was softened in the light of the New Day, the Day of the emancipation of the Imperial Spirit of Man from the trammels of an outmoded morality and a long-misunderstood religion. "Ideals" took the place of precepts, vagueness became a gauge of truth (with lip-service to large words like Truth, Peace, Loyalty) and there was a fine impatience with those who could not mouth the new shibboleths; activism was the thing—"the power of man to redeem himself by his own initiative, especially by the instrument of knowledge in general and the science of nature in particular" (Gore: *Belief in Christ*, p. 263).

But it is not working out very well. Man was to be saved *to* some nebulous Valhalla; but it is as true today as in A.D. 38 that man needs first of all to be saved *from*—from his own past, from his ancestral inheritance of inability. For man is a link in a chain, a cell in a body; not a separate item in a

pile, but integrated with the race. This is what makes the continuity of history. A person is not merely personal, he is racial, too; his soul carries instincts and memories that pertain to all men. His destiny is conditioned not only by what he may become, but quite as truly by what man has been from the beginning. For there *was* a beginning, wasn't there?

It does not seem possible to do anything finally valuable for man till we find out what a man is. There is a hostile divergence between the two theories—that man is a sinner to be saved by God, ordinarily through the Church, where the Church is; or, that he is an item whose salvation consists in the development of his natural powers, such as they may be, without reference to his pastward relations. In the latter case, the "will of God" is nothing objective or supernatural, but "with the best of intentions to do the best we can." This view has led to the general feeling that actual human experience has proved the Christian conception of man to be inadequate and out of date. One value of the miracles, in the days when they were more generally credited, was that beyond any particular miracle there was the tacit acknowledgment of God as free. But according to this view God, too, is now not free, but must struggle like us against a net of fatalism that is too strong for Him; He, like us, is thought to be involved in a strict evolutionary process, a "cosmic drag" of inertia and ignorance against which both God and man are impotent. So a loss of faith in God has led to a loss of faith in man. In a vain effort to dignify man by discounting his need of a salvation that comes from above him, man has been indignified to the status of a puppet, the victim of his heredity and the sport of his environment.

LOOK at some of the ideas that block us in the face of triumphant villainy.

- (1) The vastness and complexity of the world's trouble, as revealed unto all men by the quick diffusion of bad news.
- (2) Our disunity among ourselves; we are groups of guerrillas, without common consent as to purpose or method.
- (3) Our adherence to the folly that politicians rather than ecclesiastics know the cause and can apply the cure.
- (4) Bigoted nationalism, marked by fear, hatred, and cruelty—the very antithesis of the internationalism of the Church as Christ intended it.
- (5) The prevalent politeness to "religions"—that they are all good, that Christianity is not unique but only on the whole better than most.
- (6) We have not yet recovered from the unsettlement caused by 50 years of exceedingly acute Biblical criticism.
- (7) The failure of both preacher and hearer to distinguish between what is modern and what is not. Religion has to do almost exclusively with what is not modern at all.
- (8) The altered tone of the preacher, from that of an ambassador with a message from the King, to that of a barrister pleading a case before a jury who are asked to convict themselves.

Against all that, I affirm that this religion of Christ is still primarily a religion of redemption. Always when it has saved men, it has been acknowledged and rejoiced in as a salvation *from*. It is not an inevitable process, but is conditioned on the will, on the acceptance of a point of view about life and of loyalty to a living Person. And these two together are called faith.

Naturally there has always been urgency about the message—do we feel it? Behind the urgency have been the sanctions—are they ours today?

First, as against the emphasis on the anonymous mass,

society, humanity, there is the sense of the inexpressible value of the single human soul, even of the least and lowest.

Second, there is the sense that whatever God might do for men, there rests upon us the responsibility to do for them our utmost, in a gratitude that can never be enough (Ezekiel 33: 1-9).

Third, there is the powerful sense of the life beyond death, with its issues determined by life here. Like it or not, you can't argue that into thin air. Thousands of our brightest minds have written their best pages in scorn of this idea; and plenty of the world's most successful citizens have lived long and fatly without it. But it still remains a stubborn truth.

Fourth, there is the corporative sense. Little as we can imagine man's beginnings or his endings, for mystery enshadows both, yet both experience and revelation have led the saints to emphasize that safety lies in association, that salvation is in the Body, and that progress involves our all progressing together.

THE ONE all-important word I have so far omitted—the word power. Power is the test of all religion—what does your religion do for you? The Christian religion professes to be *able*—able to save, the hardest job in the world, for it means ability to transform the most intractable thing in the world, the personality of a man. And long experience through centuries shows that it *can* bend a man's will, no matter how he has imbedded himself in wrong till he is almost non-human. It is the recurrent miracle of power, perpetually renewed. It is not more knowledge we need, but power to do what we already know. "I see and approve the better, but I follow the worse."

All the great of the ancient past, even those by whom God was leading men till in the fulness of time "He sent His Son," were men of power that was not strong enough. Abraham, Moses, David—all came short somewhere. But when Christ came, He came as one with superabundant power, overcoming sin, conquering death, and with an overplus of power sufficient for all men. Religion is union with Him, union with One who beyond all who have ever lived has power. In union with Him we have available that power of His. We ourselves must use it. He will empower, He will not overpower. But the Incarnation was long ago and far away. How does this power, great as it may be, avail for you or me? How does the Incarnation become actual for us?

Well, the Incarnation is extended through the world and through all time in the sacraments of the Church. A part of the actualization of salvation is found in the idea, "the imitation of Christ," we are to be "like Him." But by itself that idea is insufficient, for it can and often does leave the imitator outside the Body, an observer, a follower, but not a component part. A deeper word is "incorporation" with Him. The danger of unreality exists here too, the danger of a membership that is merely formal, an obedience merely mechanical.

But religion is life, a mystery; and man is duplex, body and soul; and the salvation we need must save the whole of life. A spiritual religion is not enough, nor is a material religion of forms and seasons enough. Sacramental religion combines both, even as man combines both, body and soul, even as Christ was God and Man. When we approach a sacrament, we draw near to the Incarnation, that is, to the power of the incarnate One; as we are united with Him, we receive the one thing we need, power—power to be faithful, as He was, power to overcome, as He did, power over life and death, as He had, though He lived in poverty and died a real death.

Frank Gavin

By the Rev. Frederic C. Lauderburn

Chaplain, General Theological Seminary

WITH THE DEATH of Frank Gavin, priest and doctor, there has come to all who knew him, or knew of him, the sense of a loss that at the moment seems inexplicable. The picture of his vivid personality that remains to us is framed in the tragedy of incompleteness. With so much still to be done, the five and twenty years of life that might have been his lie empty before us.

If his work had been chiefly that of scholar, teacher, writer, and organizer, this might be measurably true. But to those who knew him, his outstanding characteristic was not his scholarship, though he was a genuine scholar; nor the wide scope of his learning, though that reached far beyond his immediate field; but it was his interest in people and his true pastoral relationship toward them. And this it is that has authentic eternity.

To those of us who lived in Chelsea square this was constantly evident. Strangers, high and humble, entered there. The academic calm of the close was stirred by many tongues. If one met an unknown, questioning figure on the flagged walk, the almost automatic response was to say, before being asked, "Dr. Gavin lives at No. 2."

'Nor was it only strangers who sought him out. We ourselves made frequent way to his door. The students went to him almost instinctively. New men came armed with unnecessary letters of introduction from former students. A tradition was in forming.

The path to his study table and to the prayer desk beside it was worn smooth, like a pilgrim's path.

His relationship to the Eastern Orthodox Churches is well known. In councils concerning them, or in counsels with them he was an inevitable and influential figure. But his inevitability grew out of his eager interest in people, and his influence was the fruit of his warm human sympathy. Through the ancient Orthodox theology and through the puzzling complexities of ecclesiastical relationships he saw always humanity moving; and they were human beings, not officials who came to him on official delegations. Both literally and metaphorically he spoke their language.

So also with level and friendly eyes he met his Jewish friends. He knew their language too; and their common tongue was not used to conceal their thoughts.

There was nothing of *bravura* about all this. Through it all one perceived a rather quaint flavor of naivete, the amused surprise of an Ohio boy who finds himself speaking Rumanian.

It was as pastor, counselor, and confessor that he did his chief work. His sermons were moving; his lectures were brilliant; his many-faceted presence in committees and conferences shed light where others were ignorant. But when those who knew him speak of him in reminiscence, they will speak not of his learning but of his love.

Such a life is never short, though it be ended after only 47 years.

ACKNOWLEDGMENT

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 West Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA EMERGENCY FUND

Mrs. Walter Lapham\$10.00

The Way of the Cross and the Disciples' Way

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

Bishop of Chicago

SUDDENLY, as Good Friday approached, I realized that the "Disciples' Way" as outlined by the Forward Movement Commission, was the Lord's way too, at the Cross.

The words in which the Forward Movement has described the Disciples' Way are these: Turn—Follow—Learn—Pray—Serve—Worship—Share.

(1) "Father forgive them, they know not what they do." Here is the great Absolver, the great High Priest, offering forgiveness, but to whom? Surely only to those who *turn*. Forgiveness is not automatic or mechanical. It must be appropriated by those who are truly repentant. "Ye who do truly repent you of your sins draw near and make your confession unto God, devoutly kneeling." That first word from the Cross then is not only a prayer for forgiveness but a plea for repentance, so that the forgiveness may be claimed.

(2) "Today thou shalt be with me in Paradise." The word here is *follow*. There were two thieves. One turned; the other turned away. One followed; the other followed not. It is possible to follow Christ even when one's feet and hands are nailed to a cross and it is only to those who follow Him here where He is despised and rejected that the invitation is given, "Follow me into Paradise."

(3) "Woman, behold thy son." The word here is *learn*. It was from her that He learned that psalm that He repeated on the cross, and there in His presence as He hung dying, the blessed Mother stood and learned the deepest meaning of that mystery which she had from the first pondered in her heart. Calvary is the school where the Christian disciple learns the deepest meaning of the love of God.

(4) "My God, My God, why hast thou forsaken me?" The word here is *prayer*. Jesus the Crucified is speaking to "My God." Deep calleth unto deep. Real prayer is *de profundis*. In our darkest and most tragic hours what shall we do but call out to God even when it would seem as if He had forsaken us?

(5) "I thirst." The word is *serve*. For one came swiftly, a Roman soldier, and offered comfort to the thirsty One. Every Christian knows that he is to go quickly in service wherever there is hunger or thirst, whether it be physical or spiritual. "I am among you," says the Master, "as One who serveth."

(6) "It is finished." The word here is *worship*. What is it our Prayer Book says? "Who made there a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Our worship centers round the finished sacrifice, the Lamb of God slain from the foundation of the world. And while that worship is never finished on earth, it is a completed action in eternity.

(7) "Into Thy hands I commend my spirit." The word is *share*. Our Lord's life was a shared life. The life of the Holy Trinity is a shared life. Our Lord also says to his Church which is His Body, "Into thy hands I commend my spirit." The life of our Lord in His Church is a shared life and our life must be a life shared with Him and with all our brethren.

Thus I think, without strain or distortion, it comes about that these seven notes of the Disciples' Way furnish appropriate themes for our devout meditations as we gather round the Cross upon Good Friday.

CHURCH MUSIC

Rev. John W. Norris, Editor

The Hymn in Procession

THERE IS much agitation today to abandon the processional and recessional hymns. The suggestion is made that the choir enter the chancel quietly and that the opening hymn then be sung. Those who advance this position urge that the use of a hymn in procession should be restricted to ceremonial processions and not used at the beginning and ending of regular services. At the end of the service the hymn should be concluded before the choir leaves the chancel. This method is excellent and to be commended in those churches which have an aisle near the chancel by which the choir and clergy can quietly and quickly move into their places.

There are, however, many churches which do not have such an aisle. Nor are all of these small churches. There is only one entrance to the chancel and that is through the center of the building. If the sacristy is adjacent to the chancel, and the choir could come that way, it would often mean that they would file in past the Communion rail and no decorum could be maintained. In such a church, where the choir must enter the chancel through the center of the building it does not appear to me objectionable to use the first hymn at this time. But whether the procession is sung or is silent, it should be done decently. There is nothing so objectionable as a "sloppy" procession, whether with or without music.

It seems probable that the objection has arisen because of an evil, common to so many of our parishes, which should be eradicated. This evil is more to be deplored because it occurs twice, before and after the service. The choir has formed in a room or cloister adjacent to the church, but behind closed doors. The doors are now opened a trifle and the rector intones (or says) a prayer at the top of his voice, so that the congregation as well as the choir may hear. It is, as it were, an announcement to the congregation to stop its prayers, and prepare for the hymn.

The doors are then closed, and from a distance come the voices of the choir singing the first stanza of the processional hymn. The congregation is standing mute. As the second stanza begins, the doors are thrown open, and a burst of music is wafted in to the waiting worshipers. By the time the third stanza has been reached the congregation is beginning to sing with the choir. This whole process is repeated in reverse order as the choir and clergy leave the chancel and church.

This evil is objectionable because it robs the congregation of what may be important stanzas of a hymn designed to prepare their minds for what is to follow in the service. At the end it robs them of stanzas designed to fix in their minds the thought of what has gone before. It is objectionable because what should be strictly the private devotions of the ministers become instead an announcement that the service either is beginning or has ended. It is objectionable because it dramatizes the mere entrance and exit of clergy and choir.

Let the clergy and choir have the choir prayer said in the adjoining room. Permit the choir to take its place in the aisle. Then when the first stanza of the hymn is sung, the congregation will take it up with the choir. At the end have the choir remain in the church until the concluding stanza has been sung and then pass to the adjoining room where, after private devotions, the members may be dismissed.

The Bicentenary of Wesley's Conversion

By the Rev. Frank J. Mallett

THE ARCHBISHOP of Canterbury will worship with Methodists in a service at St. Paul's cathedral, London, on May 24, 1938. This service has peculiar interest for Anglicans the world over, inasmuch as Wesley, the very next day after his "experience" at the Moravian Meeting in Aldersgate street, went to the cathedral, and at Evensong was deeply moved by the impressive rendering of the anthem, "Out of the deep." Wesley at that time made much of "the warmth of heart" experienced by him among the Moravians, but his family, as represented by his parson-brother Samuel, wrote to friends a pretty straight letter about his brother's religious experience previously. An extract from that letter follows:

"What Jack means by his 'not being a Christian' till last month, I understand not. Had he never been in covenant with God? Then, as Mr. Hutton observed, 'Baptism was nothing.' Had John totally apostatized from it? I dare say not."

Wesley had previously had sudden "illumination" about his soul's welfare. While at Oxford he wrote in a review of his life that he was persuaded that he was "accepted of God; that he was even then in a state of Salvation." The fact is, Wesley, like other great missionaries, was an emotional man; he also wanted "assurance" and got it. Methodists in England are rightly reviewing the past regarding the Sacraments and kindred themes.

