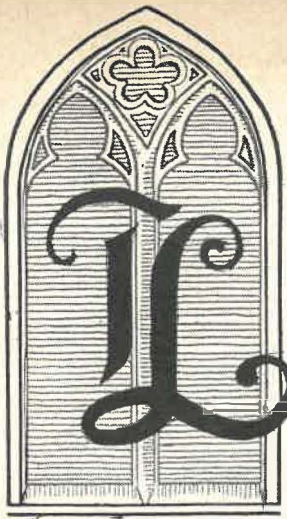
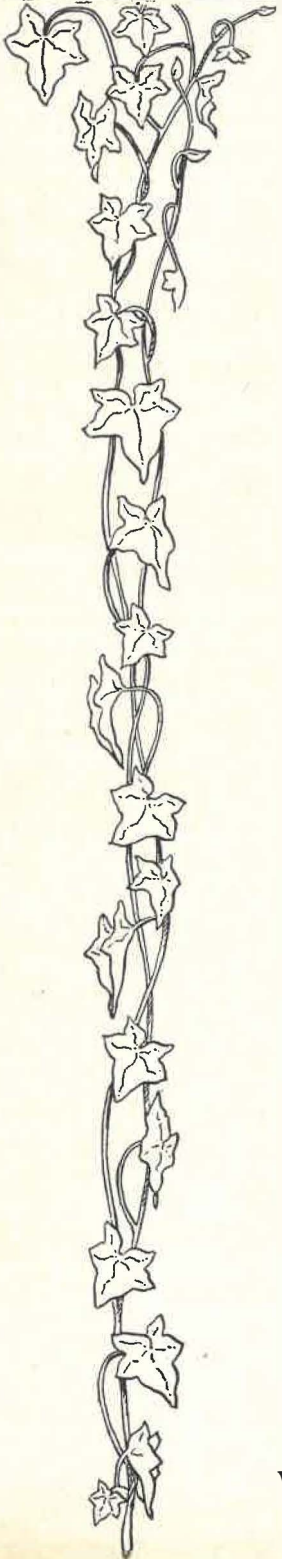


February 21, 1940



The Living Church



WHERE GIRLS GET A NEW START

St. Mary's-in-the-Field, Valhalla, N. Y., provides a balanced program of work, play, study, and worship for underprivileged girls. Above is shown a group at work in the laundry.

(See page 10.)

Vol. CII, No. 8

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CORRESPONDENCE

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

Negro Missionary District

TO THE EDITOR: In regard to press reports of the recent meeting of the Joint Commission on Negro Work, relating to its action on the racial missionary district plan, and without reference to the merits or demerits of the matter, permit me in the interest of accuracy to point out one or two things.

The petition to General Convention requesting the creation of such district comes not, as the above-mentioned press reports state, from a group of bishops in the southeastern dioceses, but from the synod of the province of Sewanee, held in Tampa, Fla., last November. The synod is, of course, composed of clerical and lay delegates, White and Colored, as well as bishops—the latter forming but a small minority of its total membership. Furthermore, the resolution embodying the petition was adopted after full and free debate, and, if my memory serves me, without a dissenting vote.

In the discussion of the matter on the floor of the Synod it was never intimated (much less is it stated in the petition) that such racial district should administer the "religious affairs of all Negro Episcopalians in the nation." The resolution goes no further than to request General Convention to create a missionary district for Negroes, which shall consist of the Negro work in such dioceses as shall, by the consent of their bishops and conventions, assign their Negro work to it.

While the resolution says nothing about it, in the minds of many members of the synod it was certainly to be taken for granted that if and when such missionary district is established, no congregation of Colored people will be forced to become a part of it.

One last word. I believe I voice the sense of the majority of those present at the synod in saying that its action was based largely and primarily upon the conviction that it was but expressing the desire and hope of a major portion of the Colored clergy and communicants in the province.

(Rt. Rev.) JOHN D. WING,
Bishop of South Florida.

Orlando, Fla.

Marriage and the Church

TO THE EDITOR: I am glad that the legislation of the Church concerning marriage is to come before the General Convention. I for one am as much concerned about what is done to make the entering into marriage more clearly Christian as with what we do about marriages which have failed.

It has been brought home to me on more than one occasion recently that our people are hopelessly confused about what marriage in and by the Church means. The more I deal with couples seeking marriage, the more convinced I become that we shall get nowhere until we divorce the civil act of contract and registration from the religious solemnization. Only so can it be made at once clear to our people that we intend something other than to use a beautiful setting for something which can be done by an officer of the state.

I believe it is true that in some states a minister alone can perform a valid marriage ceremony. Even if this be so, would it not be possible for the priest to hold a legal civil ceremony before witnesses, sign the necessary

documents, and then proceed to the solemnization?

This separation would be helped by holding all solemnizations in church (first removing the pernicious idea that a "Church wedding" must be costly). The other requirements of due notice, instruction, and the rest (excepting perhaps the fee without which we can be more bold) can be retained and, of course, ought to be.

Why will not the Church take its courage in both hands and require that every couple whose marriage is to be solemnized present first evidence of a legal civil marriage? At once the attention of our own people and, very likely, of the whole country would be drawn to the real standards to which we hold. I believe we shall never carry our point until the clergy act purely and simply in a religious capacity and do not confuse the issue by acting simultaneously as justices of the peace. (Rev.) CHARLES W. F. SMITH.

Exeter, N. H.

The Proposed Concordat

TO THE EDITOR: I have received a copy of the sermon preached by Bishop Manning of New York on the Proposed Concordat between the Protestant Episcopal Church and the Presbyterian Church, before the Divinity school in Philadelphia on January 8, 1940.

It warms my heart and inspires my mind to read the able defense of the things wherein I have been instructed since I was a young man, and which I have held to firmly in the stress of controversy. Upon such a grave matter as the Proposed Concordat, it was to be expected that something very

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definite from an Episcopal standpoint should be forthcoming from our esteemed Bishop, and in this we have not been disappointed.

What the advocates of the Proposed Concordat (one hates the word) mean when they assert that the Prayer Book doctrine of the ministry and Apostolic Succession has been rendered untenable and that this belief as to the ministry can no longer be held by anyone who is familiar with the results of modern scholarship, is not quite clear.

First of all, let me point out that the Prayer Book is the basis for all our teaching, based as it is upon the "impregnable rock of Holy Scripture." Upon that basis all priests of the Church must take their stand. If they cannot, in loyalty to their ordination vows, continue in the doctrine, there is a way out, and that is to say so honestly and retire into another visible Church which they find more to their liking, based no doubt upon this "modern scholarship." Strangely enough, no attempt has been made to supply the remnants of this "modern scholarship" in the arguments for the Proposed Concordat.

I will quote the words of the Bishop on the crucial point of the advocates' contention:

"I repeat that the statement that the Prayer Book doctrine has been rendered untenable is incorrect and has no foundation. In light of the facts of history and all that modern scholarship shows us, the Prayer Book doctrine as to ministry stands wholly unshaken."

That is a conclusion which all well-instructed clergy will subscribe to without any reservation whatsoever.

By whom, may I ask, has this doctrine as to the ministry in our "matchless Book of Common Prayer" been rendered untenable? For 13 centuries an unbroken line up to the Reformation from apostolic times has defied all attempts to destroy the historic truth of the Prayer Book doctrine.

I would suggest that the advocates of the Concordat read over carefully and prayerfully Articles 19, 20, 23, and 34 of the 39 Articles. I submit that these Articles are still binding upon the Church.

Let us close our ranks and stand behind the Bishop; and we shall find that our faith is increased, and that once more the missionary spirit shall fill the Church with evangelistic power and zeal. I write as an Evangelical and hope others may back up the Bishop.
(Rev.) R. MAXWELL BRADNER,
Staatsburg, N. Y.

Anvik and Aklavik

TO THE EDITOR: A most unfortunate mistake appears upon the cover of THE LIVING CHURCH for February 7th. There is no cathedral at Anvik! This article evidently refers to a Church in the Canadian territory of the Northwest, to Aklavik.

What will our friends of Christ Church mission, who have known and supported it for 50 years, think of us for abrogating to ourselves the dignity of a cathedral with the Primate of All Canada in attendance!


M. S. CHAPMAN,
(Mrs. John W. Chapman.)

New York City.

The Layman's Magazine

TO THE EDITOR: Just last night I had opportunity to devote some uninterrupted time to THE LAYMAN'S MAGAZINE. When I wrote you recently, I congratulated you on the project; now, I congratulate you on the magazine. It is excellent. It is going to give me great pleasure to speak to the clergy who come to the College of Preachers, urging that they bring this magazine to the attention of their people. You are indeed doing the Church a great service.

(Very Rev.) NOBLE C. POWELL,
Washington.



ARTHUR J. MOORE
BISHOP
METHODIST CHURCH
2146 W. BRANNEY
SAN ANTONIO, TEXAS
November 28, 1939

Dr. Grover C. Emmons,
Editor, The Upper Room,
Doctors' Building,
Nashville, Tennessee

My dear Dr. Emmons:

me to many of the nations of the world. Every-
where I go I discover "The Upper Room". It is
really having a worldwide ministry. I have
been using it as a guide for my own devotions
since the first copy appeared. Recently I made
a long trip on an African train. I have
made a long trip on an African train, had a fifteen
day ocean voyage with the possibility of sub-
marine attack, and travelled seven thousand
miles by air. Throughout all these experiences
"The Upper Room" has been my companion and I
cannot tell you the help it has rendered in
times of loneliness and need.

You are rendering the church a great service
and I want to add my blessings to you and
"The Upper Room".

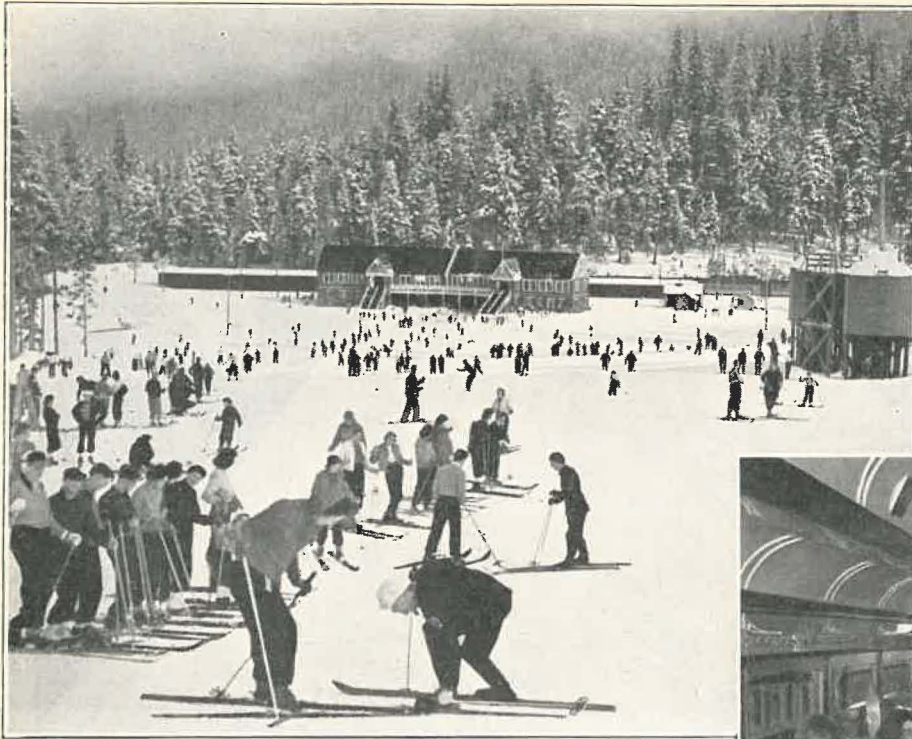
Sincerely yours,
Arthur J. Moore
Arthur J. Moore

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(Gerald P. Beaudin Photos)

The Church on a Ski Train



CHURCH services on ski trains to the Snoqualmie Bowl in the state of Washington were inaugurated Sunday, February 4th, by the Rev. Paul B. James, rector of Christ church, Seattle, and will be continued during the season, with rectors of other Seattle Episcopal churches taking turns in conducting the train services, and in filling Seattle pulpits.

"Many of the young people who go skiing on Sundays would be in church if it were not for the fascination of the sport," said Fr. James. "We feel it is not fair to ask them to choose between their Church and a form of recreation as wholesome as skiing when a bit of adjustment on our part would enable them to do both. It is a case of give and take—the Church is ready to give and we hope they are prepared to take."

The Milwaukee railroad added a special car to its snow train, and this was equipped with a portable altar. The Rt. Rev. S. Arthur Huston, Bishop of Olympia, approved the plan, and an accordion supplied the music. On the train were 19 coaches carrying 935 passengers. A University of Washington student, Hurst Clark, went through the train announcing that the Episcopal Church would be holding service in the forward coach, which was soon filled. Many could not get in. The Holy Communion was celebrated, with a short sermon by Fr. James. "There was hearty singing, reverent attention," he said.

