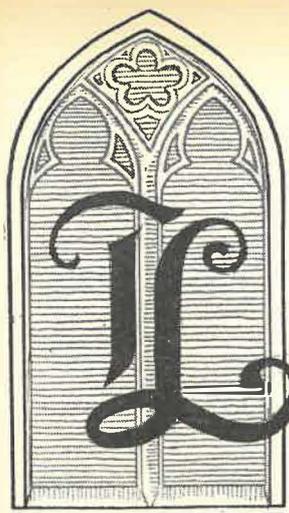
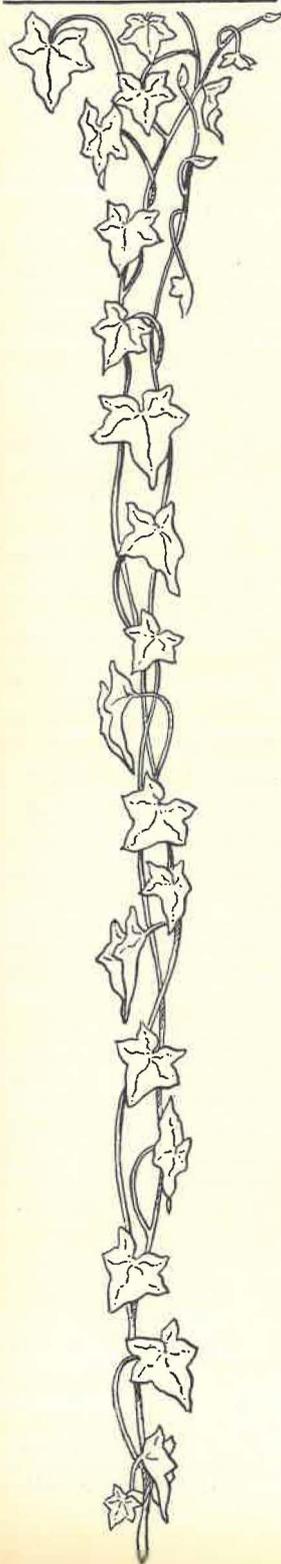


April 19, 1939



The Living Church



NEW MICHIGAN CHILDREN'S CHAPEL
(Detroit Free Press Photo.)

(See page 437)

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CORRESPONDENCE

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Reunion With Presbyterians

TO THE EDITOR: It is always very surprising to Europeans to see in what degree important developments are influenced by sentimentality in the USA. This sentimentality is the outcome partly of a certain kindness, partly also of a lack of judgment. Though I often have been tempted to write you, I have kept silent until now. But seeing that fundamentals of the Faith are at stake, I feel compelled to speak.

I beg your pardon, dear brethren in Christ, of whom I am very fond, if I say something that will hurt you, yet I cannot but ask you urgently to consider certain fundamental truths again and again before taking steps that will lead the Episcopal Church into enormous and endless troubles.

The main argument of the friends of reunion with the Presbyterians is that of Christian charity. But charity begins at home—in both bodies. I do not believe the broad majority of either Episcopalians or Presbyterians would agree to the proposed reunion if they knew exactly what the other body stands for!

Certainly both bodies contain some persons who nearly meet in important points of belief, some Presbyterians approaching the Catholic sacramental belief, and some Episcopalians caring little for it; but fundamental things ought not to be decided by small minorities, or by leaders gazing at a goal they wish to reach, cost what it may, because they think it to be the will of Christ or, even, because they have gone too far and think themselves not able to withdraw.

Certainly unity is the command of Christ, but so is veracity. Real unity never will exclude veracity nor can it be built on another foundation than sincerity. Let us remember to consider unity in its relation to truth and charity.

The Christian religion never has been a matter of sentimentality; it has rather been a matter of heroism. There was no compromising for our Lord. Though He had charity for sinners, He hated sin. His demands were strict, His teaching clear as the sun. He never said: Your belief is nearly the same as ours, let us join therefore! What would have happened but for the iron consistency of the Apostles and the primitive Church (even more in dogmatics than in morals!)? Was it not the guidance of the Holy Spirit that made the Church repudiate all deviations in the Faith? Are we a Catholic Church, or do we wish to annihilate the development of the last century, by which we found the way back to the fountains of our Faith?

Let us be clear and sincere: If we wish reunion with Presbyterians at any cost, then let us openly deny to be a Catholic Church and frankly retire from our understandings with the Orthodox Churches. We cannot present ourselves to the Orthodox Churches as holding the same Faith and at the same time to the Presbyterians as holding theirs. That is not charity, it is insincerity; and what good can come of it?

WILL BE CALLED PHARISAISM

Certainly there will be in our ranks those who say that my view is Pharisaism. God forbid me to say what would be Pharisaism—that we have better people than the Presbyterians! Sorry that we haven't. *But we have the better tradition.* If I did not believe firmly

and wholeheartedly in this fact, I would in this very moment leave this branch of the Holy Catholic and Apostolic Church called the Anglican!

It means not only watering down, but it means insincerity to agree on words having a wholly different meaning for either party. If we say "bishop," we mean a person standing in the Apostolic succession, consecrated by the imposition of episcopal hands, by which the Holy Ghost is handed down. A true Presbyterian never can accept this.

It is neither truth nor charity to our Presbyterian brethren to give watered explanations of this and other truths concerning the meaning of matrimony, Eucharist, baptism, etc., stated so clearly in our Prayer Book, in order to make them swallow words which their forefathers did away with.

What will the rank and file Presbyterian say if after reunion he comes to know that he is now in a Church which has monks and nuns and fosters confession and reservation? Will he not feel betrayed?

And what about our own fold? This reunion scheme brings enormous troubles on huge numbers of our truest adherents. Perhaps it will cause even schisms not only in our own, but also in the Presbyterian, body. The end of reunion may be three smaller Churches instead of the two existing big bodies—strange success for a movement for reunion.

There is room enough for coöperation with other Christian bodies which have our sympathy and high esteem, without changing the Faith. It is possible to work together in a most effective and friendly way without being forced into a union that does not suit either party.

Like our correspondent of February 1st, I came a long way in order to find the truth. I rejoiced in having found in Anglicanism the unbroken and unspoiled Faith of the primitive Church, as near to the Catholic ideal as possible. Now if this our Church

would lightheartedly give away those principles for which her best have suffered and sacrificed so much, this action would prove to me that my way was a false one. With deepest regret and suffering, I should have to acknowledge that my friends are right, who do not cease telling me that it was of no use to convert to the Anglican Church because the only Church really sticking to the Catholic fundamentals (the Orthodox not being within our scope) is the Roman Church.

"I would thou wert cold or hot! So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:15-16). PAULA SHAEFER.

Gera, Germany.

TO THE EDITOR: As we are hoping for union with the Presbyterian Church, may I suggest the following as a first step?

Let each Episcopal congregation initiate a midweek prayer meeting, at which all Prayer Books and vestments are discarded, and the clergy and laity alike join for an hour in free and extemporaneous prayer.

Let each Presbyterian church hold an early Sunday morning communion service, using the Prayer Book, and vestments, and administering as provided in the Prayer Book rubrics.

After two or three years of such a program, which would not compromise anyone's principles, we should be in a position to ask divine guidance for the next step.

It will be much harder, I fear, to teach Episcopalians to spend an hour a week in prayer, than Presbyterians a half hour a week in Communion.

We have a long way to travel. Let's go!
(Rev.) E. W. AVERILL.

Phoenix, Ariz.

Russian Theological Seminary

TO THE EDITOR: Because the clergy are often called upon to make many contributions, it is commendable when they voluntarily assume additional obligations. On this very day the members of the Rochester clerical association, after listening to an informal talk by Fr. Dunphy on the work of the Russian theological seminary in Paris, unanimously decided to be sharers in the sacrifice of their brother priests. As a consequence I am able, on their behalf, to send to you a check for \$18 for the support of the seminary.

This action is worthy of emulation by other clerical associations which have not yet made any contribution toward that highly significant and strategic missionary enterprise which is being conducted by the faculty and students of the Russian theological seminary in Paris, under precarious and sacrificial circumstances. (Rev.) FRANK L. BROWN.

Rochester, N. Y.

CCC Chaplaincy

TO THE EDITOR: Referring to your issue of February 22d, I am grateful for the article by Chaplain Lever, page 226, on the splendid description of CCC work. It seems to me this subject is deserving of more explanation and space.

May not the time come in our own beloved Church when some of the present constituency may say, "I was in the CCC and you visited

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me," or, "I was in the CCC and you visited me not"?

Should there be any reason why a stigma should be attached to one who has served or may serve in this vital ministry? Should not the Church be proud and happy to have clergy qualified and interested? In the Roman communion each bishop assigns certain priests to this duty. Too many of our denominational brethren regard the service as condoning the war system. I think I am thoroughly Christian in my attitude toward war, chaplaincy, etc., when I say that units of society not secular have as much right to our ministrations as any work in civilian society.

Without further amplification, may I suggest that we have some editorial expression or more good articles calling attention to this very essential ministry and most interesting opportunity?

(Rev.) THEODORE M. BURLISON.
Sunnyside, Wash.

On Prison Work

TO THE EDITOR: That was a very excellent series by Leonard McCarthy on prison work [L. C., January 25th to February 22d], and it is sincerely to be hoped that Mr. McCarthy's articles will not go down to posterity as just another interesting group of writings. He has shown convincingly the need for real prison work, and has supplemented his presentation with suggestions. Whether they should, or will, be followed is something else again. Too many of us finish reading such a series, sigh regretfully when we read the last paragraph of the final chapter, comment that "something should be done," and proceed to forget all about it.

I know little about modern prison conditions. Something like 30 years have ambled by since I had a more or less intimate knowledge of penal institutions, derived from daily contact with them as a member of the working press (newspaper reporter, to you). But Mr. McCarthy demonstrates that so far as religious service is concerned there has been little change since the days when a "Protestant" and "Catholic" chaplain ministered to those who might ask for religious consolation; and the Salvation Army or some Gospel group conducted a prayer and song service for all who wished to attend—which meant a chance to get out of cramped quarters for an hour or two of a Sunday. In those days the "Protestant" chaplain not infrequently was an Episcopal "minister," selected because the Episcopalians were regarded, for some reason, as the leading "Protestant sect." What the average inmate thought of Church service I often learned, but never passed on to the chaplains. They wouldn't have believed me, anyhow, and would not have grasped that the fault was theirs.

However, back to Mr. McCarthy. I cannot agree with his suggestion that the city missions ought to undertake the kind of prison work that is needed. For one thing that would throw the work under the local diocesan, and we should have such a hodge-podge of methods, forms, services, and types of ministering that nothing of any importance would be accomplished. Many fine theoretical reasons for entrusting the work to such a local agency can be marshalled, I grant you—but I do not believe the plan would work. It would enable us, of course, to feel that the problem had been solved, and we could pass on to something more important.

My thought is that the Religious Orders are the logical ones to undertake the much needed work of ministering to the men and women whom society has seen fit to incarcerate for one reason or another. The Department of Christian Social Relations of the National Council might well be the supervising agency and provide the necessary funds for carrying on the work properly and

thoroughly—but the Church should be represented within the walls by priests belonging to such an order as the Franciscans.

The Order of St. Francis has been doing prison work in Chicago, I believe, for some years, with real success in salvaging souls as well as bodies. Now and then I have read, as have many of us, brief comments on the work, published in the *Chronicle*, issued occasionally from Little Portion. Fr. Joseph and his associates have found the inmates readily responsive to their ministrations. They have presented no watered-down Christianity, nor an "Episcopalianism" scarcely to be distinguished from the run-of-mine Protestantism purveyed by the average prison visitor. From reading of their work I have gathered that they have visited the prisoners as priest to parishioner, not as a missionary to the damned. They have established the personal equation with them at the outset; have helped them with their difficulties of mind, body, and estate, as well as soul; have shown them how to live the Catholic way within walls as well as without them; have taught the Faith to the uninstructed, have heard confessions, brought them the Blessed Sacrament, restored to them their faith in men and their trust in God.

I hope that under the leadership of Fr. Pepper the Department of Christian Social Relations will see its way to undertaking prison work on a national scale, and that in this they will enlist the Religious Orders, both for men and women. The field is one that can use many more workers than the Orders have available at present, but I am sure that were it to be started the workers could be developed. Why not check on it anyhow—assign Mr. McCarthy to interview Fr. Joseph and to write up the work already done in the field by the Franciscan Order? Mr. McCarthy's appraisal of the work would be worth reading.

W. SHERIDAN KANE.
New York.

Cause and Effect

TO THE EDITOR: This may be only a voice in the wilderness, but being a member of a John the Baptist order, perhaps you will allow me to be a voice.

I am but one of a multitude of the laity, deeply concerned as to the reason for the recurring deficits of our Church. Without doubt there is plenty of money in the hands of many of the members of the Church. If needed help for the missionary program of the Church is being withheld, can it be that a considerable proportion of our members are unconverted? *Make we the doorstep of the Church too low*, and membership too easy? Have we a converted priesthood? or are some of our leaders little more than deists, who have either forgotten, or never experienced that miracle known as the forgiveness of sins, or the breaking of the power of cancelled sin?

From too few priestly lips do we laymen learn that the reason for their priestly ministry is that it pleased God to reveal His Son in them. A converted pulpit savingly influences the pew. Give us a converted pulpit, and then strong doctrinal preaching will supplant present topical sermonizing. Many of our clergy need to recover the lost first principles of their theology. It is scandalous when the Gospel is no longer "news." God was in Christ reconciling the world unto Himself. Said a man, "I expect to find in the pulpit a man who has been with God all the week, and who can bring us great chunks of truth on the Sunday."

An underfed communicant is seldom a worthy contributor. An individual who does not believe in the missionary program of the Church is not truly converted.

This layman may be wrong, but 35 years activity in the Church has rather gone to

prove that giving is proportionate to spirituality, that a converted purse accompanies the converted life.

If the corporate character of congregational life is becoming more and more spasmodically, transparently thin, then let the clergy check up on their own lives.

Church treasurers would have less anxiety if Church vestries were composed of converted Churchmen. A converted vestry would call a converted pastor; a converted pastor would so teach and preach the good news, that one after another in the pew would say, "Sir, we too would see Jesus."

These are the people who catch the vision of the kingdom; their giving becomes the death of deficits. It is cause and effect. "Seek ye first the kingdom . . . and all other things shall be added."

(Capt.) B. FRANK MOUNTFORD.
New York.

Defense of Chicago

TO THE EDITOR: The diocese of Chicago has been subjected to criticism from certain quarters for reducing its pledge to the National Council for 1939. This criticism arises, I am sure, from a lack of knowledge of local conditions.

May I explain very briefly? No one regrets the necessity of this cut more than we do. We are not slackers nor are we unfaithful to the Church. We are being forced to exert every effort to save the diocese of Chicago for the Church.

