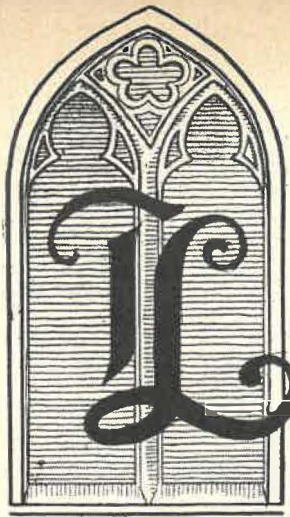
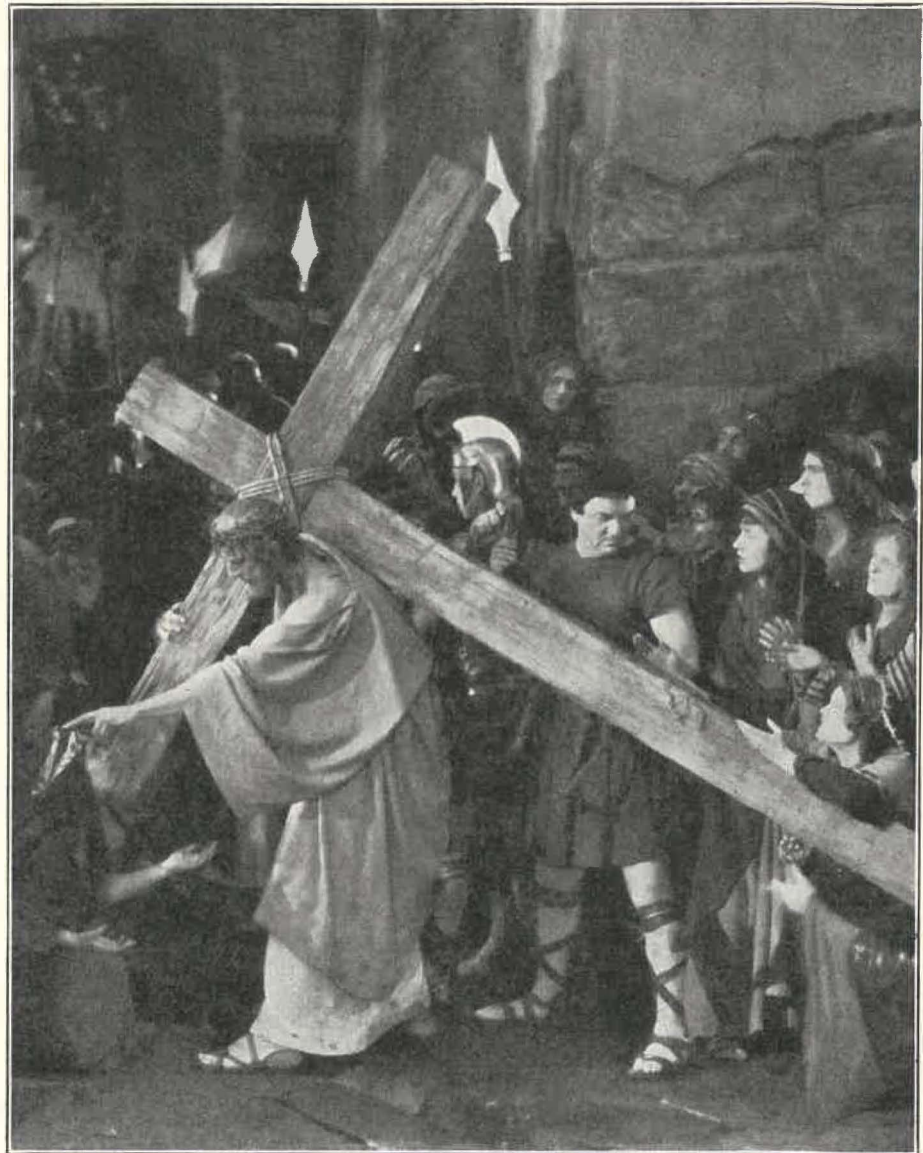
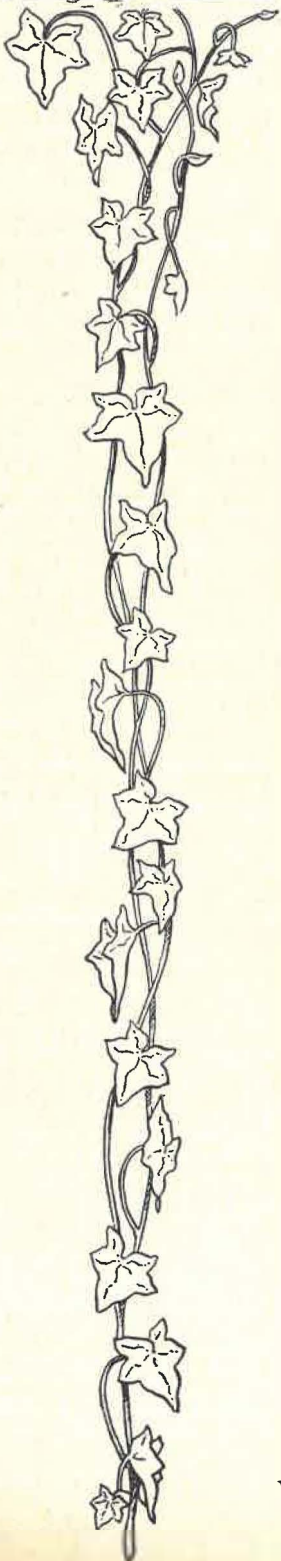


March 13, 1940



The Living Church



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"The Sacrament of Reunion"

TO THE EDITOR: Among the many misrepresentations of my book, *The Sacrament of Reunion*, in the review written by the Rev. W. Norman Pittenger [L. C., February 14, 1940, p. 9] may I be permitted to correct some errors in fact?

It is untrue to assert that I dismiss the episcopate as "irrelevant or fruitless." On the contrary, I advocate it as the appropriate form of ministry for a united Church (p. 26).

It is untrue to claim that Dr. Cirlot's book, *The Early Eucharist*, renders my note (p. 81) "at least dubious." Dr. Cirlot's book assumes but does not discuss the Passover issue (p. 1). The "modern scholarship" to which I refer and of which Mr. Pittenger is not cognizant is the following: against the Kiddush theory, Burkitt in J. T. S. (vol. 17, 1916, p. 294), and even Dr. Cirlot himself, pp. 8, 15; against the Haburah theory, Jeremias, *Die Abendmahlsworte Jesu* (p. 29); on the inconsistencies in the Johannine Chronology, Jeremias, *op. cit.* and Torrey, J. B. L. vol. 50, 1931, pp. 227-41.)