"There once lived visibly on earth a Young Man who could mingle with any company and cause no embarrassment," said Fr. James in his sermon, "who could help people out of their deepest troubles, who could suggest to hardheaded fisher folks among whom He dwelt a better method of conducting their business, who could add even to the gaiety of a Syrian wedding. His wisdom was the wisdom of the out-of-doors rather than of books. He was trained in a carpenter shop. He was learned only in the art of living and His life-span here was all too brief, yet that Young Man for nearly 2,000 years has been the most powerful influence our world has known. We who are Christians worship Him as Lord and God, but we must never forget that He is still that same Young Man. The things the Church has and does are meant

to be so many open doorways into His presence. Today we are inviting Him to come with us on a skiing party and He is accepting the invitation. That is what this service means. We may be sure that He understands and enters into the spirit of our holiday better and more joyfully than we do ourselves."

I SAY MY PRAYER

I SAY my prayer tonight with grateful heart
Though outwardly the day brought nothing new—
No gift for men to see, nor act apart
From habit and routine. The south wind blew

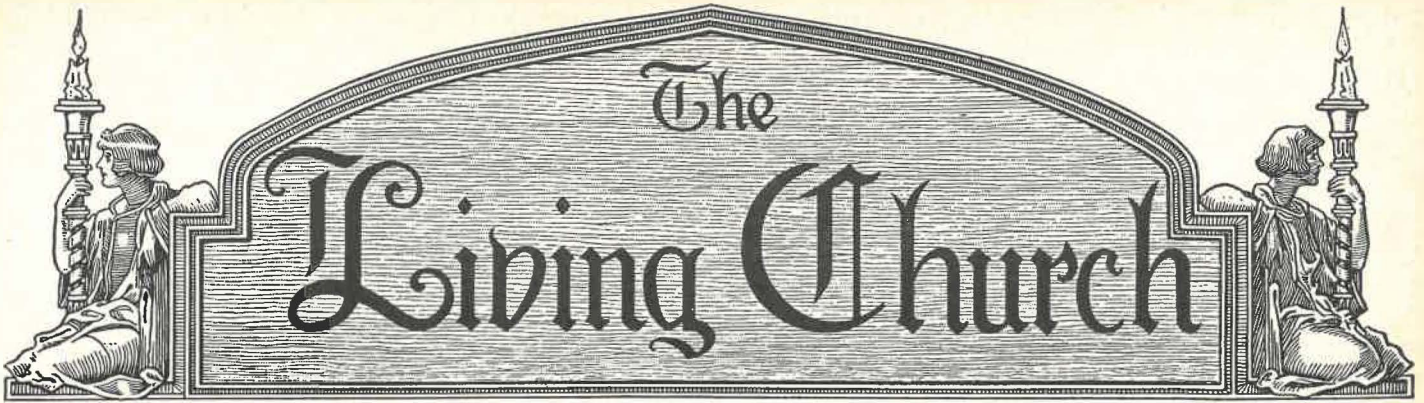
The same as yesterday. I plied my task
As I shall do tomorrow. Yet, dear Lord,
It is for simple things like these I ask
Thou wilt accept my thanks. With fateful sword

Unsheathed in many lands, so many men
Have quite forgot the softness of a breeze,
The joy of homely toil. I pray Thee, then,
That Thou wilt show Thy pity unto these,

Who, fighting for great ends, must forfeit small
And intimate delights. My humdrum days
Take on new meaning with their moments all
Deep-rooted in Thy peace, filled with Thy praise.

The world war-torn, I thank Thee, Lord, again
For quiet corners such as mine. Amen.

CORA MORTON.



VOL. CII

MILWAUKEE, WIS., FEBRUARY 21, 1940

No. 8

EDITORIALS AND COMMENTS

A Christian Social Order

IT HAS BECOME a commonplace to observe that the world is passing through an era of transition, and that out of the present stress and turmoil must come a new social order. Widespread economic, social, and governmental experiments in all parts of the world bear witness to the fact that men everywhere, recognizing that a social system which may have been adequate for the ever-expanding economy of the past century is no longer sufficient for the needs of present-day society, are groping for something that may be more adequate. Good or bad, right or wrong, all of these experiments have in common the effort to evolve a workable pattern of society within which mankind may realize whatever may be thought to be its destiny.

The solutions proposed are many and various, depending largely upon the concept of the "highest good" that may be held, consciously or unconsciously, by their sponsors. Thus the Communist predicates his solution upon the dominance of the hitherto submerged proletariat; the Nazi upon the supposed superiority of his peculiar concept of blood and soil; the Fascist (Italian and Spanish style) upon the supremacy of the corporative state; the New Dealer upon his particular concept of the "more abundant life"; the big business man upon the alleged inherent virtue of "free enterprise." The truly alarming thing about all of these panaceas, from the Christian viewpoint, is the fact that they are entirely, or at least primarily, humanistic, taking little or no account of the sovereignty of God or of the nature of man in his relation to things both temporal and eternal. We need constantly the reminder voiced by Fr. Hebert (*Liturgy and Society*, pp. 201-202) that "all schemes for an ideal social order which rest on a fundamental optimism with regard to human nature, an assumption that man is able to achieve his own salvation, and a failure to reckon with the radical evil in man, are fantasies out of relation with the real facts of life."

The concern of the Christian, and especially the Catholic Christian, is not that the social order that is in process of evolution shall be new, or that it shall be comfortable, or that it shall protect the rights of this or that group, but that it shall be Christian. For, while it is true that the Christian life can be lived under any form of society, it does not follow

that any form of society is equally acceptable when measured by the Christian yardstick, or that there is no such thing as a Christian society. The religion of the Incarnation and the Redemption is not purely an individualistic affair; it is a social religion, with a message to mankind in its corporate and social character as well as in its separate individual units.

It is therefore a welcome sign that Christians are becoming increasingly aware of the need for restudying the foundations of society in the light of fundamental Christian concepts, and evaluating proposals for social reform on the basis of the Christian doctrine of man. Such writers as Dawson and Maritain for the Roman Catholics, Berdyaev and Bulgakov for the Eastern Orthodox, Demant and Temple for the Anglicans, Niebuhr and McConnell for American Protestants, have given valuable service in turning the attention of a lethargic Church public anew to the social implications of the religion that they profess.

NOR have official Church bodies been backward in giving leadership in this important matter. Cautious as official resolutions, pastorals, and statements of principles generally are, they are often far in advance of public opinion within the Church. Thus our own General Convention, as long ago as 1913, resolved that "we . . . do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated, and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress." Subsequent General Conventions and pastoral letters of the House of Bishops, as well as the Lambeth Conferences of 1920 and 1930, have elaborated upon this basic resolution; and the Oxford Conference of 1937 marked a notable effort on the part of a large section of Christendom to formulate a Christian approach to the problems of a changing human society.

But the most specific leadership in this area, it must be admitted, has come from the Roman Catholic Church. The papal encyclicals "On the Condition of Labor" (*Rerum Novarum*),

of Leo XIII, and "Forty Years After" (*Quadragesimo Anno*), of Pius XI, stand as monuments of Christian social thought that are deserving of wider study and consideration by Christians outside the Church of Rome as well as by those of the papal obedience. The present Pope, Pius XII, in his first encyclical, *Summi Pontificatus*, reiterated the teaching of these great documents, adding: "No defense of Christianity could be more effective than the present straits. From the immense vortex of error and anti-Christian movements there has come forth a crop of such poignant disasters as to constitute a condemnation surpassing in its conclusiveness any merely theoretical refutation."

To this and subsequent messages of the present Pope, the hierarchy of the Roman Catholic Church in the United States has just replied in a statement entitled *The Church and the Social Order*. This important document has rightly been given wide publicity by the secular press, but its significance is likely to be obscured by the emphasis that has been placed in the news summaries upon the reference to re-establishment of a guild system. It is true that the bishops spoke of "the need of a guild or corporative system which will establish sound prosperity," but the whole context of the document indicated that the prelates did not have in mind the restoration of a medieval institution which is hardly adapted to modern industrial society, but a new social organism that would, like the ancient guilds in their best days, unite employers and employes in common organizations that "must be impregnated with Christian moral and social principles or else their work will be sterile or even productive of new disorders."

"Man is truly the steward of his possessions in the sight of God," the bishops' statement reminds us, "and has therefore definite responsibilities toward his fellow man with respect to the use he makes of his property." This responsibility the bishops consider under five heads: Ownership, Property and Labor, Security, Wages, and Establishment of Social Order.

UNDER Ownership, the statement declares that "the Church has always defended the right to own private property and also to bequeath and to inherit it." But this ownership involves stewardship, and in the present organization of society it involves two great dangers: the concentration of ownership and control of wealth, and its anonymous character. Consequently "the civil authority . . . must so regulate the responsibility of property that the burden of providing for the common good be equitably distributed."

Under Property and Labor, it is admitted that "modern industry requires considerable concentration of capital," but it is denied that "concentration of ownership and control is consequently necessary or beneficial to the common good. . . . The problem is one of providing equitably for the distribution of income between those who supply capital and those who supply labor." The idea that labor is to be regarded as a commodity is condemned as an "immoral theory and practice," and it is noted that "the principle of force and domination is equally wrong" whether exercised by capital or by labor. The abuse of power by either side can only lead to a graver economic dislocation; and it is the duty of the public authority "to protect and defend vigorously the rights of all."

Under Security it is noted that private property, in itself legitimate, is not now well divided. Lack of sufficient private property leads to various forms of insecurity, with resulting danger both to the individual and to the entire social fabric. "Industry therefore should provide not merely a living wage for the moment but also a saving wage for the future against sickness, old age, death, and unemployment." A system that

does not provide for such security "is both economically unsound and also inconsistent with the demands of social justice and social charity." Of the social security laws already enacted in this country, it is observed:

"Heartening indeed are the beginnings toward the greater security of the people that have already been made through legislative enactment and public policy. The immediate benefits of these laws to working people may be small and some modifications perhaps desirable, but it is highly gratifying that the principle upon which they rest has become a part of our national policy."

Under Wages, it is stated that the first claim of labor, taking priority over the owners' claim to profits, is the right to a living wage and "a saving wage constitutes an essential part of the definition of a living wage." But it is reiterated that "it is unjust to demand wages so high that an employer cannot pay them without ruin, and without consequent distress amongst the working people themselves." Unfair competition, reducing prices below the level of decency, should be remedied "first in the adequate organization of both employers and employes in their own proper associations and in their joint action; secondly, in adequate regulation and supervision by the State through proper legislative enactment." Stability in the price level "and even a reduction in prices as a secular trend" is seen to be desirable. "Unless working men as a class have sufficient income to purchase their share of the goods which our economic system is capable of producing, the markets will automatically be closed to the sale of goods, and idle factories and unemployment are the disastrous result."

Under Establishment of Social Order, the nub of the bishops' statement, it is noted that "the solution is to be found in clear thinking and a right conscience." The establishment or restoration of a Christian social order "is a matter of steady growth and not of sudden transition." The bishops note:

"There are two attitudes which represent extreme positions respecting our economic and social order. The one attitude is espoused by those who reject any and every kind of economic planning or organization. They constitute the group of extreme individualists or the so-called school of economic liberalism. They want no interference whatsoever with the individual either from the government or from the social pressure of group organizations. They will tolerate no restrictions upon individual initiative or personal enterprise. They are liberal only to the extent that they wish to be liberated from all social responsibility. They call it free enterprise but the freedom is for those who possess great resources and dominating strength rather than for the weak or those who depend simply upon their own labor for their well-being. . . ."

"The second group reject totally this attitude of the individualists and rush to the opposite extreme. These latter desire to socialize all resources or establish a state collectivity. Either all property, as in pure Communism, or at least all productive property, as in Socialism, should be owned in their theory by the state. . . ."

"Between these two extremes," say the bishops in a conclusion with a familiarly Anglican ring, "there is a *via media* completely consistent with Christian morality and with sound economic principles. . . . In the first place there must be reestablished some form of guild or vocational groups which will bind men together in society according to their respective occupations, thus creating a moral unity. Secondly there must be a reform of morals and a profound renewal of the Christian spirit which must precede the social reconstruction."

The bishops, we feel, have made a sound diagnosis. Fundamentally the trouble with modern society is not economic but moral. We have eliminated God from our schools, our busi-

nesses, and, to a large extent, from our homes. We have neglected His house of prayer and his Altar-throne. We have forsaken God; and in our blindness we think that He has forsaken us. There will be no real cure for our social and economic disorders unless and until we learn to restore God to the center of our lives, and to shape our conduct according to His precepts.