In spite of a magnificent response to the centenary fund appeal in 1935, the major portion of which went to parishes and missions and the lesser portion to the diocese, from whose share all campaign costs and collection expenses are paid, the diocese of Chicago has a debt in excess of \$1,000,000 which must be provided for. Of this debt \$542,000 has been in technical default for several months. Negotiations for extensions are pending, subject to raising a minimum of \$75,000 per year. It is apparent at once that we are confronted with the possibility of a trustee in bankruptcy deciding how much, if any, of our income may be used for missionary purposes. We face the possibility of the effectiveness of the Church being severely curtailed for a generation or more. This cannot be permitted to occur. The work in building a great diocese during the past 100 years must not be sacrificed because of an overwhelming debt. We are determined to pay our creditors and conserve the work of a century, and we are determined to preserve to ourselves, the community, and to coming generations the heritage and honor and integrity of the Church.

With this situation constantly before us, we have, nevertheless, urged our people to give generously to missions. Our Every Member Canvass last fall was splendidly prepared and executed. But, came the reckoning! A deficit for 1938, caused in part by paying in full our pledge to New York, had to be absorbed. After cutting our own missionary budget, consolidating stations and even eliminating some work, we regretfully found that our pledge to the Church had to be reduced to \$44,000, a cut of \$10,000, a goodly sum in itself but less than ¼ of 1% of the total expectancies from dioceses in 1938. Several missionary bishops either have been or will be in the diocese to solicit funds with the full approval of our own Bishop.

We yield to no one in the loyalty of our Bishop to the missionary cause. Throughout the depression years he has had a terrific struggle to maintain the credit of the diocese, yet he has preached missions in season and out of season and has always insisted on a 50-50 division with New York. Confronted now, as he is, with lessened income for this purpose and threatened with financial disas-

ter he has reluctantly yielded to conditions beyond his control.

We ask the Church to be patient and sympathetic. With God's help we will recover from our financial illness and become a stronger and more helpful diocese.

AUSTIN J. LINDSTROM, President,
Laymen's Association.

Chicago.

Penance for Hitler

TO THE EDITOR: Is there no voice in Christendom to call us to repentance and to do penance for our part in bringing to pass the actions of Herr Hitler to the German people?

His Grace the Archbishop of Canterbury adds only to our national sin of pride when he speaks of bringing the forces of might to

battle for right. Has he not read—have we not read—the words: "We who for our evil deeds do worthily deserve to be punished"? Ponder them, Your Grace! Ponder them all bishops, all priests, all who bear the Holy Sign! And repent or ye shall all likewise perish! (Rev.) TRUMAN HEMINWAY.
Sherburne, Rutland County, Vt.

Iolani Graduates in U. S.

TO THE EDITOR: At a time when some of our Church folk are pondering over the progress the Church is making in reaching the strong men of other races, and securing their leadership in work among their fellows, it might be of interest to let it be known that at the present time two young men, both graduates of Iolani school, Hono-

lulu, are students at Seabury-Western theological seminary, preparing for work as priests among the Japanese in these islands.

These men are Paul Otani, of the class of 1928 and James S. Nakamura, of the class of 1928 at Iolani, and 1937 of the University of Hawaii. These men did outstanding work at Iolani and have had fruitful experience already in Christian work among their fellow countrymen on the plantations. Their friends are looking forward to their return as priests, to lead them in the way of life here. (Rev.) CHARLES H. YOUNG.

Honolulu, T.H.

Love and Charity

TO THE EDITOR: In the February 8th issue of THE LIVING CHURCH there are two references to St. Paul's message about love.

I have heard the word love substituted for the word charity in the reading of the epistle, but the Rev. Dr. Matthews, dean of St. Paul's cathedral, London, points out in his book, *The Christian Faith* (p. 322), that "The meaning of charity is confused if we alter the word to love, which was no new thing, and is both narrower and normally more intense; charity is a devotion and affection which is disinterested and universal; furthermore, it is unqualified—'Love your enemies.' This was so new that a new word had to be adapted for it in both Latin and Greek, and so difficult that it never acquired a verb, and was debased into a synonym for almsgiving. . . . Charity was the distinctive virtue of the first Christians, and the spirit of it in all the struggles and losses of a long growing period has never been lost. Christ has often been overlooked, His message abundantly distorted; but He has remained the pattern of charity."

The dean says much more about charity, but in recent years so many times the whole meaning of the passage has been distorted by substituting the word love for charity. "Charity still lies at the heart of Christian civilization; and we can see it struggling for recognition in our international problems of today, especially in those places where it has not been obscured by clericalism and credalism."

Since the meaning of the word love has in turn become confused, let us use the word charity and make it the distinctive virtue of present-day Christians.

(Rev.) H. HAWKINS.

White River Junction, Vt.

Practical Suggestion

TO THE EDITOR: If the poster, DISCHARGED, which was issued by the National Council, does not strike keenly the hearts of all Christian people, nothing will. As a start and encouragement to every member of our beloved Church, I would suggest that each bishop, priest, and deacon send to the National Council as a missionary gift, 5% of his yearly salary, payable in a lump sum or by monthly instalments. Further, I would suggest that each member of a vestry send \$1 or more and each member of a guild 25 cents or more.

Further, a special service dealing with missionary work might be held and the offering devoted to the missionary cause. Many so-called Christians think nothing of spending more money, yearly, on theaters and other items than they donate to the Church of God. If we are truly wishful for Christ to dwell in our hearts, let us resolve to act now, to wipe out the disgrace of our lack of doing the Master's bidding: "Go ye into all the world and preach the Gospel to every creature." (Rev.) JOHN DE B. SAUNDERSON.

Camden, N. J.



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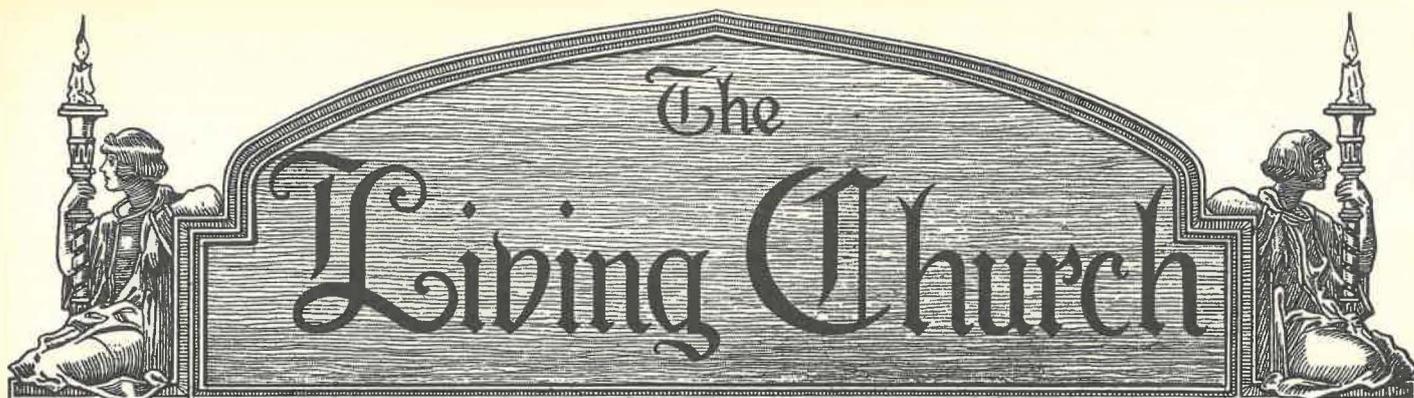
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VOL. C

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No. 16

EDITORIALS AND COMMENTS

“Finish the Job!”

THE PRESIDING BISHOP has issued an urgent last-minute appeal to finish the job of saving the Church's missionary program by making up the budget shortage of \$300,000 before the National Council meets this month. The deadline is Monday, April 24th, the day before the Council session, and every diocese and missionary district is urged to report on its effort by that time.

As the campaign to save the missionary program goes into its final phase, two things are being stressed—the project method, whereby parishes and dioceses assume primary responsibility for specific items of missionary work, and a Church-wide appeal for a \$1.00 contribution by every communicant. Both of these are meeting with widespread response.

Bishop Tucker declared that steady progress has been made in almost every diocese of the Church on the project method. Daily the number of parishes and dioceses taking projects or objectives for the shortage fund has grown, he said, but the dollar appeal is imperative in order to bring the whole effort to a glorious climax. Results of the dollar appeal, he pointed out, will apply on objectives or projects already assumed, so that there need be no interference in what has already been undertaken and the present appeal.

Let no one doubt that if this \$300,000 is not raised, the effect upon the missionary work of the general Church will be little less than devastating. Those who suggest that the situation might be met by a few cuts in salary or in administrative work at headquarters simply do not know what they are talking about. If the entire staff at 281 Fourth avenue were fired and the building closed and locked, only a small part of the deficit would be met; and the machinery for directing, coordinating, and maintaining the Church's missionary work would be brought to a standstill. It would be like operating on a patient and removing his heart in order to reduce his excess weight.

In a personal letter to this Editor, one of our leading missionary bishops writes: “There can be quite no question, nor is it any exaggeration, to say that stark disaster stares us in the face. If they cut us down to the reduced appropriation this year this mission is absolutely broken up, so far as I can

see. For 40 years my predecessor and I have devoted all our energy to knitting the mission together so that all of its different entities would constitute a single whole. I honestly don't see how it is going to be possible to pick out something here and something there, perhaps a mission station, perhaps an institution, and close it down without its affecting all the work of the mission. You know what St. Paul says about one member of the body affecting another. A mission begins as a lot of unrelated units, but by the end of 40 years they can be very closely interdependent.” The same might be said of most of the other missionary districts, both foreign and domestic.

THE response so far made to the appeal, which admittedly came at a difficult time of year, is most encouraging. The Woman's Auxiliary is especially to be commended for the splendid way in which it has backed up the National Council. The Forward Movement Commission has done its part to reinforce the appeal. Parish after parish and diocese after diocese has assured the Presiding Bishop that it will bend every effort to assume its share of the responsibility. Now that Lent and Easter are over, many parishes that could not present the appeal to their people earlier for local reasons can do so, and this should swell the last-minute returns.

Only a week remains. By mandate of General Convention the National Council must take such measures as may be necessary to meet the shortage if the Presiding Bishop cannot give assurance next week that the deficit will be fully met by receipts during the year.

Our Lord's divine commission is still in effect. Despite home demands upon our time and our resources, despite economic depression and uncertainty, despite wars and rumors of wars, His challenge still rings down through the ages: “Go ye into all the world and preach the gospel.” Those words are intended for us quite as much as for His earliest disciples; and the barriers in our way are hardly comparable to those that faced the tiny handful of men and women who made up the entire Church Militant in 39 A.D. Shall we confess failure and defeat after 1,900 years?

Let's answer our Presiding Bishop's call and finish the job.

Lent in Retrospect

EASTER is over. Lent is far behind us. This seems to be a good time, then, to evaluate our methods of keeping Lent and perhaps begin to think of the next Lent and of better ways to make its observance effective.

What would a strictly honest report of Lenten activities reveal in the average parish? A few more special services and a great deal of what we politely call special preaching, which really means everyday preaching by a visitor. Here and there additional Eucharists for a few faithful souls. A lot of traveling for brother priests who exchange pulpits. In the larger cities noonday services at which ecclesiastical spellbinders try to stir up interest in religion. Parochial missions in some parishes conducted by visiting clergy from nearby. A three-hour service on Good Friday—which means only more preaching. Announcement of many “drives”—for an Easter offering to balance the budget, extra efforts to make good the missions deficit, contributions to the Red Cross and kindly endorsements of many welfare funds, both civic and religious. A Lent which makes so little real impression upon the people of the Church that the Sunday after Easter seems rightly called “Low Sunday.” (The three days which touch a low level of church attendance are (1) the Sunday after Easter; (2) the Sunday near Independence Day, and (3) the Sunday before Labor Day.)

It may well be questioned whether noonday services, save in some dozen large cities, have not passed their period of usefulness. They began as *services*, not mere preachments; with three hymns, a generous provision for worship, and an address not more than 10 or 12 minutes in length—and usually instructive rather than inspirational. Who that heard him, will forget Bishop (then Fr.) Hall’s addresses years ago on *The Fruits of the Spirit*? Or *The Seven Capital Sins*? Now we bring well-known preachers who travel so far and to so many centers to deliver their message that the worship is cut to parts of two hymns, the Lord’s Prayer, a collect, and a closing prayer and benediction, while the sermon is increased to 20 minutes in length and must deal with world problems and make an important pronouncement each day. It becomes tiresome to hear so much of comment on the chaotic state of the nations, and one does not wonder that congregations (or audiences) have dwindled.

Moreover, the proportion of women who attend downtown services has changed the character of the service and the preaching. Most of them could help increase attendance at weekday services in the parish church. Perhaps that would bring back the men in greater numbers; men now find the best seats taken, and so are not sure of gaining a convenient exit enabling them to get back to work on time. Certainly the women, by supporting parochial services, would give us an old-time Lent, with the devotions that made it a “feast.” (Of course we do not mean that for women in business.)

And then, what can be done toward changing the standardized noonday services and making them really useful? Where the gathering is in a downtown church (and the disappearance of the theater under pressure of the motion picture palace has made a real problem in some cities where theater services had been successful), would a noonday Eucharist be possible at least on some days and with the understanding that there be no general Communion? We are told that this has been successfully done in Chicago and is having a “try-out” in other cities large and small. Doubtless in most cases it would mean a loss in numbers at first, for Americans love

talk; but would it not be possible, also, in downtown churches, to have a half hour of prayer and praise, with no preaching? Gradually such a service might win its way. In some city parishes it ought to be possible to have a priest on duty for an hour at midday and another in late afternoon, to make appointments for personal conferences where help could be given on doubts and difficulties and on individual problems.

And what about Good Friday? Some of us can remember the day when a devout congregation remained for the whole service of the Three Hours. Now the number of people who come and go, while excusable in the business districts, is discouraging in parish churches. Would it be well to recognize facts and revamp the whole service? It would disappoint some who dislike change; but eventually it might make the service more real. It is essentially a preaching service and is successful only when the preaching is far above the average. Many priests end by reading addresses from a book—which rarely can be done effectively—and so frankly and humbly face the fact that special occasions demand unusual people to meet the need.

In some parishes, the service as now planned begins with a scattered few at 12, doubles itself within the hour, remains of ordinary Sunday morning size until 2 and from that point becomes a full church. The preacher is worn out by speaking to empty pews before he reaches the hours that should be most effective; the worshipers do not get any connected thought; the slim attendance in the early part of the service chills them for the whole. Instead of a service lasting three hours and including eight addresses, why not, then, a service, mostly of worship, with perhaps two very brief addresses, the whole beginning at 2 and ending at 3? Such a service might be supplemented by a brief noonday service for those who could not attend at 2 o’clock.

ANOTHER plan that has been successfully tried in various parishes, both in England and America, is the use of the normal Prayer Book services for the Three Hours—Matins and Litany for the first hour, the Altar Service for the second hour, and Evensong for the third hour, with appropriate hymns and two sermons interspersed. Such a program was described in some detail by the Rev. Don M. Gury in *THE LIVING CHURCH* of March 23, 1935; it is worth considering for wider use. After all, the Book of Common Prayer is both a treasure-house of devotional material and the norm of Anglican worship. Why, then, discard it on this one crucial day in the Christian year in favor of an unfamiliar non-liturgical service that often resolves itself into an endurance test for both priest and people?