It is untrue to claim that I use the "emotive" words, "corrupt" and "decadent," in reference to "positions, historical or contemporary, which are used as arguments against the Concordat." These words occur on pp. 51-52 in reference to the Reformers' criticism of late mediæval Catholicism and not to positions regarding the Concordat. That their views were not wide of the mark is known to every student of 15th and early 16th century Romanism, and can be gleaned from the report of the Roman cardinals and other prelates themselves, *De Emendanda Ecclesia*, 1537.

Mr. Pittenger asks, "What tractarian has ever denied that Presbyterians, . . . belong as individuals to the visible Church?" I do not lay this claim to the tractarians (p. 16). Their attitude toward dissenters is clear from Tracts 20 and 30 and Newman's statement in *Plain and Parochial Sermons* (vol. 3, no. 16, p. 230) and is in harmony with my assertion.

I may add that Adoptionism (p. 89n) is not a slip for Nestorianism, as Mr. Pittenger thinks. I purposely avoided the latter in view of the fact that the "dissociation" of which I speak is certainly not applicable to the views of Nestorius, and it is highly doubtful if it applies to Cyril's understanding of them. (Rev.) CYRIL C. RICHARDSON,
Union Theological Seminary.

New York City.

TO THE EDITOR: I am very sorry if in any way I have been guilty of "many misrepresentations" of Dr. Richardson's book *The Sacrament of Reunion*. All that I can say is that I read the book with every initial prejudice in its favor, that I greatly admired its learning and its general spirit (as I pointed out in my review), and that I am quite confident that it is required reading for all who wish to think wisely and fairly about the proposed Concordat.

Dr. Richardson mentions five "errors in fact." Perhaps I may be permitted to make some brief comments on each of these:

1. I did not mean to assert that Dr. Richardson himself dismissed the episcopate as "irrelevant or fruitless." He does, indeed, say that because "it is consecrated by a long tradition" and is "convenient in practice," it is the ministry that "may well prove to be

the appropriate form for a ministry universally recognized in a united Church" (p. 26).

My point, as I intended it, was that Presbyterianism itself seems to me to have dismissed the episcopate, and that the position which, it seems to me, the episcopate would hold in the present scheme for a Concordat tends in that direction, rather than toward "democratizing and developing the episcopate as the visible symbol of the Church's historic tradition, continuity, and universality"—if I may quote my own phrases.

It is my personal feeling that the episcopate might become, so to say, incidental and accidental to the Church's essential life; whereas I believe it to be the sound expression of that life, guaranteed by the apostolicity of its succession (in the true meaning of that term), and hence to possess values, both practical and theological, which make it of quite fundamental importance.

2. I cannot claim to be a competent scholar on Eucharistic origins. I can only say that those who are competent scholars have assured me that Dr. Cirlot's arguments, in his book, *The Early Eucharist*, have a real bearing on the "Passover issue" and make a strong case for the Haburah theory. My own reading of Dr. Cirlot's very stimulating and informing study would confirm this judgment, insofar as any opinion of mine on the question is of any value. I am well aware of a difference among scholars on this point; and I should not claim that my amateur judgment settled any issues.

3. The "emotive" words to which I referred occur not merely on pages 51-52, to which Dr. Richardson ascribes them, but on other pages as well. Indeed, only one set of words of this character (namely, "corrupt and superstitious Church," p. 52) seems to me to be clearly as of the Reformers them-

selves; others on pages 51 and 52 (e.g., "corrupt" on the former, and "degenerate" on the latter page), as well as such words as "guesswork" on the one hand, and "objective" on the other (p. 34), "legalistic" in its context on page 45, and "archaic" (pp. 69 and 71) seemed to me unfortunate. I still think that such words only confuse issues. Of course, I know quite well that the state of affairs in the 15th and early 16th centuries was lamentable.

4. Dr. Richardson writes (p. 16): "The tractarian view claims that all Presbyterians, Methodists, Congregationalists, and Baptists do not belong to the visible Church."

My question was: what tractarian denies that these persons belong "as individuals" to the Church? Tract 30 refers to schism, etc., and Newman (in *Plain and Parochial Sermons*, cited by Dr. Richardson) says that ". . . everyone, who has been duly baptized, is, in one sense, in the Church. . . ." I cannot but think that this statement of Newman's is in line with the general tractarian view, in which I was brought up. Of course I am not arguing this as necessarily satisfactory, but it does seem to me to be the tractarian position.

5. Dr. Richardson has an admirable note (p. 89) on the relation of Eucharistic to Christological doctrine. Here he uses "Adoptionism" to set over against Eutychianism. I suggested that "Nestorian" would be more appropriate—not because Nestorius held the views popularly attributed to him (since the appearance of the *Bazaar of Heracleides* this has been made clear, I think), but because the heresy condemned under his name had that notion of "dissociation" to which Dr. Richardson referred, and is a clear historical opposite to the almost contemporary Eutychianism. I thought that there was a slip here, especially since Adoptionism as a condemned heresy, with that name, is of much later date (condemned at Ratisbon, 792; Frankfurt, 794; Aix-la-Chapelle, 799), and the mention of it seemed to me anachronistic in its context. Since this point comes up in the matter of the Real Presence and Transubstantiation, I might add that I thought Dr. Richardson's discussion throughout this section was most sound and helpful, and to me quite convincing.

Inasmuch as the Proposed Concordat and the controversy concerning it have attracted such wide attention, it may not be unfitting for me to say in conclusion that I am very far from wishing to condemn or even to criticize the attempt to secure a working agreement between the Presbyterian and the Episcopal Churches. I deprecate the rancor which has marked so much of the opposition to the present scheme for that agreement. We need, I am convinced, a very thorough theological study of the whole problem; historical discussion alone, which may become historicism, will not serve; the living, growing, developing Body of Christ has given us, through its movement in time, a ministry which seems to me functional to and expressive of its life. I hope that I am not bigoted in insisting that, so far as I can see, the episcopate is inherent in that ministry and essential to it. That, among other reasons, is why I am an Episcopalian.