Perhaps we need the lesson of these turbulent days to recall us to that truth.

Youth Has Its Fling

THE American Youth Congress amply demonstrated two things—its enjoyment of the right of free speech as guaranteed by the Constitution, and its denial of the same right to others. Beyond that, it missed a golden opportunity to do something constructive to help its own generation.

America believes in its youth. One would suppose that the United States would be the ideal place for a vigorous, forward-looking youth movement. Yet when our young people get together in a national conference such as the one recently held in Washington they succeed only in irritating a long-suffering public with their half-baked radicalism and their intolerance of their own minorities. Mrs. Roosevelt may have been right in saying that "it is regrettable that we think Communism submerged the really important thing that they want and need—jobs." But unless the daily press has grossly misrepresented them, the young delegates spent their time mostly in political discussions and not in any constructive consideration of the problem of unemployment. If they had really tackled this problem, no matter how radical their approach to it might have been, the American Youth Congress might have accomplished something worth while.

For our part, we think the real question is not whether the American Youth Congress is a "Communist front" organization, but whether American youth is really represented by its petty tactics. And we have enough faith in American youth to be confident that the answer is No.

Unfinished Business

BECAUSE of the great number of subscriptions received for our new monthly publication, THE LAYMAN'S MAGAZINE, we have been unable to fill all orders for the February issue. Unfilled orders include both single subscriptions and bundle plan copies. The orders have of course been entered. They will begin with the March issue, which will reach readers and dealers next week.

We ask patience in this matter. When the number of copies of the first issue was under consideration we decided on twice what we usually print for THE LIVING CHURCH. A week after the run was finished we put the forms back on the press and ran an additional 3,000 copies. Even these additional copies, however, were insufficient to fill all orders.

Success, we find, has its difficulties too! But we are very grateful to the Church for receiving our new venture so enthusiastically.

Despair

FEW things are harder to bear than the despair of a broken heart. Happy are they who, in the trials of life, do not abandon hope nor in the day of bereavement give up their faith. Religion can have no real meaning for us unless it is able to support us in our hour of sorest need. We are not able to solve some of the mysteries of life nor to heal all the heartaches. But in the day of deepest despair there is still left for us the sustaining power of believing where we cannot see.

—Bishop Woodcock.

Sursum Corda

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

Third Week in Lent

AS RENUNCIATION is a first step in the spiritual life, so a second step is *energy*.

There is no use in my expecting to attain to anything like maturity in the Christian way if I am content to sit placidly, in expectation that God is going to raise me into sanctity without my own active coöperation. God's grace is *prevenient*, that is it exists before I accept it and go to work with His assistance; but God's grace is never *efficacious* until I take it for my help and do my most determined bit. So strong is the influence of a godless environment, so powerful, too, is the inertia of sin within me, that it requires a continuous and mighty effort on my part to keep me open to God's might and a co-partner with Him in righteousness. It is easy to drift; but one never drifts into heaven, no matter how vaguely desirous one may be to do the will of God. "Agonize to enter into life eternal," Jesus bids me, "for many there are who merely *seek* to enter in and shall not be able."

That means, surely, first of all that I am aggressively to accept the disciplines incident to human life; and second it means if God by conscience sets before me some good deed to perform, I am to do that deed with no half-hearted languor. "Let us wait on our ministry." "Thou shalt love with all thy heart, and all thy soul, and all thy mind, and all thy strength." If God send suffering or sorrow or any hardship difficult to endure I am not merely to accept it but rather for righteousness' sake I must embrace and use it. To do that takes the sting away and releases power and beauty. But to do that takes courage on my part before there will come grace from God.

Second, I must understand that growth in realization of the presence of God, without which life soon loses savor, is a thing to be arrived at only by way of such disciplined exercise as will make me spiritually strong. I am called to a wise "asceticism." That word comes from "*askesis*," the term used by the Greeks to describe the routine of calisthenics by which athletes prepare themselves to take part in the games. "You must keep in training if you would come to godliness," Paul wrote to Timothy. "I keep in training," the Apostle told Felix, "so as to have a conscience void of offense toward God and toward men." The exercises of an athlete are not always interesting or exciting; but they are necessary. Do I regard prayer as an exercise, or merely as a pious self-indulgence? Do I use fasting that I may thereby grow strong in spirit, or merely in a pious conformity? Is my alms-giving merely for the benefit of the needy, or for the discipline of my soul as well? Do I really work at any of these things, work until I am conscious of the spirit's healthy weariness, work until I am hungry for the Bread of God?

"They are ascetic," these athletes, Paul reminds us, "to attain a wreath which withers; but we, for a crown that is incorruptible." In the *Spoon River Anthology*, the village atheist says, "Immortality is not a gift; immortality is an achievement." That is not quite true. It is a gift of God, right enough; but it is a gift reserved for them who let their heart and soul go forth in energetic effort to attain. The love of Christ, which is an active and out-going power, should draw from me the practice of a love which is like His own, an active and out-going power.

Books for This Lent

By Elizabeth McCracken

I. BOOKS READY NOW

EVEN in this country, the publication of Lenten books has been affected by war conditions in Europe. In order to avoid disappointment to readers who might especially desire books not yet ready, we delayed listing new Lent books until we could be sure that a sufficient number were actually available. Of these several are of special note.

First should be mentioned the Bishop of London's Lent Book for 1940: *Following Christ*, by W. R. Mathews, Dean of St. Paul's cathedral, London (Longmans, \$1.00), a review of which is published in this issue of *THE LIVING CHURCH*. Readers will welcome this volume not only for itself but also because in the face of many difficulties the book was prepared and came safely to America, though rather tardily. Next must be cited a Lenten book by one of our own clergy: *Parables of Our Lord*, by James Thayer Addison (Morehouse-Gorham, 65 cts.). This book of daily meditations for Lent is the more appreciated for the reason that the Presiding Bishop did not sponsor a Lenten book this year and Dr. Addison's book fills the place of that volume for many Church people. With this might be used the book of meditations and prayers by Walter Russell Bowie, *Lift Up Your Hearts* (Macmillan, \$1.25).

For those who like to read sermons there are more good books than usual. Foremost are two volumes of Good Friday addresses: *So They Crucified Him*, by Frank Stone, with a foreword by F. R. Barry (Scribners, \$1.00); and *The Cross, Our Hope*, by J. Wilson Sutton (Morehouse-Gorham, \$1.25). Both are reviewed in this issue of *THE LIVING CHURCH*. A remarkable characteristic of each of these fine books is its appeal to clergy and laity, to scholars and to "plain folk." Two other valuable volumes of sermons are *From Whence Cometh My Help*, by Boynton Merrill (Harpers, \$1.25), and *Remembering Christ*, by Walter Russell Bowie (Abingdon, \$1.50).

More than at any time since the World war, books on public affairs as seen by Christian thinkers are being read by Church people. Ready now are four books of importance. A portion of the period set aside for Lenten reading might be given to these books. *Christian Faith and Democracy*, by Gregory Vlastos (Association Press, 50 cts.), the new volume in the Hazen Books on Religion, is filled with material for thought and discussion. An additional feature is a list, entitled Suggested Reading, comprising under five heads excellent recent religious books. Another fine book is *Spiritual Values and World Affairs*, by Sir Alfred Zimmern (Oxford University Press, \$3.00). The author is professor of international relations in the University of Oxford. The book, which consists of lectures given before the threat of war early in 1939, is the more valuable because no changes owing to war conditions have been made in its argument. The third book, *The Way Out of War*, by Cesar Saerchinger (Macmillan, 60 cts.), is the latest volume in the People's Library. It presents with startling clarity the causes of war and the reasons why peace is so seldom a "lasting peace." The fourth book is one of the most striking of the season: "*I Was in Prison*": *the Suppressed Letters of German Pastors*, by Charles S. Macfarland (Revell, \$1.00). The first part of the book is a brief discourse on the persecutions of Christians in Germany. Then follow the letters (in an English translation), which are

memorable for their fortitude and charity. The book ends with Dr. Macfarland's interpretation of the letters, with suggestions how Americans can help these victims of oppression by giving assistance to their refugee families and by making their plight widely known.

II. BOOKS SOON TO BE READY

IT SEEMS desirable to mention here certain other books which will be available within the coming weeks. *The Gospel and the Church*, by Charles E. Raven (Scribners, \$3.00) is one. Another is *The Eternal Voice*, a book of sermons by Leslie D. Weatherhead (Abingdon, \$2.00). Still another is *For the Healing of the Nations*, by Henry P. Van Dusen (Scribners, \$1.00). Others are: *The Sermon on the Mount*, by Martin Dibelius (Scribners, \$1.50); *To an Unseen Audience*, by Anthony C. Deane (Longmans, \$1.50); *The Challenge of Redemptive Love*, by Toyohiko Kagawa (Abingdon, \$1.50); *The Seer: Interpretations*, by Robert Nelson Spencer (Scribners, \$1.50); *A Confession of My Faith*, by C. P. Hankey (Morehouse-Gorham, \$2.00); and *Christianity Goes to Press*, by Edgar J. Goodspeed (Macmillan, \$1.50), this last being the account of the publication throughout the ages of the New Testament books.

III. NEW RELIGIOUS BOOKS FOR CHILDREN

THERE are several unusual and excellent books for children, ready for Lent. For older boys and girls, *At Trail's End*, by Frank T. Cartwright (Friendship Press, \$1.00) is a real find. It is a tale of a girl and two boys, Americans, and their adventures in Borneo. A Christian missionary is one of the interesting and important characters in the story.

For slightly younger children, there is *More Missionary Stories to Tell*, compiled by the Children's Committee of the Missionary Education Movement (Published by that organization; Cloth, \$1.00; Paper, 50 cts.). The tales cover the mission fields of the Americas, Africa, Burma, China, Egypt, Japan, Korea, India, with a few general missionary stories for good measure. Another book for this "age group" is *The Sign Language of Our Faith*, by Helen Stuart Griffith, with a foreword by Bishop Freeman of Washington (Washington cathedral, \$1.00). This is a unique book on symbolism in Christian history and practice. It is simple in style and comprehensive and accurate in treatment. The line drawings of the symbols, with keys to guide young readers in coloring them, are of particular interest and value in commending the book to boys and girls.

Two books are recommended for the little children. The first is *A Stands for Angel*, by Joan Gale Thomas (Mowbray, imported by Morehouse-Gorham, \$1.00). This is an alphabet book, with openings giving the letter and a rhyme on one page and a picture on the other. Both rhymes and pictures are not only religious but Churchly. Children will delight in the book. The other book is *Bible Pictures*, being twenty-four full-page plates in color by J. H. Hartley, with the stories pictured told in simple language by Hilda Plummer (Partridge, London, imported by Macmillan, \$1.25). The book includes both Old and New Testament stories.

Speed isn't everything; direction counts.

—Selected.

Christian Internationalism

From an Address to the Church Club of New York

By Carl W. Ackerman, LL.D.

Dean of Columbia University Graduate School of Journalism

THE most impressive fact about Christianity is its internationalism. Christianity is not confined by geographic boundaries. Its communicants are people of all races. It is not welded to any economic system or social caste. Its universal divine service to mankind surmounts ancient traditions, superstitions, habits, and customs. Christianity is international, not alone because of the institution of the Church, but because Christian principles applied to the world and in the world make it possible for people to live, labor, and love, with understanding, tolerance, and justice.

Upon this basis of fact and faith, I think it is our duty to extend the internationalism of Christianity. It will not suffice for us to be on the defensive when it is so obviously our duty to be greater builders in a world occupied by so many destroyers.

Doubtless all of us would like to believe that Christianity cannot and will not be exterminated by political or economic nationalism. Perhaps most of us believe that dictatorships alone endanger the internationalism of Christianity, but what have we done, as Churchmen, to support and to extend the internationalism of Christianity in our own hemisphere?

To the south of the United States lies a vast continent inhabited by Christian peoples whom we recognize politically as our "Good Neighbors." Nevertheless to the great majority of our fellow countrymen they are strangers.

If we included in our perspective of the world the whole of Latin America, we might be amazed, as we should be challenged, by the facts which we have ignored or made so little effort to ascertain.

We may know the area of Brazil is greater than that of the United States, that the coal and oil resources of that country are sufficient to supply the whole world for a century. We may know that we import most of our coffee from Santos, that the harbor at Rio de Janeiro is one of the most beautiful in the world, but do we know that Brazil today is becoming the reservoir of Portuguese culture, that there is a new national interest in classical and modern literature and a renewal of activity and faith in democratic institutions?

At times we may be tempted to extol the development of higher education in the United States without being aware of the fact that there are more students from foreign countries in the University of Chile than in any university in the United States. Approximately 1,000 men and women from abroad are registered at this university in Santiago compared to approximately 600 at Columbia university. We may know that the Universidad de San Marcos in Lima, Peru, is the oldest university in this hemisphere, founded 79 years before Harvard college, but are we currently informed in regard to the anthropological developments in Peru, which are being related to the study of medicine in our own universities?