The *Church Times*, of London, recently mentioned the slogan of a new group in English Methodism, "Back to Wesley." The society is known as the "Methodist Sacramental Fellowship." This vigorous movement has as its avowed object the revival of the Eucharistic teaching of John and Charles Wesley. This teaching is embodied in part by the republication of a collection of 53 hymns that are full of devotion to our Lord, "the eternal Victim slain, a sacrifice for sinful man."

The Fellowship evidently feels that today there is a terrific battle on, between the forces of evil and the Christian forces of all creeds. As Hilaire Belloc said in a recent public address, "Let us remember always that the real issue is *not* the immediate quarrel of the rich against the poor; it is the quarrel between those who would destroy the Church of God."

Years ago another good Roman Catholic, a priest, Fr. Agostino, said, "There are two worlds—the world that hates Christ and the world that loves Christ!" Turn to Russia. Sovietism hated and persecuted the Orthodox Christian Church, by the desecration of churches, the massacre of the clergy, and the suppression of religion among the young.

Forty years ago a crisis came in the battle between religion and science. Said Professor Herrman, "Christianity is an alien in our modern world." Wesley found the world of his day alienated from God and His Church. In France Voltaire was sowing seeds of hatred against the Roman Catholic Church; he attacked successfully the intolerance, the superstition, and the "evil living" of the clergy and laity in France.

Lecky gives much credit to the Wesleys for saving England from the atheistic doctrines of the French philosophers that brought about the French Revolution; those doctrines did not upset the minds of the ordinary Englishman. In a famous lecture in Central Hall, Manchester, England, the Rev. John S. Simon challenges the forces of Christianity not only in the title of his lecture, Wesley or Voltaire? but in a scholarly and fair discussion on the subject.

Voltaire was contemporary with John Wesley, being born

in 1694, some nine years earlier than the great evangelist. Voltaire tried to tear down the Roman Catholic Church. John Wesley saved England and England's old Church from cold morality and decay. A picture of the times in which Wesley lived shows plainly, as a well-known Methodist historian says: "A spirit of unbelief had spread over the Church of England, and religious earnestness was almost unknown. The lives of many of the clergy were utterly inconsistent."

AT FIRST Wesley was loyal to his Church, and refused to quarrel with his brethren of the clergy, who treated him shabbily and harshly. Dean Hutton, in *John Wesley* in the Great English Churchmen Series, describes the never-to-be-forgotten scene at Epworth where Wesley was born. Dean Hutton says: "So it was that day (Sunday, June 6, 1742) John staying at the village inn, offered to help the curate, Mr. Romley, and was *ungraciously refused*." Being refused admission to his father's former parish church, a Mr. Taylor stood in the churchyard and gave out a brief notice to the people as they went home, "Mr. Wesley not being permitted to preach in the church designs to preach here (in the churchyard) at six o'clock."

Wesley's famous Journal says, "I stood upon my father's tombstone, and cried, 'the kingdom of heaven is not meat and drink; but righteousness and peace and joy in the Holy Ghost.'" A year later Mr. Romley went so far as to refuse Communion to the Rev. John Wesley, priest of the Church of England and "sometime Fellow of Lincoln College, Oxford."

Wesley showed marvelous forbearance and Christian charity in submitting to a persecution that even mobbed him, being led sometimes by his "brethren" of the clergy. The *Church Times* said recently: "The Church of England has learned much since Wesley left her." The fact is we know now *why* we lost him—and admit it. Can we hope for reunion with the Methodist bodies, and their return to the Anglican communion? Three branches of British Methodism have "come together"; a few years ago such a union would have seemed but an idle dream. In these United States the Methodists, North and South, are even now trying earnestly and prayerfully to "get together." Is that a harbinger of a better day? An encouraging sign of the times is the attitude of the Methodist Sacramental Fellowship, regarding reunion. They feel any reunion movement which ignores or minimizes the real issue between Anglo-Catholics and various types of Protestants must be ineffective; these men (in the Fellowship) seem to grasp the vital issue; that the dubious nature of schemes that ignore *doctrine* and try by evasive "platforms" to bring about reunion are vain. The shallow arguments of some well-meaning Christians remind us of the story of a well-meaning priest in the Church of Ireland, who gravely announced one Sunday morning that "Mr. So and So" would "renounce the errors of Romanism for those of Protestantism."

WHAT are some of the lessons of the Wesley movement? First we place the revival of the Scriptural authority for the use of the laity in spreading the Gospel of the Blessed God. When Wesley's marvelous success had spread, it became necessary to employ laymen as "local preachers"; the using of laymen seemed to be *revolutionary*, but providential. Two prac-

tices from the middle ages came into being as Wesley gradually felt the great work of evangelism growing upon him. The first was itinerant missions and the preaching by men not in Holy Orders, means of evangelization that for a time, at least, were employed by the mendicant friars.

This lay preaching really made English Methodism what it is today. For many years there must have been ten or a dozen unordained "preachers" to every regular minister in British Methodism. It may not be known to Americans that every Sunday, the "lay preachers" in England occupy five out of seven Methodist pulpits in a given "circuit." Today the Episcopal Church needs more *laymen* as evangelists. We find that the Protestant Episcopal Church has some 3,814 lay readers, plus the laymen of the Church Army in the USA, so we too have gained something from the Wesleyan "leaven" which may in time leaven the whole lump of our laity.

Another gain from the example of Wesley is the recognition of the need of "soul surgery." Wesley had his "class meeting" to keep the people keyed up to the pitch necessary for individual piety and zeal. This in practical use was a modified confessional. This sort of effort enabled the Wesleyans also to "witness" to the grace of God bestowed upon them, and as a matter of fact, was ultimately to become a means for ordinary everyday Christians to help those who "were out of the way."

Here in America the class meeting has almost died out, and possibly this is one of Wesley's aids that should *not* go out of fashion.

Today evangelism must be spread by other means. We think that the day of large crowds, either inside the churches or outside them, is over, so the one remaining, old-fashioned Scriptural way of propagating the Gospel is by personal work. Dr. King said: "To win men one by one to personal allegiance to Christ is finally the solution of the problem, 'how to reach the masses.'"

In the year 1873 that prince of "soul winners," Henry Drummond, said on this subject: "The true worker's world is the unit . . . work with units, but above all, work *at* units." Wesley's followers did that.

THE CHRISTIANITY that Wesley preached was most plain and practical. When a person joined his society he was informed that he was expected to care for the *souls* of others, and also for their *bodies*. So let us try to arouse our people for it seems to some of us that our parishes need more zeal in the pew. While pulpit eloquence is not to be despised, is it not a fact that personal work, "button-holing" men, as Moody used to call it, is one of the surest ways of propagating the evangel?

The workingman has become alienated from the churches. One of these, a Socialist, said: "The present policy of the churches is, 'you may come to our church building and get God's message and go to heaven, or you can stay away and go to hell.'"

What does the average layman do for the spiritual side of a church's work? Do professing Christians live up to the motto of those who are saved to serve?

A burning passion for the conversion of members and non-members may well prove one of the lessons of this observance of Wesley's "conscious acceptance" of salvation, which led to a consecration that brought multitudes of men and women to God.

READ not to contradict and confute, nor to believe and take for granted, but to weigh and consider.

—Bacon.

Rabanus Maurus on

THE LORD'S PASSION

Translated by Edith M. Almedingen

VIII.

IN THIS our time, even as it was in the days of the Apostles, it is a matter for sorrow that there should be so many enemies of the Cross, those who stubbornly remain ungrateful to Him for all the good He has done. Such people let their minds be wholly absorbed in the delights of the flesh, they find their pleasure in vain and trivial things. And there are some among them who are not satisfied with their own heedless drifting into dangerous channels: they must needs despise those who choose to follow the Cross, they mock at them and set them at naught. Sometimes they do them great hurt—just as the Roman soldiers and the scribes of the Law did unto the Lord. You will remember that the people of Jerusalem gave their consent to the deed.

Three crosses were reared on the hill outside the city gates. And today there are many and many who prefer evil to good, many who choose to blaspheme and to murmur against God when the hand of grief and trouble touches them, even as the robber who hung on the Lord's left hand. There are few who profess themselves ready to suffer for the sins they had themselves committed and who come to their salvation, following in the steps of the thief who hung on the Lord's right hand. Still fewer are those who, after the pattern shown by the holy women, are ready truly to share in the agony of Christ's Passion.

Reflect for an instant that those on the hill of Calvary were not satisfied with the anguish the Lord had undergone. In their hatred and their fury they caused His lifeless Body to be pierced by a sword. Even when darkness imprisoned the earth, when the veil in the Temple fell down, when the stones were broken asunder and the earth trembled, when graves were opened, after the dying thief had confessed his faith and the centurion had given praise to the just Son of God, even then the Jews would neither believe nor show pity. They went on calling Him a deceiver of men. Intent on obliterating His very Name from the memory of mankind, they set watch over His tomb, and, later, they spread the rumor that the disciples had stolen His Body, and there are some today who would like to give credence to that rumor as if the Lord had not suffered, died, and risen for the unjust as well as for the just.

True Discipleship

TRUE DISCIPLESHIP is the requirement and this means that we repent us of our sins and dedicate ourselves to Him in body, soul, and spirit. The means of spiritual growth are ready at hand in the great sacraments of Baptism and the Holy Communion, the regular and corporate worship of God, the helps toward personal devotion in Bible study, meditation, and prayer which, followed day by day, prepare us to come into the Presence. There is that in the fellowship, worship, and spiritual discipline of the Church which can nurture the spiritual life of youth and give it thrilling visions of the spread of God's kingdom. There is in the leading of the Holy Spirit, to those who dedicate themselves to it, protection from the evil, adventure for the good, wisdom in doubt, comfort in sorrow, peace in the valley of death itself.

—Bishop Whittemore.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Mr. Aldous Huxley's New Book

ENDS AND MEANS. By Aldous Huxley. Harpers. \$3.00.

MR. HUXLEY'S subtitle is "an inquiry into the nature of ideals and into the methods employed for their realization."

This book has been hailed by critics of many varied beliefs as interesting; and so it is. Hardly a page but gives you something to think about. Mr. Huxley can ask questions that make one scramble hard to answer, and suggest doubts that are difficult, though not impossible, to dispel. But for all that this reviewer found *Ends and Means* disappointing, and wished that the author had postponed the volume until he had managed to make his definitions a bit more definite and his analyses somewhat more clear.

Last summer in England, there were widespread rumors that Mr. Huxley had come out of the vale of disillusionment to become a Catholic. This present work would seem to indicate that, whatever is happening to his thought—and a great deal is happening to it—he is not approaching a Catholic solution to the problems of living and thinking. He is much more inclined to an atheistic Buddhism, with Nirvana and personal extinction as the only hope for himself or for Society. That has always been the easiest path toward a possible meaning of a disordered world, for those possessed by an aristocratic spiritual pride. The very abjectness of the humility thus pursued is egocentric. One feels, somehow, that it is precisely pride that is leading Mr. Huxley astray.

Incidentally, his denunciations of Christianity seem often to be based on an ignorance, not easily excusable. For instance, in discussing Christian mysticism, he says (p. 272) that mystics "always end, if they go far enough in their work of recollection and meditation, by losing their intuitions of a personal God" and again (p. 285) that "it is impossible for those who do believe in a personal God ever adequately to practice meditation or to have a genuine mystical experience." One would like to know what St. Theresa or St. Bonaventura or any of the reputable Catholic mystics would have said to Mr. Huxley. Mysticism is not quite the irrational thing he seems to think it is.

Mr. Huxley has done a good deal of reading. One would like to recommend that he look at some of the works of Von Hügel on the one hand and at those of Paul Elmer More on the other. Between them they might keep him out of a neo-Buddhist negativeness that is hard to relate to the problems of a real world. That would make him perhaps less acceptable to the Vedanta Society, but certainly more helpful to modern men and women pressed by urgent problems.

BERNARD IDDINGS BELL.

A Scholarly Book on Bishop Inglis

CHARLES INGLIS: Missionary, Loyalist, Bishop (1734-1816). By Reginald V. Harris. General Board of Religious Education, Toronto. Pp. 186. Cloth, \$1.25. Paper, \$1.00.

THE CHANCELLOR of the diocese of Nova Scotia and an associate committee have issued a volume that for readers in the United States may be looked upon as supplementary to *Life and Letters of Charles Inglis* (Church Historical Society. Imported by Macmillan), recently reviewed in these columns. The latter included but a brief chapter on the episcopate of Charles Inglis; the present volume gives a documented story of his nearly 30 years as Bishop of Nova Scotia.

The publication is timely, for in the current year the 150th anniversary of the beginnings of the organized life of the Church of England in Canada is being celebrated. Selections from the diary of the Bishop reveal the lamentable condition of the Church as he found it in Nova Scotia and in the Canadas. Fortunately for him he was relieved of the oversight in Canada after a few years by the consecration of Dr. Jacob Mountain as Bishop of Quebec in 1793, with jurisdiction over both Upper and Lower Canada.

Soon after his arrival the Bishop addressed himself to the perfecting of a plan, in which he had been interested while yet in New York, for the establishment of a college and seminary.

The result was the foundation first of an academy at Windsor in 1788, and later of King's College, both of which are still in existence. King's College, now removed to Halifax, is the oldest chartered university in the British Empire overseas. Brief though it be, the book gives an admirable sketch of the Bishop's labors, and an interesting impression of his character. It is said that even now the effects of his far-reaching influence cannot, after a century and a half, be fully appreciated. It is certain that his memory is still venerated in the diocese. "He was a man of vision, far-sighted in his outlook upon life, and possessed of a deep insight into human character. He had seer-like qualities of mind which enabled him to penetrate into the future and to discern the needs of the country long before they were apparent to the ordinary mind" (p. 141). The little volume is enriched by valuable chronological, biographical, and bibliographical appendices.

It is to be regretted that the printing and arrangement are not more attractive. It has the general appearance of a school-text, whereas it is in fact a scholarly production, worthy to be a companion volume to the above mentioned publication of the Church Historical Society. MOTHER MARY MAUDE, CSM.

M. Gilson's New Book

THE UNITY OF PHILOSOPHICAL EXPERIENCE. By Etienne Gilson. Scribners. Pp. xii-331. \$2.75.

M. GILSON has already given us during the past year a masterly study of medieval philosophy in his published Gifford lectures. Now we have from him a volume which deals with the fundamental nature of the philosophical quest, and the attitude toward it which must be taken by those who would not reduce it to a merely departmental study. The book is made up of lectures delivered at Harvard university; and despite the difficulty of the subject matter preserves much of the easy style of the spoken word.

The difficulty which confronts M. Gilson is the tendency of philosophical writers to make metaphysics, and philosophy generally, a purely parochial subject, confining it (say) to logic or sociology—instancing Abailard and Comte, respectively. Against such an approach, and against the Cartesian dichotomy between the thinking mind and the object of its thought, our author directs a constant fire. The entire book, as a matter of fact, is a kind of philosophical illustration of the contention recently made by Dr. C. C. Morrison (in articles in *Christendom*) that there has been what he called "a rake's progress" in thought from late medievalists including Descartes down to John Dewey and the so-called non-theistic "humanists" (who are really gilded naturalists).