I do feel, most profoundly, that careful study, theological investigation, frank statement of differences, open acknowledgment of error, willingness to learn, and above all, Christian charity in presenting one's own

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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THE LIVING CHURCH is published every Wednesday except the last Wednesday in each month (on which day THE LAYMAN'S MAGAZINE OF THE LIVING CHURCH is published) by Morehouse-Corham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$3.75 a year, sold only in combination with THE LAYMAN'S MAGAZINE OF THE LIVING CHURCH at \$4.00 a year for both. Price for THE LAYMAN'S MAGAZINE alone, \$2.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

views and listening to those of others, will take us a long way. If anything that I have said in my review of Dr. Richardson's book has in any way offended in charity or understanding, I can only ask forgiveness and hope that I may make amends.

(Rev.) W. NORMAN PITTINGER.
General Theological Seminary.

New York City.

[TELEGRAM]

TO THE EDITOR: THE SPIRIT OF PITTINGER'S REPLY IF I MAY BE PERMITTED TO SAY SO IS BOTH EMINENTLY CHRISTIAN AND COMMENDABLE. I TRUST ALL OUR DIFFERENCES CAN BE SO AMICABLY AND CHARITABLY RESOLVED.

(Rev.) CYRIL RICHARDSON.

New York City.

Layman's Magazine

TO THE EDITOR: The inauguration of THE LAYMAN'S MAGAZINE is a significant step in Church life, as we seek to harness the ability and zeal of laymen in the devotion and work of the Church.

The word "harness" recalls the story of the vestryman who announced at the dinner table one Sunday that the new rector would be installed on a certain date. Little Willy, aged 12, spoke up: "Install? What do they do to him, lead him like a horse to a stall and feed him?"

"No, my son," answered his father, "we hitch him up like a horse to the church and expect him to pull it!"

That has been the attitude of many Churchmen (not merely vestrymen). The new magazine may well be expected to help change it. Laymen in Hawaii are ready to be harnessed, and will be enormously strengthened by the nationwide corporate action of the Church which your magazine is sponsoring.

(Rt. Rev.) HARRINGTON LITTELL,
Bishop of Honolulu.

Honolulu, Hawaii.

TO THE EDITOR: I most assuredly liked THE LAYMAN'S MAGAZINE. Both the articles and the short stories appealed to me, especially Dean Pardue's article and the story of the little typist alone in her parish church. We all need to give more attention to strangers at services.

(Miss) MARGARET B. SUMMERVILLE.
Watertown, N. Y.

Exorcism

TO THE EDITOR: I find it impossible to keep from agreeing with you, and I am practically sure that you need an exorcist of undeniable talents to keep errors from creeping into the editorial office. I am quite sure that it was a great compliment for me to be considered as Fr. Crocker's successor, even though Fr. Crocker had never been chaplain at the University of Pennsylvania. Now THE LIVING CHURCH of February 14th informs me that I have succeeded the Rev. W. Brooke Stabler. Mr. Stabler is going to be very much surprised when he returns from New Haven tonight to find that now he is out of a job, for this is the first hint he has had of having been replaced by somebody else.

It seems to me that perhaps it is my duty to take on the role of the exorcist and "tell all" in connection with the changes made here at Pennsylvania. First of all, may I say that Mr. Stabler is the university chaplain employed and paid by the university. Mr. Stabler, whose duty it is to represent religion officially for the University of Pennsylvania, teaches several courses for which a great number of students enroll. He ministers to all denominations and gives inval-



THE REV. JAMES H. JACOBSON

uable assistance to each of the priests and ministers who are near the campus, representing their respective Churches.

As for my own work, I have come here to succeed the Rev. William B. Stimson, rector of St. Mary's church, Locust street. Fr. Stimson was both rector of St. Mary's parish and pastor to students for several years; but finding that the task of carrying on both pieces of work was beyond the strength of one man, he resigned as pastor to students, but still carries on as rector of St. Mary's church. I, therefore, succeed him as pastor to Episcopalian students here at the University of Pennsylvania. This in no way changes Mr. Stabler's status here in Philadelphia.

I think that this is an accurate description of what has taken place here in the university, and I hope that these few words, not sent to you in the spirit of angry criticism, may prove to be the amount of exorcism needed to correct the several wrong impressions that have been published.

(Rev.) JAMES H. JACOBSON.

Philadelphia.

WE TRUST the spirit of error is now duly exorcised.
—THE EDITOR.

Episcopal Succession

TO THE EDITOR: A careful statistical study of the 1940 Living Church Annual table of Episcopal succession reveals that 52 of the 153 living bishops of the Episcopal Church can claim succession from both Seabury and White. This is interesting just because it might be assumed all of our bishops could make the claim.

The conclusion was arrived at by tracing the chief consecrators of each individual bishop, not always the Presiding Bishop of the time, and their chief consecrators and so on back to Bishop Brownell of Connecticut, the 16th Presiding Bishop of our Church. He in turn was consecrated by Bishops White, Hobart, and Griswold. Hobart and Griswold were both consecrated by Jarvis, White, and Provoost. Jarvis had Bass as one of his consecrators, and Bass had Claggett who was the only bishop at whose consecration Seabury assisted.

This may seem tortuous, but it was interesting and anyone who likes statistics might also be interested.

In addition I have the list of names of the 52 bishops which I will be glad to send to anyone desiring them.

Paris, Ill. (Rev.) PHILIP LESLIE SHUTT.

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VOL. CII

MILWAUKEE, WIS., MARCH 13, 1940

No. 10

EDITORIALS AND COMMENTS

Passiontide, 1940

ONCE AGAIN, as the Church's seasons continue their annual round, the shadow of the Cross lengthens until it covers all the world. Belligerent nations may not pause in their warfare, self-centered men and women may not interrupt their worldly pursuits, but the Church observes Passiontide and Holy Week at their appointed times, recalling the world to the timelessness of the sacrifice that had its historical focus in the execution nearly 2,000 years ago of One who had been condemned to the death of a criminal by the civil and religious authorities of that day.

The Crucifixion was and is the point at which time and eternity meet. The Roman historian, Tacitus, writing about 115 A.D., dismisses the event with a sentence: "Christ, from whom the Christians derive their name, was condemned to death in the reign of Tiberius by the procurator, Pontius Pilate." Yet two centuries later the followers of this same Christ were to win over the Roman Empire itself, and the kingdom that He came to proclaim will endure when the very memory of Rome has passed away.

The story of the agony in the garden of Gethsemane, the betrayal, the trial and conviction, the scourging and mocking, the bitter journey to Calvary, and the hours of suffering on the Cross are familiar to all of us. The traditional ceremonies of Holy Week, beginning with that strange brief triumph of Palm Sunday, and continuing with the unfolding of the tragic drama, recall these events anew to our memory. But these ceremonies are no mere pageants expressing in dramatic form the history of an event long past. The Atonement wrought by our Lord—the way in which He gave Himself as a living sacrifice for the sins of the whole world—is a mystery beyond the limits of time. The Cross which was the instrument of that Atonement was set up in Palestine in the reign of the Emperor Tiberius, but the arms of that Cross extend backward through time, even to the earliest beginnings of the human race, and forward into the future as long as humanity shall continue to be born and to die.