For that matter, why not intensify the last two weeks of Lent—Passion Week and Holy Week? This need not mean shortening Lent (although the length of the season varied considerably before the Forty Days became established), but it would mean an effort in the early weeks to place the emphasis on simple instructions, with frequent celebrations for Communion; then, for the rest of the season, a short period about as long as a carefully planned parochial mission and having much the same objectives. Nor need it mean the importing of extra preaching. Surely the local clergy would know their people well enough to meet their needs and there are books aplenty which would suggest the best approach and the most effective methods of interesting them in Christian truths.

The present exchange of pulpits among clerical brethren is a recognition of the fact that a fresh voice may help toward

a fresh realization of faith and its practice; but in plain fact the visiting clergy are not more eloquent than the man at home—or, if they are, the other congregations suffer by the exchange. Moreover, when a different man comes each week it ends in a critical assembling together of "sermon tasters," which, also, has become a serious problem for the larger noonday services. Many a rector whose gifts are recognized is now lost to his own people during all of Lent through the temptation to accept invitations for Lenten preaching elsewhere. Even bishops too often neglect their dioceses in order to tour the country in response to such calls—and more might be tempted had not local committees discovered that bishops are not necessarily better preachers than priests. Noonday preaching demands men of a special type, either in forcefulness of address, clearness in condensed exposition, or a reasonably popular approach. There are not many who meet all the requirements.

AND there are not many priests with gifts as mission preachers. We are sometimes more than doubtful of simultaneous parochial missions, to cover a whole diocese for a given period or in answer to a special call for evangelistic effort. Missions cannot be arranged by mass effort. There were only too few real missionaries when the call came some years ago through the Committee of Seventy. Nor should a mission be undertaken without long and careful preparation, or too soon after the advent of a new rector; certainly not as one of a series that merely eventuate in a succession of sermons, without the opportunity for the missionary to have close conferences with individuals, or perhaps without the ability on his part to guide and direct even if there were the opportunity.

Two things certainly should be in our minds before next Lent: (1) A determination not to make it a mere orgy of preaching; (2) an attempt to answer the question, What are we going to give people more than they get now? Some of us are becoming very doubtful of Lenten sermonizing; it means "a Church that does nothing but listen and a ministry that does nothing but talk." It may become just idle piety, and idle piety is irreverent and hypocritical in the sight of God.

Dr. Dan B. Brummitt

RELIGIOUS journalism loses one of its ablest exponents in the death of Dr. Dan B. Brummitt, editor of the *Christian Advocate*. Almost on the eve of the great uniting conference that is to combine the three main branches of Methodism into one great religious body of nearly 8,000,000 members, this leading Methodist editor who had long advocated reunion collapsed in the lobby of a Kansas City hotel April 5th and died almost instantaneously.

Some years ago this editor, preparing a paper on religious journalism, asked Dr. Brummitt what he regarded as the distinctive characteristic of the religious press. He replied in these words: "Because it must speak for the essential democracy of the Christian faith, it is usually found on the side of the people as against all oligarchies whatsoever." Certainly these words summarize Dr. Brummitt's own philosophy, for he was an ardent fighter for Christian democracy and democratic Christianity, promoting both of them in season and out, through his own paper and through such organizations as the Associated Church Press.

In the death of Dr. Brummitt the editor of THE LIVING CHURCH has lost a personal friend and a revered fellow journalist. We wish to express our sympathy with his bereaved widow and son, with our contemporary, the *Christian Advocate*, with the Methodist Church, and with the fellowship of

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Shepherd and the Sheep

SECOND SUNDAY AFTER EASTER

APRIL 23D

THE Good Shepherd is Jesus risen from the dead. "The Good Shepherd is risen, who hath given His life for the sheep." "I am the Good Shepherd, alleluia, and know My sheep, and am know of Mine, alleluia, alleluia."

But "ye were as sheep going astray." For "all we like sheep have gone astray; we have turned every one to his evil way; and the Lord hath laid on Him the iniquity of us all." These words are from Isaiah 53; and indeed throughout the latter part of today's *Epistle* St. Peter is applying to Christ the words of the prophecy of the Suffering Servant of the Lord. "He was oppressed and He was afflicted, yet He opened not His mouth"; "Surely He hath borne our griefs and carried our sorrows." Similarly the *Gospel* tells how the Shepherd "giveth His life for the sheep," and the *Collect* speaks of Him as our "sacrifice for sin."

"But ye are now returned unto the Shepherd and Bishop of your souls," to be the sheep of His pasture, to be known by Him and know Him, to endeavor daily to follow the blessed steps of His most holy life, and to be united in His flock with all the other sheep which He must bring, "and they shall hear His voice, and there shall be one flock and one Shepherd."

The Building-up of the Body of Christ

ST. MARK THE EVANGELIST

APRIL 25TH

THE saints of God have entered upon the eternal Easter; and the festivals of apostles, evangelists, and martyrs in Eastertide are bright with the joy of the Resurrection.

"Unto every one of us"—and to St. Mark—"is given grace according to the measure of the gift of Christ." For Christ, first becoming incarnate ("descending"), then dying, rising again, and "ascending up on high and leading captivity captive" (as the Psalm says, Ps. 68: 18), has given gifts unto men: "and He gave some, apostles, and some, prophets, and some, evangelists," like St. Mark, "for the edifying (building up) of the Body of Christ," which is the Church. Then follows the picture of the growing up of the Body of Christ "unto a perfect man, unto the measure of the stature of the fulness of Christ." And so we pray in the *Collect* that on the basis of the Evangelist's "heavenly doctrine," we may be delivered from false teaching, and "established in the truth of Thy holy Gospel."

In the *Gospel* we have another image of the Church—the True Vine, which grows by drawing its nourishment from deep down in the soil. The branches must "abide in the Vine," abide in Christ, or they perish. Abiding in Him, they bear rich fruit. If ye abide in Me, ye shall ask what ye will, and it shall be done, for your will will be one with Mine; ye shall live in the light of the Divine love; your joy shall be full.

editors of the religious press. For Dr. Brummitt himself we do not sorrow, for he died as a man should die—faithfully doing his part in the building of the Kingdom.

May he rest in peace and may light perpetual shine upon him.

The Church Congress Continues

By the Rev. Donald B. Aldrich, D.D.

Chairman of the Church Congress

SINCE its beginning in the peaceful days of 1874, the Church Congress has addressed itself to various angles of the topics on which the program of next week's congress in Washington is based—The Gospel and the Predicament of Modern Man. As Bishop William Lawrence wrote last summer:

"In the 1879's three issues threatened the Episcopal Church: (1) Partisanship: due largely to ignorance of the other party's point of view; (2) the uprising of modern science and the cleavage between science and religion, due again largely to ignorance; (3) the inability of the body of Church-people to hear, or read, what the intellectual and spiritual leaders thought upon these subjects. Hence a demand arose for some organization or method by which these issues could be met. . . .

"During these last few years the three objectives of the earlier congress have been to a large degree attained; and the Church, more united, solidified, and alert, has a greater and more critical objective—that of meeting the social, political, intellectual, and religious waves which are now endangering our Christian civilization.

"Defenders of the faith must meet the issues in a more radical and effective way than from a popular platform; they will undertake a more serious study, a wider reach of thought and will also call to their aid a broader and more specialized company of leaders whose work will gradually seep through the Church and bring health, sanity, confidence, and a firmer grasp of the faith."

For this "more serious study" the Church Congress has issued for three years an annual syllabus, one section appearing quarterly, by courtesy of the editorial board, in the *Anglican Theological Review*. This emphasis on thorough preparation for a triennial congress was an innovation, and one that appealed to many people as offering continuous course material of extraordinary quality for individual study and group discussion. The current syllabus section, to be found in the April issue of the *Anglican Theological Review*, is a remarkable paper on Worship written for the Church Congress by Miss Evelyn Underhill.

Of this preparation Dean Fosbroke wrote:

"The provisions made for study, the outlines provided for reading by way of preparation for the next meeting of the congress, offer just that guidance in their studies of which the clergy stand in need and for which they often ask. To make use of these outlines and then come to the meetings of the congress, listen to the debates and take part in the discussion,

will mean for many a new grasp of the amazing relevance of the Christian gospel for our own troubled day."

Naturally the congress welcomes people who have not yet studied the syllabus, especially now while the preparation idea is so new. Nevertheless, the presence of those who have pondered the syllabi of the last three years is bound to bring to discussions forcefulness and depth. We dare to hope that eventually all who attend a congress will have taken part in previous study of the syllabi, so that the Church Congress may prove as important a gathering for the intellectual life of the Church as is General Convention in the administrative field. No other movement for the whole Church offers such an opportunity for examining our differences. As Dean Fosbroke wrote:

"That the Church Congress is to resume its sessions next spring is good news for all who prize that diversity in unity of the Church's fellowship which is so much more than mere comprehensiveness. In the past the congress has made its own distinct contribution toward mutual understanding on the part of men of widely differing views. Under the new direction it is proposed to go deeper still and explore those great fundamental truths and principles which give place and value to our differences."

Do we not need in these days with "men's hearts failing them for fear," a deeper certainty of the saving power of Christ in the life of man? Do we not need a clearer recognition of the hand of God stretched out in love to man, beset with the fear that apart from self-interest he can find no true security? Do we not need not only "sure and certain hope" but flaming faith in the active purpose and power and unchanging love of God? Once we can know and feel these things together, unity will become merely a question of details and the Church of Christ, "one in hope and doctrine, one in charity," will bring in the new age for which we long.

To such purposes next week's Church Congress, centering in Washington cathedral, addresses itself, with papers, discussions, round tables, all stemming from the main title of The Gospel and the Predicament of Modern Man. You who read these words, if you are eager to see the kingdom of God come with power, are invited to attend the opening service at 8 o'clock next Tuesday evening in Washington cathedral, and in the meetings of the following three days take your part in helping to develop throughout the Church "health, sanity, confidence, and a firmer grasp of the faith."

COMMUNION OF THE SAINTS

I KNEEL. The candles' flame is bright.
I kneel; but not alone.
I kneel with an unnumbered host,
Before Thy gracious throne:

With those about me; those, elsewhere,
Through the broad world's wide range;
And, blessed thought, with multitudes
Who have passed from time and change.

EARL DANIELS.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the purpose.]

ACKNOWLEDGMENTS

CHINA EMERGENCY FUND

St. Helen's Hall, Portland, Ore. (for children) \$ 5.00
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Rev. William B. H. 2.50

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Rochester Clerical Association \$18.00

Where Men Dare to Reap and Sow

By the Ven. Howard Key Bartow

Archdeacon of New Bedford, Mass.



REV. AND MRS. R. H. KIMBALL

To Mr. Kimball, now in deacon's orders, and his wife, who is well known for her work in past years as editor of the "Findings" of the national Religious Education Department, is due the credit for the thriving mission at Orleans.

solved. They light a fire where we all and life for our undertakings, however difficult. These are not hopes and guesses, but results of honest hard work done in a faith that knows nothing but victory.

I. THE HOLY SPIRIT ON CAPE COD

HUNGER for a Church service, with the nearest Episcopal church over 20 miles away, prompted a few people summering on Cape Cod to hold Morning Prayer in a camp. Their altar was a dressing table; kneeling cushions were of rag carpet stuffed with hay; the service was typewritten for lack of Prayer Books and Hymnals. The congregation at the time when the enterprise was begun numbered 17.

That number dwindled in winter to six or eight people and a couple of white cats of a Sunday—all meeting at the invitation of Richard H. Kimball, lay reader, in the part of his home which gave it its name, "Galley West"—the galley of a wrecked ship, dragged from the beach and added to the building. The little congregation was not attracted by the music; for the singing, led by a deaf precentor, did not always fuse with the organ. Indeed, the local story is that a rooster named Agamemnon who used to sit outside on the window sill and crow during the service, couldn't stand it and left; the cats stayed.

In two years' time, by 1935, under Mr. Kimball's leadership, a chapel was built to sit 50 people—large enough it was thought for many years to come. A parish house was ready the following year. That chapel, now the Church of the Holy Spirit, has been enlarged twice; it is too small for the winter congregation; in summer there is difficulty

HERE is a story told in episodes of what is happening in the diocese of Massachusetts under the wise leadership and inspiration of our Bishop, Henry Knox Sherrill.

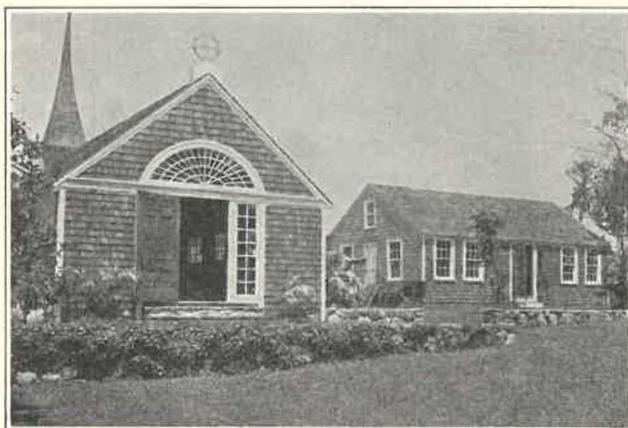
As the story unfolds, you will find a countryside problem met; and the planting of a new work in a growing community; then, a city parish brought to life; and, last, a village problem

in finding kneeling space outside within listening distance. People come "from all over," although only two houses, one of which is the rectory, can be seen from its door.

The happy thing is the place the work has in the life of the community. The buildings and their fittings, designed by a resident artist, enlisted the services of all the neighbors; a retired Methodist Episcopal minister was authority and chief executive when it came to carpentry, and just about everybody had a hand in digging the cellar and pounding in nails. The parish house is used by all groups associated with a live parish, by children who slip in to play the piano on their way home from school, by the local grange—a sturdy organization in rural New England—and the Girl Scouts. In it, Mr. and Mrs. Kimball hold open house every so often, and have their clothes closet sale, not for profit but to benefit the community.

The Rev. Richard H. Kimball is in deacon's orders now. The Church of the Holy Spirit, Orleans, is a unit of the diocese. This is the accomplishment of devotion, plus faith, plus the inspiration that comes to those seeking only to serve God, as Richard H. Kimball and his wife are doing.

"But anyone could do the same," says Mrs. Kimball. "All one needs is a room with a tight roof and a person who reads English. And sometimes I think even these requirements might be dispensed with if the spirit is right."



CHURCH OF THE HOLY SPIRIT

Typical of Cape Cod style is the attractive little church shown above, with its parish house, at Orleans, Cape Cod.

II. ST. PETER ON THE CANAL

ST. PETER'S "on-the-Canal," why not? We have Emmanuel in-the-Garden and St. Mary's of-the-Harbor. The newest mission of all is St. Peter's on-the-Canal, located on

the Cape Cod canal at Buzzards Bay.

Now a queer thing happened when the Cape Cod canal was carved out; curiously enough, all the churches were left on the east bank. But that didn't matter since a bridge gave quick and easy access to them.