We may have heard that Venezuela is the third largest oil producing country in the world, that it is a country without income or property taxes, but are we equally interested in informing ourselves about the new rural school system which is more modern than that in New Jersey today?

Buenos Aires is the third largest city in this hemisphere but the far-sighted Argentines are planning their subways,

highways, and communications for a population twice that of New York City. We know that the oil wells and Church property in Mexico have been confiscated by the state, but should we not be interested also in learning how illiteracy has been reduced from 85% to 55%? From the Rio Grande to Patagonia there are civic, intellectual, social, and cultural developments which should make the Churches and the universities of the United States eager to discover Latin America as it is today because it is destined to be the America of tomorrow.

TO DO this we must discard our policy of intellectual and cultural isolation and expand our Good Neighbor policy to include the studies and the activities which are influencing the life and customs of peoples and determining the future course of American civilization. We should make an active effort to associate the Cross with the peaceful, educational, civic, and cultural pursuits of these people and their new social consciousness.

It is not the wealth, or the armament strength or the trade of the United States which alone will establish the Good Neighbor policy on a solid foundation. To make a lasting contribution to the peace and social security of the peoples of this hemisphere; to safeguard America from the ideology of the worship of the State, we must expand the Good Neighbor program to include coöperation in human relations and in social service and establish intellectual communion on a basis of Christian sympathy, tolerance, and respect. Latin America is passing through a period of economic and industrial expansion. Here there is an opportunity for us to make our experience and knowledge available to these new pioneers.

It is within our power today to become acquainted with the peoples and the institutions of Latin America. There should be literally thousands of our citizens traveling to all the countries of Central and South America, and we should be inviting our Southern neighbors to come to the United States. There should be educational, cultural, and social service missions, without governmental sponsorship, traveling between the intellectual centers of all the American republics. Citizens of each country should become acquainted with their inter-American neighbors.

In the Argentine and Chile, in Venezuela, the Dutch West Indies, Mexico, and the United States, I have traveled by airplane and shared the inspiring experience of aviators whose horizon is a circle, not a sky line. As the plane travels from three to four miles a minute there is not time for a static view or an isolated scene. It has always seemed to me as if I were being permitted to share a fraction of God's perspective of the world.

After landing safely at an airport one knows that the Lord has been his Shepherd, not because one is alive, but because the soul has been refreshed and restored by this new perspective of the universal inter-relationships of life. The orderliness and the peacefulness of the land and the sea stimulate a Christian conscience to search for new approaches to peace.

They will be found, I think, in the internationalism of Christianity.

School For Girls

By Elsie Gertrude Dickey

“I AM glad you do not remember me as I was a year ago,” a pupil recently told a visitor to St. Mary’s-in-the-Field.

This confession is evidence of the new concept of life given to underprivileged or delinquent girls by the kind sisters of St. Mary.

I suppose years ago the institution was called a “reformatory,” as its original name, The House of Mercy, implied. But the wisdom that has come through the years has changed the name to St. Mary’s-in-the-Field, and revolutionized the system of education.

A number of times I have been there, and each time I have been struck by the understanding that is applied to discipline.

The field of education has been broadened to include high school courses, and a little schoolhouse will soon be built. Those who have the aptitude are taught shorthand and typing. Students take their regents’ examinations at White Plains, and recently I saw several receive their diplomas with honors, one *magna cum laude*. Truly an achievement considering their background!

Domestic training in such a household is expedient as well as desirable. The girls do the housework and help with the cooking. To many, I daresay, it is a revelation that dinner need not come out of a can. A few years ago the institution received the gift of a small, well-equipped laundry, where the girls learn the use of modern machinery.

In summer the girls work in the garden tending flowers and vegetables or taking care of an imposing chicken farm.

The arts and crafts department is a delight. The girls are taught to do weaving, embroidery, and work with pottery. The sale of the articles supports the department.

The value of this type of training was demonstrated in the story of a girl who was more than usually difficult. She would not adapt herself to the routine of the school and was resentful and unhappy. Almost in desperation the Sisters gave her work with clay. She responded, the clay took form, and her sensitive fingers became adept. The discovery of her talent led the girl to become an honor student in a college of ceramics.

In the field of recreation there are games, exercises, dancing, basketball, baseball, and movies. The girls have a weekly swim the year round in the pool of Grasslands hospital.

Instead of wearing uniforms, each girl makes her own clothes.

Plays and pageants are presented to help cultivate imagination. The girls make the costumes from odds and ends of finery,



SCHOOL FOR UNDERPRIVILEGED

Pictured above is the main building of St. Mary’s-in-the-Field, Valhalla, N. Y. Below it is a scene from a recent dramatic production. The girls of the school made the costumes and painted the scenery.

supplemented by cheap materials and crepe paper. They also paint the scenery.

One summer *The Merchant of Venice* was put on. I have always delighted in the glowing account of this performance by one of the younger girls who ended her letter with a wail, “And next week school begins, and we won’t be able to learn anything more.”

And running through the fabric of mental and physical training is the golden thread of religion. The Holy Catholic Faith of our Church is demonstrated through the services in the chapel and by the sisters themselves. Here many glimpse for the first time some of the beauty and meaning of worship. When it is sought, instruction is given which often leads to Baptism and Confirmation.

The building itself stands high on a hill in Westchester County, New York, in the town of Valhalla. It faces the sun and is surrounded by trees; near by is a garden with lovely flowers and health-giving vegetables. I have often thought the site symbolical of its life, for here rude natures are surrounded by friendliness, minds are beautified, bodies are strengthened, and souls become alive.



SCIENCE CLASS



NEW SCHOOL HOUSE



WEAVING TEXTILES

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Two Books for Holy Week

THE CROSS, OUR HOPE. By J. Wilson Sutton. Morehouse-Gorham. Pp. 91. \$1.25.

SO THEY CRUCIFIED HIM. By Frank Stone. Scribners. Pp. 94. \$1.00.

HERE are two interesting books for Lenten reading. Dr. Sutton has already given us devotional books which are helpful and clear, and in this one, he turns to a new theme—the Cross as the message of hope from God to man. The other book, by an Englishman, is introduced by Canon Barry of Westminster, and is a vivid and forthright presentation of the figure of our Lord as the “common carpenter” who was crucified because He boldly denounced the accepted customs of a world which disdained to know or do the will of God.

The American book is a much more profound and thorough sort of study and will repay careful reading and pondering during the Lenten season. Each of the seven last words of our Lord is taken as illustrating some aspect of God's message of hope; and from them Dr. Sutton extracts truths which are as profound as they are simply presented. Especially welcome is the stress laid upon God's will that life should be lived in such a way that through and in its necessary disappointments, sufferings, and sorrows there shines the constant light of a hope which is eternal and strong because it comes from God. Only so, the author tells us, can we live the integrated, healthy, abundant life that God intends for men.

Fr. Stone's book is a somewhat hurried and excited study of Jesus. It has all the merits, and some of the defects, of this style of writing. Moving, compelling in its sincerity and vigor, it lacks some of the clarity which one might desire. And one regrets that it seems indifferent to many critical conclusions which are harmless to its theme and yet essential to the truth of the whole story. But it ought to be read with profit by many who are looking for Lenten material.

W. NORMAN PITTINGER.

A Splendid Picture of Finland by a Finn

SUN AND STORM. By Unto Seppänen. Bobbs, Merrill. \$2.50.

THIS is a striking story of Finnish life. It is not propaganda and was published before the Russian attack on this honest little country, but in the apt words of the publishers, it is a picture. Out of this land of forest and lake, out of a lonely hut, lost and weathered, gray and sad, comes a conquering dream. The dreamer is an ignorant, rough, and toil-worn peasant, only two generations removed from serfdom. When the Russians build a railroad from Helsingfors to St. Petersburg, they unknowingly give form and direction to his vague ambitions and make his dream come to life. There are two sides to his dream; he would become rich and powerful, the ancestor of a mighty clan; and he would be ready, when the time comes, to strike with all his might and the might of his clan and the power of his wealth against the Russian overlords. It is a splendid picture and comes at a time when the world is keen to know more about the brave, embattled Finns fighting for humanity.

Unto Seppänen was born at Helsingfors, now called Helsinki, studied at the University there, lives on the Karelian Isthmus where he lays the scene of his novels, has traveled in Europe, edits the paper *Kuvolan Sanomat*. So he knows Finland. Two of his works have won the prize of the Finnish Literary Society; four of them—including *Sun and Storm*—have won the state literary prize. His play, *Three Days*, was produced at the National Theater of Finland.

CLINTON ROGERS WOODRUFF.

The Bishop of London's Lent Book for 1940

FOLLOWING CHRIST. By W. R. Matthews. Longmans. Pp. 84. \$1.00.

THE new Bishop of London, Dr. Fisher, is continuing the annual practice of his predecessor in sponsoring a book for Lenten reading in the diocese. The first to appear under the new diocesan is this brief but singularly helpful little study by the Dean of St. Paul's, whose object is to suggest in simple language

some of the fundamental marks of a Christian as one who is a disciple of the Saviour and Master.

A sound theological background, felicity of style, and a discriminating understanding of the minds of men and women of today make this an ideal little book for Lenten reading. It is better than any of these London books that we have read for a number of years, and it should have a wide sale here as well as abroad.

W. NORMAN PITTINGER.

Two New Books on the Gospels

THE GOSPELS. By Donald Wayne Riddle. University of Chicago Press. \$3.00.

HISTORY AND THE GOSPEL. By C. H. Dodd. Scribners. \$2.00.

THE first of these two volumes is a remarkable example of history written by formulas; the second a careful study of more precise method. In recent years the University of Chicago has contributed a series of valuable monographs on the relation of religion to the social pattern in which it is expressed; in these emphasis was laid on the modifying and formulating influence of the pattern. This method Dr. Riddle carries even further by making the social pattern the essential creative force in religion—much as a generation or so ago the economic struggle or the tenacity of myths were hailed as universal solutions.

In Dr. Riddle's reconstruction Jesus played no important part in the origin of Christianity. He gave the primary impulse, although we can no longer explain precisely how. He taught, undoubtedly, but even the first generation of the disciples paid little attention to the teachings; what conformed to their social pattern they accepted, but what did not conform they either modified or rejected. Gospel material, consequently, testifies only to the interests of the Christian communities; to interrogate it as to its relation to Jesus is rather pointless. Indeed, the possibility of such a relation is usually out of the question, because most of the material is, Dr. Riddle thinks, of Greek rather than Jewish origin. And this conclusion he reaches by following more formulas. Exorcism played a larger part in Greek life than in Jewish and some Rabbis frowned on exorcism. Therefore exorcism was forbidden among Jews and all the Gospel references to the practice are Greek. The Jewish “Tradition” was distinct from the written Law; therefore any passage discussing as “Tradition” an interpretation of the Pentateuch is Greek. Platonic philosophy was purely individualistic, while Jewish religion was nationalistic; therefore any reference to salvation of an individual is Greek. (Result: the Parable of the Prodigal Son is derived from Greek mystery religions.)

The danger of arguing from formulas could scarcely be better exemplified. Each of these statements of Dr. Riddle's contains just enough superficial truth to appear plausible—but each of them as formulated is profoundly untrue. There were plenty of Rabbis of high rank who were famed as exorcists. The Talmud gives explicit directions for exorcistic formulas and charms, whose existence Dr. Riddle denies. The “Tradition” had as its chief function the explanation of the written Law, particularly in determining when a written precept is superseded by another. And, while Judaism perpetually retains a nationalistic outlook, the salvation of any individual in the nation depends wholly on his personal conduct. (The first-century Greek “mystery religion” that taught salvation by a mere penitent return to God has yet to be discovered.) Most serious of all, however, is the initial formula. While social patterns past question mold religions, religions likewise mold patterns and—above all—individuals mold religions. An early Christian Church was in a measure like its environment, but it was incomparably far more unlike its environment; in what Greek social pattern do we find marriage regarded as indissoluble? Here is a universal conviction in the Christian social patterns: how did it arise?

Dr. Dodd's book was published before Dr. Riddle's but in many regards it reads as a criticism of Dr. Riddle's presuppositions. The first Christians did not regard themselves as independent of history; they regarded their tradition as *history*, significant because it *was* history. Undoubtedly there were modifications and

accretions but only within fixed limits; these accretions were controlled by a true historical memory. We can recover from the New Testament a very definite historical tradition about Jesus, even if we disregard the Gospels altogether; St. Paul allegorizes but he allegorizes around historical facts. And, however the phrasing may be Hellenized, the essential content of the tradition is and remains Hebraic. BURTON SCOTT EASTON.