As our Lord hung upon the Cross the pain that came to Him from the nails and the crown of thorns was insignificant compared to the suffering of all humanity which He took upon Himself. In the hallowed words of the prayer of consecration

God gave His only Son, Jesus Christ, "to suffer death upon the cross for our redemption" and to make there "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." It was not merely the sins of the Jews, nor the cruelty of the Roman soldiers that put Him to death; it was our sins even in this year 1940 that played their part in His bitter agony.

PASSIONTIDE and Holy Week come this year to a world at war. Europe and Asia are the primary scenes of conflict, but even in this western hemisphere the war is being fought—not only in the naval battles and scuttling of ships off American coasts and in American territorial waters, but in the more subtle war of rival propaganda, of commercial and economic warfare, of the spreading corruption of morals and ethical standards that are the inevitable result of war in this so-called civilization of ours.

The burden of these sins of our own generation was borne by our Lord as He hung upon the Cross. The guns fired in China, in Finland, and on the western front, the lying charges and countercharges by propagandists in the press and over the radio, the corruption of business and industry by the false prosperity of war, the suffering inflicted upon civilians, refugees, and neutrals—all of these things are blows that hammer the nails deeper into those divine hands and press the thorns tighter into His holy flesh.

Yet all of these things need not lead us to despair, nor to a morbid introspection and resignation. The sins of the world caused the death of the Son of God; but by His death He conquered both sin and death itself. In His sacrifice is the promise of our own salvation. Truly we term the anniversary of His death not Black Friday but Good Friday—the day on which by His sacrificial death our Lord showed forth the timeless reconciliation between God and sinful man.

And Holy Week brings to our remembrance also the great gift that our Lord left with His Church to preserve through the centuries not only the memory but the continuing benefits of that salvation—"for in the night in which He was betrayed, He took bread; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My Body,

which is given for you: Do this in remembrance of Me. Likewise, after supper, He took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of Me."

On Maundy Thursday, therefore, we celebrate the anniversary of the institution of the Holy Communion, just as on Good Friday we celebrate the anniversary of our Lord's death. Both are days of tremendous importance to every Christian soul; and the celebration of Easter cannot be complete unless it is preceded by the observance of both of these tremendously important days in Holy Week.

So our Holy Week observance in this fateful year, 1940, should be one of deep penitence, not only for our individual sins but for the share that all of us have in the sinfulness of our generation which is most conspicuously shown in the cruel stupidity of war. But we must not yield to despair; for the message of Maundy Thursday and of Good Friday is not one of despair but of hope—a hope sealed and ratified by the Easter triumph and brought home to us in our daily lives by the sacrament of the Holy Communion.

The Son of God hangs patiently upon the Cross. Many of His disciples have fled—in 1940 as in that first Holy Week—and others are filled with doubt and despair. Crisis has found them wanting. Their religion is too small for the requirements upon it and the world presses too heavily upon them.

But the infinite love that is shown for us by the Sufferer upon the Cross remains still the way of victory. Now, as then, the darkness has spread over the earth and men's hearts fail for fear of an unknown future. But the Holy Spirit is still at work in the Church and in the world and the time will come when the darkness again will be cleared away and men will say once more, "Truly this was the Son of God."

Wasted Lenten Blessings

IT IS an old adage that "you can take a horse to the water but you cannot make him drink!" The application of this is that the Church may offer her children the many means of spiritual strengthening and refreshment that come with this holy season but that she cannot force her unwilling members to use them. So, Lent often comes and goes and many people miss all of the many blessings offered.

Instead of being better they are far worse, for they have willingly, knowingly, and deliberately turned away from God, refused to follow the discipline and devotion provided by Holy Church, and have shut their eyes and deafened their ears to the Holy Spirit, pointing to these privileges and pleading for them to be used.

We should all remember that God is going to hold us strictly to account. To God we must answer for keeping or neglecting Lent. God makes no exceptions, although in His mercy He judges people by their strength and by their opportunities. He calls everyone, old and young, to keep Lent. Through the Holy Spirit the "still, small voice counsels and warns." Through the Church, God shows the way and the means.

And all the while, from Ash Wednesday to Easter, we are being specially judged. For Lent, in a way, is the testing ground! Fortunate those who, weighed in the balance, are *not* found wanting.

Only those who know from blessed experience can tell of the joy, the happiness, the inspiration, the power, the peace of a well kept Lent, a Lent spent spiritually with our Lord, and filled with prayer and fasting, sacrifice and penance, confession and Communion, with the cross stamped upon all that is done. Those who really wish a happy Easter will keep a holy Lent.

—Saint Alban's Messenger.

Sursum Corda

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

Holy Week

"TO THEM that are perishing, the preaching of the Cross seems foolishness," writes Paul to the Corinthians. It is a strong statement. The word translated by "foolishness" is *moria*, the kind of nonsense uttered by a *moron*. The world at large in those days was persuaded that only a moron would thus sacrifice himself, even to shameful death, with the notion that thereby he is strong, good, destiny-fulfilling; or think thereby that he is saving the world. To die stoically, when you could not help yourself, that was understandable; to die heroically in battle had a certain nobility about it; but to get yourself nailed up on a cross rather than conform to the dictates of the established State and the conventional compromises of a respectable religion, merely because you wanted to be faithful to some abstractions called truth and beauty and love was ridiculous. What? It was all because He had compassion for people? He could have done them more good by staying alive, even at the cost of a little compliance. Of what use is a great teacher, when his voice and pen are silenced? How can a physician save from death if he be dead himself? Call this creature on a Cross your God? The man was a crack-pot. So felt the world in Paul's time, and said it openly. Today it does not always feel quite free to speak it out; but the world's conviction remains pretty much the same after 19 centuries.

The world fails to see that truth and beauty and love are not abstractions created by human thought, interesting but hardly compelling; fails to see that they are attributes of Him who is Maker of all that is, and that man is created solely that he may share with God a creative outgoing in terms of them. On the Cross Jesus showed, to all who are capable of understanding, what it means to be a man, what God means a human life to be. He draws to Him not fellow-morons, but rather those wise enough to see that life means nothing except in terms of faithfulness to truth, to beauty and to love. To those who are so blind as to think that men and women can in lesser witness be truly happy, or the race on such terms be safe from fratricidal strife, "to them that are perishing, the preaching of the Cross seems foolishness; but to us who are in process of salvation, it is the power of God."