In a concluding chapter, M. Gilson urges a return to a study of being, the subject-matter of metaphysics. He suggests some fundamental laws which should guide such inquiry, and builds strongly on the real (even if limited) deliverances of reason, which he rightly contends we must trust so far as it goes even when we admit that it does not give us everything. Incidentally, M. Gilson is loyal to the scholastic tradition in one fine insistence: that even theology cannot *dictate* to philosophy, although it may furnish useful data for it. W. NORMAN PITTINGER.

For Friends of the Negro

THE NEGRO AS CAPITALIST: A Study of Banking and Business Among Negroes. By Abram L. Harris. American Academy of Political and Social Science. \$2.00.

THOSE interested in the development of the Negro into a self-respecting and intelligent member of the community will find much to ponder on in this careful study of the Negro as a capitalist. It is what we call nowadays a factual study. It was not written to prove a thesis, but to present actual conditions, and it must be frankly admitted that they are not encouraging ones. Negro banking began in 1888 and by 1929 there were 21 banks managed by Negroes, their resources amounting to \$11,000,000.

Today these have been well-nigh dissipated as the record of failures has been uninterrupted. This study deals with the reasons for this: The deposits are small, in many instances, very small; therefore the cost for an account has been high, and the field for loans was narrowly restricted because the great mass of Negro business men do only a very small business and White men do not borrow from Negro bankers. To be sure, the Negro banks have suffered from rascality and ignorance, but perhaps in no greater degree than those of their White brethren.

This book is heartily commended to all friends of the Negro and his progress. It furnishes much food for thought.

CLINTON ROGERS WOODRUFF.

A Glimpse of Dick Sheppard

DICK SHEPPARD AND ST. MARTIN'S. By R. J. Northcott. Illustrated. Longmans Green. Pp. xvii-119. \$1.50.

THOSE who knew and admired, or those who admired without knowing, the irrepressible, lovable, charming, and profoundly Christian soul, Dick Sheppard, will want this book if only for the two pictures of him which are found within its covers. They will also want to read the description of his early days and work at St. Martin's. But we fear that they will be a bit disappointed by the rest of the book, and especially by some remarks about Anglo-Catholicism which those of us who knew Dick also know that he would have deprecated.

Yet this small volume gives a good picture of the work of the great church in Trafalgar square, and it should be read for this reason if for no other. We do sincerely trust, however, that a really complete sketch of the life and work of Canon Sheppard will soon appear. He was a wonderful man; and if his theology was sometimes weak, his Christian love was strong; and his greatest victory was not that he won men to himself for himself, but that he won men through himself to his Lord whom he loved so passionately and preached with such flaming zeal.

W. NORMAN PITTINGER.

A Characteristic Book by Bishop Carey

THE SECRET OF CHRIST. By Walter Carey. Morehouse-Gorham. Pp. 88. 60 cts.

BISHOP CAREY has a genius for expressing religious truth simply and effectively—sometimes, as in a few places in this book, a bit too simply. But his discussion of the "secret of life" as Christians know it, and the richly fruitful results which it brings to those who are troubled, perplexed, and restless in the hurly-burly of modern existence, is well worth reading. The Bishop, who since his retirement from Bloemfontein has become chaplain of Eastbourne college in England, does not think that the Christian life is easy, or that it solves all problems; but he shows how it brings a purpose and power which transform life at the center and make it safe and sweet and wholesome.

The reviewer was especially pleased with the broad charity, yet firm hold on principle, which came out so beautifully in Dr. Carey's treatment of Christian reunion in practice and theory, to which he devotes part of one chapter. It is a good book, and should help many people.

W. NORMAN PITTINGER

A Good Book on the Sacramental Life

THE STEEP ASCENT. By Harold Rew. Morehouse-Gorham. Pp. xiv-125. 80 cts.

FR. REW has written a simple exposition of the Christian life as it is reflected in and strengthened by the sacraments of the Church. His treatment is clear and sound, and will be read profitably by many layfolk. It would also be useful in suggesting thoughts for sermons on the sacramental life for the average Christian.

There is a rather fine discussion of individual religion, and a chapter on the home as the special shrine of Christianity. Other chapters take up the particular sacraments and their personal and social application.

The same author wrote a year or so ago a very interesting sketch of his work on Tower Hill, where he has conducted open-air lectures and discussions in London for some time (*At One*, published by Morehouse-Gorham. Pp. 117. 40 cts.).

W. NORMAN PITTINGER.

More About Those Benedictines

By the Very Rev. Dom Anselm Hughes, O.S.B.

Prior of Nashdom Abbey

HAVING JUST READ the Rev. W. M. Hay's article in *THE LIVING CHURCH* of January 12th, I would like to say that it is far the best short account of Benedictinism I have seen. And though my pen cannot hope to equal his, I think that a following contribution from inside knowledge might be useful, especially so as he says that "the orders are short on publicity."

The planting of a Benedictine house of our communion in America, he says, is promised. That is indeed so. The question now asked is when and where? We are told in your number of January 26th (p. 109) "as soon as a sufficient number have completed their novitiate and been admitted to profession." That stage has now happily been reached, and the Abbot of Nashdom is ready to send back the first group so soon as ever their location in America can be fixed. It is probably not quite clear to most of your readers that this location is at present undetermined. The ideal spot which has been visualized for a first foundation is a fully equipped parish just needing a staff of priests to man the church. Such work is fully in accord with the Benedictine ideal, as witness the work of St. Benedict himself, and St. Augustine of Canterbury. So the nascent community is hoping that some sphere of work may be offered them in their own Church which will bring with it a living wage, for it has no finances at present.

There has, of course, been some response to the appeals made in *THE LIVING CHURCH* and elsewhere, but the amount of these indicates that Americans are holding their hands until the goods are delivered. Meanwhile it falls to me, as "estates bursar" (I do not know the right American equivalent for this high-sounding title) at Nashdom, as well as being the one who had the privilege of making the first personal contacts with the scheme at Nashotah and elsewhere in 1934, to lay the cards on the table and outline fairly the present position.

To date Nashdom has advanced over \$3,000 toward the cost of maintenance and training of the five priests now in England. This is computed at a bedrock cost figure of \$500 per head annually. The "promised planting of a Benedictine house of our communion in America" (*L. C.*, January 12th, p. 43) has been promised in faith: faith in God, and faith that those who are called upon to be His human agents in the matter will not fail. We have every trust in our American recruits here, and we must have a like trust in the other human agents concerned, the whole body of American Churchmen. So we refuse to regard this \$3,000 as anything more than a short temporary loan.

It is evident, from the numerous references in *THE LIVING CHURCH* during the past year, that there must be widespread and deep interest in the American Benedictine project. And as soon as it is realized that the financial difficulty has to be ironed out, we have little doubt that this interest will show itself by practical support or actual offers of work.

Fr. Hay says further "All the orders are short on publicity." This is true, and you would not wish it to be at the other extreme. But we ought not to be so short that the Church public, when it is asked to put its hand in its pocket, is without information of the actual state of affairs. So I have tried to be quite plainspoken in writing this; and for further information there is at hand a commissary in the person of the Rev. Vivan A. Peterson (5607, Whittier avenue, Cleveland, Ohio), secretary-general of the American sponsoring committee.

NEWS OF THE CHURCH

Leaders Urge Defeat of Mobilization Bill

May Proposal Denounced by 500 as Dictatorial Measure in Open Letter to President

NEW YORK—Defeat of the May mobilization bill, which they charge will lead to a dictator-ruled America if passed, was urged March 27th in an open letter to the President of the United States signed by more than 500 leaders in all walks of life.

The text of the letter, made public by the National Peace Conference, is as follows:

"We, the undersigned, register our strong protest against the new industrial mobilization bill, introduced by Congressman May, which is now before the House of Representatives. This proposed legislation is described as a measure to prevent profiteering in time of war and to equalize the burdens of war, and thus provide for the national defense and promote peace.

"We respectfully submit that the May bill does none of these things. On the contrary, the proposed legislation, under the guise of taking the profits out of war, would authorize the President in time of war to conscript all men between the ages of 21 and 31 and to exercise dictatorial control over labor, industry, and the public services. This bill, in our judgment, is not consonant with the principles of democracy. It is, in fact, a blue print of dictatorship. The American people, we believe, are opposed to regimentation and dictatorship in peace time and in war time.

"We earnestly petition the President and Congress to withhold their support from the pending legislation."

Among members of the Episcopal Church signing the letter were: Emily C. Brown, associate professor at Vassar college; Bishop Mitchell of Arizona; Bishop Oldham of Albany; Bishop Parsons of California; Mrs. Henry Hill Pierce; the Rev. John Nevin Sayre, chairman of the Fellowship of Reconciliation; the Rev. Dr. Guy Emery Shipler, editor of the *Churchman*; and Charles P. Taft, Cincinnati attorney.

Article Distributed in Japan

TOHOKU, JAPAN—What Do We Want Our Seminaries to Do? an article by Dr. Oliver J. Hart, translated into Japanese by the Rev. Dr. L. S. Mayekawa, at the request of the Bishop of Tohoku, has been sent to all the clergy of the Nippon Seikokwai and also to the members of the standing committees of the various districts.

Discussing as it does a question of vital importance to the Church in Japan and to the Church in America, the article, published in abridged form in *THE LIVING CHURCH* of September 25, 1937, is expected to provoke serious thought.

Bishop Takes Charge of Cathedral of St. John

NEW YORK—At a meeting of the trustees of the Cathedral of St. John the Divine, held March 22d, the Very Rev. Dr. Milo H. Gates, Dean, was granted a leave of absence with full salary from March 15th to October 15th. Edward K. Warren, a member of the board of trustees, has been appointed to serve as acting bursar.

Bishop Manning himself is taking charge of the cathedral. The precentor, the Rev. W. D. F. Hughes, will act as the Bishop's representative in arranging for the services and the work of the cathedral.

Bishop's Illness Causes Postponing of Centennial

JACKSONVILLE, FLA.—Plans for the celebration of the centennial of the diocese of Florida, scheduled to take place in St. John's parish, Tallahassee, April 23d and 24th, have been postponed because of the recent automobile accident suffered by Bishop Juhan.

The celebration will be held on May 21st and 22d, in Tallahassee, where the diocese was organized in 1838, and will, as nearly as possible, carry out the program originally planned for April.

Word has not yet been received as to whether the Presiding Bishop and the Bishop of Albany, both of whom have accepted invitations to be centennial speakers, will be able to come to Florida at the later date.

Bishop Juhan is making steady progress toward recovery, but he is under doctor's orders to cancel all appointments for several weeks. It was this medical decision that caused the centennial committee, of which the Rev. John L. Oldham, rector of St. Mary's parish, is chairman, to change its anniversary program.

"Forward—Day by Day" Manual for Easter-Pentecost is Ready

CINCINNATI—The theme of the Easter-Pentecost number of *Forward—day by day*, the Forward Movement manual of Bible readings and meditations, has been announced as Winning and Welcoming Men Into the Kingdom.

The ruling idea of the manual is that Christians have a definite mission in life: to follow Christ and worship God every Sunday in His Church; to work, pray, and give for the spread of His kingdom.

Copies of the manual are now being distributed throughout the Church. The price, for 20 or more copies to one address, is 3 cts. each, postpaid when remittance accompanies the order to the Forward Movement Commission, 406 Sycamore street, Cincinnati.

Hold Services for Bishop of Delaware

Nine Bishops and Every Priest and Lay Officer in Diocese Take Part in Funeral of Bishop Cook

WILMINGTON, DEL.—Funeral services for the Rt. Rev. Philip Cook, Bishop of Delaware since 1920, and Assessor to the Presiding Bishop, were held on the afternoon of March 28th in the Cathedral of St. John here.

The Bishop died March 25th in Johns Hopkins hospital, Baltimore. He had been operated on two months ago for a brain tumor, and his condition had never been encouraging since then. On March 23d he lapsed into a coma. He did not again regain consciousness.

The Presiding Bishop, the Most Rev. Henry St. George Tucker, was at the funeral; and in the sanctuary were Bishops Sterrett of Bethlehem, Davenport of Easton, Taitt of Pennsylvania, Brown of Harrisburg, Stires of Long Island, Reinheimer, Coadjutor of Rochester; Matthews, retired; and Fiske, retired. Also, every priest and lay officer of the diocese was present, and a number of visiting clergy.

The National Council was represented by Dr. Lewis B. Franklin and the Rev. Dr. G. Warfield Hobbs; the House of Bishops by the Rev. Dr. Charles L. Pardee, secretary; and the American Church Institute for Negroes by the Rev. Dr. Robert W. Patton.

DR. CLASH OPENS SERVICE

The services were in charge of the clerical members of the standing committee. The opening sentences and the lesson were read by the Rev. Dr. Charles W. Clash, president. At the services for the family, held in the Chapel of the Good Shepherd at Bishopstead, the Bishop's residence, the Rev. Benjamin F. Thompson and the Rev. Charles L. Penniman officiated. These services took place before the public services in the cathedral.

Choral parts of the service were sung by the cathedral choir, under the direction of Paul H. Terry, master of choristers. Bishop Brown read the Psalms and Bishop Fiske the Creed and prayers. The final blessing was given by the Presiding Bishop.

Interment was at Old Saint Anne's cemetery, Middletown, in the late Bishop's plot, beside the grave of his daughter Harriet. Here the committal was taken by the Rev. Dr. Clash, the blessing given by Fr. Thompson.

TRIBUTES FROM CHURCH AND STATE

Bishop Cook's death brought local tributes from such leaders of Church and State as Governor MacMullan of Dela-

(Continued on page 444)

Bombings Deplored by Roman Catholics

But Authorities at National Catholic Welfare Conference Avoid Direct Reply to Letter of 61 Bishops

WASHINGTON (RNS)—Prominent Roman Catholic officials here were unanimous in deploring as "unfortunate" the bombings in Barcelona.

Sixty-one bishops of the Methodist and Episcopal Churches had previously appealed to the Roman Catholic hierarchy of the United States to "bring the might of your influence to bear on Gen. Francisco Franco" to halt bombing of civilians in Spain.

Authorities at the National Catholic Welfare conference were uncertain whether a reply would be made by the conference to the open letter of the 61 bishops.

One department head of the National Catholic Welfare conference expressed the general point of view when he declared:

"My own personal opinion is that the bombings are unfortunate. But this is the modern version of war. If we knew that the reports coming from Barcelona were authentic as regards the purpose of the bombardments, it would enable us to form a more certain opinion."

Another prominent Roman Catholic remarked:

"The bombardment of civilians must always remain a deplorable thing. What I cannot understand is the attitude of the pro-Loyalist individuals who apparently wish to use this incident as an 'I told you so' against Catholic supporters of Franco.