A Book for the Clergy

THE PRIEST AS STUDENT. Edited by H. S. Box. Macmillan. Pp. vi-380. \$2.40.

THIS is a companion to the volume, *Priesthood*, published a year or two ago, and gathers in one volume essays by such men as Dr. F. Leslie Cross, Dr. Sparrow-Simpson, Fr. Demant and Fr. Patrick Thompson. The object of the essayists is to stimulate interest in such different subjects of study as Old Testament, New Testament, the Fathers, Dogmatics, Moral Theology, Spiritual Theology, Canon Law, History, Liturgics, Philosophy, Sociology, and Literature.

Some of the essays are very stimulating, others do not quite "come off." Dr. Cross on philosophy is interesting, but rather uneven and he ends when one had thought he had just about begun. Dr. Box gives us Thomistic moral theology, pure and undefiled (none of Kenneth Kirk for him, thank you!). Mr. Collins is not quite sure, in his New Testament essay, whether he is writing for educated layfolk or for parish clergy. Fr. Demant has a splendid bibliography, and a very suggestive essay which repays attention.

Generally, one may say that the symposium will be of interest to the priest who wishes his curiosity whetted, but that the variety of approach and the somewhat non-Anglican mentality of some of the essayists makes the book rather confused. C. H. Smyth of Cambridge has sketched the whole of Church history in some 40 pages, and his essay is probably the most fun in reading, especially since he inadvertently rebukes several of his fellow-contributors by some rather forceful remarks on page 274.

W. NORMAN PITTINGER.

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 fund for which they are intended.]

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CHURCH MUSIC

Rev. John W. Norris, Editor

The Revised Hymnal

QUESTIONS have been received from all parts of the country concerning the probable date of the publication of the revised hymnal. In most instances these requests have been prompted by the need of replacing hymnals now in use and hesitancy about making purchases if the new book should be published within a few months. It is quite safe to say that two, and more probably three years, must elapse before the new hymnal complete with texts and tunes, will be available for use.

Unlike the Prayer Book, the new hymnal need not be accepted by one Convention and ratified by the next. In the past, if one Convention approved the new collection of hymns, it authorized the publication of a musical edition. It is probable that this same procedure will be followed in the case of the present revision.

Despite the publicity which was given to the demands for a revision before the last Convention, and also to Convention's decision to have the hymnal revised, letters have frequently been received asking whether there was any serious contemplation of a revision. Possibly this uncertainty has been due to the fact that little publicity has been given to the meetings of the Commission.

Since it was reconstituted in 1937, the Joint Commission on the Revision of the Hymnal has held six meetings. With the exception of the first, when methods of procedure were adopted, these meetings have all been of three days duration. In addition to the group meetings, a number of sub-committees have met frequently and have successfully completed much of the detail work necessary to a revision. The work of the committees was then submitted to the whole Commission for approval.

The task of revising has been entered into with marked thoroughness. Translations have been carefully compared with originals. New material has been carefully considered. A large amount of original material has been submitted for consideration and study.

The fact that the new book of texts will probably be submitted to General Convention in 1940 is due entirely to the consecrated efforts of the Commission members and the hours of work each has given to the task.

The selection of tunes, in most cases, must remain until after convention has accepted the book. In the case of hymns which have been retained from the present book and which have been associated with the hymn for many years, the task of choosing tunes is not difficult. It is with the new material that considerable time must be spent. It is the hope of the Commission that composers will send in tunes after they have had an opportunity to examine the words. All tunes submitted will be considered anonymously. The delay in publishing the revised hymnal, after the words have been accepted by General Convention will be caused by the time involved in the choice of tunes.

Sentiment and Self Giving

THE LOVE of Christ was the spirit of giving all He had to give—Christ's love was not a sentiment, it was self giving—
Love gives itself. —F. W. Robertson.

NEWS OF THE CHURCH

Requests for Help Attract Unbelievers

Radio Sermon Stresses Technique
of Appealing to Unselfish Part
of Human Nature

BOSTON—Asking, rather than offering help, is the way to call people into the fellowship of the Church, the Rev. Dr. Arthur Lee Kinsolving, rector of Trinity church, stated in his address on February 11th over the Episcopal Church of the Air.

Offering aid is apt to arouse the resistance of pride or prejudice, according to Dr. Kinsolving, whereas asking help appeals to the unselfish and, hence, the religious part of human nature.

Dr. Kinsolving referred to the Gospel narrative of the woman of Samaria as a lesson in the technique of dealing with present problems. He pointed out that Christ did not miss the ennui and cynicism which registered in her very carriage and footstep, yet He broke through custom and tradition and spoke to her. Dr. Kinsolving stated:

"Strange it is that the Son of God was willing to make Himself so dependent upon us. He still elects to depend on us, average people. He asks our service today because He really needs it, just as He needed to drink."

Dr. Kinsolving stressed the Church's need for the support and prayers of the listeners. He added:

"That the world needs God is by now I think a matter incontrovertible. The invitation of last Christmas to peace and good will seemed almost to mock mankind in its great hunger after it.

"But we are probably left oppressed by doubts as to whether there is anything we can do about it; and if so, just how we should proceed. Some find comfort in supporting the missionary efforts of others just because it provides compensation for their own ineffectiveness. Everyone of our Churches is waiting for the small group in its midst that knows how to approach the people outside and to show them why the heritage of the Christian tradition is the answer to their soul's most sincere desire.

"Lent brings us to this eternal Stranger by the well. Nor may one read this story meditatively without finding himself in the position of the Samaritan. Lent renews our opportunity through real prayer and communion to open our lives to Jesus Christ. Kneeling in His presence we know instinctively where and why we have missed the way. As we hear Him promise that spring of eternal life we are quickened again into a lively hope for ourselves."

Convention Date Changed

DENVER, COLO.—The convention of the diocese of Colorado will meet on April 14th and 15th at St. John's cathedral. The diocese had planned to meet in June.

Cadet Dies in \$115,000 Fire at Church-Affiliated School

DELAFIELD, WIS.—William J. Birk Jr., 14-year-old cadet from Chicago, died in a fire that destroyed DeKoven Hall at St. John's Military Academy February 12th. He had apparently been overcome by smoke in an upstairs room.

Property damage caused by the fire was estimated at \$115,000. Col. F. W. Mouso, vice-president and treasurer of the Church-affiliated school, announced that losses to the school and to students would be made up by insurance and academy funds.

Wells Hall, south wing of the building, was saved from complete destruction by prompt action of cadets detailed to close fire-doors. Students at lunch in the mess-hall when the fire was discovered were called to order and were marched out in military formation.

Brisbane Archbishop Talks at Seminary, Tours East With a Crowded Schedule

CHICAGO—A distinguished recent visitor to Chicago was the Most Rev. John William Wand, Archbishop of Brisbane, Australia, who came to the city to deliver the Hale Lecture on February 3d, at Seabury-Western theological seminary.

Archbishop Wand preached on February 4th at St. Luke's pro-cathedral in Evanston. In Springfield he spoke before the mid-day luncheon club on February 5th. The following day he was the guest of Bishop Kirchhoffer of Indianapolis. On February 7th, he was guest speaker at the cathedral in Detroit, and on February 9th he was in Springfield, Mass., the guest of Bishop Lawrence.

On February 11th, Archbishop Wand was the speaker at Harvard university church, Cambridge, Mass., and the preacher at Boston cathedral. Between that date and March 13th, when his tour ends; he will speak in Boston, Baltimore, New York, Washington, and Albany, N. Y.

Upon the completion of his American tour, Archbishop Wand will return to Australia. His visit in this country was in connection with his proposed trip to the Lambeth Conference.

Collections and Economy Pay National Church Bills

NEW YORK—Better than 100% collections and constant economy in every field of work, made it possible for the Church to close its fiscal year with all bills paid, Dr. Lewis B. Franklin, treasurer, recently announced.

Collections of money from the dioceses were 100.3% of the amounts expected. This is one of the best records ever established by the Church.

\$2,186,611 Budget Lowest in 20 Years

Funds on Hand Total More Than in
1939; Forward Movement Gives
\$25,000 From Cash Balance

NEW YORK—Although funds on hand totaled \$100,000 more than a year ago, the \$2,186,611 budget adopted at the meeting of the National Council on February 13th was the lowest in 20 years.

Included in the 1940 budget was \$25,000 contributed by the Forward Movement. Bishop Hobson of Southern Ohio announced that the contribution was taken from the Forward Movement's \$32,000 cash balance with the provision that the money be used for advance work rather than reduction of the deficit.

At the same meeting, Dr. Lewis B. Franklin, treasurer of the National Council, reported that all bills had been paid for 1939 and that the deficit accumulated before 1936 had been substantially reduced. The Rev. Dr. Charles W. Sheerin reported increased giving in every diocese.

The Rt. Rev. Dr. Spence Burton, SSJE, Suffragan Bishop of Haiti and the Dominican Republic, outlined the needs of his field.

Bishop Creighton of Michigan, C. Jared Ingersoll of Philadelphia, and Dr. Frank W. Moore of Auburn, N. Y., were welcomed as new members of the National Council.

MISSION APPROPRIATION REDUCED

On February 12th Dr. Franklin announced that an increase of \$300,000 would be required to balance the proposed budget. He also revealed impending reductions in the mission field when he stated:

"The budget committee will recommend to the council that no replacements in the missionary field be made in 1940 if the necessary funds are not in sight. This involves about \$37,500 in the budget adopted last fall, and perhaps 30 new missionaries who were to take the place of veterans who have died or retired."

NO SHORTAGE DRIVE

During 1939 the Church contributed \$289,000 through the missionary shortage effort. Dr. Franklin stated that the outlook for 1940 was different.

He added:

"We advised the Church last fall that unless diocesan givings were increased by \$300,000, we would face the same situation as last February. A goodly number of dioceses have responded with increased expectations. Others have told the Presiding Bishop that they would undertake of their own initiative special efforts to help balance the budget. But these show an indicated increase in givings to the National Council for 1940 of less than \$100,000 in comparison with the \$300,000 needed."

**Fond du Lac Relinquishes
Nearly All Aid from Council**

FOND DU LAC, WIS.—All aid from the National Council has been relinquished this year by the diocese of Fond du Lac, with the exception of a UTO grant to the Sisters of the Holy Nativity.

Only six years ago the diocese received \$5,000 for White work, as well as an appropriation for Indian work; in 1939 this was reduced to \$1,920 for Indian work. Now the diocese has taken over responsibility for the work at Oneida and all other diocesan missionary work.

**Calls Catholicity, Scholarship,
Nationalism Anglican "Notes"**

SPOKANE, WASH.—Catholicity, scholarship, and nationalism were called the distinctive notes of Anglicanism in an address by the Most Rev. John William Charles Wand, Archbishop of Brisbane, January 30th, at St. John's cathedral here. The Churches of the Anglican communion, holding the authority of a common tradition together with recognition of national differences, offer an example which might well be followed in international relations, the Australian Churchman said.

Earlier in the day the Archbishop had addressed a luncheon meeting of the English Speaking Union. He and Mrs. Wand were entertained by the Rt. Rev. E. M. Cross at a dinner for the clergy.

**To Make Debt Survey
in W. Va. Churches**

**Rev. J. Gummere Appointed to
Study Possibilities for Debt
Restraint and Repayment**

CHARLESTOWN, W. VA.—The Rev. John W. Gummere, rector of Zion church, who has been instrumental in raising the question of Church debt through the Church, [L. C. September 20, 1939] has been appointed by Bishop Strider and the executive board of West Virginia to make a survey of debt in the churches of the diocese.

In regard to the purpose of the survey Fr. Gummere stated:

"The ascertainment of facts like these will be of value not only to the diocese of West Virginia, but to the Church at large. We are confident that their discovery will serve to stimulate the movement for debt restraint and payment already underway. This will strengthen the position of the Church enormously in that day of reckoning which obviously must come during this decade in consequence of the world-wide extravagance which has prevailed for some time."

Fr. Gummere has visited most of the synod meetings during the past year and presented the question of Church debt. He has stated recently that all procedure necessary for presentation to the General Convention in 1940 has been worked out.

**Convocation of Philippines
Honors Retiring Bishop**

MANILA, P. I.—A book of remembrance and a purse of money were presented to the Rt. Rev. Gouverneur F. Mosher by the convocation of the Philippine Islands which met here late in January.

Bishop Mosher's resignation will be acted upon by the House of Bishops next fall, and the convocation chose this means of expressing appreciation. The book was signed by all the mission workers, foreign and native, and contained pictures of the various mission stations.

As a lasting tribute, the convocation decided to name the diocesan library the Bishop Mosher Diocesan Library, and books are being supplied with a bookplate bearing the name.