Only man, of all God's creatures, is able to think in terms of truth and beauty and love. The rest of the animals contend with one another for food and drink and rest and play and procreation. In so doing they fulfil the will of Him who made them. But man is capable of better things; He has inventiveness and reason. These are tools for the nobler, human search; but sinful man seeks to use them only for a more violent contention, for a more vigorous pursuit of the animal goods. So clever he is that in so doing he overreaches and destroys himself. To restore man to his senses, it is not enough to preach. One must so perfectly live that to them who follow there is strength for human labors. No sinful man could live that way. Only in a manhood lifted into unity with deity could there be courage and power enough enabling us for the task.

And therefore God Incarnate died upon the Cross for our redemption. "So we preach, and so ye believe." But the world that perishes, it cannot understand.

The Family of God

By the Rev. J. Randolph Field

Rector, Somerset Parish, Princess Anne, Maryland

THE Catholic Church is a family; a family in which all men are brothers, and of which God is the universal father. Certainly this is no new idea. This cardinal Christian doctrine might be illustrated at any length from the Pauline writings, is itself the foundation for our Lord's summary of the law reported in all the Synoptic Gospels,* and surely was prominent in the minds of the compilers of the Catechism when they defined man's duty toward God and his neighbor.

The late Bishop Gore appears at times to have made this ecumenical brotherhood of man the very test of catholicity.

"There is nothing," he once wrote, "more central to the mind of Christ than the principle that you can only love God in fellowship—that you can only love God by and in loving your neighbor. And then, when you ask 'Who is my neighbor?' it appears that your neighbor is every man; and that the function of the Church is to give a home to all men indiscriminately, if only they want to live the good life; and to let every man see in the Church what brotherhood means, there where the motives of men are sufficiently purged to make real brotherhood possible. . . . It is because the mass of men are, as they stand, beyond the appeal of brotherhood, that the method of God is to gather all who respond to the appeal of the Gospel into an organized society which shall show, embodied in fact, what human brotherhood really means. I do not believe that till we have fully appreciated this law or fact we shall ever have a chance of understanding what Catholicism at its root means."†

Yet widely held and widely taught as this conception of the Church has always been, there remains a distressing dearth of appreciation of the fact. Particularly is this true among the laity. A census recently completed in one of our small-town parishes, in which adult laymen were asked to describe their understanding of the Church, revealed some amazing views, not to mention a few choice heresies. The Church appeared, in one instance, as "a society for the relief of distress," and again as "a philosophical cult for the dissemination of religious knowledge." It would seem from this that it is time to lay greater emphasis upon the Church as the family of God. Not that this is the whole of the story. The Church, a divine institution, defies the finite mind to encompass its entirety within a single simile. We are entirely within the pale of truth and orthodoxy when we describe the Church as the Body of Christ, the extension of the Incarnation, the worshiping body, the household of faith, the communion of saints, and so almost *ad infinitum*. But we have a truth of equal value, a conception of like importance, when we declare the Church to be the family of God, and each parish church to be the dwelling place for Christian souls in that particular community.

George Griffiths Bartlett, when he was dean of the Divinity school in Philadelphia, was fond of pointing to the Book of Common Prayer as designed to express the family characteristics of parochial life. There, in the Prayer Book, we find directions for the administration of the sacraments and for the conduct of public services which aside from this family relationship tend to become mere regulations. But when

the parish is understood to be a family of brothers and sisters, with the parish church as the home of that family, the rubric before the Sacrament of Matrimony, for example, takes on new meaning. Matrimony is to be solemnized preferably in the "body of the Church" because this is a parochial event. Two members of the family are about to embark upon a new phase of life, and in theory at least every brother and sister comes to rejoice with them.

TO EMPLOY a further example, the direction that Holy Baptism should be administered "immediately after the Second Lesson at Morning or Evening Prayer" is more than a convenient way to insure the canonical number of witnesses. The rubric presupposes interest on the part of every parishoner in the birth and naming of another member of the family. The office for the Churching of Women, with its great note of thanksgiving for the birth of a child and for the mother's deliverance from pain and danger, is another distinct example of the fact that the public services of the Church are, in a large and spiritual sense, family homecomings; and most of our congregations would be benefited by a familiarity with this rite which will not be possible so long as it remains a seldom-used appendix to Holy Matrimony.

The practice of holding funerals in private homes, inherited I believe from the denominational bodies, where a sense of the Church is usually lacking and where the churches are understood to be little more than pious lecture halls "for the dissemination of religious knowledge," is again deplorable. Where, on the other hand, the burial of the dead is the concern of the parish family, and where the deceased is buried as the Prayer Book anticipates, in the churchyard, the reason for utilizing the church is obvious.

I BELIEVE we make no absurd conjecture when we find in "the house of Mary the mother of John Mark" of Acts 12: 12 the first parish church. Professor Edersheim, in his *Life of the Messiah*, concludes that it was here that the Last Supper was eaten and the Blessed Sacrament instituted. At any rate this house was a familiar gathering place for the early Christians, as we understand so clearly from the incident in the life of St. Peter recorded in this 12th chapter of Acts.

King Herod Agrippa I, having discovered from the execution of St. James that the Jews could be won to him by the persecution of the Christians, proceeded to arrest Peter, intending after the feast which was then in progress to have his life as well. The Apostle, through some miraculous delivery from Herod's jail, escaped on what was probably the very eve of his execution. Because early documents are at some variance at this point scholars are inclined to distrust the details as we have them, but with this we are not now concerned. The point worthy of our attention is that Peter, finding himself at liberty and wandering somewhat aimlessly about the streets of Jerusalem, "when he was come to himself . . . came to the house of Mary . . . where many were gathered together and were praying." He turned, almost instinctively as it were, to the place of prayer and worship. He turned to the familiar place of Christian assembly, to the place so frequented that Rhoda needed only to hear his voice to know that it was he. He turned to the household of the family of God.

* S. Matt. 22: 37-40, S. Mark 12: 29-31, S. Luke 10: 27. S. Luke puts the words into the mouth of "a certain lawyer," but the idea is unquestionably our Lord's, as the other synoptists bear witness.

† Charles Gore, *The Holy Spirit and the Church*, Scribner 1924, pp. 27, 28.

What Happened to Charley Ross?