Then a queerer thing happened: the state built two fine



LEADERS OF THE DIOCESE OF MASSACHUSETTS

Left to right are shown Archdeacon Bartow, author of this article; Bishop Heron, Suffragan of the diocese, who is also archdeacon of Boston and superintendent of the Episcopal city mission; Bishop Sherrill of Massachusetts; and the Ven. Arthur A. Phinney, archdeacon of Lowell and executive secretary of the new diocesan department of youth.

bridges, but so placed that while the churches could be clearly seen, they could not be reached from the west bank of the canal unless one went five miles to a bridge. So there it was: Buz-zard's Bay growing in the traditional way, which is by leaps and bounds; our good friends the Roman Catholics putting up a lovely church on the west bank; the Christian Scientists building their church—and then we made a survey. Within two weeks we found 105 persons who wished to join.

Just a year ago, March, 1938, our services began in Red Men's hall. When we met, instead of looking at something helpful like "The Lord is in His holy temple," we looked at "The Noble Tribe of Red Men, Camp 1046"—or something like that. It wasn't very inspiring but we had to stand it.

Then laymen and lay women began to help, and neighboring parishes assisted with the loan or gift of accessories. A young man from the Episcopal theological school, Elsom Eldredge, was put in charge and is continuing the work in an exceptionally fine way.

Less than five months after the initial survey, the mission was organized—and the very first thing attended to by the executive committee was a pledge to the Bishop for the general work of the Church. At the first confirmation service, that pledge was doubled in its fulfillment—by a little mission which isn't a year old.

St. Peter's on-the-Canal has a basement so nicely fitted up that it meets many community needs. Among the parish groups using it is a young people's fellowship which, on its own initiative, made a survey of the homes in the district. To the Roman Catholics were turned over the cards belonging to them; to the Methodist Episcopal church, on the other side of the canal, went a similar batch of cards—because this valiant little mission says, loudly enough for everyone to hear, "Here the Church of God stands—St. Peter's on-the-Canal! and our motto is that we live to serve God and the community."

III. THE RESURRECTION IN NEW BEDFORD

A PARISH brought to life—and one might well have asked "Why?" There were already three other churches in the city and it was too hot to work, anyway, in the blistering summer of 1937.

But a survey disclosed 529 individuals claiming St. James', New Bedford, as their parish church. Such a survey said at once, "Of course, don't close it!" So we didn't.

Here again, laymen stepped in. George Cram of a stronger parish held services and roused St. James' to pay off its back debts. Then a young Church Army man took hold, and what work he did! You know him; he is now Capt. John DeForest, a Massachusetts boy at work at Point Hope, Alaska. But he had his commission to secure and had to leave.

A young rector was put in charge, the Rev. Shirley B. Goodwin, newly ordained to the priesthood. Then things began to happen; and they happened in a parish where practically everything, from the furnace in the cellar to the finials on the tower, needed fixing. And all this was in an industrial city where the cotton mills were silent and the people out of work.

Of course, the diocese helped; but the people helped, too,

with service when it could not be money. Think of a boys' choir under such circumstances paying for its own cottas, cassocks, and Hymnals! Think of a young people's fellowship, 50 strong, meeting every Friday and obtaining, somehow, \$250 to renovate the organ!

So the story goes—men, women, young people, turning to and matching or bettering any assistance given them; using real brains in devising ways and means to finance their parish. One takes off one's hat to such a priest and such a flock and says:

Here is a parish that has been brought to life. It is an inspiration and ought to set other parishes on fire to go out, imitate that same believing spirit, and get things done for Christ and for the advancement of His kingdom.



ARCHDEACON BARTOW

The energetic leadership of the author of this article is responsible for a much larger share of the work it describes than he will permit himself to tell. (Photo © by Bachrach.)

IV. A MISSION WAKES UP

WHEN you have covered 20 miles from Boston, driving south on Route 28, you reach a church on this busy highway in the town of Randolph—a growing town and a growing church.

As missions go, it has had a pretty long life. It was started in 1914 and into it was put a great deal of careful work by the Rev. W. W. Love, diocesan missionary, and by the Rev. Warren N. Bixby, who carried it in addition to the parish in which he resided. Two years ago, Mr. Bixby resigned after 22 years of devoted work. Harold E. Kocher, a senior in the Episcopal diocesan school, succeeded him, and, upon being ordained to the diaconate, became the very first resident priest in charge.

What happened? First of all the church buildings have promptly been outgrown—why, a couple of church school classes have to be tucked back of the furnace! Next, the mission voluntarily requested a substantial reduction in diocesan aid. And next, in 17 months, the minister's salary has been increased two and a half times. The mission, with a resident priest in charge, closed its first year, 1938, with all bills paid and money in the bank.

Of course there had to be a survey; that is the New England mind. And what the Rev. Harold E. Kocher surveyed was a growing district in North Randolph. The answer to the survey was a bus. Offered help, the mission replied, "We are paying for this bus ourselves, thank you."

The bus was a success; it increased the church school 33⅓%. But it isn't only the church school which is growing; everything is, in a busy, happy, eager, interested way.

ONE ARCHDEACONRY

THERE is a group of 25 missionary clergy in the archdeaconry of New Bedford who have done these things, or are doing similar ones now, or who are sowing plans which will be ready for reaping later.

There is a great spirit of action in this group. Most of them attended a three-day clergy school last autumn at Rest House, Swansea, which the diocese provided and where much was discussed and something accomplished.

During the fall, winter, and spring, a small publication, the *Work Sheet*, goes to each man twice a month to carry to them the secret of coöperation, with hints which have proved to be useful, stimulating, and constructive in this happy business of daring to reap and sow.

Voices Across the Sea

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

I NEVER miss a promising radio broadcast from America, if I can help it. I am no radio fan. The contemplation of an average week's programmes published in *Radio Times*, the weekly journal of the BBC, leaves me puzzled and somewhat depressed. I can only say of most of them that those who like this sort of thing will find this the sort of thing they like. But when I observe that at a certain hour, upon a certain day, an American is going to talk to us English, I try to make sure of listening in to him. Your crooners may croon and your orchestras may play swing music until they drop; but no sound of it will ever reach my ears, if I can prevent it. There are scores of people doing the same things in England, and I pay them no heed. But I like to hear Raymond Gram Swing making comments upon American life and thought.

For one reason, I like the American voice, and the American speech in its rich ripeness. The demure accents of our English announcers are all very well; but they are not exciting. And when a real American voice, laden with wonderful vowels, comes rolling into my room, there is something in me that rejoices. But at this time there is a deeper reason. I think we English have a new sensitiveness to America, born of the fact that so much of Europe has become strange to us. The understanding friendship of Britain and America is now, under God, one of the main reassuring factors for the future of mankind. The "democracies" have their problems, one of which is to become democratic in a real and rational sense; but at least they are free from the fantasy and frenzy which, under the dictators, are destroying the spiritual and intellectual traditions of the west.

What I consider the finest broadcast from America I have yet heard, was Mr. Alexander Woollcott's, given not long ago. He told of the short life and the undying songs of Stephen Foster; but it also made contact with our hearts. Mr. Woollcott had spoken about two sentences when I said to my wife, "I like this man."

I was very much interested by the story of Stephen Foster. I have known, ever since I have known anything, most of the songs that were sung for us in the New York studio, and was surprised to learn that one man had written them all—"Old Kentucky home," "Old Black Joe," "Old folks at home," "Hard times come again no more," and the rest. I was fascinated by Mr. Woollcott's remark that there was at that moment in the studio a Russian musician who declared that away in his Russian village "Old Kentucky home" was well known.

Stephen Foster had the gift of singing with the universal tongue. Somehow, his simplicity found a path round the world; for it was that basic simplicity which calls men together to feel their common humanity. Here was a man who was not a Negro, and not even a Southerner, who could set to a few haunting phrases of music a few words about a slave in Kentucky; and Russian villagers sang his song in the midst of snowy plains. And, years ago, away in a Yorkshire town, I, who am writing, used, with that song, to sing to sleep a little fair-haired boy—my own son, who may still be singing the same song when I am dead.

Mr. Woollcott's pleasant, friendly voice ceased, and I sat musing by the fire. It is in the experience of the elemental realities of his earthly sojourn that man realizes the depths of his manhood. And in the depths of himself, he meets his

brother man. There is a common humanity in all of us, which cries out across all material and psychological barriers for sympathy and love. Consider the vast changes that have molded mankind in two thousand years. How different this life of ours from that, for example, of the ancient Greeks! How different the daily content of our surface minds from theirs. Yet, if you have ever lost a dear friend, you will understand the very tang of the emotion which caused an unknown Greek to write this epitaph:

"This stone, beloved Sabinus, on thy grave
Memorial small of our great love shall be.
I still shall seek thee lost; from Lethe's wave
Oh! drink not thou forgetfulness of me."

Or have you ever loved even a dog? So did a man in the ancient world, and wept when his dog died, because he would never again hear him bark. "His voice," he said, "is imprisoned forever in the silent paths of night." It seems to me that the chief difference between that man and myself is that he had a far better literary style than mine.

Yet this invisible community of man in the common joys and sorrows, the common hopes and fears, of his human lot, given utterance in the songs of Stephen Foster, and, as I felt, by Alexander Woollcott's own words, is contradicted and assailed by man himself, even as he seeks his natural human ends. That is our tragedy. We can all sing "Old Kentucky home," while we are doing our best to serve ourselves in a way which involves the ruin of others—even when, as an outcome of our common methods of life, we find it necessary to prepare for the slaughter of other men. The fact is that we have organized our life in the world in such fashion that the attempt to satisfy universal and natural human needs brings men into fierce opposition, and threatens always to divide them with the sword. And out of such fantastic struggle come even more fantastic dogmas of class and race and empire.

MAN is everywhere man; and yet the community of man, that which theologians call the corporate solidarity of the race, which binds together all our hearts and lives, seems weak and defenseless today, before the onset of the dividing forces which turn man into the slave of means and accidents. He must cease to obey the human truth, for the sake of such a thing as "sound finance," which, unless it be the servant of man, is mere mumbo-jumbo. Or he must sacrifice the basic fact that he is a man, to the accidental fact that he is a German, or a "proletarian." Our modern world is condemned because it is choking humanity. It is killing manhood in man. And it is doing this, because it has so long forgotten the fundamental sanction of humanity, which is nothing other than the Christian faith.

What convinces me that Stephen Foster was a profounder philosopher than either Karl Marx or Adolf Hitler, is the dogma of the Incarnation of the Son of God. "That was the true light that lighteth every man that cometh into the world." "And the Word was made flesh, and dwelt among us." It was our common humanity that was taken by God Incarnate. The only racial stream that ultimately matters is that into which He descended, wherein He claimed significance for all men, in every time and place—the racial stream of humanity. And if we are to speak of "blood," let us remember that His blood was shed that He might draw all men unto Himself.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Doctrine of the Kenosis in the Russian Church

THE HUMILIATED CHRIST IN MODERN RUSSIAN THOUGHT. By Nadejda Gorodetzky. SPCK (Macmillan). Pp. xiv-185. \$3.50.

TWO related aspects of Russian religious thought are discussed in this interesting book. The first, the idealization of the humble peasant or worker as the true representative of Christ, appears in a poem by Tyutchev:

"Laden with the burden of the cross,
All through thee, my native land,
In the form of a servant, the King of heav'n
Went about, bestowing his blessing" (p. 7).

This served as a kind of motto for the Slavophil school, and the idea is reflected in many of the works of the great Russian novelists. In the early days of Russian radicalism even leaders who became anti-Church or anti-religious acknowledged the inspiration of Christ the Servant. It would be interesting to speculate whether the same tendency has influenced the idealization of the worker in Russian Marxism, in which there is also, of course, a reaction against the quietistic strain of the earlier period.

The second half of the book deals with equally interesting, though less familiar, material—the devotional use and theological discussion of the doctrine of the Kenosis in the Russian Church. The apparent prosperity and actual suffering of the Russian Church turned the minds of its most devoted sons to the thought of the self-emptying of Christ as the model for the Christian life. More formally, Soloviev as a philosopher, Tareev as a historical theologian, and Bulgakov, who happily is still with us, as a dogmatist give the theme an important position in the scheme of Christian doctrine. Among Anglicans the problem of the Kenosis has been mainly a historical one. Russians have approached it from a basis more practical on the one hand, more theological on the other. Thus the limitations of our Lord's knowledge is for us mainly a problem raised by New Testament criticism. It is discussed by Russian writers as a consequence of the reality of the Incarnation (*e.g.*, Philaret of Moscow, p. 111, Tareev, p. 148, Bulgakov, p. 167).

The work of assembling which Miss Gorodetzky has done puts us greatly in her debt, especially since many of the sources used are not only available only in Russian, but, owing to the dispersal of theological libraries by the Revolution, hard to find even in that language. Her English is clear and, except for an occasional unusual locution (of which the title is an example), excellent. In her conclusions she indicates (p. 179) further connections of the ideas which she has been discussing—their relation of the *soborny* doctrine of the authority of the Church, and the way in which the thought of the humility of Christ corresponds in the East to the concrete devotion to His humanity in the West. It is the difference between an icon and a crucifix. The ideas Miss Gorodetzky discusses are still, she assures us, alive in Russian circles. We have been told in the West at least since the days of Piers Plowman that Jesus Christ may go about the world in a poor man's guise. Miss Gorodetzky's treatment of similar ideas in another tradition should be valuable for us all.

EDWARD R. HARDY, JR.

Dr. Goodspeed's Translation of the Apocrypha

THE APOCRYPHA: AN AMERICAN TRANSLATION. By E. J. Goodspeed. University of Chicago press. \$3.00.

IF ANY book were ever overdue it is this one! The King James Apocrypha was perfunctory and was made from wretched texts. The English Revised Apocrypha (no American Revised was attempted) could not help being an improvement, but still leaves much to be desired; it is moreover, an abominable piece of printing, enough to discourage all but the most determined students. Excellent renditions of some of the more important books have been made for the SPCK series, but these are expensive to collect, while the cost of Charles' huge volumes is usually quite prohibitive. We are consequently more than grateful to Dr. Good-

speed for supplying a notable need, especially as no one is better equipped for the task.

Many will be surprised at the size of the Apocrypha, when printed in clear type in modern form. But the nearly 500 pages are practically all text; for Dr. Goodspeed has reduced his preliminary matter and his introductions to the various books to a minimum. For the translation he uses the style familiar from his version of the New Testament; and its eminent readability is remarkably apt in these books so few people have ever read. In such glorious short stories as Tobit, Judith, Susanna, and the additions to Daniel, it would be hard to imagine a better rendering, even though something seems to be a bit lacking in the tense-ness of II Esdras (and is it modern American to address God in prayer as "You"?). One might criticize here and there, no doubt; might, for instance, it not have been better to use the Syriac of Ecclesiasticus where available? Yet those who concern themselves with such matters have abundant critical material to study; Dr. Goodspeed is not writing for them, even though they will find him often an enormous help. The old "Apocrypha controversy" is now completely dead and everyone is agreed that knowledge of the "apocryphal" books is indispensable for New Testament study. This knowledge Dr. Goodspeed has made easy and attractive.