**Four New York Lectures During
Lent Concern Church, Ministry**

NEW YORK—The Church and the Ministry will be the subject of four lectures presented during Lent at the Church of St. Mary the Virgin by the Clerical Union for the Maintenance and Defense of Catholic Principles.

The schedule includes the Rev. Fr. Joseph, superior OSF, on February 19th; the Rev. Leicester C. Lewis, February 26th; the Rev. Loren N. Gavitt, March 4th; and the Rev. Alan Whittemore, superior OHC, March 11th.

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TWENTY EXCHANGE PLACE

NEW YORK

Commemorate 75th Year of Sisterhood

Celebrate Founding of Sisters of St. Mary in New York; Alumnae, Associates Attend

By ELIZABETH McCracken

NEW YORK—The Sisters of St. Mary celebrated the 75th anniversary of the foundation of their sisterhood on February 2d and 3d, with ceremonies both at the convent in Peekskill and at St. Luke's chapel, Trinity parish, where Sister Harriet, the foundress, was elected the first Mother Superior in 1865.

Social events, in which associates of the community and pupils and alumnae of St. Mary's school took an active part, also were features of the celebration.

On the Feast of the Purification, the patronal feast of the Sisterhood of St. Mary, there was a Sung Mass in St. Mary's chapel, Peekskill, with the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, as preacher.

On the next day, there was a Sung Mass at St. Luke's chapel. After an address by Bishop Manning, the Rev. Dr. Leicester C. Lewis preached.

In the afternoon the sisters gave their customary reception at St. Mary's hospital. Over 200 friends were present, including clergy and theological students who have acted as acolytes in services held in the chapels of the sisterhood.

THANK-OFFERING MADE

Another important occasion of the anniversary was a thank-offering made by the Associates of St. Mary for repairs and renewals at St. Mary's chapel and convent; renovation of St. Gabriel's house for the accommodation of retreatants; support of the Sisters' mission at Sagada, P. I., and



WHERE COMMUNITY OF ST. MARY BEGAN

The old House of Mercy, New York, shown above, was the first building of the Sisters of St. Mary. The work has now been transferred to St. Mary's-in-the-Field, Valhalla, N. Y. (described in an article on page 10), and the sisters have developed educational and charitable work in centers throughout the United States and beyond.

the native community. Contributions to this thank-offering are still being received.

St. Mary's was the first sisterhood to be founded in the American Church. The story of that foundation is now well known to Church people: how Sister Harriet and three other future members of the community went to live at the House of Mercy, on what is now Riverside Drive, New York City, to devote themselves to the work of that house; how in the next year, 1864, they were enabled to lay before the Rt. Rev. Horatio Potter their desire to establish a religious community; how another year elapsed before Bishop Potter finally granted it.

In 1895, Sisters Harriet, Sarah, Jane, Mary, and Amelia were professed in St. Michael's church, New York City, on the Feast of the Purification. In the chancel with the Rt. Rev. Horatio Potter were the Rev. Drs. Howland, Littlejohn, Tuttle, Peters, and Morgan Dix, rector of Trinity church.

Of these five first sisters, Mother Harriet and Sisters Sarah and Amelia lived to celebrate their 30th anniversaries; Sister Mary, her 40th. Sister Jane lived only three years from the time of her profession.

Since that day, 75 years ago, the sisterhood has preserved and kept in mind the suggestions made by Bishop Potter in written form before he granted the first sisters their desire; namely:

"(1) That the Bishop recognize the foundation of sisterhoods which may be incorporated if necessary.

"(2) That he be legally visitor of each such foundation with power to impose episcopal check on all of their proceedings.

"(3) That the Bishop draw up a form of reception for the candidates for the sisterhoods.

"(4) That he appoint a chaplain for the sisters.

"(5) That the sisters wear a suitable and uniform habit.

"(6) That the sisters choose a name for their own organization, and draw up a code of rules, subject to the Bishop's approval.

"(7) That the work of a sister be not limited, but held to include all the corporal and spiritual works of mercy which a woman

can perform, and that the idea, as well, of a contemplative life of prayer and devotion as of an active life of service be included in the office. But especially that the sisters be devoted to the care of the sick and needy and to the work of educating the young."

OBLIGATIONS FULFILLED

The Church is aware of the noble ways in which the Sisterhood of St. Mary has fulfilled these high obligations. The schools of the sisters are among the best private schools for girls in the country. Their work for sick and convalescent children is notable, even in a city of the size of New York. Their missionary work, in the mountains of Tennessee and in the Philippine Islands, is regarded as not only good in itself but also as a model for others.

Within the past few years, they have contributed to the retreat movement by remodeling the Nurses' home of the Children's hospital, no longer needed for that purpose, into a hostel where groups may come for retreats. Moreover, they have added to this good work the provision of retreats at stated intervals throughout the year. When not in use for retreatants, St. Mary's Hostel is used by other Church women as a comfortable and convenient place to stay when in New York.

At the present time, there are 100 sisters in the community in this world and that same number in the other world.

Other sisterhoods have been founded since that historic day in 1865. One of the greatest of the many blessings vouchsafed to the Sisterhood of St. Mary is that the example of that first little group of five consecrated women has inspired other young women to recognize and respond to the call to give their whole lives to God and His Church in the religious life.

"Religion and Welfare" Status Changed

NEW YORK (RNS)—The National Committee for Religion and Welfare Recovery has been taken over by the Golden Rule Foundation and will operate as a department of religion and welfare of the Foundation.



FOUNDER'S GRAVE

Above is shown the grave of the Mother Foundress, CSM, surrounded by those of her early companions in the community.

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Defends Laymen's Interest in Religion

Bishop Hobson Tells Chicago
Church Club That Accusations
Are Unfair to Sincere Churchmen

CHICAGO—Condemning as "stupid lies" statements about the lack of interest in religion by laymen, Bishop Hobson of Southern Ohio told a group of Chicago Churchmen assembled at a luncheon sponsored by the Church Club of Chicago on February 8th, that the circulation of such falsehoods hurts the Church and challenges the sincerity of all laymen who support it.

Bishop Hobson stated:

"I say they are stupid lies because anyone who knows laymen as I do, realizes they are not true. If you will examine the record you will find that a great deal of the leadership of the Church is coming from the laity—and it will continue to be so even more increasingly when laymen *fully* realize the responsibilities that are upon them in a democratic Church like ours."

He cited a recent article in *Fortune* as typical of the general misconception which has arisen about the laymen's lack of interest in religion and commented:

"In so many words, this attempted to prove that professional men can't be spiritual leaders. This is characteristic of the lies which are being told about you. The article maintained that the business leader did not want to be a spiritual leader, that he is lost without the leadership of the clergy, and that the clergy leadership is slipping. It said that unless laymen have some new revelation, we are sunk; that not only civilization, but our very prosperity is at stake unless there is some sort of a spiritual re-awakening among the laity."

He pointed out that, on the contrary, many business leaders and professional men are giving inspiring Christian leadership and providing the nucleus for future leadership.

The Bishop continued:

"In stopping this lie you will also be squelching another damaging falsehood. That is the lie which you are telling about yourself. An example is the man who says, 'Why, of course, I believe in missions,' yet fails to pledge on the red side of the envelope. He's telling a lie about himself. He's giving lip service only to his belief."

Bishop Hobson was in Chicago to deliver the opening series of addresses which launched the 44th annual Lenten noonday services of the Church Club of Chicago. Increased interest was evidenced by a much larger attendance than during the same period last year despite the handicap of bad weather.

Mission Becomes Parish

SAN FRANCISCO—Parish status has been granted to the Church of St. Mary the Virgin, which has been a mission for 13 years. Under the rectorship of the Rev. Russell B. Staines, 30 new families have been added to the parish.

Utah Convocation Meets With Woman's Auxiliary

OGDEN, UTAH—The convocation of the missionary district of Utah was held on February 1st and 2d at the Church of the Good Shepherd, in conjunction with the annual meeting of the Woman's Auxiliary.

Bishop Moulton delivered his annual address on Thursday night. The election of officers and delegates resulted as follows:

Chosen to membership on bishop & council were the Very Rev. Franklin L. Gibson, the Rev. A. E. Butcher, and Astley B. Purton.

Deputies to the General Convention: Clerical, Sterling J. Talbot, with W. F. Bulkley as alternate; lay, C. P. Overfield, with J. E. Jones as alternate.

Elected to the Provincial Synod, to be held in Salt Lake City: Clerical, Franklin L. Gibson, A. E. Butcher, and W. F. Bulkley; lay, J. E. Jones, J. Walcott Thompson, and the Hon. J. H. Howell. Alternates will be appointed by Bishop Moulton.

Other officers were reelected.

Mrs. James Northrup was chosen president of the Woman's Auxiliary, succeeding Mrs. A. E. Kimball.

Youth Council Organized

OMAHA, NEBR.—A Council of Youth was organized by the young people of this city at the suggestion of the Rev. R. M. Redenbaugh, rector, during a recent meeting at St. Martin's church.

Each parish is represented on the Council by three representatives and a sponsor. One of the projects of the newly formed council, is to assist in organizing the youth in parishes not now having Young People's Fellowships.

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Prepared by

Charlotte Isabell Claffin

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INVITATION TO PRAYER

The Rev. Crawford William Brown, world war veteran and rector of the Church of the Redeemer, in Elgin, Ill., has invited his neighbors to come in daily and pray for peace. (Elgin Courier-News photo.)

Churches Make Short Daily Intercessions for Peace, Pray for Divine Guidance

CHURCHES throughout the country are opening their doors to daily prayer for world peace. Clergy of all denominations are cooperating to conduct frequent services to beseech God's direction for the conduct of Christians during the war and for the establishment of a righteous peace.

Among the first churches to hold short daily intercessions were Christ church, Poughkeepsie, N. Y.; St. Paul's, Troy, N. Y.; and St. Mark's, Grand Rapids, Michigan.

At St. Paul's church the daily peace service is under the auspices of the ministerial association comprised of pastors of more than 100 Churches in the area and many denominations. In Grand Rapids, clergymen of all denominations have been invited to lead intercessions.

Bishop Ivins of Milwaukee has asked every church in his diocese to hold peace services on Tuesday mornings. In most parishes, this will take the form of special intention in the daily celebration of the Holy Communion.

Medieval Improvements

UTICA, N. Y.—Six Rambusch lanterns for the nave light complete the redecoration of the interior of St. Luke's church.

The improvements are medieval in design and were made in memory of the Moshier family, who were among the parish's founders. Sanctuary walls are in stippled copper; choir and nave walls in washed plastic sepia with polychrome border; and ceilings in warm buff.

Advocates Sacrifice of Sovereign Power

Bishop Huston Tells Responsibilities of Church in Reconstruction of World; Condemns Violence

SEATTLE, WASH.—The responsibility of the Church to advocate sacrifice of national sovereignty for the creation of a new world was emphasized by Bishop Huston of Olympia in his annual address to the diocesan convention, which met January 28th and 29th at St. Paul's church.

The bishop also voiced a condemnation of brute force in international politics.

Locally, he reported the largest payment by the diocese for the Church's program since 1930. Trinity, Seattle, and St. Luke's, Renton, paid off long-standing mortgages, and eight churches made substantial improvements in their property.

Most of the parishes and missions showed continued improvement in support of the diocese, and the Children's Educational Foundation on Mercer Island was filled to overflowing.

St. Stephen's, Longview, was admitted as a parish, having risen from mission status enjoyed under the name of Grace church.

ONE DAY CONVENTION APPROVED

A new system whereby the convention is held on one day only was approved.

Speakers at the diocesan dinner were Prof. Cecil E. Quainton of the University of Washington and the Rev. Lansing E. Kempton.

Offerings at all the convention services were divided between Chinese and Finnish relief funds.

Elections resulted as follows:

Standing committee: Clerical, the Rev. C. L. Samuelson; lay, Harry Reed replaced Frank A. Latchan.

Diocesan council: the Rev. Messrs. Thomas E. Jessett and E. C. Schmeiser in place of the Rev. Messrs. C. L. Samuelson and G. F. Pratt, retired; lay, R. C. Burton and Will Harman in place of N. B. Guthrie and H. B. Wilbur.

Deputies to General Convention: Clerical, Lewis J. Bailey, Elmer B. Christie, Clifford L. Samuelson, and W. B. Turrill; lay, Ivan L. Hyland, E. W. Stimpson, A. M. Tracy, and H. B. Wilbur.

Alternates: Clerical, Charles T. Mentzer, E. C. R. Pritchard, A. W. Sidders, and E. C. Schmeiser; lay, Frank A. Latchan, William N. Redfield, A. A. Caterall, and A. C. Whiteley.

Deputies to Provincial Synod: Clerical, C. A. Meyers, S. P. Robertson, O. M. Bailey and J. D. McLaughlan; lay, E. F. Colcock, Harry Reed, H. B. Perry, and J. L. Ashby.