By the Rev. Irwin St. John Tucker

Priest in Charge of St. Stephen's Church, Chicago

"THERE is a man to see you. He seems to be in trouble."

My wife stood beside my bed. It was almost noon; I had worked all night on the copy-desk at the newspaper.

My caller was sandy-haired, with cold blue eyes and a sidelong look. He seemed ill at ease. As I came in, he said out of the corner of his mouth—a trick one learns in prisons:

"You are one of those fellows that never tell?"

I assured him I was, thus pledging secrecy. He unfolded an amazing story of safe-blowing, of burglaries, of long imprisonment; of corroding hate; of determination to kill.

"My father, or the man I called my father," he said, "told me a safe-blower would get as long a trick for \$10.00 as for \$1,000. So I played in the big league. I was an artist; I was the best of the safe-blowers."

"Was?"

"I'm through with it," he said, and told me why. With a fellow-prisoner at Charles-town he had made a deal for vengeance on the man whom he held to be responsible for his last term.

"He hung it on me, the rat," he said, through thin and savage lips. His fellow-prisoner was to clear the way, and he was to claim vengeance. But when at last my caller left prison, he found his former cellmate happily married, living a clean life and determined to remain in that status.

So Dick—that was the name by which my caller went—had gone to meet the young priest in an Atlantic seacoast town who was responsible for this change. As a result of the visit, Dick also had changed his mind and was seeking to make his way to the far West, where a former convict had established a place where convicts could make the change to normal life.

"But they're after me on suspicion," he said. "Somebody else did a job they're blaming me for. Somebody saw me in Chicago, and I got the word by grapevine. I didn't do that job, but if they catch me there'll be a killing. I *won't* do time!" He clenched his fist with a look of cold ferocity.

What he wanted from me was refuge for a day or two. He did not know where else to turn.

"How did you happen to pick out my house?" I asked.

He had heard some one speak of me as being interested in helping rather than hounding men trying to go straight. All he wanted was to lie low until the suspicion aroused by the glimpse of him had subsided; then to make his way on to the West. He felt that because his conversion had been accomplished through a brother priest, it was natural to turn to me. But when he heard that I worked on a newspaper, his eyes darted to mine with a sudden venomous savagery of doubt.

"I've given my word," I said.

We needed a helper at that time, some one to fire the furnace and carry out ashes. So we let him stay, sleeping on a cot in the basement.

Dick was meticulously clean, a habit learned in many years of prison life. So while at the copy-desk I wrote and OK'd flaming headlines about the search for a notorious ex-

convict believed hiding in Chicago, Dick quietly tended our furnace and petted our dog.

It was our dog's trust in Dick that gave us confidence. Having told so much, he confided more, chiefly to my wife, who, absorbed and unafraid, listened to him by the hour while she darned socks and gave him gentle encouragement in his new resolve to cast aside the old criminal life.

He left us in a blinding snowstorm, driving a small truck bought with money borrowed from a friend of mine, to whom he told his story. This friend, a contractor, had no love for prisons nor for the work they make of the souls of men. Every time he has met me thereafter, his eyes have asked a question:

"What became of Dick?"

In those lone confidences, Dick had told us much of his childhood. Far back, in dim pictures, he remembered a stately house, a gracious lady whom he called mother, and a handsome, affectionate man. But that picture disappeared, and the man whom he next

learned to call father was a roving pickpocket who taught him to steal.

"I remember," he said, in his cold, prison-trained voice, "that once I wore ruddy curls, and had a suit like what they called a Lord Fauntleroy. But my new father had the curls cut off. He taught me to steal jewels. I would wander through a fashionable hotel, and the ladies would make friends with me. When I grew up, he taught me to blow safes."

HIS age, as he figured it, was exactly that of Charley Ross. Just before he left, he said: "My first father, I remember, called me Charley."

Why, then, had he never made himself known as the long-lost kidnap victim? He grinned.

"Me, the king of the safe-blowers?" he said. "Wait till I make good."

What happened, after Dick drove away in the teeth of a Northwest blizzard 11 years ago, in a ramshackle car, headed for a refuge in the far West? He said he would write, but we received no letter.

Some months later I handled on the copy-desk the story of the prison outbreak in Carson City penitentiary. One convict, who seemed to have led the break, died in the flames of the refectory. He was sandy-haired, the dispatches said; had a long prison record as a safe-blower, and the name he went by was "Dick."

What a finish for the life-story of Charley Ross!

Pocketbook Test

THE pocketbook is very often a real test of one's religion. A man is shown by the way he uses his money. The way he spends it, the way he divides it to its several uses, the proportion he gives to Church and charity is very revealing as to his character and to his sense of stewardship.

—Saint Alban's Messenger.



"You are one of those fellows that never tell?"

Can We Still Be Christians?

By the Rev. William G. Peck

THE question which we are going to discuss, so far as its actual wording is concerned, is not a new one. Thirty years ago, it was asked by serious young men who were deeply concerned with higher criticism, and with the deliverances of Harnack, Pfeiderer, and the other eminent liberal theologians who were busy turning the Christian Faith into a mild system of ethics and the figure of our Lord into that of a placid university professor.

With our hands on our hearts, and with our hearts in our mouths, we awaited the latest news from Berlin or Heidelberg. And then, like shepherds' tents removed, the whole controversy passed away. Schweitzer wrote a book which simply torpedoed the "liberal" interpretation of Jesus. A score of scholars rehabilitated the Church's main idea of its own origins. Harnack, toward the end of his life was compelled to write:

"We must assign to the rise of the Catholic element an earlier date than Protestants have generally admitted . . . Well informed Protestant historians will no longer feel scandalized at the statement that some of the principal elements of Catholicism go back to the apostolic age and belong to its very heart."

Meanwhile the attitude of many thinkers was changing, with regard to the naturalistic assumptions with which "liberalism" had tried to make terms. The ideas of teleology in the universe, of miracle and revelation, of the Incarnation as the supreme event of history, were becoming recognized as intellectually respectable. This change of mind was assisted by the breakdown of the Hegelian philosophy under the assaults of William James in America and Henri Bergson in France. And these were succeeded by the rise of the definitely Christian school of neo-scholasticism, of which Jacques Maritain is the greatest living exponent.

The question, Can we still be Christians? was ceasing to be as alarming as we had found it. True, there is a lingering attitude which is called "modernism" by its supporters who do not seem to know what modernism really was; but it is already dated. The day came when Dr. William Temple could assert that the Faith had won its intellectual battle in the modern world. When, under the influence of "liberalism," the question had been eagerly canvassed as to whether a Christian profession was any longer possible, those who gave a negative answer had meant one quite definite thing. They had meant that it was impossible for honest and informed people to profess the Christian Faith, because the Christian Faith had been found out.