"We never have felt and I hope we never will feel, that we must back up Franco in everything he does. I regret that the wave of indignation which is sweeping the country today was not preceded by similar indignation when the Loyalists were guilty of much worse atrocities."

This attitude is pronounced among Roman Catholics here.

Cardinal Hayes Comments

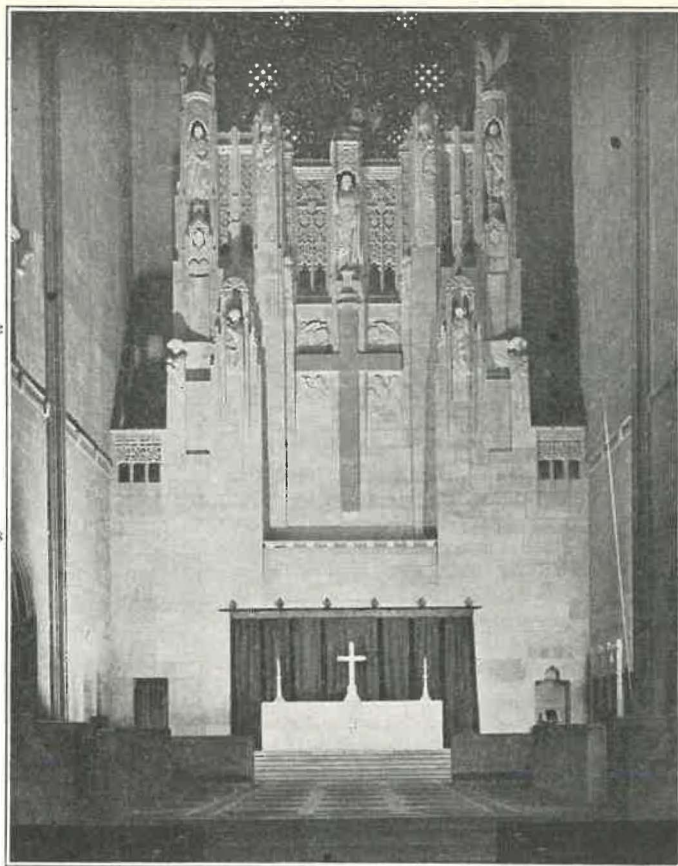
NEW YORK—Discussing his attitude regarding the action of the 61 Episcopal and Methodist bishops who had appealed to the Roman Catholic hierarchy to attempt influencing Franco, Cardinal Hayes last week said:

"I am only one bishop, and I can't speak for my fellow bishops. Any statement by the hierarchy must come from the National Catholic Welfare conference at Washington, the administrative office of the hierarchy."

When asked if he felt the Episcopal and Methodist bishops impertinent in addressing the appeal under the auspices of the American Friends of Spanish Democracy, a pro-Loyalist organization, he continued:

"No, I don't think their appeal was 'impertinent,' as you say. Let them appeal all they like; they can do no harm, and they won't hurt anybody, certainly not the Catholic Church, which is used to it. The Church just turns her head a little, sees who it is, and then goes right on."

COMPLETED
REREDOS,
CHURCH OF
HEAVENLY REST,
NEW YORK CITY



Roman Catholics May Not Join Oxford Group, Cardinal States

LONDON (RNS)—No Roman Catholic may join the Oxford Group movement, stated Cardinal Hinsley, Archbishop of Westminster, in a communication to the clergy of his diocese.

"The Group movement," the Cardinal noted, "is so tainted with indifferentism, *i.e.*, with the error that one religion is as good as another, that no Catholic may join in such a movement so as to take any active part therein or formally to cooperate therewith."

The Cardinal's secretary, Mgr. Elives, stated that the condemnation is the outcome of action by Groupers in France and other countries on the continent who have made use of a letter which they declare was written by Cardinal Hinsley, and which contained sympathetic references to the Group movement.

Cardinal Hinsley said he has no recollection of writing such a letter.



DETAIL OF REREDOS

An angel in the bas-relief work just above the right arm of the cross. Both this and the picture above are by Kurt Schelling.

Reredos is Dedicated in Church of Heavenly Rest

NEW YORK—The reredos of the Church of the Heavenly Rest, which has just been completed after nearly two years spent in its design and carving, was unveiled March 27th at a dedication service.

Rising 50 feet behind the Altar and framing the rose window, this piece of sculpture is not only a work of beauty and grandeur, but also a screen for a large part of the works of the great organ. It was given the church by Mrs. John Hubbard as a memorial to her husband, John Hubbard, and her daughter, Helen C. Michalis.

The Rev. Dr. Henry Darlington, rector, officiated at the dedication ceremonies. Music was provided by the Manhattan string quartet who played selections by Glazounov, Schubert, Bach, Debussy, and Haydn. The boys' choir of the church sang anthems by Foster and Gounod.

Built with the church, which was dedicated on Easter Sunday, 1929, the reredos itself was designed by Mayers, Murray, and Phillip, architects. Dr. Darlington suggested the subjects for the figures, and Earl N. Thorp, sculptor, designed them. Carved by Edward Ardolino out of stone blocks which were built with the wall, the figures are an integral part of the architecture.

Dean Bloy Given DeMolay Post

LOS ANGELES—The Very Rev. F. Eric Bloy, Dean of St. Paul's cathedral, was recently appointed chaplain to the Order of DeMolay, a Masonic organization for young men.

Dr. Parks' Funeral Services in London

86-Year-Old Rector Buried From Surrey Parish Church; Memorial Service Held in New York

NEW YORK—In the parish church at Pandridge, Surrey, England, on March 25th funeral services were held for the Rev. Dr. Leighton Parks. Dr. Parks, rector of St. Bartholomew's church here for 21 years, had died in London on March 22d. He was 86 years old. April 3d a memorial service was held in his former church, St. Bartholomew's.

Leighton Parks was born in New York on February 10, 1852, the son of the Rev. Martin Phillips Parks and Georgina Clough Mabry Parks. He attended St. John's college, Annapolis, Md. After graduation, he entered the General Theological seminary, from which in 1876 he was graduated.

ORDAINED IN 1877

He was made deacon that year and advanced to the priesthood in 1877. In 1900 Harvard university conferred upon him the honorary degree of Doctor of Sacred Theology. St. John's college awarded him an honorary Master of Arts degree in 1890 and in 1892 an honorary Doctor of Divinity degree.

Dr. Parks' entire ministry was spent in two parishes. In 1878 he became rector of Emmanuel church, Boston, where he remained until 1904, when he became rector of St. Bartholomew's church here.

RETIRED TO ENGLAND IN 1925

He retired in 1925 and went to England to live. His daughter, Miss Ellen S. Parks, made her home with her father. Dr. Parks was married in 1878 to Miss Margareta Alden Haven of Geneva, Switzerland, who died a number of years ago. He is survived by two daughters, Lady Alice Barran and Miss Ellen Stanley Parks.

After his retirement, Dr. Parks devoted his time to literary work. Among his published books are the following: *His Star in the East*, *The Winning of the Soul*, *Moral Leadership*, *English Ways and By-Ways*, *The Crisis of the Churches*, *Turn-pikes and Dirt Roads*, and *What is Modernism?*

During Dr. Parks' rectorship of Emmanuel church, the number of communicants increased from 210 to 1,300. He founded Emmanuel house and directed its activities. When he left Boston for New York, the parish of Emmanuel church presented him with \$20,000 as a farewell gift. Dr. Parks put the money in trust for the benefit of the parish.

SECURED FUNDS FOR CHURCH

At St. Bartholomew's Dr. Parks had an equally notable ministry. The membership of the parish grew steadily. The present beautiful church building was erected with funds secured by Dr. Parks. Church-people from far and near came to hear the rector preach.

It was during Dr. Parks' rectorship of
(Continued on page 440)

Return to Religion Seen in Chicago Lenten Crowds

CHICAGO—A return to religion in answer to the challenge of the modern day was envisaged by Bishop Stewart of Chicago, commenting on the great crowds attending church during Lent this year.

The Lenten congregations in Episcopal churches of the city are the largest in many years.

"It looks," declared the Bishop, "as if the great religious awakening for which the Christian Church has been praying to meet the spread of paganism and the defeat of worldliness, is at hand. Worshipers are revealing a new earnestness, a new devotion to their faith which comes only from a sense of frustration and helplessness. It has often been that man's extremity is God's opportunity.

"I believe the hour has struck. This Lenten season should bring joy to the hearts of all true Christians everywhere because God is again being enthroned in human hearts."

Roman Catholic, Lutheran, Presbyterian, Baptist, Methodist, and other churches are all receiving larger congregations than in many years, with a marked deepening of reverence and earnestness.

Summer School for Clergy and Lay Workers Organized by Province of Washington

SWEET BRIAR, VA.—The commission on religious education of the province of Washington has announced an advanced conference—a 10 day school for clergy and lay Church workers. It will be conducted here July 5th to 15th under the direction of the president, Bishop Strider.

Believing this advanced conference is greatly needed, the Blue Mountain conference is giving its 12 years of valuable experience to the new venture. The new conference will cooperate with the diocesan conferences, and the date has been chosen with this in mind.

The following leaders have consented to serve on the faculty: The Rev. Dr. C. Leicester Lewis, the Rev. Dr. Fleming James, Dr. Lewis B. Franklin, Mrs. Henry Hill Pierce, the Very Rev. Dr. Wallace E. Rollins, the Rev. A. C. Zabriskie, Miss Mildred Hewitt, the Rev. Albert T. Mollegen, Mrs. Helen Wright Mahon, the Rev. Otis R. Rice, Miss Hilda Shaul, the Rev. Orville A. Petty, and Dr. Myron D. Casner.

The program offers four seminars each morning, including lectures, discussion, group work, and personal help with individual problems:

- (1) *Worship*—the influences past and present that affect our worship today.
- (2) *Belief*—the sources of Jesus' religion.
- (3) *Education*—the elements to be considered in building a parish program.
- (4) *Action*—the Church helping to build the kingdom of God.

The Rev. Lewis Carter Harrison, secretary, whose office is at Brook Hill, Va., will supply information to those who write for it.

Interfaith Manifesto Criticizes Fascists

Declares Catholics, Protestants, and Jews Must Stand Together to Defend Human Rights

NEW YORK—Strongly censuring the present Fascist government in Germany, a manifesto released to the public by Dr. Robert A. Ashworth, educational secretary of the National Conference of Jews and Christians, declares that Catholics, Protestants, and Jews must "stand together on common ground in defending human rights and liberties."

The manifesto, which was signed by 99 Protestants, Catholics, and Jews, is not, Dr. Ashworth pointed out, an act of the National Conference. It is the individual expression of the signers. It reads:

"We, the undersigned, American citizens of the Protestant, Catholic, and Jewish faiths, have followed with profound anxiety the course of recent events in Central Europe; the annexation by threat and force of the republic of Austria by the National Socialist government of Germany; and the extension into Austria of oppressive legislation and government inspired propaganda of hatred.

"Events of the past five years, such as followed the restoration of the Saar to Germany, the triumph of National Socialism in Danzig, and the expiration of the treaty safeguarding the rights of minorities in Upper Silesia, fill us with fear that the same arbitrary measures of coercion and oppression which have prevailed and continue to prevail in Germany will be relentlessly furthered in Austria.

"As citizens of the United States, which continues to maintain official relations with the government of Germany, we have no desire to embarrass those relations by expressing any opinion with regard to the political and legal aspects of the annexation of Austria. No considerations of international policy or the comity of nations, however, can obligate us to keep silent in the face of an assault on human rights and liberties, which in their significance transcend geographical boundaries and diplomatic conventions.

"The present crisis makes us vividly aware that, although there are historical differences between Catholics, Protestants, and Jews which we would not obscure or minimize, they stand together on common ground in defending human rights and liberties. We, therefore, join in expressing our profound abhorrence of the course of oppression and incitation, the denial of the rights of minorities, the restrictions on freedom of conscience, and the arbitrary suppression of political and civic equality, already instituted in Germany and now being extended into Austria."

Among members of the Episcopal Church who signed the statement were these: Bishop Johnson of Colorado; Bishop Mann of Pittsburgh; Clifford P. Morehouse, Editor of THE LIVING CHURCH; Bishop Oldham of Albany; Bishop Page of Michigan; Bishop Parsons of California; Bishop Sherrill of Massachusetts; the Rev. Guy E. Shippler, editor of the *Churchman*; Bishop Stevens of Los Angeles; and Bishop Stewart of Chicago.

Some other signers were: The Rev. Edgar Jones, president of the Federal Council of the Churches of Christ in America; the Rev. Henry S. Leiper, executive secretary of the Universal Christian Council for Life and Work; the Rev. James Gillis, editor of the *Catholic World*; the Rev. Francis Talbot, editor of *America*; Dr. Cyrus Adler, president of the American Jewish committee; and Dr. Stephen S. Wise, president of the American Jewish Congress.

Bishop Uses Lantern and Shovel on Mountain Trips

CHICAGO—Strange as it may seem, a common barn lantern, a hammer, an ax, and a shovel constitute four of the most important "weapons" of a bishop traveling the mountains and plains of Wyoming. So said Bishop Ziegler of Wyoming during a visit to Chicago, where he formerly was diocesan archdeacon.

Here are the items which Bishop Ziegler always makes sure he has on hand when he starts out in his automobile for his trips: barn lantern, with an extra supply of coal oil; five gallon can of gasoline; shovel; ax; long rope; two automobile jacks; six cans of sardines; supply of cheese; box of biscuits; fur coat; wool robe; supply of chocolate bars, and a hammer.

The lantern is one of the most important items, he says, because it can keep a bishop from freezing for 48 hours if necessary. "Caught in a blizzard, miles from a house, I can keep the lantern between my legs and, with the extra supply of oil and a heavy wool robe, am perfectly comfortable."

Bishop Ziegler preached, March 20th, at St. Mark's church, Evanston.

Organist to Move

WILLIAMSPORT, PA.—John K. Zorian is to be organist and choirmaster in Christ church here, beginning May 1st. Formerly he held that position in St. George's church, Schenectady, N. Y.

\$1,000 Damage to Church Caused by Flood Waters

ANAHEIM, CALIF.—St. Michael's church here suffered in excess of \$1,000 damage during the recent floods. Water unsettled the foundation, necessitating repairs to it and the tower.

The Rev. D. Howard Dow, rector, explained that the flood damage actually places on the parish a greater burden than the amount of damage seems to indicate, since many of the communicants suffered complete loss of their orchard crop in the floods.

No other churches in the diocese of Los Angeles have reported flood losses.

Priest to Help Receive Prince

CHICAGO—The Governor of Pennsylvania recently appointed the Rev. William Tullberg, one of the few native Swedes ordained priest in the Church in America, as a member of the Pennsylvania 300th anniversary commission and also a member of the reception committee to the Crown Prince of Sweden, who will visit the United States in June.