Alternates: Clerical, E. C. R. Pritchard, C. H. Boddington, C. S. Mook and A. H. F. Watkins; lay, B. Roy Anderson, Neil W. Arnett, C. S. Innes, and Arthur G. Neitz.

Death Halts Council Plans

ABERDEEN, MISS.—Because of the death of the host-rector's father, the Rev. Augustus William Hamilton, the annual diocesan council of Mississippi was postponed from January 23d through 25th to a later date. The council was scheduled to meet at St. John's church, of which the Rev. C. G. Hamilton is rector.

S&W S&W S&W S&W UNUSUAL LENTEN READING

HOUSE OF HOSPITALITY

by Dorothy Day

Our Lord told us to feed the hungry, clothe the naked, shelter the shelterless. These things are being done by the movement described in this book, not by great sums of money, but in Our Lord's way, by personal sacrifice and devotion. (\$2.50)

YOU'D BETTER COME QUIETLY

by Leonard Feeney, S. J.

Some of these short sketches are as light and amusing as they well could be, but there are a few essays, notably one on the mystery of the Trinity, which are the finest and most illuminating of spiritual writing, enriching to the soul of any reader. (\$2.00)

ST. VINCENT FERRER

by Henri Ghéon

At fifty St. Vincent refused a Bishop's mitre and a Cardinal's hat to take up his life's greatest work. For the last twenty years of his life he traveled about Europe on a donkey as a roving preacher. He converted, among others, no less than 25,000 Jews. "A delightfully simple and winning telling of a strange tale."—THE LIVING CHURCH (\$2.00)

CHRISTIANITY AND PHILOSOPHY

by Etienne Gilson

This book grew out of a series of lectures on the relation of Christianity to Philosophy, delivered to a group of young Protestant theologians in Paris. It includes an introductory essay on the Sanctification of the Intellect by Father Gerald Phelan. (\$2.00)

WHY THE CROSS?

By Edward Leen, C.S.Sp.

Of all Father Leen's excellent spiritual writing this is the book most perfect for Lent, and incidentally the one he himself thinks his best work. (\$2.50)

SAINTS WHO SPOKE ENGLISH

by Joan Windham

This is a new book on the same lines as "Six O'clock Saints," which Canon Iddings Bell praised so highly as Lenten reading for children when it first appeared. We have never yet found a child who was not enchanted by the author's stories, which have done so much to make saints real and lovable to children. (\$1.75)

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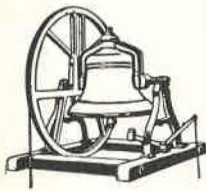


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Bishop of Birmingham Quote, "If
Thine Enemy Hunger . . ."

LONDON—Blockade adjustment allowing free importation of foodstuffs into Germany was recommended as a Christian duty on January 17th at the meeting of the Convocation of Canterbury.

In the Upper House, Dr. Barnes, Bishop of Birmingham, moved that the Archbishop of Canterbury be asked "to petition the government so to adjust the blockade as to allow the free importation of foodstuffs into Germany in accordance with the precept, 'If thine enemy hunger, feed him.'"

Dr. Barnes admitted that in these days of highly developed industrial chemistry it might be difficult to discriminate between foodstuffs which the enemy would most likely transform into munitions, and foodstuffs which it would be not worth while to treat in this fashion. Yet he believed he spoke for many Christian people when he said that the starvation of the enemy, particularly of women and children, was a horrible thought.

The Archbishop of Canterbury pointed out that Germany was using every endeavor to deprive Great Britain of the resources of food from overseas and that the application of the blockade was a fully recognized principle of international law. Arguments against it were really arguments against war itself.

The Archbishop said that he had spoken to members of the British government on this matter. Although they viewed it with great sympathy from the point of view that the Bishop of Birmingham had expressed, they maintained that it was not really possible to make any discrimination between the different kinds of foodstuffs. They contended that they must leave it to Germany to choose between providing food for its people and food for its guns.

FIRST WARTIME MEETING

The Upper and Lower Houses met for the first time since the outbreak of the war and in the still incomplete Church House at Westminster. Discussions were conducted to the distracting accompaniment of workmen's chisels and hammers.

In his presidential address to the bishops, the Archbishop of Canterbury said that the Church was called to give special witness at this time. It was its duty to guard against the danger of denouncing the sins of other nations and forgetting their need of penitence for whatever share their own nation might have had in those sins.

But he felt bound to sound a warning against yet another danger; namely, that the Church be so impressed with avoiding self-righteousness that it blunt the decisiveness of its moral judgment on the character and aims of the present rulers of Germany.

It was part of the Church's witness to give decisive judgment when fundamental moral principles were clearly involved. It

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MARCY, N. Y.—Church services for patients, doctors, and attendants are being held on the second Tuesday morning in each month, by the Rev. James F. Root, newly appointed Episcopal chaplain at the Marcy state hospital.

An altar has been built, and the Central New York Diocesan Altar Guild has provided seasonal colors and other equipment. Services are held in wards for the incapacitated, with Baptisms and burials. An average of 126 persons attend these monthly services.

would be disastrous if during the war the teaching of the Church were mainly the delivery of patriotic sermons, if its energies were entirely absorbed in what was called war work, rightful as such work certainly was, or if on various pretexts its regular worship were neglected.

Both houses of Convocation passed a resolution expressing deep sympathy with the people and Church of Finland.

Chicago Elects Deputies

CHICAGO—Deputies to General Convention elected at the recent convention of the diocese of Chicago were: Clerical, Ray E. Carr, G. C. Story, Dr. Harold L. Bowen, and Dr. William B. Stoskopf; lay, Stewart A. Cushman, Joseph T. Ryerson, Clark G. Kuebler, and Austin J. Lindstrom.

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NECROLOGY

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HERBERT A. BURGESS, PRIEST

ROCK ISLAND, ILL.—The Rev. Herbert Alden Burgess, retired senior priest, died on February 4th at St. Anthony's hospital, at the age of 81 years. He was in the hospital for six days, although he had been in poor health for a year.

Born in Ypsilanti, Mich., he was a lay reader in St. Bartholomew's parish, Chicago, 25 years prior to his ordination by the late Rt. Rev. Edward Fawcett, bishop of the diocese.

He was a close friend of the late Rt. Rev. Granville H. Sherwood, Bishop of Springfield, and exchanged pastorates with Bishop Sherwood in his early career in the priesthood. At that time Fr. Burgess was the rector of Grace church, Osco.

Fr. Burgess spent most of his life in the ministry as a missionary priest, serving at Canton 12 years and later at Rushville, Ill., where he also directed services for mission parishes in Farmington and Macomb.

He was a member of the diocesan board of missions, and frequently assisted the Rev. John S. Neal, former Trinity rector, and the Rev. Channing Savage at Christ church in Moline, after coming to Rock Island.

He married Miss Effie Bates in 1894 in Chicago. A son, Malcolm, died in 1916. The widow is the only survivor.

Fr. Savage was the celebrant at the solemn requiem at Trinity church on February 6th. He was assisted by Bishop Longley of Iowa, Bishop Essex of Quincy, the Rev. George T. Lawton, Dean Carl A. Heiligstedt, the Rev. John K. Putt, and the Rev. William O. Hanner.

ALBERT CARSWELL, PRIEST

FRESNO, CALIF.—The Rev. Albert Carswell, retired priest of the district of San Joaquin and honorary canon of St. James' cathedral, died at his home on February 1st after a long illness.

Canon Carswell, a native of Ontario, Canada, was in his 82d year. He is survived by two brothers, Richard E. Carswell of Santa Ana, Calif., and Lewis J. Carswell of Red Deer, Alberta, Canada.

Before coming to California, he served for seven years in the diocese of Toronto at Cannington and Newcastle. He also served in the diocese of Montana at Billings and Kalispel from 1895 to 1902, was rector for three years of St. John's church, Randolph, Vt., and spent many years at St. Paul's church, Virginia, Minn., and Grace church, Royalton, Minn.

Coming to Fresno in 1920, he was in charge of Trinity mission, Madera. He resigned in August, 1923, and was transferred to the district of San Joaquin from the diocese of Duluth. He served on the cathedral staff until failing sight and hearing caused him to retire in 1926.

The funeral was held at St. James'

cathedral on February 3d with Bishop Sanford of San Joaquin officiating, assisted by Canon Arthur L. Walters and Dean James M. Malloch.

Legacies left by Canon Carswell included \$5,000 to the American Bible Society; and \$5,000 and half the residue of his estate to the district of San Joaquin.

AUGUSTUS W. HAMILTON, PRIEST

BILOXI, MISS.—The Rev. Augustus William Hamilton, army officer, missionary, and political leader, died here on January 21st. The funeral in the Church of the Redeemer was conducted by his son, the Rev. Charles G. Hamilton, assisted by the Rev. Edward DeMiller.

Col. Hamilton was born in Croydon, England, and educated at Durban, Natal; Darjeeling, India; and St. John's, Cambridge. He was ordained in the Church of England.

He served in the Boer war at the siege of Ladysmith under Sir George White and in the Spanish American war; he was an officer in the World war. A charter member of the American Legion, he was state commander for several years of the Veterans of Foreign Wars in North Carolina and in South Carolina.

Politically, he campaigned for Hughes in 1916 and managed the pre-convention campaign of Roosevelt in North Carolina in 1932, campaigning for him in 1932 and 1936. He declined the Bromley seat in the British parliament in 1920 in order to keep his American citizenship.

For his services in food relief in Jugoslavia under Hoover, he was decorated

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with the Order of the White Eagle by King Alexander. He was gassed during this service.

He was a colonel on the staff of Governor Lafoon of Kentucky, served as a missionary of the Church of England in India, and was in charge of famine relief there in the opening years of the century. He was a leader in the Temperance movement in England, Ireland, Scotland, and Wales.

Col. Hamilton, a speaker at the General Convention of 1916 at St. Louis, was the author of many books and articles on international affairs, as well as poems and sermons.

He is survived by his widow and two sons, Charles and George.

THOMAS K. NELSON, PRIEST

ALEXANDRIA, VA.—The Rev. Dr. Thomas Kinloch Nelson, professor of Old Testament language and literature at the Virginia theological seminary died on January 28th, aged 60 years.

Dr. Nelson, son of the Rev. Kinloch and Grace Fenton (McGuire) Nelson, was born at the Virginia seminary, April 11th, 1879. He was a graduate of the University of Virginia in 1907 and of the Virginia theological seminary, which later gave him the degree of doctor of divinity. He was ordained to the diaconate by the Bishop of Virginia in 1910, and advanced to the priesthood by Bishop Graves of Shanghai in 1911.

After spending three years as a professor at St. John's university, Shanghai, China, he returned to America and held the rectorship of Salem parish, Salem, Va., for two years. He was the headmaster of Virginia Episcopal school for boys at Lynchburg from 1916 to 1920, when he was appointed to his professorship at the Virginia theological seminary.

The funeral was held in the seminary chapel on January 20th by the Presiding Bishop and the Rev. Dr. Wallace E. Rollins, dean of the seminary. Interment was in the cemetery near the chapel.

CHILTON R. STEARNS, PRIEST

ALBANY, N. Y.—The Rev. Chilton Rupert Stearns died here on January 24th at the age of 75 years.

Mr. Stearns, who was associated with the diocese of West Missouri, was a graduate of the University of Michigan in 1896. He took his M.A. in 1898 at Trinity university, Toronto, Ontario.

In 1897, he was ordained deacon; and in 1898, priest. After 1902, he was the rector of St. John's church in Lancaster, Ohio.

Mr. Stearns was the son of the late William Andrew and Martha Voster Stearns, and the brother of Isabelle Stearns. Interment was at Saranac, Mich.

EDNA B. ANDREWS

LAGUNA BEACH, CALIF.—Edna B. Andrews, the wife of the Rev. Dr. R. W. Andrews, died at the Hospital of the Good Samaritan on February 5th after a very brief illness. She was 64 years old.

Mrs. Andrews was born in New York City, a descendant of an old English family, the Devonshire Courtneys. She studied music in America, Germany, and England. She met her husband, then a young priest,

in Milwaukee; in 1899 when he was appointed to the missionary field of Japan, they were married and she accompanied him to the Orient.

Assisting her husband, she took charge of the work with women and the Sunday school. After 37 years in Japan, her husband retired because of poor health, and they moved to Southern California.

Mrs. Andrews is survived by her husband; a daughter, Roslyn W. Andrews; and a son, Cyril M. Andrews.

MRS. FRANK S. PERSONS

MAUCH CHUNK, PA.—Anna Colesberry Williamson Persons, wife of the Rev. Frank Stanford Persons II, rector of St. Mark's church, died on January 21st after a long illness.