The old question is being asked today by young people as intelligent, as serious, as we were: Can we still be Christians? The interrogation has been put to me a hundred times in recent days. But I perceive that its meaning is different. The words have suffered a curious change of purport. I observe that what these young people now mean to imply is not that the Faith is incredible, but that the world is insane. In their judgment it is not the Faith, but the world, that has been found out. They are inclined to believe that Christian dogma indicates the truth about God and man; but they find that however serious one may be in the attempt to live a Christian life, the modern world is determined to make it impossible.

Those who are now asking, Can we still be Christians?, unless they are a generation behind the times, mean something like this: Either "salvation" means the salvation of the whole

man, or it means the salvation of some element in man while the remainder of his human nature is regarded as unredeemable. Now, every attempt to express the latter hypothesis doctrinally has fallen under condemnation as heresy.

But when the modern man, having heard the Gospel in Church, goes into the world, he discovers that he is not allowed to work out his salvation through the whole of his human nature. He finds that in order to live at all he must take a place in a social structure which is producing the frustration of man and which, now that its interior self-contradictions are revealing themselves, is manifestly resulting in catastrophe. He finds that he has to get his living in an order which is not addressed to Christian ends: an order in which man is not regarded as a being with an eternal destiny, but as the instrument whereby the system is carried on. He becomes aware that the exercise of his natural human purposes has to obey the terms of a world system which is idolatrous.

He is bound to observe that under this system the nations are at war, for the fundamentally irrational cause that they cannot sell either to themselves or to each other the commodities which they can make. The knowledge comes home to him that he can approach the world for the natural purposes intended by God, only by involving himself in the world as organized for godless ends. How can he seek first the Kingdom of God, when his daily life is immediately captured and controlled by a system which does not seek the Kingdom of God at all? Those are the difficulties confronting men and women who wish to accept the Gospel. That is why they now ask, Can we still be Christians?

AT FIRST sight, we may rejoice to reflect that the question in the old sense has ceased to be important. We may congratulate ourselves that the Faith remains while the world has been found out. But the actual situation will not allow us much satisfaction. If the world forces upon Christians the acceptance of godless ends in their natural life, what will be the value of the religion thus professed? It will remain only as an illusory pietism, a form of escapism, with less and less power to proclaim the righteousness of God.

There is only one condition upon which we may still be Christians. That is, that we shall accept the whole relevance of the Gospel and the Creed and realize the necessity of the Christian revolution. Unless the Church recover her prophetic ministry, she will come to exist only as a society of day-dreamers or as a mere cultus of the secular State. Upon the former alternative she will have nothing to say about the world of time: upon the latter she will have nothing to say about the world of eternity. But she exists because those two worlds need to be brought into redemptive relation.

When our Lord said that His kingdom was not of this world, He meant that it was not derived from this world. But the origin of His kingdom in God is the precise reason why it has significance for the world which God has created. And now, today, the issue is clear. We can be Christians only if we seek for such an ordering of our political and economic life as shall find its regulative principle in the Divine Kingdom. We can be Christians only if we are prepared to denounce the modern world even while we live in it. We can be Christians only if we seek, with all our power, a social structure which will accept and implement our Faith.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

T. S. Eliot's Vision of a Christian Society

THE IDEA OF A CHRISTIAN SOCIETY. By T. S. Eliot. Harcourt, Brace. Pp. 104. \$1.50.

REVIEWERS have unanimously praised Mr. Eliot's prose. Yet most of them have taken this timely volume rather lightly. One seemed to think that an American who enjoyed living in England could not possibly have anything to say. Because it asks that Christianity be regarded more seriously by intellectuals, others have considered it especially irrelevant. One well known Protestant theologian fairly enough suggests that it is an "Anglicized" version of Maritain's Catholic social philosophy. Yet his careful weighing of Catholic and Protestant positions on these matters does not hide the fact that a Catholic social action which would criticize even its own gains would seem more relevant to our needs than the always necessary prophetic religion.

Mr. Eliot is a poet, not a sociologist, and this book is not addressed to scholars. His desire is that the volume may provoke a change in our social attitude. For in this society which has not ceased to be Christian but is mainly negative, the Christian is becoming de-Christianized by all sorts of unconscious pressure. Paganism holds all the most valuable advertising space. The need for some idea of a Christian society only becomes acceptable when one examines the alternative, a militant paganism.

The thesis, then, is that a liberalized or negative condition of society must either proceed into a gradual decline of which we can see no end or (whether as a result of catastrophe or not) reform itself into a positive shape which is likely to be effectively secular. We must have a society in which the rulers of the Christian State receive a Christian education. The people must not be compelled to believe in Christianity but should be trained to think in Christian categories. Although the ruler might perform un-Christian acts, he would never attempt to defend them on un-Christian principles. Lying behind this consideration is the fact that the compulsion to live in such a way that Christian behavior is only possible in a restricted number of situations is a very powerful force against Christianity. Yet this society is not simply to be the mouthpiece of a pressure group, in this case Christianity. "It would be a society in which the natural end of man—virtue and well-being in community—is acknowledged for all, and the supernatural end—beatitude—for those who have eyes to see it."

To transform this present society and to provide the real leadership in the Christian society, he describes a group called "the Community of Christians," the consciously and thoughtfully practising Christians, especially those of intellectual and spiritual superiority. Composed of both clergy and laity, the group will collectively form the conscious mind and conscience of the nation through their identity of belief and aspiration, their background of a common system of education and common culture.

In justifying his desire for a group of this sort, which has been attacked as simply tory Anglicanism, Eliot puts the matter bluntly. He says that it is not moral enthusiasm but dogma that differentiates a Christian from a pagan society. In this same vein he suggests that the Community of Christians is not to be thought of as the nicest and most intelligent of the upper middle class. Some one may feel that his dependence on this group weakens his demand for a change in social attitude. As he himself concludes, however, there were people who were deeply shaken by the events of September, 1938, not because the events were surprising, but because they could not match conviction with conviction and they had no ideas with which they could either meet or oppose the ideas opposed to them. Conviction will be the contribution of the Community of Christians.

Eliot admits that Maritain, Demant, Dawson, Murry, and Oldham have influenced him profoundly, and it is to be hoped that he will give us another work dealing more fully with their thought written in the great style of this book. The excellent notes should have been numbered in the text. That tension between Church and State is essential to the idea of a Christian society is a thought the writer might easily have pursued into the area of the actual choices of everyday life. As it stands it is almost a chance remark in the third chapter rather than a necessity in any idea of the Christian society.