Mr. Tullberg will be in the East to attend the celebration of the Swedish pilgrims' landing at Delaware 300 years ago. He plans to conduct Swedish services in some of the old Swedish [now Episcopal] churches in Delaware, New Jersey, and Pennsylvania, for the benefit of the many visitors from Sweden, a number of whom will not understand English.

Dedicate Georgia Chapel for Paralysis Sufferers

WARM SPRINGS, GA.—Unique because it is a place of worship designed for paralysis victims—for those who cannot kneel—is the new non-sectarian chapel recently dedicated at Georgia Warm Springs foundation by Bishop Mikell of Atlanta.

The building itself is simple and neat—white painted brick with a slate roof. It was made possible through the generosity of Miss Georgia Wilkins, who with President Roosevelt and Ambassador William C. Bullitt took part in the service.

In front of the Altar is a stretch of Georgia pine floor which extends into a small transept. Little of the chapel is taken up by pews, since most of the congregation consisted of cripples in wheelchairs, many of whom were accompanied by nurses and attendants.

Behind the President, Ambassador Bullitt, and Bishop Mikell, as they left the service, came a parade of the congregation—patients in wheelchairs, men on crutches, and a few sufferers to whom even crutches or chairs were of no use. They had to be carried.

To Elect Bishop Coadjutor

CLEVELAND—The necessary canonical consents having been received, the Bishop of Ohio has appointed a special convention for the election of a bishop coadjutor. The election will be held May 24th in Trinity cathedral.

The Good Friday Offering

for

THE JERUSALEM AND THE EAST MISSION

Authorized by General Convention, Directed by The National Council, Commended by Woman's Auxiliary

Two Messages to the People of Our Church

From the Presiding Bishop

I trust that every member of our Church will strive to show his gratitude to the Lord Jesus Christ, whose sacrifice for our sins we celebrate on Good Friday, by making a generous offering for the support of our missionary work in Jerusalem and in the Holy Land.

HENRY ST. GEORGE TUCKER,
Presiding Bishop

From the Bishop in Jerusalem

Today the universality, the uniqueness, the centrality of the Holy Land is as important as, if not more important than, it ever was. God grant that spiritual calls arising from the difficulties and from opportunities here may indicate to the Anglican world the need for continued aid.

GEORGE FRANCIS,
Bishop in Jerusalem

NOT LARGE OFFERINGS FROM SOME, BUT SOME OFFERING FROM EVERY ONE

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of LEWIS B. FRANKLIN, marked for the "Good Friday Offering," and sent to him at the Church Missions House, 281 Fourth Avenue, New York, N. Y. Gifts to this Offering are not credited on the quotas.

Dr. Morgan Writes About Wuhu Work

Tells of Difficulty, Danger, and Sacrifice, Part of Daily Life of Five Modest Missionaries

NEW YORK—The recent information about the five Episcopal Church missionaries in Wuhu, China, has necessarily come from one or another of them. They have all been modest about their own part in the work, and so a friend in the Wuhu General hospital, Dr. Ruth Morgan, tells their story.

The five are the Rev. Lloyd Craighill; the Rev. Walter Morse, SSJE; Sister Constance, C.T.; Dr. Janet Anderson, and B. W. Lanphear.

"It just occurred to me," writes Dr. Morgan, "that you might like a letter from someone not living on your compound, for I am sure that those over there are far too humble and modest to tell you much of what they are doing, and also they are too busy to take time to write many words.

"Since 'the occupation' I do not go out alone, so my visits have been when an escort is available. Now I am going when a car is available, taking or getting supplies. Dr. Anderson, coming from Manila in summer, was not outfitted for the work she is now doing—nor is Sister—standing outdoors practically all day, escorting Chinese, guarding gate, supervising mealtime, overseeing the gathering of vegetables from the truck gardens. It wears out shoes and stockings and clothes. You should see the remarkable assembly of blue serge knickers, black knickers, old much darned black wool stockings, leftover warm clothes which I took to them.

SISTER CONSTANCE THE AUTHORITY

"Dr. Anderson is such a sport! She takes it all so cheerfully and just won't take up outside invitations if it means Sister will be left alone or with an extra burden. I wonder at Sister—she is certainly wonderfully sustained not to break down under it all. The three men are right on the job, but Sister is the center of the whole and her word has authority with all. Mr. Lanphear and his cook are keeping up a fine atmosphere. Mealtime is untouched by the troubles of the rest of the day.

"You have every reason to back up your five hard workers to the limit and pray that there may be no tragedy of any kind at their places. They have seen and heard enough."

SISTER WRITES BRIEFLY

A note from Sister Constance to her community in Glendale, Ohio, adds to the picture:

"We have 15 babies now. They have been left at our gate or hung over our wall. One is a boy.

"The gate has to be watched by the foreigners, so we have all joined the coolie corps. When water is carried, one foreigner goes with the men. That takes place four times a day—about 60 buckets each time. We have five men carrying.

"Then the vegetables, grass, wood, etc., must be carried in; so there is plenty to keep one busy. We have 350 people eating here twice a day. One of us must be in the dining room, one at the door of the kitchen, and one at the gate. We all have our work to do. You would laugh if you could see us following along with the buckets."

Bishop Oldham Objects to "Easter Anthemgrams" as Cheapening Sacred Things

ALBANY, N. Y.—Bishop Oldham of Albany recently registered his protest against the growing practice of commercializing and cheapening sacred things, particularly the Christian festivals. This was in response to a letter addressed to the Bishop by an official of one of the telegraph companies, who requested the Bishop's opinion and sent him a specimen "Easter Anthemgram," as follows, to be sung to the tune of "The bells of St. Mary's":

"A joyous glad Easter we wish you today
To ring in the season, these chimes we
now play.
May you have that joy that each Easter
insures,
An Easter forever in that dear heart of
yours."

The Bishop expressed deep regret that such a custom had become so fixed and widespread. "We are," he said, "becoming inured to the commercializing of the finest sentiments of the race, as evidenced in Mother's Day and Father's Day, and one wonders where it is going to stop." The Bishop further commented directly on the proposed "Easter Anthemgrams":

"To send a greeting about Mont Blanc or a Raphael Madonna would shock not only artistic, but all sensitive souls; and to take the most sacred Feast of Christians, standing for something inexpressible and ineffable, and sing it over the telephone to a popular tune in words of such doggerel—even though you had the assistance of 12 bishops—seems to me so unworthy of this great festival that I cannot find language adequately to express my feelings."

Fr. Joiner Invites Holy Cross

Fathers for Feast of Ascension

PHILADELPHIA—The Order of the Holy Cross and friends of the order have been invited to celebrate the Feast of the Ascension with the Rev. Dr. Franklin Joiner, rector of St. Clement's church.

Ceremonies will be opened May 26th with a solemn High Mass, Bishop Campbell, a member of the Holy Cross, pontificating. The preacher will be Fr. Whittemore, superior of the order. Also, there will be a number of addresses on the works of the order and on the privileges and rules of its associates.

Bishop Stewart Sails May 2d

CHICAGO—Bishop Stewart will sail at midnight on May 2d on the *Europa*, his office has announced. The Bishop is going to Utrecht to attend a meeting to organize the World Council of Churches. Returning, he will sail from Cherbourg May 13th on the *Columbus*.

Fr. Souder in Providence

PROVIDENCE, R. I.—The Rev. Edmund L. Souder, formerly of the American Church mission, Hankow, China, is serving for six months as assistant priest at St. Stephen's church here.

EASTER MEMORIALS



BREAD BOX IN STERLING SILVER, GOLD PLATED INSIDE. 3" HIGH. 3 3/4" WIDE. \$20 OTHER BREAD BOXES IN PLATE AND STERLING FROM \$8.50.

We also offer a wide selection of altar brasses, communion silver, and alms basons. We invite you to write for illustrations and prices.

BLACK STARR & FROST GORHAM

Jewelers • Silversmiths • Stationers
FIFTH AVENUE AT 48TH STREET
NEW YORK

STUDIES IN THE MINISTRY OF OUR LORD FIRST SERIES

By the late Rev. H. F. B. Mackay

\$1.50, Plus Postage

MOREHOUSE-GORHAM CO.

14 E. Forty-first St., New York City
1801 W. Fond du Lac Ave., Milwaukee

I, YAHWEH

By Robert Munson Grey

A novel in the form of an autobiography—that of Yahweh, the god of the western world.

At all book stores. \$2.50

Willett, Clark & Company—Chicago

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer: i. for the dying; ii. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

T. E. SMITH

539 Ninth Street,

Brooklyn, N. Y.

HEADQUARTERS



for CHOIR GOWNS

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLAS • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE


NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
421-23 ARCH ST. PHILADELPHIA, PA.

✦

Some of the designs of these Acolyte's Candlesticks are of sufficient size to be used as Mortuary Lights as well.

✦



PROCESSIONAL TORCHES
Made of solid oak
\$15.00 per Pair and up
plus carriage charges

AMMIDON and COMPANY
31 SOUTH FREDERICK ST., BALTIMORE, MD.

A GUIDE FOR EASTERTIDE

By the Rev.
G. P. TREVELYAN

"Excellent material for every day in Eastertide is to be found in this brochure. The acts of prayer and praise given after each point for mental prayer will be specially helpful."—*The Holy Cross Magazine*.

60 cts., Plus Postage

MOREHOUSE-GORHAM CO.
14 E. Forty-first Street, New York
1801 W. Fond du Lac Ave., Milwaukee

THE ALTAR SERVICE
Chancel Books - The Litany
Pew Books - Prayer Books & Hymnals
Bibles

BOOKS OF ALL PUBLISHERS
EASTER CARDS
Masonic Books a Specialty

REDDING & COMPANY
17 W. 23 St., N. Y.

Established 1857

The J. and R. Lamb Studios Inc.
Home Office, Studios & Craftshops
Tenafly, N. J.

Stained and Leaded Glass in the best traditions of Christian Art
Mosaics - Decoration - Murals
Wood - Metal - Marble & Stone
Remodeling of Chancels & Chapels
expert advice on Church Interiors

80th Year under 3 Generations of the Lamb family to specialize in Ecclesiastical Art

Niemoeller's Spirit Undeclared by Prison

Letters Reveal that up to Time of Trial He Was Convinced Faith Would Defeat Persecution

LONDON (RNS)—Letters written by Pastor Martin Niemoeller, the Berlin Confessional pastor, to his wife from his prison cell, reveal that up to the time of his trial his spirit remained unbroken. Just after his arrest he wrote:

"You may tell the whole committee and any others of the congregation who come to see you that, although I am quite uncertain as to what may be coming, I am at peace; and that I hope to be ready if I am led by paths which I have not sought. . . .

"I think much of the last words of Jesus to Peter . . . and I am convinced that the congregation recognize that nothing in the future can prosper without the joyous message of Jesus Christ, but that with Him all will readily succeed. I am contented and thankful that I can now allow myself to be carried by Him whom I have preached.

"How good it is that the old truths remain firm; that the Rock stands and will continue unshaken amid all the things that are against us. Let us not be impatient! May God direct our hearts to the love of God and to the patience of Jesus Christ."

During Advent he sent the following message:

"There is one request I should wish to make to all, that we allow no place to weariness! Voices are again heard which seek to persuade us that the suffering of our Church is a sign that we are on the wrong path.

"To this we reply in confidence that the Apostles have taught us very differently on that matter. One thing indeed we know and will maintain: that just as our prosperity neither brings nor guarantees our peace with God, the same is true of our suffering. This peace comes through the work and grace of Him whose suffering began in the manger and was finished on the Cross, that we as His people might be called the children of God.

"Let us believe the glad tidings of God to us and go forward in the strength of that faith, following that One Lord, caring nothing about the blame cast on us by men, but with the peace of God in our hearts and the praise of God on our lips. So help us God!"

After six months' imprisonment he could still write optimistically. Here is a 1938 extract dated in January:

"Somehow in these last six months the ship of the Church has got afloat again. The color is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm, and the ship moves forward.

"Who would have dared to hope as much when Ludwig Müller thought he had taken a fine prize? It lasted no longer than the red spectre of 1918—and after such an experience one does not run away from every ghost, but feels for what is hiding under the white sheet.

"And I think my imprisonment also belongs to the holy humor of God. First the mocking laughter: 'Now we've got that fellow' and then the imprisonment; and what are the consequences? Full churches, a praying community.

"To get bitter about such things would be shameful ingratitude."



DR. DAVIDSON
(Curtis Wilshire Studios Photo.)

Observes 25th Year as Rector of St. John's Church, Los Angeles

LOS ANGELES—In celebration of the Rev. Dr. George Davidson's 25 years as rector at St. John's church here, April 3d, Bishop Stevens preached at the morning service. At the evening service a special sacred cantata composed by Dr. Roland Diggle, organist and choirmaster, and dedicated to the rector, was sung.

The vestry has voted Dr. Davidson a six-month vacation in honor of his long service.

Dr. Davidson, a member of the faculty of the University of Southern California, is director of work among the Episcopal students there.

St. John's parish, under the rectorate of Dr. Davidson, has erected and completely paid for one of the most beautiful church edifices in the diocese. Also, the parish house and rectory have been reconditioned and modernized, and an endowment of approximately \$200,000 has been raised.

Dr. Parks' Funeral Services in London

Continued from page 437

St. Bartholomew's that the famous case of the Modernist, the Rev. Lee W. Heaton, filled the Church press, and even had space in the secular papers. Dr. Parks came to the defense of Mr. Heaton, declaring that the young priest was in no sense a heretic.

On a celebrated occasion, Dr. Parks laid aside his surplice and put on his doctor's gown just before going into the pulpit one Sunday morning in St. Bartholomew's. The excitement was as great as that described in contemporary books when an English priest first went into the pulpit in his surplice, instead of changing it for his gown; as the custom then was.

Dr. Parks was one of the last persons to see Phillips Brooks. A close friend, he called to see the Bishop on the last day of his life. Throughout his ministry, Dr. Parks was known to countless men and women, and even children, for his faithfulness in visiting the sick.

Church Faces Great Ministerial Problem

Bishop Keeler Calls on Laity to Search Out Likely and Capable Candidates for Training

CHICAGO—The greatest problem be- for the Church today is the problem of her ministry, the Rt. Rev. Stephen E. Keeler, Bishop Coadjutor of Minnesota, told laymen meeting at the Hotel Sherman under auspices of the Church club on March 21st. He called upon the laity to make it their duty to search out more likely candidates for the ministry.

"The idea that, because a man is ordained to the sacred ministry, the Church owes him a living is all wrong," said Bishop Keeler. "Every bishop knows what a problem it is to find capable men for vacancies which exist. The difficulty lies in the fact that the Church does not seem to be challenging for the ministry the type of man she should have, at least not in sufficient numbers.

"It is a well-known fact that seldom do our better known and substantial Church families contribute any candidates for the ministry. As a matter of fact, there is a tendency in such families actually to discourage their sons' going into the ministry."