BURTON SCOTT EASTON.

A Valuable Book for Sociologists

SOCIAL ECOLOGY: A Critical Analysis By Milla Aïssa Alihan. Columbia university press. Pp. 267. \$2.75.

HERE is a book which adequately lives up to both title and subtitle, since it is the first comprehensive critique of the viewpoint of one of the most definite and influential schools in American sociology. It gives an impression of fine objectivity and eminent fairness.

The author regards as most adequate R. D. McKenzie's definition of human ecology as "the study of the spatial and temporal relations of human beings as affected by the selective, distributive, and accommodative forces of the environment." Human ecologists depend for their concepts primarily upon plant and animal ecology but have unfortunately disregarded "the difficulties which invariably arise from a sweeping application of the natural sciences to phenomena of human group life." The philosophical postulates of the school are in keeping with the mechanistic interpretations of biological evolution, and there is a lack of regard for volitional factors.

Following the lead of its founder and guiding spirit, Dr. Robert Ezra Park, emeritus professor of sociology at the University of Chicago, the school is built upon a distinction between "community" and "society," concerning itself with the former and leaving the latter to the social psychologists. This author contends, however, that "ecologists themselves have no clear-cut conception of the two categories," and that although social ecology is now a recognized discipline, it has not yet developed into a consistent whole.

The book is frankly intended for sociologists and will interest few others. Admirably printed, it is fortified by an ample bibliography, meticulous documentation, and a thorough index.

C. RANKIN BARNES.

A Textbook for Students of Religious Philosophy

TYPES OF RELIGIOUS PHILOSOPHY. By E. A. Burtt. Harpers. Pp. 512. \$3.00.

PROFESSOR Burtt of Cornell university has compiled an extensive textbook for students of religious philosophy. While inevitably marked by the "textbook-odor," it is clear and precise, although sometimes a little less than accurate in references to Catholic theology, and to some types of liberalism. Introductory and concluding chapters sketch the chief problems in religious philosophy, and there are convenient summaries, lists of questions, and suggested points for discussion. All in all, it is one of the most thorough books of its kind that we have come across.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

Need Shortage Fund Returns April 24th

Presiding Bishop Requests Church to Make Sure Reports Will Come in Before Council Meeting

NEW YORK—"Daily it grows more evident," the Presiding Bishop said in conjunction with his recent challenge to "finish the job" of saving the Church's missionary program through a Churchwide dollar appeal, "that the Church is rising to meet the situation. The only question is whether the returns will come soon enough to permit the National Council to avoid the drastic cuts when it meets April 25th and 26th."

Bishop Tucker set Monday, April 24th, as the deadline for reports on efforts. He asked that messages reach him by that date, telling him of the results. Actual payment of the funds raised, however, may be made later.

One of the first to inaugurate the final dollar appeal was Bishop Manning of New York. He sent a letter to every clergyman in his diocese, asking that each cooperate in the shortage effort and suggesting that each communicant contribute \$1.00 to the fund.

"We all want to do everything we can in response to the appeal of the Presiding Bishop and the National Council for \$300,000 to meet the deficit in the budget for the missionary work of the Church," he said. "I shall be very glad if the clergy will present the suggestion for the dollar contribution."

For purposes of the special appeal, 500,000 offering envelopes have been donated by a layman, and these, according to Bishop Tucker, will be sent to parishes and missions throughout the Church. The Presiding Bishop suggests that they be mailed to every family. The postage mailing may be taken out of the returns, he said.

MANY SUGGEST SPECIAL PLAN

Several dioceses and parishes have suggested the special offering plan as a part of the shortage effort. St. Saviour's church, Old Greenwich, Conn., pledged one dollar a communicant for its 52 members. The diocese of Alabama and others have well-matured plans for a dollar appeal for the fund.

The Presiding Bishop's message is quoted below:

"I call the whole Church to a sincere final effort to save our missionary program. I ask our people from one end of the country to the other, to finish the job of raising \$300,000 to cover the missionary shortage, by contributing one dollar each. . . .

"I shall be in my office at Church Missions House throughout the day of April 24th, anxiously awaiting messages from the Church telling the results. I know I can count on you to help *finish the job!*"

Order for Consecration of Fr. Burton Is Taken

NEW YORK—The Presiding Bishop has taken order for the ordination and consecration of the Rev. Spence Burton, SSJE, as Suffragan Bishop of Haiti, at 10:30 A.M., Wednesday, May 3d, at Trinity church, Copley square, Boston.

Bishop Tucker will be the consecrator, with Bishops Manning of New York and Carson of Haiti and the Dominican Republic as co-consecrators. The sermon will be preached by Bishop Johnson, retired, of Colorado. Bishop Ivins of Milwaukee will be celebrant of the Holy Communion.

The Suffragan Bishop-elect will be presented by Bishops Sherrill of Massachusetts and Perry of Rhode Island. The attending presbyters will be the Rev. Raymond T. McDonald, SSJE, and the Rev. Granville M. Williams, SSJE. The Rev. Dr. Charles L. Pardee will act as registrar.

To Consecrate Bishop of Upper S. C. on May 5th

NEW YORK—Order for the consecration of the Rev. Dr. John J. Gravatt as Bishop of Upper South Carolina has been taken by the Presiding Bishop. The service will be held at 11 A.M. on May 5th in Trinity church, Columbia, S. C.

Bishop Tucker of Virginia, Presiding Bishop, will be the consecrator. Co-consecrators will be Bishops Gravatt and Jett, retired West Virginia and Southwestern Virginia dioceses. Bishop Strider of West Virginia will preach the sermon.

Bishops Darst of East Carolina and Goodwin, Coadjutor of Virginia, will be the presenters.

Dr. Gravatt was elected January 10th by a special convention of the diocese of Upper South Carolina. On January 23d he announced his acceptance of the election.

Louisiana Ends Deadlock, Elects Dr. Noble C. Powell

ALEXANDRIA, LA.—Unanimous election of the Very Rev. Dr. Noble C. Powell of Washington as Bishop of Louisiana on April 12th brought to an end a deadlock between clergy and laity of the diocese over the choice of a successor to Bishop Morris, retired diocesan.

Dr. Powell, who is dean of the Washington cathedral and warden of the College of Preachers, was elected on the 5th ballot by a special convention held here after the regular diocesan convention last January failed to agree.

Dean Powell, a graduate of the Virginia theological seminary, has held his present post in Washington since May, 1937. He is 48 years of age.

Refugee From Nazis Is Named to Faculty

Dr. Keller Announces Non-Aryan German Will Be Member of Staff at Graduate School

CINCINNATI—Dr. William S. Keller, chairman of the diocesan department of social service and founder of the Graduate School of Applied Religion, announced March 31st that the Rev. Dr. Walter Spiegel, non-Aryan German refugee, recently "shipped" from the Buckenwald concentration camp to Switzerland, would be named to the faculty of the graduate school.

Dr. Spiegel, a member of the Confessional Church, was well known in Germany as a theologian and student of German history and culture. A professor for 20 years, he suffered with others of his faith under the Nazi regime, and shared for a time the fate of the great Pastor Martin Niemöller, who is still confined in a concentration camp.

Decision to bring Dr. Spiegel to Cincinnati was made by the diocesan social service department in conference with Bishop Hobson of Southern Ohio and the Rev. Joseph F. Fletcher, director of the graduate school. The German professor will sail from Cherbourg on April 25th. He is expected here two weeks later.

Dr. Spiegel has been highly recommended for the appointment by Dean Henry P. Van Dusen of Union theological seminary, New York, and the Rev. Dr. Andre Bouvier of Switzerland, president of the Committee for International Friendship Through the Churches.

Bishop Johnson Speaks on Sixth Birthday of Chicago Pence Plan

CHICAGO—A \$117,000 birthday cake was cut here this week when Bishop Johnson, retired, speaker at the Holy Week services of the Church club addressed a meeting commemorating the sixth birthday of the Bishop's pence.

The ceremony took place at a special luncheon attended by a group of laymen who were present six years ago when the pence idea was born. The plan has now been adopted by 114 parishes and missions of the diocese. Total receipts of \$117,000 have already been reported.

Deaconess from Madras in U. S.

SAN FRANCISCO—Deaconess Miriam Coulthurst of Madras, India, recently addressed the diocesan Woman's Auxiliary here. In Oakland, she spoke in St. Peter's church. Deaconess Coulthurst arrived here March 21st, en route to England.

Bishops Approve of Editorial Suggestion

Agree That Question of the Blessed Virgin Mary Should Appear on Lambeth Conference Agenda

NEW YORK—"As a member of the Consultative Committee of the Lambeth Conference," the Most Rev. Henry St. George Tucker, Presiding Bishop of the Church, wrote on April 3d, "I am glad to approve placing the question of the Blessed Virgin Mary on the agenda of the Lambeth Conference." The Presiding Bishop referred to a suggestion made in an editorial in the March 22d issue of THE LIVING CHURCH. Ten other bishops have also approved the suggestion.

"It would be of tremendous value, not only to the Anglican communion, but also to the entire Christian world," THE LIVING CHURCH stated in the editorial, "if the bishops assembled at Lambeth would make a clear and simple statement on the place of the Blessed Virgin Mary in Christian faith and devotion.

"Such a statement would be a valuable guide for our own people and would help us to restore in our Church that reverent devotion to the Blessed Mother which has characterized Anglicanism at its best, both before and since the Reformation."

Commenting on the same suggestion, Bishop Manning said:

"I agree most fully with your editorial on the Blessed Mother of our Lord. Your editorial is indeed an admirable one and I am glad that you have sent a copy of it to the Archbishop of Canterbury. I endorse wholeheartedly your statement that it 'would be of tremendous value not only to the Anglican communion but to the entire Christian world, if the bishops assembled at Lambeth would make a clear and simple statement on the place of the Blessed Virgin Mary in Christian faith and devotion.'"

Bishop Perry of Rhode Island has written:

"I have read the editorial on the Blessed Virgin Mary in the March 22d number of THE LIVING CHURCH with profound appreciation. It is reverent and restrained, convinced and convincing, beautifully expressive of the faith and the devotion which the subject inspires in the heart of a believing Christian.

"It recalls to me the morning at Mürren where we sat in view of the Jungfrau at a meeting of the Continuation Committee of the World Conference on Faith and Order, and

Report Not Encouraging, Council Treasurer Says

NEW YORK—"Our first report for 1939 is not encouraging in that it shows a decrease in collections to April 1st of \$20,000 as compared with 1938," Dr. Lewis B. Franklin, treasurer of the National Council, wrote on April 5th. "Ten dioceses have remitted nothing. Thirty-one have paid the full proportion due to date."

The total due April 1st on expectations is \$241,829, of which \$175,341 has been received. A total of \$1,450,973 is given as expectations for 1939.



MISCHA ELMAN AT SCHOOL OF APPLIED RELIGION

Mischa Elman, world-famous concert violinist, on March 28th gave a recital in Cincinnati for the non-sectarian fund for German refugees. Bishop Hobson of Southern Ohio and the School of Applied Religion, Cincinnati, are cooperating actively on a project of aid for the refugees. Mischa Elman, who is giving recitals in 25 cities, is shown above, second from the left, when he was guest of honor at a tea at the School of Applied Religion. The Rev. K. Brent Woodruff is on the left. On the right are Mrs. Henry W. Hobson and Mrs. William S. Keller.

heard Fr. Sergei Bulgakov introduce to representatives of the conference the subject of the Adoration of the Blessed Virgin, pleading that it might have place in the agenda of the next full session, reminding us that the light which crowned the mountain reflected the glory of her whose name it bore. The speech bore fruit at Edinburgh two years ago. I believe that the editorial may be still more fruitful at Lambeth 15 months hence."

Bishop Stewart of Chicago on April 3d said:

"I think it would be a help in bringing the Eastern Church and Western Christendom into closer mutual understanding if this subject, which is so intimately related to the doctrine of the Incarnation, could be made a part of the agenda at Lambeth."

Bishop Parsons of California, writing on March 28th, said in reply to the editorial suggestion:

"I do not know that I have any particular opinion as to the desirability of putting the question of the place of the mother of Christ on the agenda of the Lambeth Conference. You noted in your editorial the Holy Days which are related to her and her place and I wonder whether, after all, the Lambeth Conference could go very much further than calling attention to those days. It might, however, be worth while to put our position before the Church in relation to the Roman and Orthodox view on the one side and the ordinary Protestant view on the other. At any rate, if there is any considerable number of our people who would like to have the matter discussed I would be most happy for my part to have it come on the agenda."

The comments of numerous other bishops follow:

Bishop Davis of Western New York—

"I was interested in your editorial entitled The Blessed Virgin Mary, and found myself very much in agreement with your suggestion. For many years I made it a practice to preach on the subject of the Blessed Virgin

during the Christmas season, for I felt that Protestantism has lost much in its fear of Roman exaggeration. I think it would be excellent if this could be made a subject for discussion at Lambeth."

Bishop Maxon of Tennessee—

"I think it both possible and altogether desirable to include this subject in the Lambeth Conference agenda. I believe a proper statement might well be made on the subject by the bishops assembled."

Bishop Green of Mississippi—

"I feel that a real contribution can be made by a proper emphasis upon the meaning of the Blessed Mother of our Lord and the Home which she helped to make, out of which came so much for the blessing of this world. The nation has its Mother's day. The Church can have its Mother's day with that emphasis upon pure womanhood and the home which is so much needed in these difficult times.

"The *via media* can thus be traveled, avoiding any trend toward mariolatry and the Protestant disregard of the plain Biblical significance of the Virgin Mary. I would regret any encouragement to the Roman over-emphasis or trend toward any false use that they have made of the meaning of the life and character of the Blessed Virgin."

Bishop Wing of South Florida—

"I find myself in entire sympathy with your suggestion that the Lambeth Conference include in its agenda a study of the place of the Mother of our Lord in the Church's devotions."

Bishop Gray of Northern Indiana—

"Your article on the Blessed Virgin Mary is an excellent presentation of the subject."

Bishop Quin of Texas—

"I should think it would find a very interesting place on the Lambeth agenda, and I will be glad to join with those who want it given some attention, particularly from your very attractive presentation of it."

Dr. Bowie Accepts Seminary Position

Rector of Grace Church Resigns to Become Professor at Union Theological School

NEW YORK—The Rev. Dr. Walter Russell Bowie, since 1923 rector of Grace church here, in a letter received by his parishioners on Monday in Easter week, announced that he was resigning to become professor of practical theology in Union theological seminary, the change to be made on October 1st.

Dr. Bowie mentioned in his letter that three times he had been invited to take a position on the faculty of Union. He gave as the chief reason for leaving Grace church the handicap to his work there of the slight impediment in his speech which makes it difficult to hear him when he speaks in a large place. While this impediment is gradually being overcome, it still gives him a little trouble.

Dr. Bowie was born in Richmond, Va., on October 8, 1882, the son of Walter Russell Bowie and Elizabeth Halsted Branch Bowie. He was graduated from Harvard university in 1904 with the degree of Bachelor of Arts; in 1905 he received his degree of Master of Arts from Harvard, and in 1908 he was graduated from Virginia theological seminary with the degree of Bachelor of Divinity.