She was the daughter of Mr. and Mrs. Frank Williamson of Philadelphia and the granddaughter of the late Col. Alexander Purvis Colesberry.

Mrs. Persons' entire life was given in devoted service to the Church. She prepared herself for mission work, graduating

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from Drexel Institute. For some years she gave her services at St. Martha's house, a well-known South Philadelphia mission founded by her aunt, Deaconess Jean W. Colesberry. She later became Missions Associate for the Girls' Friendly Society for the diocese of Pennsylvania.

She served for some years in the Virginia mountains; and later, with her husband, founded a sanitorium for the free treatment of tubercular mountain children. She also spent five years with her family at La Gloria, Cuba, and one year at Guanatanamo, where her husband was rector.

Officiating at the funeral service at St. Mark's church on January 23d were Bishop Sterrett of Bethlehem, assisted by the Rev. Alan H. Tongue and her husband. In accordance with her wishes, the service was triumphant in theme.

She is survived by her husband, a son, Frank Stanford, III; a daughter, Jean Colesberry; sisters, Julia Williamson, and Mrs. Coffin Colket Wilson; a brother, the Rev. Frank Williamson; and her parents.

MRS. GUY N. ROHRER

MANILA, P. I.—Ida Florence Rohrer, wife of Guy N. Rohrer, an official of the

Standard-Vacuum Oil company, died at St. Luke's hospital on January 5th. Death was caused by generalized peritonitis resulting from bacillary dysentery. Mrs. Rohrer had been ill in Cebu for about a month.

Born in Aylmer, Quebec, Canada she came to the Philippines in 1916 as a nurse for St. Luke's hospital. Two years later she married and lived at various times in Manila, Zamboanga, Legazpi, Iloilo, and Cebu. She has been closely identified with St. Luke's hospital and from 1926 to 1932 was in charge of Brent hospital in Zamboanga. She was a member of the American Red Cross and went to Siberia in 1914 with the first American Red Cross unit during the World war.

The Florence Rohrer Memorial, a fund within a fund, was started by Bishop Mosher of the Philippines with \$151 given to him by the office staff of the Standard-Vacuum Oil company for charitable purposes. Bishop Mosher turned the money over to the Nurses' Revolving Fund of St. Luke's hospital, from which loans are made to help graduates until they find work.

Friends filled the Cathedral of St. Mary and St. John for the funeral services on

January 8th, conducted by Bishop Mosher; Bishop Wilner, suffragan of the Philippines; the Rev. E. G. Mullen; and the Rev. F. C. Gray.

Mrs. Rohrer is survived by a daughter, Florence, who is a student at the University of Washington, and by her husband.

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- 25. Church of St. Mary the Virgin, New York City.
- 26. St. Mark's Church, Jersey City, N. J.
- 27. Church of the Holy Innocents, Hoboken, N. J.
- 28. Church of the Resurrection, New York City.
- 29. St. Paul's Church, Brooklyn, N. Y.

MARCH

- 1. St. James' Church, Cleveland, Ohio.
- 2. All Saints' Church, Orange, N. J.
- 3-9 St. Gregory's House, Valparaiso, Ind.
- 11. St. Mark's Church, Mendham, N. J.
- 12. St. Anthony's Church, Hackensack, N. J.
- 13. St. Clement's Church, New York City.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARTH, Rev. THEODORE N., formerly rector of St. Bartholomew's Church, Baltimore, Md.; to be rector of Calvary Church, Memphis, Tenn., effective March 10th. Address, 102 N. 2d St.

BOSHER, Rev. ROBERT S., formerly rector of Grace Church, Stanardsville, Va.; to be vicar of

St. John's Chapel, Bernardsville, N. J., effective March 31st.

DAVIS, Rev. GEORGE F., is vicar of St. Peter's Church, Albany, and chaplain at state institutions, Salem, Ore. Address, Albany, Ore.

EATON, Rev. DAVID T., formerly rector of Holy Comforter Church, Burlington, N. C.; is in charge of Trinity Church, Thermopolis, and of St. Andrew's, Worland, Wyo. Address, Trinity Rectory, Thermopolis, Wyo.

HURD, Rev. FREDERICK C. P., formerly in charge of Trinity Church, Lander, and of the Lander field, district of Wyoming, is superintendent of Cathedral Home for Children, Laramie, Wyo.

JONES, Rev. STRATFORD C., has been elected

rector of St. Barnabas' Church, Troy, N. Y. (A.). Address, 2900 Fifth Ave.

KRISCHKE, Rev. EGDMONT M., formerly rector of Ascension Church, Porto Alegre; has been appointed to the Church of the Crucified, Bagé, Brazil.

PARKER, Rev. JAMES G., formerly in charge of St. Mary's Church, Crystal Lake, Ill. (C.); is rector of St. Mark's Church, Geneva, Ill. (C.).

PATERSON, Rev. FRANK S., formerly at Trinity Church, Warsaw, N. Y. (W. N. Y.); to be in charge of Calvary Church, Williamsville, N. Y. (W. N. Y.), effective March 1st.

SALTER, Rev. JOSEPH D., formerly in charge of the Thermopolis field; is in charge of Holy Trinity, Gillette, Good Shepherd, Sundance, and Christ



CLASSIFIED



ANNOUNCEMENTS

Died

ANKETELL, ALFRED YOUNGS, died at Springbrook, Wis., on February 7th, in the 81st year of his age. He was the eldest son of Roger and Hannah Anketell of Delafield, Wis.

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RETREATS

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its new service. In the future, THE LIVING CHURCH will print *free of charge* in its classified section one notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rates.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

LENTEN RETREATS: St. Agnes' Church, 46 Que street, N. W., Washington, D. C. Tuesday, February 20th, 5-9 P.M., quiet evening for men and older boys; Thursday, February 22d, 10:30 A.M.-4 P.M., quiet day for women; Tuesday, February 27th, 5-9 P.M., quiet evening for girls. The conductor for all of the above is the Rt. Rev. Dr. CAMPBELL GRAY, Bishop of Northern Indiana. Reservations requested for meals.

MID-LENT RETREAT FOR WOMEN: Sunday, March 3d, St. Clement's Church, Philadelphia, beginning with Mass at 8 and closing with Vespers and Benediction at 4:30. Conductor, the Rev. Fr. Rector (the Assistant Bishop of British Honduras preaches at the Solemn Mass and at Vespers). Reservations for breakfast and dinner should be made with the Sister in Charge, 110 N. Woodstock street.

Church, Newcastle, with address at Holy Trinity Rectory, Gillette, Wyo.

SHOWELL, Rev. JOHN L., formerly rector of Grace Church, Yorktown, Va. (S. V.); is rector of St. Thomas' Parish, Croome, Md. (W.).

NEW ADDRESSES

HOOKEER, Rev. SIDNEY D., formerly 161 4th Anita Dr., Brentwood Heights, Calif.; 10561 1/2 Ashton Ave., West Los Angeles, Calif.

PAUL, Rev. JAMES A., formerly 865 Madison Ave.; 316 E. 88th St., New York City.

SMITH, Rev. MART GARY, formerly Meggetts, S. C.; Box 2, Ravenels, S. C.

RESIGNATIONS

HOWARD, Rev. FREDERICK K., has resigned as chaplain of the City Mission Society, San Francisco, Calif.

OHLEHOFF, Rev. HENRY has resigned as chaplain of St. Luke's Hospital, San Francisco, Calif.

DEPOSITION

WOODRUFF, KELLY BRENT, Presbyter, by the Bishop of Southern Ohio, January 22, 1940. Deposed at his own request.

ORDINATIONS

PRIESTS

CONNECTICUT—The Rev. STUART CUSHMAN COWLES was ordained to the priesthood by Bishop Budlong of Connecticut in St. John's Church, Stamford. He was presented by the Rev. J. H. Jacobson, and the Rev. Raymond Cunningham preached the sermon.

WASHINGTON—The Rev. GEORGE ALBERT COOPER was advanced to the priesthood by Bishop Budlong of Connecticut, acting for Bishop Freeman of Washington, in St. John's Church, Stamford, Conn. The ordinand was presented by the Rev. H. Waldo Manley, and the Rev. Raymond Cunningham preached the sermon.

WEST MISSOURI—The Rev. EDWARD MILES BLUM was advanced to the priesthood by Bishop Spencer of West Missouri in Grace and Holy Trinity Church, Kansas City, Mo., January 25th. The ordinand was presented by the Rev. Charles R. Tyner, and is priest at St. Luke's Church, Excelsior Springs, Mo., with address at 514 Elm St. The Rev. Edwin W. Merrill preached the sermon.

DEACONS

CONNECTICUT—WARREN EDWARD TRAUB was ordained to the diaconate by Bishop Budlong of Connecticut in St. John's Church, Stamford. The candidate was presented by the Rev. Arthur F. McKenny, and the Rev. Raymond Cunningham preached the sermon.

FOND DU LAC—FREDERICK RESCH was ordained deacon by Bishop Spencer of West Missouri, acting for Bishop Sturtevant of Fond du Lac, in St. Mary's Church, Kansas City, Mo., November 30th. The candidate was presented by the Rev. Edwin W. Merrill, and the Rev. Robert H. Mize, Jr., preached the sermon. The Rev. Mr. Resch has been transferred to the district of Salina to serve at the associate mission, Hays, Kansas.

HARRISBURG—Prof. RALPH THOMAS WOLFGANG was ordained perpetual deacon by Bishop Brown of Harrisburg in Trinity Church, Tyrone, Pa., February 3d. He was presented by the Ven. William T. Sherwood and is assistant at Trinity Church, with address at 426 4th St., Tyrone, Pa. The Rev. F. William Lickfield preached the sermon.

WEST MISSOURI—ROB ROY HARDIN was ordained to the diaconate by Bishop Spencer of West Missouri in Grace and Holy Trinity Church, Kansas City, Mo., January 25th. He was presented by the Very Rev. Dr. Claude W. Sprouse, and is in charge of Christ Church, Lexington, Mo., with address at 1718 Oneida St. The Rev. Edwin W. Merrill preached the sermon.

DEGREE CONFERRED

BERKELEY DIVINITY SCHOOL—Bishop Daniels of Montana received the degree of doctor of divinity from Berkeley Divinity School on January 25th. Bishop Budlong of Connecticut conferred the degree.

COMING EVENTS

FEBRUARY

- 22. Convocation of Panama Canal Zone, Ancon.

CHURCH CALENDAR

FEBRUARY

- 24. St. Matthias. (Saturday.)
- 25. Third Sunday in Lent.
- 29. (Thursday.)

MARCH

- 1. (Friday.)
- 3. Fourth Sunday in Lent.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sunday Mass, 7:30, 9:30, and 11 A.M.
Evensong and Benediction, 7:30 P.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Stephen's Church

Coconut Grove, Miami

THE REV. BENJAMIN W. SOPER, B.A., Rector

Sunday Masses: 8 A.M. and 11 A.M.
Daily Masses: 8 A.M.
Benediction, Last Sunday of Month, 8 P.M.

MASSACHUSETTS

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

REV. WHITNEY HALE, D.D., Rector

Sunday: Low Masses, 7:30, 8:30, 9:30; Matins 10:30; Sung Mass 11:00 A.M.; Evensong with address at 6:00 P.M.
Weekday Mass, 7:45; Evensong 6:00 P.M.
Second Mass, Thurs. & Saints' days, 9:30.
Confessions, Friday, 5-6; Saturday 5-6.

NEW YORK

**St. Paul's Cathedral
Buffalo, N. Y.**

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 noon
Wednesdays: 11 A.M., Holy Communion, Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermons; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

- 10. Fifth (Passion) Sunday in Lent.
- 17. Sixth (Palm) Sunday in Lent.
- 21. Maundy Thursday.
- 22. Good Friday.
- 23. Easter Even.
- 24. Easter Day.
- 25. Easter Monday.
- 26. Easter Tuesday.
- 31. First Sunday after Easter.

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M., Choral Evensong and Sermon
Holy Communion

8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.
Weekday Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and West 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service; 5:15 P.M., Evensong and Address (except Saturdays).
Thursdays: 11 A.M., Holy Communion.

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Vespers and Devotions, 4 P.M.

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REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses: 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong: 5:30 daily.

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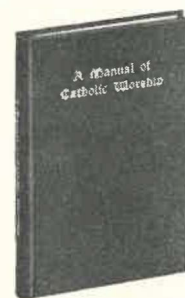
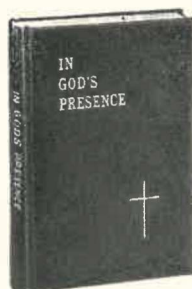
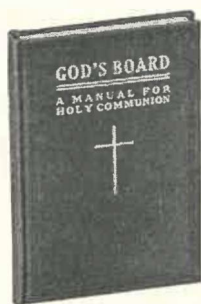
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