Bishop Keeler expressed the opinion that there is too great a subsidy for those studying for the ministry.

"Candidates for law and medicine do not expect to have their advanced education handed to them," he pointed out.

"The time has come," he said, "when our laity should take cognizance of the situation. No greater task could be undertaken by a group of laymen than to search out upstanding, promising young men and make a definite effort to interest them in the sacred priesthood. Too often our candidates are from the acolytes' guild."

Rural California Church Will Hear London Choir Sing Bach

WILLOWS, CALIF.—The choir of the Temple church, London, England, will sing the Bach motet, "Jesus joy of man's deserving," and selected anthems from Spohr at the Holy hour in Trinity church here on Wednesday in Holy Week.

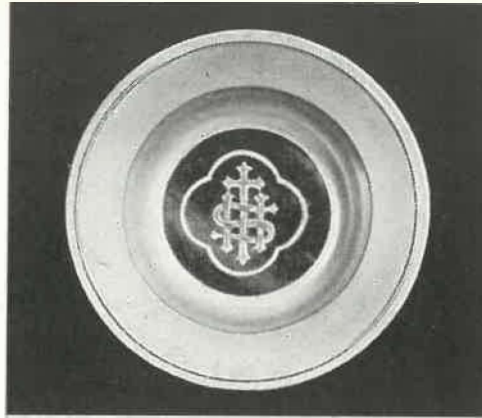
At the same service the Palestrina choir will sing "Ave Maria" (Acadelt) and "Adoramus Te" (Palestrina). This will be accomplished by recordings using a large radio receiver.

The experiment is being tried by the Rev. Cyril Leitch in an effort to overcome the handicap which rural churches face in the lack of good devotional music.

Chicago GFS Marks 50th Year

CHICAGO—The Chicago diocesan Girls' Friendly society held the first of a series of events in celebration of the 50th anniversary of its founding, when on March 20th it met at GFS lodge here and cut a large cake bearing 50 candles.

A membership drive is planned after Lent. Mrs. Lester H. DeMuth is diocesan president.



**DISTINCTIVE
MEMORIALS
BY
GORHAM**

ALMS BASON, highly polished brass, bright finish with a red embossed plush mat. Furnished either plain or with etched text on rim. Diameter 12 inches. **PLAIN \$10.00. ETCHED \$20.00**

Complete ecclesiastical wares for personal or institutional use.

THE GORHAM COMPANY

ECCLESIASTICAL DEPT.

PROVIDENCE, R. I.

JUST PUBLISHED

Oxford Prayer Book

48MO. VEST POCKET SIZE

*Now paged for the first time
Like the STANDARD PRAYER BOOK*

Separately, and bound with The Hymnal "The little 48 mo Prayer Book is a work of art. I have been waiting for it a long time."—From a rector in Virginia.

Oxford Prayer Books, and Prayer Books and Hymnals, are now available in 200 styles, printed on fine white paper and the new ULTRATHIN Oxford India paper.

Beautifully bound in black, red, purple, white, green, brown and other colors, with plain covers, as well as stamped with gold cross or monogram. Also a large variety of unusually attractive styles in imported bindings.

ALTAR SERVICES — CHANCEL BOOKS — PEW PRAYER BOOKS
BIBLES WITH APOCRYPHA AND PRAYER BOOK—LECTERN BIBLES

Send for Catalogue. At all booksellers or from the publishers.

OXFORD UNIVERSITY PRESS, 114 5th Ave., N. Y.

YOURS—A Spiritual Triumph!

Grace and understanding brought to you by this work. You read it with ease and enjoyment. Reveals the source and background of the great hymns and lifts you to the level of their exalted inspiration.

"Stories of Hymns We Love"

By **Cecilia Margaret Rudin, M.A.** and **Rev. Wm. M. Runyan**

Opens to your vision the human drama behind "Abide With Me," "The Old Rugged Cross," "Christ the Lord is Risen," "Onward Christian Soldiers" and many others. A book to own, read, treasure and give. Excellent for group use.

400 years of hymnody, chronologically unfolded. 155 subjects: sacred songs, authors and composers. Beautiful binding, sold stamped—88 pages. Price \$1.00.

John Rudin & Company, Inc.
Dept. L.C., 1018 S. Wabash Ave., Chicago, Ill.

THE AUTHOR

Order through your church supply house, bookseller or direct from

"The most glorious book for Easter—like having a young Cathedral all your own"
Boston Evening Transcript

ADVENTURES IN LIGHT AND COLOR

An introduction to the Stained Glass Craft
by Charles J. Cornick, Master Craftsman

regular edition · 36 color plates 12.50
first deluxe edition · 42 color plates 25.00
Published by Random House of New York

"This steadily engaging book...written for those who travel both within themselves and abroad...is generously contrived...underneath the whole is a sense of some beautiful and ultimate necessity...and a kind of spiritual brightness that shows how much of the life pouring down from those high windows may remain in their student and lover."

Stark Young in the New Republic.

M. P. MÖLLER

Builder of World Renowned Organs

Presents a newly designed
PORTABLE PIPE ORGAN

The ideal organ for small churches, chapels, and similar uses.
Priced low. Liberal terms.

The Möller custom built organs, large or small, contain mechanical refinements and artistic tone development that should be heard to be fully appreciated.

Write us regarding your organ needs.

M. P. MÖLLER

Factory and General Office: Hagerstown, Md.

VESTMENTS

For the Clergy and Choir.
Altar Linens, Embroideries.
Materials by the Yard, Tailoring.

J. M. HALL, Inc.

417 FIFTH AVE. (bet. 37th and 38th Sts.) NEW YORK

DISTRIBUTORS FOR

James Powell & Sons

(WHITEFRIARS) Limited. Established 1680.

STAINED GLASS

100 Wigmore St., London, Eng.

No Sign of Relief For Cyprus Church

Archbishopric of Nicosia Remains
Vacant; Jerusalem Church Goes
Through Similar Trouble

By W. A. WIGRAM

LONDON—The awkward position in which the Church of Cyprus has found itself for some years still continues. There is no immediate sign of a solution to its problems.

The two Bishops of Kyrenia and Kition are still in exile and still obstinately refuse to give any promise that they will refrain, if they are permitted to return, from that disorderly political action that caused them to be ordered out of the land.

The Archbishopric of Nicosia, vacated by the death of Archbishop Cyril, still remains empty; and there is now only one Bishop in the whole island, and no consecration of a new one, and no election of a new Patriarch is practicable. (The name patriarch is given by courtesy to the Archbishop of Nicosia, as it is now usually given to the heads of autocephalous Churches.)

ASK BISHOPS TO RESIGN

That general utility man of the Ecumenical Patriarchate, Chrysanthus of Trebizonde, was sent to the island and to the neighboring lands in which the exiled bishops live, to see if anything could be done. He begged the Bishops either to give the pledge that the British government asked, or else to resign their sees.

If they would consent to do so, then Constantinople could use its canonical right in such an emergency, and nominate two bishops to fill the vacant thrones. The three bishops (including Leontius of Paphos, who has held his throne all through the troubles), could then hold a synod and elect an Archbishop-Patriarch of Nicosia. There was no doubt whom the Ecumenical Patriarch meant to recommend in that case, namely Maximus of Chalcedon.

The Bishops, however, absolutely refused to resign. There was some idea that the Patriarch of Constantinople should

now act on his own authority and select and consecrate men to fill all three vacant sees. That was, however, felt to be too strong a measure, and nothing has yet been done.

Meantime there is a growing feeling in the island that the man who has borne the burden and heat of this long day, Leontius of Paphos, has now a very strong moral claim to election to the throne of which he has done the work for so long.

SIMILAR DIFFICULTY IN JERUSALEM

In Jerusalem there is a similar difficulty, and those who look forward most eagerly to an understanding between the Oriental and Anglican Churches ask how it comes about that British officials seem to have such very little power of understanding the bishops of the Orthodox and other Churches.

It is one of the blots on fine British services abroad, that their members seem so often ready to take trouble to understand the point of view of the Mohammedan, but seldom that of the Christian.

The recognition of the Patriarch in Jerusalem, Timotheus, is still delayed until he shall come to some sort of understanding with the Arab-speaking people in that land, among the Christians. At the moment, the land seems to be too troubled for much to be done in the matter, and the Patriarchate is in much distress. The fact is that it has lost all its income from the offerings of pilgrims, and practically all its income from landed property.

ASK HELP FROM GREECE

The monastery of the Holy Sepulchre has had to ask help from Greece, and has had to send a deputation to the Metropolitan Archbishop of Athens (for not all the leaders of autocephalous Churches wish to be called patriarch) to put in its request.

Meantime relations between the Patriarch-designate and the "Locum Tenens," who is the only prelate recognized by the British authorities, have become strained. After all they are in a position that is of a character to try the temper of anybody—an acting Patriarch and an elected Patriarch in the same city.

CHURCH IN GRAVE DANGER

The formal report on the condition of the Church of the Holy Sepulchre in Jerusalem is most uncomfortable reading. The church is positively in danger of immediate collapse, and collapse utterly it would, were it not shored up by the military engineers, who have placed frameworks of steel to hold up the two domes and prevent their falling any day.

To put the fabric of the church in a state of sound structural repair would cost £150,000, according to the estimate of the government's architect; and experience with the way in which those estimates usually work out elsewhere leads one to the conclusion that £200,000 or very probably £250,000, would be required before the work was done.

The only bright side of the question is the fact that the foundations of the building, resting as they do on the platform of rock cut out by either Hadrian or Constantine, are themselves unshakable. The government suggests that the cost of the work of putting this monument in repair

CHOIR HYMNAL WITH MUSIC

Genuine Morocco Leather Binding

Handsomely bound, leather lined, gold stamping on back-edge, gold edge, silk ribbon marker. Size 8¼x5¾ inches; 1 inch thick. Books stay open flat. Commission Pointing. Exceptionally fine for Easter gifts.

1001—Black Leather. Church Pension Fund Edition

1002—Red Leather. Church Pension Fund Edition

1011—Black Leather. Parish Choir (Hutchins) Edition

1012—Red Leather. Parish Choir (Hutchins) Edition

\$5.75 each, plus postage

Morehouse-Gorham Co.

14 E. Forty-first St., New York City
1801 W. Fond du Lac Ave., Milwaukee



**Rev. H. A. McNulty, China
Worker, Now in New York**

NEW YORK—The Rev. Henry A. McNulty arrived in New York March 24th, from China, after two weeks of speaking engagements on the Pacific coast. Mrs. McNulty is in Shanghai where the youngest boy is attending the American school.

Except for a slightly husky throat, Fr. McNulty appeared to be in the best possible health and spirits, showing no signs of his seven months' experience in the midst of the China disaster, watching over refugees first in Soochow, then in the great camp at Kwang Foh.

His immediate plans are uncertain but he expects to start almost at once on a series of speaking engagements in the East and in Chicago, and hopes to return to China in the summer or autumn.

ought to be borne in equal parts by the three Churches that have principal rights in it, the Orthodox, Latin, and Armenian communities.

The government would probably set its own engineers and architects to work, to avoid the endless disputes that would certainly arise if any one of the three Churches were allowed to do it.

They declare, however, that it would not be fair to put the burden on the Palestinian taxpayer, and the position seems just. The Churches all say they simply cannot face raising the needed money, and it seems to be doubtful if much time can be granted for the collecting of it before disaster overtakes the whole building.

The equally ancient church of Bethlehem is in an almost equally precarious state, and there the foundation of the present structure—which was erected by Justinian on the ruins of that built by Constantine, which had been destroyed in a Samaritan uprising—is in a far more dangerous state than is the case with the sister fabric.

The whole is a most disquieting parable of the present state of Christianity as a whole, the fabric of the religion being in danger while the professors of it quarrel and only the original foundation stands sure.

Conference Called to Consider

Arkansas Bishopric Nominations

EL DORADO, ARK.—The Rev. Hanson A. Stowell, chairman of the diocesan standing committee, recently called a conference "to consider certain matters which may come before the convention at Helena, the most important being the exchange of ideas about men who are likely to be nominated for the episcopate."

The conference, to which lay and clerical officers were invited, was to meet April 5th at the Marion hotel, Little Rock.

Since this diocese offers a challenge and an opportunity to an able and ambitious man, the consensus of opinion is that, when the 66th annual convention of the diocese meets April 27th at Helena to elect a Bishop, some strong candidate upon whom all can agree should be found.

**GFS Rural America
Study is Successful**

**Course Leads Branches to Raise
\$2,000 for Work in Southwestern
Virginia Rural Center**

NEW YORK—*Rebuilding Rural America* has proved to be the most popular mission study in years with the Girls' Friendly society. City, small town, and country branches have shown equal interest in the problems and opportunities offered by rural life in the United States today.

During Lent, GFS branches have been carrying out a series of programs on the subject, culminating in a gift to the national mission object which the society has chosen this year in the rural field.

The object toward which the society is working in 1938 is the gift of \$2,000 for rural work at Dante and Splashdam in the mountains of Southwestern Virginia.

This amount is to be divided between a church-community center in Splashdam and an automobile for Deaconess Edith A. Booth and Miss Mabel R. Mansfield of Dante. The car will enable them to extend their work among the mountain folk who can be reached easily in no other way. In both Dante and Splashdam, which are mining camps, there is a large GFS branch.

In connection with the study of *Rural America*, a questionnaire was sent to a number of GFS branches in small places ranging from 200 to 3,000 inhabitants, to try to discover the special needs and interests of the young people in their communities and what they feel the GFS has to offer them. The replies from various parts of the country show what various interpretations the word *rural* is given.

In some places, especially those with a population under 1,000, the GFS fills a great need for good times and recreation of all sorts, contact with the world outside, and religious training. Many rural communities, however, are overorganized and the young people have too much to do. In these places the GFS helps to hold their interest in the Church and stresses service to others.

Foreign Missions Group Will

Continue NBC Noon Broadcasts

NEW YORK—Continuation of last year's series of broadcast programs has been announced by the Foreign Missions Conference of North America. The programs are to be presented by the National Broadcasting company over WJZ and stations of the Blue network each Friday noon from April 8th through June 17th.

The aim of the programs is to interpret to the public the world Christian enterprise, which "through coöperation seeks to meet basic human needs and develop a world community of Christians."

During April the speaker will be Leslie Bates Moss, who will speak on China, Japan, and the Future; Life at High Tide; Measuring Wealth; and Blind Spots.

**Created FOR...
SERVICE and BEAUTY**



ILLUSTRATED is the magnificent Wicks Installation in St. Alphonsus (Rock) Church, Saint Louis, Missouri. Its beauty of design and symmetry and its superb tone balance has been praised by scores of musicians. It is one of hundreds of similar fine Wicks instruments. Your inquiry is cordially invited.