He was made deacon the same year and advanced to the priesthood in 1909. Dr. Bowie's honors include the degrees of Doctor of Sacred Theology from Syracuse university and Doctor of Divinity from Richmond college.

IN RICHMOND MANY YEARS

He was rector of Greenwood parish, Va., from 1909 to 1911; and of St. Paul's church, Richmond, Va., from 1911 to 1923, when he came to New York to succeed the late Rev. Dr. Charles Lewis Slatery, following the latter's election in 1922 as Bishop Coadjutor of Massachusetts.

Dr. Bowie was married to Miss Jean Laverack of Buffalo, N. Y., on September 29, 1909. They have several children.

Dr. Bowie is well known for his literary achievements. He has written many books, among them *The Renewing Gospel*, *The Inescapable Christ*, and *The Story of the Bible*. From 1920 to 1924 he was editor of the *Southern Churchman*, and for a number of years he has been a special lecturer at the General theological seminary.

He was deputy to the General Convention in 1916, 1919, 1922, 1934, and 1937. As a member of many commissions and committees, he has done great service in the fields of sociology and Christian reunion.

Iowa Convention Date

DAVENPORT, IA.—The date of the annual convention of the diocese of Iowa has been changed to Tuesday, May 16th. It was originally set for May 14th. The convention will convene in Trinity cathedral here.

Cathedral-on-Wheels, etc., Pause on Cincinnati Hill

CINCINNATI—When the Cathedral-on-Wheels, the diocese of Southern Ohio's trailer, stops, things often happen. But when it stops accidentally and suddenly the world behind it stops too.

At least, such was the case on April 5th, when the trailer stopped on a hill near here and three automobiles were damaged. The Cathedral-on-Wheels, dignified and calm, escaped, however, without a scratch.

First of all the towing car, driven by Charles E. Ayres, field secretary for rural work, stalled. Then the trailer stopped. A car following the trailer struck it, rolled into a ditch, and stopped. The next car in line stopped suddenly to avoid a collision. And, finally, the last car stopped, after it had rammed the one just ahead. Nobody was hurt.

Mount St. Alban Is Now Seat of Diocesan Office

WASHINGTON—Offices of the diocese of Washington, including the offices of the diocesan missionary, the executive secretary, the mission treasurer, and the *Washington Diocese*, have been moved to the cathedral on Mount St. Alban in temporary rooms east of the Pilgrim steps. When the convention meets, it is expected to determine the future offices of the diocese.

The office of the city missionary, the Rev. George W. Dow, is situated at 1019 Fifteenth street, Northwest; and the Woman's Auxiliary supply department at St. Stephen's and the Incarnation parish hall, 3421 Center street, Northwest.

American Friends Expect to Quit Relief Work in Nationalist Spain

PHILADELPHIA (RNS)—Quaker relief in Spain will probably be abandoned now that the entire country has fallen to the Nationalist government. A report of the American Friends Service Committee, presented to Philadelphia yearly meeting, states: "It seems probable that the government will undertake some relief programs and will not welcome outside assistance."

Quaker relief in Spain started in May, 1937. Since that time to December 31, 1938, the committee collected and used \$148,422.52 in cash and \$360,285.53 in gifts in kind. The committee has also acted as distributing agents for \$60,000 worth of food supplies furnished by the International Commission. Overhead for the work was 4.9%, it has been reported.

Bishop of Algoma at St. Mary's

NEW YORK—Bishop Rocksborough Smith of Algoma, who did not make his customary visit to the Church of St. Mary the Virgin in February, will preach in that church and assist at the altar on Sunday, April 23d. The Bishop will sail for England shortly afterward.

WPA Issues Volumes on Religious Drama

Make Five Publications Available to Public as Interest Grows in American Churches

WASHINGTON—The national service bureau of the WPA federal theater announces that it is making available to the public five new volumes on religious drama.

A nationwide revival of religious drama is taking place in American churches, and religious leaders of all faiths have expressed the need for information regarding dramatic techniques and sources of available plays for church production. The release of the new publications makes this material easily available.

In addition to surveys of the Yiddish theater and the Roman Catholic theater, among the most popular bulletins of the bureau, the following publications have just been released:

Drama and Religion, a series of bibliographies, with reviews, covering 60 books dealing with the techniques and problems of producing religious drama; *Old Testament Plays*, containing synopses and production notes on 17 full-length plays and 30 one-act plays on Old Testament themes; and *New Testament Plays*, containing a comprehensive list of over 100 plays, pageants, and services of worship through drama.

Both *Old Testament Plays* and *New Testament Plays* have prefaces by Helen M. Searle, president of the religious drama council of the Greater New York Federation of Churches. *Drama in Religion* has a foreword by Fred Eastman, professor of biology, literature, and drama at the Chicago theological seminary.

Copies of the publications can be obtained from the national service bureau, Federal Theater Project, Works Progress Administration, 1697 Broadway, New York.

Bishop Wise Is Back in Kansas After 10-Week Rest in Florida

TOPEKA, KANS.—Bishop Wise of Kansas on April 4th returned from a 10-week rest in Florida. He seemed in perfect health again, and the entire diocese is grateful to God for his recovery.

The Bishop took part in the services at the cathedral on Easter day, and at the 10:30 A.M. service he confirmed and preached.

117 Confirmed at Golden Jubilee

GLENDALE, CALIF.—One hundred and seventeen persons, the largest class in the history of St. Mark's church here, and possibly the largest in the history of the diocese, were presented to Bishop Stevens of Los Angeles for confirmation on March 22d by the Rev. Clarence H. Parlour, rector. Presentation of the class inaugurated the celebration of St. Mark's golden jubilee.

Churchwomen Active in Shortage Drive

Board Meeting of Auxiliary, April 21st to 24th, Will Hear Reports of Efforts Throughout Country

NEW YORK—Activity of Churchwomen throughout the country in connection with the missionary shortage fund will be reported by members of the Woman's Auxiliary national executive board and by the executive secretary of the Auxiliary, Miss Grace Lindley, when the board assembles for its April meeting on the 21st to 24th. An enthusiastic response has been evident ever since the women were asked to help, Miss Lindley states. The board will have opportunity to hear in more detail what is going on as the membership represents every province of the Church. The provincial representatives are:

I, Miss Mary Louise Pardee, New Haven, Conn.; II, Mrs. Franklin E. Chambers, New Lisbon, N. J.; III, Mrs. John E. Hill, Philadelphia; IV, Mrs. Fred W. Thomas, Asheville, N. C.; V, Mrs. Robert G. Happ, South Bend, Ind., acting for Mrs. J. V. Blake of Akron, who is out of the country; VI, Mrs. John E. Flockhart, Dubuque, Ia.; VII, Mrs. H. E. Woodward, St. Louis, Mo.; VIII, Mrs. Walter Mitchell, Phoenix, Ariz.

The 12 other members of the board are also in close touch with the field.

PLANS FOR TRIENNIAL

Though less immediate in time, the most important long-term matter before the board at this meeting will be the planning for the next triennial meeting, which takes place in Kansas City, Mo., in October, 1940. In this discussion also the women in the dioceses will be represented as many suggestions as to procedure have been requested and received from them. The triennial is regarded as the source and inspiration for the next three years' program of women's work. Probably few of the women who attended a triennial for the first time realize how many weeks and months of planning have been given to make it worthy and practical for this purpose.

The Presiding Bishop is to hold the evening service, on April 20th, which precedes the board meeting. Miss Ellen Gammack, new personnel secretary, will be present for the first time. With Miss Gammack, Miss Cynthia Clark, National Council secretary for Young People's Work, and Miss Katharine Grammer, dean of the department of women in the Philadelphia divinity school, as speakers, the subject of young people's work will be discussed at the dinner meeting of the board on April 21st, while the work of deaconesses will be presented at another session by Deaconesses Dahlgren and Gillespy of the New York training school.

The rest of the three-day session will be more than filled with the work of the standing committees on the United Thank Offering, finance, and personnel, special committees, cooperating agencies (Church Periodical club, Girls' Friendly society, Church Mission of Help), and with much necessary routine action.



WASHINGTON ROOD SCREEN

The recently installed rood screen at the entrance to the great choir of Washington cathedral was dedicated April 5th as a memorial to Frederick Walters Huidekoper and Anna Virginia Christie Huidekoper at a special service conducted by Bishop Freeman of Washington and the Very Rev. Dr. Noble C. Powell, dean. Frederick Louis Huidekoper and Reginald Shippen Huidekoper, who erected this beautiful example of sacred wood carving in memory of their parents, were present with a group of their close friends. The rood screen is located directly beneath the carved rood beam with its large crucifix which is to be dedicated later as a memorial to Charles Merrill Chapin of New York City, presented by Mrs. Chapin. (Lewis P. Wolz photo.)

John E. Burluson of Society for Visual Education Makes Hit in Diocese of Michigan

DETROIT—John E. Burluson, president and founder of the society for visual religious education, arrived in the diocese of Michigan on March 18th, prepared to show his colored moving pictures of the Church's work among the Indians to a few church schools and congregations the following week. There wasn't a great deal of ballyhoo connected with his coming.

Clergy and lay readers in most of the churches he was to visit were known to be interested in visual religious education. They looked upon his efforts as an interesting development in that field. Besides, he was the son of the late Bishop Hugh Latimer Burluson, and in this capacity, although new to the diocese, he was regarded as practically an old friend by proxy.

But you never can tell about people. Mr. Burluson and his movies became the talk of the town. He was persuaded to stay another week, and then another. When he did leave the diocese, on the day before Easter, he had visited 22 groups in Detroit and surrounding cities, and shown his films to a total of 2,650 persons.

Bishop Lawrence Asks for Chapel

BOSTON—The call for a chapel in the Massachusetts general hospital has gone out from the Rt. Rev. Dr. William Lawrence, retired Bishop of Massachusetts. He is asking for \$60,000—not as a bishop emeritus, but as a former patient who knows what it will mean to have a chapel in this great hospital, located in the heart of Boston.

New York Churches Crowded on Easter

Unprecedented Numbers Attended Good Friday Service, Rectors and Vicars Declare

NEW YORK—The churches of the city and vicinity were crowded at all the services on Easter day. Persons who attended early services made their way through falling snow, but by 9:30 the sun was shining. Bishop Manning preached at the Cathedral of St. John the Divine. The rectors were the preachers at the other churches. The Bishop, whose sermon was broadcast, said in part:

"On this Easter morning let me say, speaking as a Bishop of the Christian Church to this vast gathering and to all my voice can reach, that we need in this world today a power far greater than the golden rule or any abstract ideal of brotherhood and justice.

"The one power which can save this world is the gospel of Jesus Christ. In these grave and critical days in which we are living, let us realize afresh that what gives the gospel all its power is the fact that He who gave it to us is the eternal Son of God.

"In the midst of the tremendous issues and tragic conditions which we now face in this world, Easter comes with its message of faith and courage and divine victory.

"Easter tells us that Jesus Christ, who rose from the dead, now lives and reigns for us, that in spite of brutality and hatred and wrong, His kingdom will come, His love and truth and power will triumph, and, as members of His Church, we are to have our part in building His kingdom in our own lives and in the lives of men everywhere."

The clergy throughout the city and beyond declared that seldom had they known a Lent in which the churches were so regularly filled. On Good Friday, the rectors and vicars said, an unprecedented number of persons came to the three-hour service and many more than in other years remained during the entire period.

Lightning Hits Frankfort, Ky., Church; Causes \$3,000 Damages

FRANKFORT, KY.—Lightning struck the steeple of the Church of the Ascension March 31st. It was knocked out from under the cross, and the latter fell into the belfry. The steeple rose 50 feet from a 75-foot tower.

Damage has been estimated at \$3,000 and is covered by insurance. The Rev. E. W. Baxter is rector of the parish.

Farm Vacation for Children

NEW YORK—Sixty children from St. Luke's chapel, Trinity parish, were taken on Monday in Easter week by the curate, the Rev. Paul C. Weed, to the camp on the farm of the vicar of St. Luke's, the Rev. Edward H. Schlueter. The children were at the farm for a whole week, the period of their spring vacation. Every morning the Holy Eucharist was celebrated in St. Joseph's chapel, adjoining the farmhouse.

**Complete Sox Mill Set Up
by Priest and Unemployed**

PHILADELPHIA (RNS)—A completely equipped hosiery mill which produces 13,200 pairs of silk stockings a week has been set up under the direction of the Rev. David C. Colony, rector of St. Luke's church here, in an effort to relieve the unemployment situation in his neighborhood.

The incorporated mill is owned and operated by 53 formerly unemployed men and women hosiery workers. Wages for all employed at the mill—executive as well as workmen—are approximately equal. Any profit, after a sum has been set aside for repairs and new machinery, is divided 53 ways. However, the mill is conducted as a private business, paying equal wages and not underselling other manufacturers.

The Colony Hosiery corporation was financed by the employes who raised \$200 each. Reconditioned knitting machines and an unused factory building were purchased on time.

**Bishop Page Dedicates
Children's Chapel Altar**

DETROIT—The altar in the newly completed children's Chapel of the Nativity, in St. Paul's cathedral, was dedicated Palm Sunday morning by Bishop Page of Michigan. A sizable congregation was present at the service, admission to which was by ticket only.

The Chapel of the Nativity, third chapel to be constructed in St. Paul's cathedral, was the gift of an anonymous donor. The announcement of the gift was made to the congregation of St. Paul's on Christmas Eve at the midnight service by the Very Rev. Dr. Kirk B. O'Ferrall, dean. The purpose was stated as "The giving and setting apart for the children and educational organizations of St. Paul's a definite portion of the cathedral."

The Chapel of the Nativity has an altar of marble in several colors. The reredos and communion rail are of carved oak, in keeping with the dean's and bishop's stalls, and the great reredos behind the main altar. Behind the altar of the chapel is a mural of the Nativity, the work of Leo Cartwright, New York artist who has done murals for the Cathedral of St. John the Divine.

**Fr. Boynton Appointed to
Wisconsin U. Chaplaincy**

MILWAUKEE—The Rev. Charles Francis Boynton of Christ school, Arden, N. C., has accepted appointment as student pastor and chaplain at St. Francis' house, University of Wisconsin, Madison, it was announced April 10th by the Ven. William Dawson, archdeacon of Milwaukee.

Fr. Boynton will begin his new work about June 1st. He succeeds the Rev. Alden D. Kelley, who is now national head of College Work.

**Japan Adopting Bill
on Religious Bodies**

Peers Pass Law Placing Church Organization Under Control of Minister of Education

By WILLIAM AXLING

TOKYO (RNS)—A bill for the control of "religious organizations" has been passed by the house of peers and is now awaiting final action in the house of representatives. According to well-informed government sources the latter body will, in all likelihood, pass the bill.

The bill provides that no religious body can be established without the approval of the minister of education. In applying for approval, the creed or an outline of the doctrine of the group must be submitted, as well as a statement covering its ceremonies, its organizational set-up, its membership regulations, its range of activities, and the qualifications, prerogatives, and powers of its pastors and officials. Any change or alteration must meet with the approval of the minister.

The bill makes it possible for Christian communions as well as local churches to become juridical persons and hold property. Property so held cannot be mortgaged nor disposed of without the consent of the responsible head of the denomination and the approval of the prefectural governor.

Religious bodies, local churches, pastors, and officials who violate the provisions of the law will be subject to fines ranging from 200 to 500 yen or to imprisonment for a term of not more than six months.

Inasmuch as Christianity hitherto has had no legal status, all Christian communions and local churches must take steps to conform with the provisions of this law within two years after its passage.

DIFFERS FROM FORMER PROPOSALS

Unlike previous efforts which admittedly proposed to regulate religions and thus were open to the charge of violating the constitutional provision guaranteeing religious freedom, the present bill proposes to deal not with religion as such but with religious organizations.

The earliest drafts seemingly suffered defeat because the empire's legislators were not prepared to give Christianity full recognition as one of the nation's religions. Many believed that Japan's national polity and the tenets of the Christian faith were mutually exclusive.

Japanese Christian leaders, therefore, feel that on the whole the bill is an advance for Christianity, although much still remains to be done.

New Program for Youth

BOSTON—A New Program for Youth is the subject of a provincial conference to be held on April 18th in the Massachusetts diocesan house here. Membership will consist of the provincial council of the young people's fellowship, and representatives of the youth organizations of the New England dioceses.

**AS A PRIEST,
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WE ARE completely convinced in our mind that, if The Church is to keep the fealty of her people AFTER marriage, She must properly instruct young men and women of her membership in the fullest details of what Christian marriage truly is—its physical, its mental, and its spiritual implications.

This is rather a difficult task to many priests, and as an aid to the entire priesthood, as well as to any other interested Christian soul, we offer a perfectly grand little English pamphlet on the subject: "The Threshold of Marriage."

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Old Calendar Is Still a Menace in Greece

Government Caught Between Public
Opinion and Desire to Support
Established Church

By W. A. WIGRAM

LONDON—The question of the Old Calendar in Greece—a question none the less real and important because it has its ludicrous side—is still a menace to the life of the Church in that land.

A year ago, we reported that the schism was practically a fact, and that none the less because the government had decided



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to support synodical authority in this matter, and had issued its orders that the division should cease, and that all malcontents should attend their parish churches once more.

The two dissenting Bishops, Chrysostom of Florina and Polycarp of Volo, who had gone so far as to declare themselves the only true bishops in Greece and had consecrated three or four episcopal colleagues for themselves, had been interned in island monasteries and it was hoped that the matter would die out.

This hope, however, was soon seen to be delusive. A government that did not care to offend public opinion found that this force was really moved by the internment of bishops for conscience' sake, so they allowed the order to become a dead letter, only mildly expressing a hope that the recalcitrants whom they released would not ordain or consecrate more schismatics.

Both bishops declared frankly that they had not the least intention of ceasing to act according to their consciences, and they continued to ordain and send priests to any villages that would accept them, and even built new "churches of the ancient rite."

AUTHORITIES CONVENIENTLY BLIND

The synod of the established Church might call the attention of the government to what was being done and ask that the orders that had been issued should be executed, but nothing was done in fact. At last things reached a point when they could no longer be ignored.

Many visitors to Greece know that one of the great ceremonies of the year is the Blessing of the Waters at Epiphany. A cross is then thrown into any deep water that may be convenient, and is dived for by the devout among the young men. This used to be done even in the frozen Neva at Petrograd in old days. In Greece, many youths plunge in, and as the finder of the cross is sure of good fortune for the whole of that year, there is much competition and sometimes even submarine combats.

As this ancient ceremony has been rather discountenanced by the Modernist party in the Church, and few attended it as a rule, the Old Calendarian party, who claim to keep up all old habits, naturally made a point of the observance.

At Epiphany, 1938, as we reckon dates, it was carried out with great pomp at Piræus by Chrysostom, recusant Bishop of Florina, in the presence of huge crowds. All that men could think of to annoy the regular Archbishop of Athens, whose name was also Chrysostom, was done of set purpose, and the police had no orders to interfere.

MONKS WERE TROUBLEMAKERS

As so often, it was the monks, and especially those from Mt. Athos, that were the leaders in the agitation. In such a case, monks are always a problem for the administration. The authorities cannot imprison them, for one cell is as good as another. Men who have no property cannot be fined, and death has no terror for the zealot, while the thought of making a martyr by inflicting death has terror in plenty for the magistrate.

The ministry of cults, which had under-

taken the job of securing order in the matter, had to admit utter failure. They spoke of ordering the recusant monks back to their monasteries, and when asked what they would do if they would not go, could only suggest the policy of Dogberry, that model of harassed policemen. "Why, then take no note of him but let him go, and presently call the rest of the watch together and thank God you are rid of a knave" (*Much Ado About Nothing*, III, iii).

They added that they would close the unlicensed churches if requested, but suggested that in that case the ordinary in each case concerned should allow the Old Calendarians to have their services in the parish churches, "provided that they would abstain from acts that recalled medieval barbarism"! By this was meant, presumably, such acts as that of the "valiant tailor of Samos," who used his shears to cut off the beard of the Archbishop of Athens as the prelate entered his cathedral in procession, explaining that the cutting off of the beard was the right penalty for an apostate!

COMPROMISE WAS SURRENDER

It is obvious that this meant practical surrender to the malcontents, and that if it were to be done, all the greater festivals would be celebrated twice over, once by the New Calendar, and once a fortnight later by the old one, and if two happened to clash who could say what would happen?

We once tried something like this in the Church of England, suggesting that if the Puritans would be good enough to allow the rites of the Book of Common Prayer at certain hours in the parish church, they might be allowed to have their own lectures and diets of worship afterward. This, however, failed with us, because the Puritans excommunicated the Church, saying that they could not permit the continuance of "rags of Rome."

This was admittedly a disaster, as a schism always is. Will our Greek friends manage better? There is real danger there, too, that some of these hotheads may excommunicate the Church, for some of them have done it, declaring that the alteration of the sacred Calendar by one part of the body is apostasy. They ignore the fact that most other parts have done it already.

Some, however, do seem ready to accept this most extraordinarily generous compromise, provided that the orders received schismatically during this dispute, whether episcopal or priestly, shall be formally declared valid. That is not quite easy, for they have been formally declared invalid in the past, though they were certainly bestowed by bishops and with the old rite.

Here our theologians might say that the orders were no doubt irregularly given, but were valid in themselves. Strictly the Greeks—for once, more logical than us Westerners—would deny this. They would say, "The Sacrament of Order is the act, not of the officiating bishop, but of the Church, the Body of Christ. An officer of the Church who has separated himself from the body by going into schism, cannot possibly use its powers."

One can find no fault with the reasoning, but this may be a case where *summum jus, summa injuria*.

Hygiene Conference Program Announced

Bishop Whittemore, President of the Society, Arranges Two Sessions Especially for Clergy

GRAND RAPIDS, MICH.—The program of the third annual spring conference of the Michigan society for mental hygiene has just been announced by Bishop Whittemore of Western Michigan. Bishop Whittemore is president of the society. The conference, which will be attended by 700 to 900 persons, is to be held April 20th to 22d in Grand Rapids.

Aim of the conference, Bishop Whittemore said, is to create a better public understanding of the mental health factors in community development. The Bishop feels that "mental hygiene is everyone's problem."

Two sessions especially for the clergy have been arranged by the Bishop. The first, to be held Friday morning, April 21st, will include an address by the Rev. Harold L. Bowman of the First Presbyterian church, Chicago. Mr. Bowman is the author of *Christian Beliefs and Modern Thought* and a board member of the Illinois mental hygiene society.

In the afternoon, the session will be addressed by the Rev. Carroll A. Wise, chaplain of Worcester state hospital, Worcester, Mass., who is also an instructor in psychology in Boston university and theological supervisor of the Council for the Clinical Training of Theological Students, Inc.

Other speakers who will address the conference are John S. Bugas, a special agent in charge of the Detroit office of the federal bureau of investigation, who will talk on Parental Influence in the Prevention of Crime; Dr. Harry Stack Sullivan, a New York psychiatrist, who will talk on Adequate Personnel for Mental Hospitals and Other Treatment Agencies; Dr. Samuel W. Hamilton of New York, director of the division of hospital service of the National Committee for Mental Hygiene; Dr. Gregory Zilboorg, New York psychiatrist, whose subject will be Influence of Present-Day Life on Our Children; and Harvey Zorbaugh, director of the clinic for social adjustment in the school of education of New York university.

Dr. Temple Burling, psychiatrist of the personnel department of R. H. Macey & Co., New York, will address a group of business and professional men on Application of the Principles of Mental Hygiene to Industry. He will also address the general assembly on Mental Hygiene Aspects of Personnel Problems. Dr. Sullivan will speak also, at a meeting for pediatricians and physicians.

Receives Life Professions

CHICAGO—Bishop Stewart of Chicago on April 14th received the life profession of two Sisters of St. Anne at the Church of the Ascension here. The service was public.

Parish in S. Ohio Counts Easter, 1939, as Happiest in History; Gets a Rector

GREENVILLE, OHIO—St. Paul's parish here counts Easter, 1939, as one of the happiest in its history. Unable for many years to support a rector, the parish was saved from extinction by the splendid leadership of Capt. Earl Estabrook of the Church Army, who closed his work here with a county-wide mission led by the Rev. Joseph G. Moore of Evansville, Ind., and the staff of Bishop Hobson's Wayside cathedral.

Following this effort Canon Symons took temporary charge of St. Paul's. Waving a paper in the pulpit on Easter Canon Symons said to a crowded church:

"This is not my sermon. For once I shall not preach. With great thankfulness I am going to lay on the altar this paper. It bears the names of your own members who today are giving \$1,149 to clear off the mortgage. Your rectory is free of debt, and the vestry with the approval of our Bishop has called a rector. Let us sing the Doxology."

The total amounted to over \$1,300. The new rector, the Rev. Raymond S. Ottensmeyer, will come on May 15th from New Harmony, Ind.

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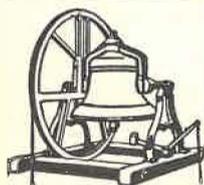
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Discover Appeals Both for and Against Jews Are Made From Same P. O. Address

NEW YORK (RNS)—A striking example of the attempts being made by unscrupulous persons to capitalize on the spread of hatred propaganda was revealed here through discovery of the anonymous circulation of two pamphlets, one pro-Jewish and the other anti-Jewish, both asking for funds and both issuing from the same address, a post office box number.

Obviously a money-raising racket, each booklet supported its claim to anonymity by an expressed fear of premature publicity and each urged its readers to help raise \$500,000 for further printing and distribution on a nation-wide scale.

Following a scathing attack on Jewry the writer of the anti-Semitic pamphlet declared:

"My aim is to send out, as fast as possible, 25,000,000 of these pamphlets to cover the whole country. However, you must realize that such a tremendous undertaking will cost approximately one-half million dollars, and unless I get from the great majority a moral and financial support, it will be impossible to carry out this great program. There is no use coming into the open with this fight, unless the returns to this pamphlet indicate overwhelming majority in accord with it."

The second pamphlet asserted that "Jews are for peace, progress, and good will among mankind," and said in conclusion:

"To find out how the public will respond to this campaign of education, I am first sending out only 10,000 copies of this leaflet, to various individuals selected to represent the cross section of all nationalities. . . . It is my aim to send out, as fast as possible, 20,000,000 of these leaflets to cover the whole country. However, you must realize that such a tremendous undertaking will cost approximately one-half million dollars, and unless I get approval and financial support from the great majority of liberal-thinking people, it will not be possible to carry out this great humanitarian program."

Dr. Addison, Professor at ETS, Returns From Tour of Far East

BOSTON—The Rev. Dr. James Thayer Addison, professor of history of religions and missions in Episcopal theological school, Cambridge, returned on March 30th from a semi-sabbatical year of absence which he had spent in the Near East.

Dr. Addison, accompanied by Mrs. Addison, traveled in Egypt and Syria, teaching during his Syrian visit in the Near East school of theology, part of the great American university at Beirut. The main purpose of his trip was the study of methods and policies of missions to the Moslems.

Dr. Roots in Boston

BOSTON—Dr. Logan Holt Roots, middle son of the Rt. Rev. Logan H. Roots, former Bishop of Hankow, has settled with his wife and two children in Cambridge, Mass., for the present, and is filling such engagements as his studies allow under the speakers' bureau of the diocese of Massachusetts.

St. Mary's, Toronto, Marks Palm Sunday

Full Ceremonies Used, Including
Unaccompanied Plainchant and
Polyphonic by Mixed Choir

TORONTO, CANADA—Palm Sunday at St. Mary Magdalene's, Toronto, well known to many in the United States for its liturgical music, was observed as usual with the full ceremonies. The blessing and distribution of palms and procession out of the church were sung to unaccompanied plainchant by the chancel choir, the organ not being used until the procession to the sanctuary.

Mass propers were to plainchant and the ordinary to polyphonic music by the mixed choir in the west gallery. The Passion was sung by narrator and *synagogue* in albs with the celebrant as *Christus* and the Vittoria choruses by the gallery choir.

Holy Week services included *Tenebrae* on Wednesday, Thursday, and Friday evenings. The Maundy Thursday High Mass and procession to the Altar of Repose were followed by Vespers and stripping of the altars. The Three Hours on Good Friday were occupied with the complete liturgy of the day and the Stations of the Cross preached at some length.

Holy Saturday saw the blessing of the new fire, paschal candle, and font, with the Litany of the Saints and first Vespers of Easter. Easter Day was observed with several Masses, a procession, and the usual plainchant and polyphonic music.

HAS NEW RECTOR

St. Mary Magdalene's new rector, the Rev. H. R. Mockridge, who has been ill since shortly after the announcement of his appointment last December, was from 1910 to 1912 rector of the Church of the Epiphany, Louisville, Ky. The Rev. G. C. Graham, his predecessor at St. Mary's, who resigned in 1937, is now rector of St. Saviour's, Maspeth, L. I., N. Y.

In the long interim the parish has been served by the Rev. L. M. Sommerville as priest in charge. Healy Willan, well known as a liturgical musician and composer, is choirmaster and organist.

Anglicans Are Named Heads of Cincinnati Refugee Committee

CINCINNATI—The Rev. Frank H. Nelson, Christ church, was named chairman and the Rev. Wilford O. Cross, Church of the Good Shepherd, Norwood, executive chairman, of the Cincinnati committee to aid Spanish refugees. The committee was organized April 5th by representatives of several Christian and Jewish churches. Mrs. Joseph Fletcher, wife of the director of the Graduate School of Applied Religion, was elected secretary.

The committee will undertake a campaign to raise funds for relief of some 350,000 Spanish refugees said to be in France. Members of churches and Masonic lodges will be solicited.

NECROLOGY

† May they rest in peace. †

C. G. CHAMBERLAYNE, PRIEST

RICHMOND, VA.—The Rev. Dr. Churchill Gibson Chamberlayne, a priest of the diocese of Virginia and headmaster of St. Christopher's school in Richmond, died April 3d at his home.