WICKS ORGANS
WICKS ORGAN COMPANY
HIGHLAND, ILLINOIS
DEP'L. C.

from \$895 to \$5,000

HIS TRUTH ENDURETH

A new book by JAMES C. MUIR lifts the curtains of time with the archaeologists' spade.

New light on the OLD TESTAMENT—authentic history, accurate geography woven into a fascinating volume. Non-technical, clear, concise. Over 300 pages, illustrated — \$2.50 at your book store.

**NATIONAL PUBLISHING COMPANY
PHILADELPHIA, PENNA.**

CLERICAL RABATS AND COLLARS

Cashmere \$2.00. Fine silk \$2.50.
Serge \$2.00. Suiting \$3.50.
ANGLICAN (single band)
Linen (height 1 3/4-2) \$2.75 per doz.
Linen (height 2 3/4-2 3/4) \$3.00 doz. (Special)
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.
ROMAN (double style)
Linen (height 1 3/4-2 2 3/4 in.) \$2.75 per doz.
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4-2) 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.75 doz.
Effective at once, all goods sold on cash basis or C. O. D.

**CENTRAL SUPPLY CO
GARY & FRONT STS. WHEATON, ILL.**

**VESTMENTS
FOR CLERGY AND CHOIR**



Cassocks Girdles Cottas Rabats
Surplises Birettas Albs-Amloes Hoods
Custom Tailoring for the Clergy
Priests' Cloaks Bishops' Robes

EMBROIDERIES
Superfrontals Hangings Silks Fringes Linings Applique Designs
Vestment Specialists since 1857

COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK.

THE PASSION IN DAILY LIFE

By Irene Caudwell

"There is about Miss Caudwell's writing something which makes one loath to put down her books. We are given very vivid pictures of events in the Passion."—*Scottish Guardian*.

Cloth, 80 cts., plus postage

MOREHOUSE-GORHAM CO.
14 E. Forty-first St., New York City
1801 W. Fond du Lac Ave., Milwaukee

THE SPIRIT OF MISSIONS

An illustrated review of the life and work of the Church at home and abroad, published monthly since 1836.

Subscribe yourself
Subscribe for a friend

\$1.00 a Year

THE SPIRIT OF MISSIONS
Church Missions House
281 Fourth Avenue New York City

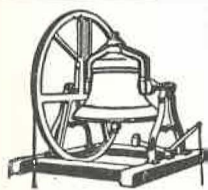


The Story of Holy Week

A connected narrative from the four Gospels in the words of the King James version, in large clear type, on good paper.

Single copies 25c postpaid; Lots of 100 22½c each, postpaid

ORDER FROM
MRS. SPENCER ERVIN
BALA P. O., PA.



**MENEELY
BELL CO.**
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

CATHEDRAL STUDIO

Church Embroidery. Altar, pulpit hangings, etc. Stoles, \$6 up. Burse, veil \$10 up. Surplices \$8 up. Exquisite Altar Linens. Cope \$60 up. Mass set \$35 up. Complete line pure Irish linens & Church Fabrics by the yd. Embroidered emblems ready to apply. Altar Guild Handbook 50c. Address all mail to:

L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK

Conferences with reference to the adornment of Churches

Old Embroidery Transferred
Telephone: Eldorado 5-1058

SHRINE MONT. Outings, vacations, conferences, for Church people. Clergy Seminar July 11-22. In Alleghenies west of Washington by motor, bus, train. Half mountain in grounds. Beauty, many recreations. Mineral springs, modern cottages, social hall, refectory, noted SHRINE. Perpetual trust of Church. Vacation rate—\$15 a week, \$14 by 4 weeks, Rev. E. L. Woodward, M.D., Dir., Shrine Mont, Orkney Spgs., Va.

Hold Services for Bishop of Delaware

Continued from page 435

ware; Mayor Bacon of Wilmington; Roman Catholic Bishop FitzMaurice of Wilmington; Dr. Walter Gunby, superintendent of the Wilmington district of the Methodist Church; and many others.

At many parish churches, as well as at the cathedral, requiem celebrations of the Eucharist were held on the days before the funeral.

Among the more than 35 honorary pallbearers were the following: Irving L. Warner, former Governor; C. Douglass Buck, former Judge of the U. S. District Court; Judge William H. Boyce; Capt. Harry V. Lyons; Adrian H. Onderdonk, headmaster of St. James' school; Dr. Charles L. Reese; Dr. Charles L. Candee; and six members of the duPont family.

From 1934 to 1937 inclusive, Bishop Cook was president of the National Council of the Church, and prior to his election to that office, he had served the national Church as vice-president of the Council, in charge of the work of the Departments of Domestic and Foreign Missions, Religious Education, and Social Service.

He was born in Kansas City, Mo., on July 4, 1875, the son of John D. S. Cook and Rosalie Barlow Cook. His education began in the schools of his native city, and it was continued at Trinity College, Hartford, Conn., where he was graduated in 1898.

He proceeded, as a candidate for Holy Orders, to the General Theological Seminary, being graduated in 1902. He was ordained deacon in June, 1902, and priest in December of the same year.

WORKED IN NORTH DAKOTA

For the first two years of his ministry, he worked as a missionary in North Dakota, and his interest in the missionary program of the Church has ever since been actively maintained. Called to New York in 1904, he was successively assistant and vicar of the Chapel of the Incarnation, New York City, from 1904 to 1911. His next charge carried him into the Southwest, where, at San Antonio, Tex., he was rector of St. Mark's church from 1911 to 1916, when he accepted a call to the Church of St. Michael and All Angels, Baltimore, Md., remaining there until his election in 1920 as Bishop of Delaware.

He was consecrated Bishop on October 14, 1920, and his career since that time has been devoted to the building up of his diocese and to service for the general Church, for which his aggressive work as a parish priest had admirably fitted him.

In Texas he had been a member of the standing committee of the diocese of West Texas from 1911 to 1918, for three years of which period he was president of that body. He was a member of the school board of San Antonio, a delegate through successive years to the synod of the province of the Southwest, and a member of the Commission on the Episcopate. He was a member of the diocesan board of religious education of the diocese of Maryland, while at the Baltimore parish.

His service to the general Church in-

cludes the vice-presidency and presidency of the National Council, membership in successive General Conventions, membership of the general Board of Religious Education, and of the National Commission on the Nation-Wide Campaign of the Church, which in 1919 effected a complete reorganization of the governing body of the Church, with the creation of the National Council.

As Bishop of Delaware, Bishop Cook represented the province of Washington in the National Council for two years. His chief interests were education and work among young people of the Church, together with the serious problem of placement of clergy which was entrusted to a Commission on the Ministry, of which Bishop Cook served as chairman.

His membership in the House of Bishops has been an active one, and he has been assessor to two Presiding Bishops, to Bishop Perry and to the present Primate, Bishop Tucker.

He was known throughout the Church as an inspiring pulpit orator. He had the degrees of Bachelor of Arts and Doctor of Divinity from Trinity College, Doctor of Divinity from St. John's College, Annapolis, Md., and Doctor of Sacred Theology from the General Theological Seminary, New York City.

INFLUENTIAL IN STATE

Bishop Cook's career has been remarkable in that, while it was not so varied as others, he has, in each place where he has been called upon to work, made a deep impression upon the community. Thus he was regarded on all sides as the chief citizen of Delaware, and his advice and counsel were sought in the capitol at Dover, where his influence for good government has been felt and appreciated by successive administrations. He was a member of the New Castle county relief committee. Recently he was a member of the committee for the celebration of the tercentenary of the landing of the Swedes in Delaware. For many years he had at Christmas celebrated the Holy Communion in his private chapel for the nurses of the various hospitals of the city; and on Easter Day it had long been his custom to make the chief address at the sunrise service at the civic center in Wilmington.

His efficient administration of his diocese was so marked that when he was called to be president of the National Council, an office which necessitated his being away from Delaware a great part of the time, his diocese went efficiently ahead, with steady increases in confirmations. It has never faltered in full payment of its obligations to the National Council, for his clergy, firm in their loyalty and affection to their Bishop, have always felt in duty bound to uphold his hand in their own home towns.

Bishop Cook has been twice married. On assuming his New York vicarate, he was married to Miss Anita Levin, who died in 1906. In 1911 he married Miss Adeline Bassett, also of New York.

His widow survives, with six children: Mrs. Canfield Hadlock, Adeline, Phyllis, George, Philip, and John. One daughter, Harriet, died as the result of a motor accident, in which her father, the Bishop, was injured, in 1934.

NECROLOGY

† May they rest in peace. †

ARTHUR BELDING RUDD, PRIEST

WASHINGTON—Death came suddenly to the Rev. Arthur Belding Rudd, canon of Washington cathedral and rector of Christ church, Rockville, Md., on March 24th. Canon Rudd had gone to the church for Lenten service and was nearly ready to begin when he fell unconscious. He died before medical aid arrived.

He was in the vestments of the Church, and his vested choir members were with him when death came. Although it was known that he suffered with organic heart disease, he had given no indication of feeling ill and had eaten a hearty supper.

Canon Rudd was born 68 years ago in Poughkeepsie, N. Y. He was educated at Williams college and General Theological seminary. His first charge was at Elmira, N. Y., where he built Grace church. In 1916 and 1917 he was assistant to the U. S. Ambassador to Russia, and following this he served in the World war as chaplain. For five years he was connected with Washington cathedral.

He had a marked talent for creative carving and designing, and had just completed a polychrome reredos for St. Paul's church here.

Canon Rudd is survived by his widow, Lillian Pierce Rudd, and his son Charles.

Funeral services were conducted by Bishop Freeman and were attended by a large number of the clergy of the diocese.

MISS MARY LOUISE BULKLEY

HIGGINSVILLE, Mo.—Mary Louise Bulkley, one of the 11 children of the late Rev. Olcott S. Bulkley, died March 18th at her home here. She was 80 years old. Religious by inheritance and training, she was confirmed at 16 years of age. Most of her life was spent teaching music, and she was active in religious works.

Miss Bulkley, whose funeral was held March 20th, with the Rev. Dr. M. B. Williams officiating, is survived by three sisters and two brothers.

HARRY E. CLARKE

SYRACUSE, N. Y.—Harry E. Clarke, senior warden and treasurer of St. Mark's church, died at his home here March 10th, at the age of 57. He had been ill several months.

A devoted communicant, interested in and supporting the activities of his parish, Mr. Clarke was also interested in the cause of the Church's mission and in furthering the work of the diocese. He represented his parish for many years as a delegate to the diocesan convention and was honored by the convention with election as a member of the diocesan council.

Mr. Clarke, former chief clerk of the Solvay Process company of Syracuse, retired in 1929 after 27 years' service. He was a member of Troop D., National Guard,

and during the World War was a reserve officer in the field artillery.

Surviving are his wife, Mrs. Ione C. Clarke, diocesan president of the Woman's Auxiliary, and a sister, Mrs. Florence C. Baker.

Burial service was at St. Mark's church, March 12th, with Bishop Coley assisting the rector, the Rev. Joseph R. Clair.

WILLIAM R. GILL

MEADVILLE, PA.—William R. Gill, last survivor of one of the oldest families in the city, died March 8th, after an illness of five months. He was 60 years old.

Mr. Gill, the son of William Gill and Frances Shippen Hollister Gill, was for nearly 40 years an enthusiastic worker in the church school of Christ church here. He held the all time record for attendance, having a perfect record over a period of 10 years.

The funeral service was held March

11th, the Rev. Harold B. Adams, rector of Christ church, officiating.

HARRY MACFERREN

WEST COLLINGSWOOD, N. J.—Harry Macferren, for many years senior warden of Christ church, died at his home here March 17th, after a long illness. He was 61 years old.

The first services of Christ church were held in his home on February 15, 1907. He served as one of the officers of the mission, and on the formal organization of the parish in 1912 he was elected senior warden. He served as such until 1934, when he refused reelection because of ill health.

He is survived by his widow, Laura Childs Macferren; two daughters, Mrs. Charles D. Weaver and Miss Grace Macferren; and one sister, Miss Lillian Macferren.

Burial was from his residence on March 21st, with interment in Harleigh cemetery, Camden, N. J.

EDUCATIONAL

SCHOOLS FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$300.00 per annum. Boys admitted 9 to 14. Voice test and scholastic examination. For Catalogue and information address:

The PRECENTOR, Cathedral Choir School, Cathedral Heights, New York City

SCHOOLS FOR GIRLS

MARGARET HALL

Under Sisters of St. Anne (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Rate \$650.

For catalog, address: Sister Rachel, O.S.A., Box B, Versailles, Ky.

Saint Mary's School

Mount Saint Gabriel Peekskill, New York

Boarding School for Girls

College Preparatory and General Courses. Music, Art, Dramatics, Secretarial Training. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalogue address The Sister Superior.

STUART HALL

95th Year. An Episcopal school emphasizing best in Southern tradition and culture. Effective preparation for College Entrance Boards and for colleges admitting on certificate. General Course for Non-College Girl. Music, Art, Dramatics. Lower School. Courses for high school graduates in intensive college preparation and 1 or 2 years' Secretarial. New Academic building, gymnasium and tiled swimming pool. Sports. Riding the year 'round. For booklet, address

Miss Ophelia S. T. Carr, Prin., Box J-L, Staunton, Va.

KEMPER HALL

KENOSHA WISCONSIN

Episcopal Boarding and Day School. Preparatory to all colleges. Unusual opportunities in Art and Music. Complete sports program. Junior School. Accredited. Address: Sisters of St. Mary, Kemper Hall, Kenosha, Wisconsin, Box L.C.

THEOLOGICAL SEMINARIES

BERKELEY DIVINITY SCHOOL

New Haven Connecticut
Affiliated with Yale University
Address Dean W. P. Ladd, 80 Sachem Street

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA
Dean, Henry H. Shires, 2457 Ridge Road

THE DIVINITY SCHOOL

PHILADELPHIA, PA.

Full Undergraduate Course on the Tutorial System, leading to Degree of TH. B. Eight months Canonical Studies and three months Clinical Training.

Address: THE DEAN
4205 Spruce St. Philadelphia, Pa.

THE EPISCOPAL THEOLOGICAL SCHOOL

CAMBRIDGE, MASSACHUSETTS
Affiliated with Harvard University
Dean H. E. Washburn 3 Mason Street

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and D.Th.

ADDRESS

THE DEAN

Chelsea Square New York City

The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

WHEN WRITING ADVERTISERS

PLEASE MENTION
THE LIVING CHURCH

MRS. EDITH MORGAN WILLETT

WASHINGTON—Edith Morgan Willett, widow of Marinus Willett and daughter of the Rev. William F. Morgan, died here on February 24th at the home of her daughter.

After her marriage, Mrs. Willett spent a considerable portion of her life in the South.

There she interested herself extensively in missionary work among the Negroes, in their schooling and medical

needs, and in bringing them to the Episcopal Church.

KATIE C. THOMPSON

MILLEDGEVILLE, GA.—The widow of the late Rev. J. J. N. Thompson, Katie C. Thompson, formerly of St. Athanasius church, Brunswick, died March 10th at Milledgeville State hospital.