He was the son of Capt. J. Hampden and Mary Gibson Chamberlayne. Born in Richmond, December 23, 1876, he was graduated from the University of Virginia in 1901 and Virginia theological seminary in 1904. He received the degree of Doctor of Philosophy from the University of Halle-Wittenburg in 1906. He was ordained deacon in 1904 and priest in 1914 by his uncle, Bishop Gibson of Virginia. He received the degree of Doctor of Laws from Hampden-Sydney college in 1928.

After a year's service in a missionary field in rural Virginia, Dr. Chamberlayne was chaplain of the Gilman school in Baltimore for four years. In 1911 he established in Richmond his own school—the Chamberlayne school for boys, which in 1920 became part of the diocesan system of boarding and day schools. It was renamed St. Christopher's school.

Dr. Chamberlayne continued as headmaster of St. Christopher's school until his death. As a teacher of boys, he carried the school to a high degree of success and prosperity and a present-day enrolment of over 250 students.

He was widely known as a student and writer of Virginia history, specializing in the editing and publishing of vestry books and parish registers of the Colonial period of the Church in Virginia.

He was married to Miss Elizabeth Breckenridge Bolling of Bedford, who survives him. He also leaves two sons.

The funeral was held at St. James' church, Richmond, on April 4th. Bishop Goodwin officiated, assisted by the Rev. Dr. C. J. Gibson, rector of the church, and the Rev. Dr. G. B. Palmer. The other clergy of the city were honorary pallbearers. Interment was in Emmanuel churchyard, Brook Hill.

THOMAS H. GILBERT, PRIEST

OELWEIN, IA.—The Rev. Dr. T. H. Gilbert, 86, retired priest, died March 11th, at his apartment here. He had for some time been in ill health.

Dr. Gilbert was born in Cornwall, England, on June 15, 1852. He came to this continent in the month of September, 1873, and settled in British Columbia. Following several years' study at Illinois Wesleyan university, in Bloomington, Ill., he returned to British Columbia, where he was ordained priest in the Church of England by Bishop Wingfield.

Following his ordination, he served as a missionary in British Columbia for nine years. He ministered to the wants of a people who resided in scattered settlements

which extended up and down the Fraser river. Many times these trips took him to some very remote places far up into the rough mountainous regions, which could only be reached on foot or by mule. Frequently he traveled in this manner 30 miles or more in a single day to bury the dead, administer the sacraments of the Church, and preach the gospel.

In 1885 he located in Yreka, Calif., where he remained until 1901, when with his mother, wife, and son he came east to Darlington, Wis. Following four years of work in that city, the family came to Mooar, where they lived until 1912. The elder Mrs. Gilbert and Dr. Gilbert's wife both died during his residence in that city.

In August, 1912, Dr. Gilbert came to Oelwein, where he served as rector of St.

Mary's church until October, 1923, at which time he was retired from active service on a pension. Since that time he frequently had done supply work in many northeast Iowa cities.

The funeral was held March 14th, at St. Mary's church here, with the Rev. Benjamin Root officiating. The burial took place in Hickory Grove cemetery, Keokuk.

HEZEKIAH U. MONRO, PRIEST

CAMBRIDGE, MASS.—The Rev. Hezekiah Usher Monro, 85, rector emeritus of St. Paul's church, North Andover, died in Cambridge on March 31st, and was buried on April 3d in Bristol, R. I., after funeral services in St. Peter's church, Cambridge. Officiating at the church services were

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the rector, the Rev. Frederic C. Lawrence; the Rev. Canon Raymond Holmes Kendrick of Springfield, Western Massachusetts, formerly rector of St. Paul's, North Andover; and the Rev. F. Taylor Weil of Christ church, Hyde Park. Mr. Monro is survived by his two daughters, Dorothy and Edith.

A direct descendent of Hezekiah Usher who is believed to have been the first book publisher in the Massachusetts Bay colony, Mr. Monro was born in Brooklyn, N. Y., the son of Dr. George T. and Emily Berry Monro. He lived in Bristol, R. I., in his boyhood and later attended Kenyon college, Ohio, and Episcopal theological school, Cambridge.

After being ordained to the priesthood in 1882, he became rector of the Church of

our Saviour, Providence, R. I., from 1882 to 1888; St. John's church and St. Mary's mission for sailors, East Boston, 1889 to 1890 (he established the work at St. Mary's for seamen); St. Mary's church, Newton Lower Falls, 1890 to 1901; and St. Paul's church, North Andover, 1902 to 1919.

REGINALD B. PEARCE, PRIEST

MIDDLETOWN, R. I.—The Rev. Reginald B. Pearce, 72, who retired six years ago, died April 4th at his home here. He was born in Providence on July 13, 1867, the son of James Sturgis and Caroline Lay (Dyer) Pearce.

He attended Howe school, Howe, Ind. In 1893 he received the degree of Bachelor of Arts from Trinity college, and in 1902

the degree of Master of Arts. In 1896 he attended General theological seminary.

He was ordained deacon in 1896 by Bishop Coleman and priest in 1897 by Bishop Clark. In 1911 he married Emily Priscilla Rogers, who survives him, as do a daughter and a sister.

From 1896 to 1898 he was a missionary at St. Thomas' church, Providence, and the next year he spent as assistant at Holy Trinity church, Brooklyn, L. I. From 1899 to 1911 he was rector of Ascension memorial church, Ipswich, Mass. His next charge was St. John's church, Framingham Centre, Mass., where he remained from 1911 until 1917. From 1911 to 1925 he was a missionary at St. Andrew's, Framingham, Mass. In 1925 he went to Epiphany in Dorchester, Mass., as a missionary. In 1925 he became rector of the church. He remained in Dorchester until 1933, when he retired because of ill health.

Says to Believe in Catholic Church and Call Oneself a Protestant Is Stultifying

TORONTO, CAN.—"I refuse to stultify myself by saying I believe in the Holy Catholic Church and then saying I am not a Catholic but a Protestant," said the Very Rev. C. E. Riley, dean of Toronto, in the course of an excellently attended Passion week noonday sermon on the Creed in St. James' cathedral here. "I am as much a Catholic priest as any man who celebrates Mass in St. Michael's [Roman Catholic] cathedral."

Dr. Riley, formerly dean of Niagara, came to Toronto in 1937 and has already, with tact and quiet firmness, made remarkable changes in the life of the cathedral, laying a solid foundation for full Catholic practice. He is a gifted speaker, capable of clear and scholarly explanation in simple terms, as witnessed his 15-minute sermon on The Forgiveness of Sins in this series.

The dean traced the whole historical and theological background of sacramental confession up to its place in modern Anglican practice, and linked it in its proper relationship to baptism. An instance of his influence is the Brahms anthem to our Lady recently sung during the regular services. This anthem would have caused a violent protest two or three years ago.

Complimented on his noonday addresses, and told that he was "handing out strong meat," the dean smilingly replied, "The Catholic faith is strong meat!"

Trinity College Organist Plays at St. Mary the Virgin Church

NEW YORK—Clarence E. Watters, organist of Trinity college, Hartford, Conn., was to give an organ program at the Church of St. Mary the Virgin here on April 17th at 8:30 in the evening. Mr. Watters' program includes the 14 pieces by Marcel Dupré which are meditations upon the Stations of the Cross. A commentary between the numbers will unite the various parts into a continuous whole.

On April 24th a concert of liturgical music by St. Mary's polyphonic choir will be presented, and Ernest White will give three recitals in May.



CLASSIFIED



ANNOUNCEMENTS

Died

GROVER, MARGUERITE PEARCE, daughter of the late James Adair and Anna P. Grover, granddaughter of Christopher Gardner Pearce of Cincinnati, died March 2, 1939. A Solemn Requiem Mass was celebrated at the Church of the Ascension, Chicago, on March 6th. Burial was in Spring Grove cemetery, Cincinnati. Jesus, mercy!

SISTER RACHEL, Community of St. John Baptist, died at the Convent of St. John Baptist, Ralston, N. J., on Sunday, April 2, 1939. Daughter of the late Rev. Daniel Caldwell Millett, D.D., and Lucy Holbrook Millett.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

GOLDING, REV. JOHN T., formerly staff assistant at the Cathedral of St. John the Divine, New York City; to be rector of Grace Church, Vineyard Haven, and in charge of St. Andrew's Mission, Edgartown, Mass., effective April 30th. Address, Martha's Vineyard Rectory, Vineyard Haven, Mass.

FIFER, REV. PHILIP T., formerly vicar of the Church of the Advent, Baltimore, Maryland; to be rector of St. James' Church, Arlington, Vt., effective April 30th.

LITTLEFORD, REV. OSBORNE R., formerly of the diocese of Ontario (Canada); is rector of Christ Church, Albert Lea, Minn. Address, 417 Groves Ave.

RESIGNATIONS

BRUSH, REV. GEORGE R., as rector of St. James' Church, Arlington, Vt.; to retire.

MITCHELL, REV. SAMUEL S., formerly in charge of St. John's, Monticello, and of St. Andrew's, South Fallsburg, N. Y.; retired. Address, 160 Watchung Ave., North Plainfield, N. J.

ORDINATIONS

PRIESTS

CHICAGO—The Rev. ALLEN D. ALBERT, JR., was advanced to the priesthood by Bishop Stewart of Chicago in the Chapel of St. John the Divine, Seabury-Western Seminary, Evanston, Ill., on March 29th, and is in charge of Epiphany Mission, Lombard, Ill. The Rev. Dr. Harold L. Bowen presented the ordinand and also preached the sermon.

WYOMING—The Rev. WILLIAM IVINS LOCKWOOD, vicar of All Saints' Church, Torrington, was advanced to the priesthood by Bishop Ziegler of Wyoming in All Saints' Church, on April 4th. The ordinand was presented by the Ven. Robert P. Frazier, and the Very Rev. Eric Montizambert preached the sermon.

WALTER WILLIAM McNEIL, vicar of St. Janies' Church, Kemmerer, was ordained to the priesthood by Bishop Ziegler in St. James' Church, on April 6th. He was presented by the Rev. Dudley B. McNeil, and the sermon was delivered by the Rev. Dr. Charles L. Bowen.

DEACONS

CHICAGO—F. WILLIAM ORRICK and JAMES G. PARKER were ordained to the diaconate in the Chapel of St. John the Divine, Seabury-Western Seminary, Evanston, Ill., by Bishop Stewart of Chicago, on March 29th. The Rev. Mr. Orrick is in charge of St. Paul's Mission, Manhattan, Ill. The Rev. Mr. Parker is in charge of St. Mary's, Crystal Lake, and of St. Ann's, Woodstock, Ill. The sermon was preached by the Rev. Dr. Harold L. Bowen.

OLYMPIA—CHARLES ANDREW MYERS was ordained deacon by Bishop Huston of Olympia in St. Mark's Cathedral, Seattle, Wash., April 5th. The candidate was presented by the Very Rev. Dr. John D. McLaughlan, who also preached the sermon. The Rev. Mr. Myers is to be curate at St. Paul's parish, Seattle, upon his graduation from Seabury-Western Seminary in June. His address will be Richmond Beach, Wash.

CHURCH CALENDAR.

APRIL

- 23. Second Sunday after Easter.
- 25. St. Mark. (Tuesday.)
- 30. Third Sunday after Easter.

MAY

- 1. SS. Philip and James. (Monday.)
- 7. Fourth Sunday after Easter.
- 14. Fifth (Rogation) Sunday after Easter.
- 15, 16, 17. Rogation Days
- 18. Ascension Day. (Thursday.)
- 21. Sunday after Ascension.
- 28. Whitsunday. (Pentecost.)
- 29. Whitsun Monday.
- 30. Whitsun Tuesday.
- 31. Ember Day. (Wednesday.)

CALENDAR OF COMING EVENTS

APRIL

- 19-20. Convocation of Western Nebraska, North Platte.
- 23-25. Convocation of Spokane, Spokane, Wash.
- 24-26. Convocation of Salina, Salina, Kans.
- 25. Convocation of South Florida, Sanford; Convocation of Haiti and Dominican republic, Port au Prince, Haiti.
- 25-26. Convocation of Kentucky, Louisville.
- 25-27. Convocation of Eastern Oregon, The Dalles.

MAY

- 1. Convocation of Pennsylvania, Philadelphia.
- 2. Convocation of Albany; of Easton, Berlin, Md.
- 3. Consecration of Bishop-elect Burton as Suffragan of Haiti, Boston, Mass.; convocation of Northern Indiana, Hammond, Ind.; of South Carolina, Georgetown; convocation of New Mexico, Las Vegas.
- 7. Convocation of Rochester, Rochester, N. Y.

- 7-9. Convocation of Montana, Helena.
- 9. Convocation of Bethlehem, Kingston, Pa.; of Central New York, Syracuse, N. Y.; of Fond du Lac, Fond du Lac, Wis.; of Newark; of Southern Virginia, Norfolk, Va.
- 9-10. Convocation of Delaware, Wilmington; of New Jersey, Trenton; of New York, New York; of North Carolina, Raleigh; of Quincy, Rock Island, Ill.; of Springfield, Champaign, Ill.; of Vermont, St. Albans; of Western North Carolina, Fletcher, N. C.
- 10. Convocation of Maine, Portland; of New Hampshire, Dover; of West Virginia, Shepherdstown.
- 10-11. Convocation of Virginia, Charlottesville, Va.; of Washington, Washington.
- 16. Convocation of Connecticut; of Erie, Franklin, Pa.; of Iowa, Davenport; of Rhode Island, Providence.
- 16-17. Convocation of East Carolina, Fayetteville, N. C.; of Southwestern Virginia, Salem, Va.

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NEW YORK—Continued

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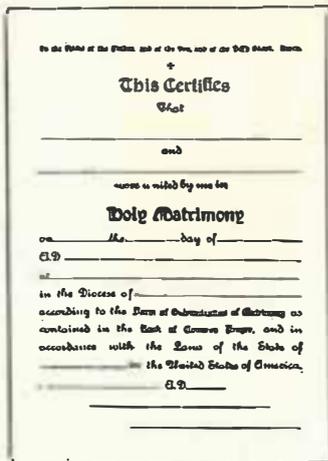


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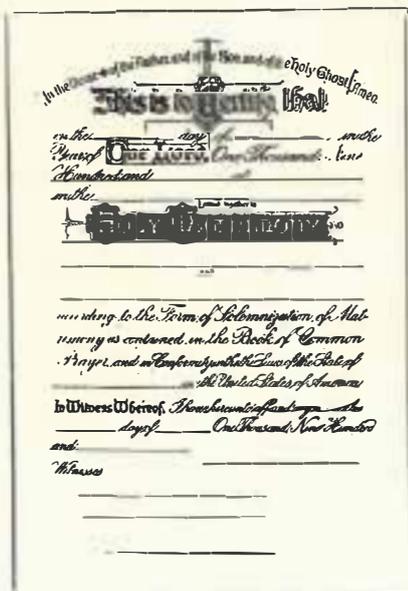
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