She was born 65 years ago in Marshall, Texas, where she completed both her lower

and higher education. After finishing Wiley university, she taught school for several years.

In 1895 she married the late Fr. Thompson and devoted much of the remainder of her life to church and civic affairs.

She is survived by two daughters: Maude Morris, Detroit, and Julia Lord, New York; a son, William Thompson, Detroit; a sister, Martha Jones, Marshall, Texas; and two grandchildren, Erma Morris and James Balosee, of Detroit.

**C L A S S I F I E D****ANNOUNCEMENTS****Memorial**

ATKINSON—FLORENCE ADELAIDE BROWN, beloved wife of the Rev. Dr. George W. Atkinson, April 4, 1934.

"The strife is over, the battle done, the victory of life is won."

Requiescat in pace.

MARIE LOUISE HUNTSMITH

In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, there entered into eternal life at her home in Long Branch, N. J., on January 18th, 1938, MARIE LOUISE HUNTSMITH, widow of the late Elliott Huntsmith and sister of Mrs. Francis Hincks and Alban Palmer Roche.

After the Requiem Mass in the parish church, St. James', her body, accompanied by her nephew, Robert Beresford Hincks, Dallas, Tex., was taken to Muscatine, Ia., where it rests beside that of her husband and her son. R. I. P.

MRS. MARINUS WILLETT

WILLETT—EDITH MORGAN, widow of Marinus Willett, died on February 24th, 1938, in the Washington home of her daughter, Mrs. Charles Woodhull. Up to her last breath—for she died of heart failure, very peacefully, with faculties and powers unabated—she proved herself a loyal standard bearer of the highest and purest traditions of her day and generation. She came of honorable and distinguished lineage which she enriched by gifts and graces peculiarly her own; a radiant personality, a spiritual serenity and dignity, a rare and understanding sympathy, and an overflowing charity.

Her father, the Rev. William F. Morgan, came from Hartford to New York in 1855 to be rector for thirty years of St. Thomas's church, then situated at Broadway and Houston street but moved in 1870 to its present uptown site. From her childhood Edith Morgan was moulded by gracious influences. She had rare charm and beauty, a keen intelligence, and a great capacity for friendship. As the years passed she learned to meet life's challenges with that high hearted gallantry and unflinching courage which endeared her to her many friends not only in the North but in the South as well.

For in the early nineties her husband came into possession of the old Brook Green plantation, the birthplace of Washington Allston, the well known southern painter, on the river Waccamaw not far from Charleston. There, with his wife and two small daughters, Mr. Willett made his home.

During the war between the States St. Thomas's church held aloof from the clamors and hatreds of these stormy times. Southerners and Southern sympathizers were welcomed there, made to feel at home, and found spiritual comfort and relief. As a girl Edith Morgan was moved by keen sympathy not only for a great, proud, and conquered people, but for a subject race, so lately slaves, so ill fitted to face freedom. The high ideals and purposes bred in a New York girl by Church and family training and tradition found their fruition in her South Carolinian home. She identified herself wholeheartedly with her new environment. Her missionary work among the Colored people included chapel, mission house, schoolhouse, infirmary, and hospital. St. Thomas's church and some of her New

York friends gave substantial help. She herself was ceaselessly at work year after year teaching, playing the organ, visiting the sick, ministering to all needs as she had opportunity. With it all she maintained broad and varied social contacts alike in North and South. In the face of great sorrows and trials she never faltered. In all relationships, never losing heart or courage, she brought with her, as one of her host of loving friends expresses it, "the tender grace of a day that is gone."

It is, alas! true that the day and culture which Edith Willett so finely represented have in large measure passed away. But there are signs of a recovery of that "godly, righteous, and sober" way of living upon which the well being alike of Church and State depends. As she passes on to her own life's fulfilment, may we, who knew and loved her, together with our children and our children's children, hold to those same ideals until they are fulfilled in us.

Eternal rest grant unto her, O Lord, and may Light perpetual shine upon her.

ALTAR BREAD AND INCENSE

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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

BOARDING**Albany, New York**

SMALL, PRIVATE, Church home for retired priests. Rooms, meals, care, \$10 per week. Write for particulars. THE BROTHERS, 3 Judson St., Albany, New York.

New York City

ST. MARY'S HOSTEL, 407 West 34th Street, New York City. In charge of the Sisters of St. Mary. Single rooms by day, week, or month at reasonable rates. No meals served. References required. For rates and reservations address the SISTER SUPERIOR, C.S.M., 407 West 34th Street, New York.

Health Resort

ST. ANDREW'S REST, 327 East 17th Street, New York, N. Y. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms, \$10-\$15.

House of Retreat and Rest

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. House open throughout the year.

CHURCH FURNISHINGS

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Font—Altar Brasses, Alms Basins, Memorial Windows, and Tablets; Altar Coverings or Fabrics and Embroideries for making same. R. GEISSLER, INC., 450 Sixth Ave., New York City.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

FOR SALE**Long Steer Horns**

STEER HORNS for sale. Six to seven foot spread, polished and mounted. Fine decoration. Rare opportunity. Texas Longhorn cattle now extinct. Free photo. LEE BERTILLION, Mineola, Tex.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

FINE IRISH LINEN imported direct from Ireland for vestment and Altar use. Samples free on request. Write MARY FAWCETT COMPANY, Box 146, Plainfield, N. J.

ST. MARY'S EMBROIDERY ROOM. Plain and Embroidered Vestments. Ecclesiastical Embroidery. Address, ST. MARY'S HOSPITAL FOR CHILDREN, 407 West 34th Street, New York City.

28 NEW BLACK poplin pleated choir gowns, \$3.75 each. All or part. LOUIS J. LINDNER, 425-LC Seventh avenue, New York city. Pulpit gowns: poplin \$18, mohair \$20.

PERSONAL**Letter Writer**

LETTER WRITING SERVICE to invalids, shut ins, and shut offs. Send stamps for particulars. Sunshine. Box E-279, THE LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS WANTED**Organist and Choirmaster**

ORGANIST-CHOIRMASTER. Thorough knowledge music and liturgy of Church. Gregorian, Plain song. Prefer Anglo-Catholic parish. RUSSELL H. HINDS, St. James' Church, 222 8th St. N. E., Washington, D. C.

Miscellaneous

WANTED: Position as companion or housekeeper by a middle aged, unencumbered widow. Can sew, read aloud well, and would expect to make herself generally useful. Answer to the REV. HERBERT MILLER, Champaign, Illinois.

SANCTUARY LAMPS

SANCTUARY LAMPS various sizes. Also carved wood statues and tabernacles. ROBERT ROBBINS STUDIO, 859 Lexington Avenue, New York, N. Y.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CUYLER, Rev. JOHN C., formerly assistant of Calvary Church, New York City; to be rector of St. Columba's Church, Middletown, R. I., effective in April.

DAY, Rev. JOHN BAGLEY, formerly in charge of St. Luke's, Tuckahoe, and of St. Martha's Chapel, North White Plains, N. Y.; is curate at St. John's Church, Yonkers, N. Y. Address, 64 Parkway Blvd.

HOPPER, Rev. A. ARCH., formerly rector of St. John's Parish, Cambridge, Ohio (S. O.); is junior canon of Trinity Cathedral, Cleveland, Ohio.

HUMMEL, Rev. BERNARD WARREN, formerly rector of Holy Trinity Church, Cincinnati, Ohio (S. O.); to be rector of St. Ann's Church, Nashville, Tenn., effective May 10th. Address, 421 Woodland St.

KUHN, Rev. WILLIAM J., formerly rector of St. Matthew's Church, Toledo, Ohio; to be rector of Emmanuel Church, Corry, Pa. (Er.), after Easter.

MATHEWS, Rev. ALBERT K. (Lt. Ccl.), formerly chaplain U. S. Army, Ft. McClellan, Ala.; is chaplain U. S. Army, Ft. William McKinley, Manila, P. I.

TABB, Rev. A. MORGAN, formerly in charge of St. Philip's Chapel, Cumberland, Md.; to be in charge of St. Stephen's Church, Benton Harbor, Mich. (W. M.), effective April 18th.

NEW ADDRESSES

NICHOLS, Rt. Rev. JOHN W., formerly 1200 California St., San Francisco; 1140 Bryant St., Palo Alto, Calif.

HUDGINS, Rev. CHARLES B., formerly 156 7th St., N. E., Atlanta, Ga.; 218 North St., Portsmouth, Va.

JOHNSON, Rev. LOUIS W., formerly 450 N. Senate Ave.; Apt. 492, 801 Locke St., Indianapolis, Ind.

UNDERWOOD, Rev. BYRON E., formerly 8 Prescott St.; 63 Ellery St., Cambridge, Mass.

ORDINATIONS

PRIESTS

OHIO—The Rev. ARTHUR J. RANTZ was ordained to the priesthood by Bishop Rogers of Ohio in St. John's Church, Youngstown, March 19th. The ordinand was presented by the Rev. L. W. S. Stryker, and is curate at St. John's Church. The sermon was preached by the Rev. Cedric C. Bentley.

WEST VIRGINIA—The Rev. TEMPLE GOODE WHEELER was advanced to the priesthood by Bishop Strider, Coadjutor of West Virginia, in Ascension Church, Hinton, March 20th. The ordinand was presented by the Rev. Archibald B. Moore, and is in charge of the churches at Hinton and Roncerverte, with address at 212 5th Ave., Hinton, W. Va. The Rev. Benjamin R. Roller preached the sermon.

CHURCH CALENDAR

APRIL

10. Sixth (Palm) Sunday in Lent.
14. Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. Easter Day.
18. Easter Monday.
19. Easter Tuesday.
24. First Sunday after Easter.
25. St. Mark. (Monday.)
30. (Saturday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

APRIL

- 11-16. Christ church, Rochester. N. Y.

200 Alumni Honor Fr. Sill

NEW YORK—More than 200 alumni of Kent school were present at a complimentary dinner given by the Alumni association of the school at the Columbia university club March 10th in honor of the Rev. Dr. Frederick H. Sill, OHC, headmaster of Kent; it was his 64th birthday.

Halsey Wood, Kent 1910, the toastmaster, announced that alumni had already given or pledged \$81,000 toward the \$400,000 building fund now being raised.

The campaign to raise the fund was launched in the winter.

CALENDAR OF COMING EVENTS

APRIL

19. Convention of Indianapolis.
- 19-21. Convocation of Eastern Oregon.
- 26-27. Convention of Sacramento; Convocations of Salina, Western Nebraska.
- 26-28. National Council Meeting.
27. Convention of Arkansas; Convocation of Southern Brazil.

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.
 Week-day 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 Serv-
 ice 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.



EASTER GIFT SUGGESTIONS

Inexpensive Prayer Books

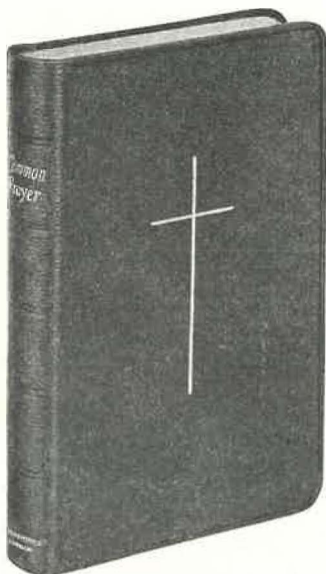
THE BOOK OF COMMON PRAYER

MEDIUM SIZE EDITION

Page Size 5½ x 3¾ inches

Only 11/16 of an inch in thickness

Printed on fine, clear white
Thintext paper



Now paged throughout to conform to the Standard Book of Common Prayer.

The illustration shows one of our new books bound in beautifully grained, flexible French Morocco.

The cloth bound books in black or a lovely shade of red, priced at \$1, make fine gifts for Church school children as well as for adults.

Cloth Bound

- 860—Black cloth, round corners, red edges, gold cross, two purple ribbon markers\$1.00
- 861—Red cloth, round corners, red edges, gold cross, two red ribbon markers 1.00

Leather Bound

- 864—Black French Morocco, round corners, gold edges, gold cross, two purple ribbon markers..\$2.50
- 865—Red French Morocco, round corners, gold edges, gold cross, two red ribbon markers 2.50
- 868—Black French Morocco, round corners, gold edges, gold fillet, leather lined, gold cross, two purple ribbon markers 3.50
- 869—Red French Morocco, round corners, gold edges, gold fillet, leather lined, gold cross, two red ribbon markers 3.50

SPECIAL—Prayer Book and The Practice of Religion in one volume. Black Morocco, flexible..... 5.00

The Book Everyone is Praising

APOSTLE OF CHINA

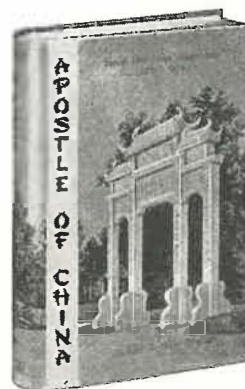
Samuel Isaac Joseph Schereschewsky, 1831-1906

By the Rev. James A. Muller, Ph.D.

"Dr. Muller has made a real contribution to Church history besides giving us a book which will prove an inspiration to missions and missionaries in the future."
—The Holy Cross Magazine.

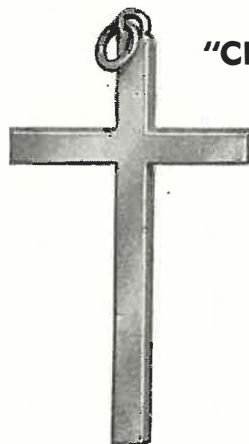
One of the "Other Highly Commended Books" reviewed in the March Religious Book Club Bulletin.

Illustrated. \$2.50

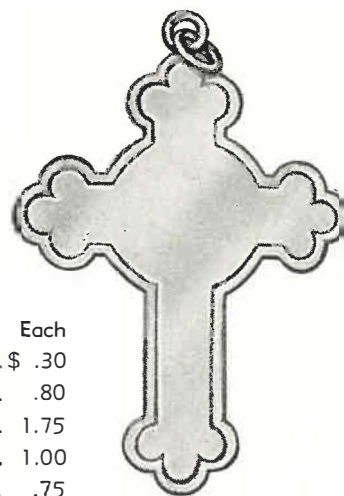


"CRAFTLINE" CROSSES

For choir boys and acolytes. Nos. 350, 351, and 352 may also be worn on watch chain.



Nos. 350, 351, 352



Nos. 340, 341, 342

No.	Each
340—Silver plated	\$.30
341—Rhodium plated	.80
342—Sterling Silver	1.75
350—Sterling Silver	1.00
351—Rhodium plated	.75
352—Gold electroplated	.65

Illustrations of crosses show actual size

Postage Additional

MOREHOUSE-GORHAM COMPANY

14 E. Forty-first St., New York City

1801 W. Fond du Lac Ave., Milwaukee