Also, it is a long way from saying "totalitarianism can retain the terms freedom and democracy and give them its own meaning" to admitting that General Fuller has as good a title to call himself a believer in democracy as anyone else. Fuller, a British Fascist, believes in the democracy of Mazzini. Harold Laski in an essay on nationalism, suggests that Mazzini was the indubitable servant of high ideals but that the Sovereign State's expression of nationalism is possibly outmoded now and is the great basis for international insecurity.

Admitted that there is great confusion about the word "democracy," there would seem to be little point in saying it cannot be a term in political science with essential characteristics. There is a striking similarity between the function of the Guardians in Plato's *Republic* and *Laws* in regard to the form of the good, and Mr. Eliot's Community of Christians in regard to Christian dogma. Despite the reviews, we may be witnessing a revival of political thought which takes into account the deeper facts of life as well as the more superficial and pressing needs.

ROBERT L. CLAYTON.

Two Excellent Books of Meditations

THE SONG OF REDEEMING LOVE. Meditations on the *Benedictus*. By Father Andrew, SDC. Morehouse-Gorham. Pp. 64. 60 cts.

MEDITATIONS ON THE LOVE OF GOD. By Diego de Estella. Selected and translated by Julia Pember. Sheed and Ward. Pp. xiv-82. \$1.25.

TWO books written four centuries apart and by men of different race, each one breathing an adoring love of God, will not fail to aid their readers in that lifting up of the heart in love and worship which is of the true essence of prayer. Fr. Andrew needs no introduction in these columns. His books are widely known and well liked.

The choice of the *Benedictus* as a basis for the meditations is a happy one. The words are familiar, and as he remarks, the canticle "is very beautiful poetry." To ponder the verses is to meditate on the truths of our holy religion and the effect should be to guide our souls into the way of peace.

A glance down the chapter headings shows the Spaniard to be concerned with the love of God in the wonders of creation, in the marvels of the Incarnation and the Passion, in the transformation of soul to be looked for in the Holy Eucharist, and in the future glory of the lovers of God. The meditations are in the form of reflections and of prayers addressed to the Creator and Lover of souls.

MOTHER MARY MAUDE, CSM.

A Book by the Former Bishop of London

THE SECRETS OF HAPPINESS. By A. F. Winnington-Ingram. Longmans. Pp. 114. \$1.00.

THE former Bishop of London here gives us a small book containing his thoughts on the ways in which enduring happiness may be won. The sincere Christian life, aided by prayer and sacrament, is his answer to the question. Nothing very new is said; but it is all in the style and manner of Dr. Winnington-Ingram, and that gives it a certain charm of its own, even if it lacks profundity of thought. But this little book will probably help many people, and we commend it for Lenten reading.

W. NORMAN PITTINGER.

An English "Marriage Manual"

EDUCATION FOR CHRISTIAN MARRIAGE. Edited by A. S. Nash. Macmillan. \$2.50.

MR. NASH evidently felt that the ordinary "marriage manuals" lacked completeness and has undertaken to cover the entire field by enlisting a number of specialists; the volume consists of fifteen brief monographs by about a dozen writers. Each of these monographs is highly competent—that on Marriage and the Family in the New Testament by Professor C. H. Dodd is especially so—but limitations of space prevent a really adequate treatment of any of the topics; for use in this country, moreover, there is the further handicap of constant reference to local British conditions.

B.S.E.

NEWS OF THE CHURCH

Divinity School to Expand Curriculum

Board of Trustees of Kenyon College Decide to Develop and Expand the Courses at Bexley Hall

GAMBIER, OHIO—After an extensive study of theological education, the board of trustees of Kenyon college unanimously decided to develop and expand the three-year curriculum of study offered by Bexley Hall, the Divinity School of Kenyon college. The announcement was made recently by Dr. Gordon K. Chalmers, president of the seminary.

Some funds are immediately available for the expansion and will support an additional member of the faculty and a librarian, as well as provide improvements and immediate developments in the seminary library.

During the past five years the educational resources of the seminary have been slowly expanding: there have been additions to the library; a considerable increase in the instruction budget; and last year the addition of a part-time professor, Dr. Shirley Jackson Case, dean emeritus of the University of Chicago divinity school, and this year Dr. Richard Salomon, until recently professor of history at the University of Hamburg.

The first announcement of the program of expansion was made during the celebration of the centennial of the building, Bexley Hall, on October 23, 1939. Later Bishop Tucker of Ohio, who every other year is chairman of the board of trustees of Kenyon college, announced that the Churchmen of Ohio would undertake a special campaign of solicitation of funds for the new program of the seminary.

ALUMNI SUPPORT PLAN

The alumni of the seminary, who number more than 300 clergy in all parts of the world, have also given enthusiastic support to the new program. The alumni have voiced their opinions through the officers of the Bexley Society and the board of trustees of the college, and have made preliminary plans for a general appeal among friends of the seminary for supplementary funds for current development and additional endowment.

In the current year, as in the past two years, there are 20 students in Bexley Hall. These are graduates of approved colleges and come from five dioceses. The faculty consists of six professors, three of them full-time and five in constant residence.

The collegiate faculty of Kenyon college has 38 members. The new plans for the seminary involve not only an expansion of the curricular offerings in Bexley Hall, but also reciprocal arrangements with the collegiate faculty to provide special work

(Continued on page 23)



PALATIAL SCHOOLHOUSE

Scores of rooms in the palace of the Bishop of Chichester have been converted into classrooms for more than 300 girls evacuated from other parts of England. (Acme photo.)

Presbyterians Consider Question of Ordination

UTICA, N. Y.—An overture providing for the ordination of ministers received into the Presbyterian ministry from other denominations, voted at a recent meeting of the Utica presbytery, will be submitted to the General Assembly.

The proposal provides for the laying on of the hands of the presbyters when ministers are received from other denominations, with a formula patterned after that in the Proposed Concordat.

Last November a joint meeting of the Episcopal and Presbyterian clergy was held at the Grace church parish house for the purpose of discussing the Proposed Concordat looking toward cooperation and union with the Episcopal Church.

At that time, the Presbyterians who were present acknowledged that the infiltration into their ministry, without ordination, of ministers from denominations not having Episcopal or Presbyterian ordination impaired their claim to a succession. It was also felt that steps should be taken, within their own body, to rectify this condition.

N. J. Corporate Communion Held

TRENTON, N. J.—The largest gathering for the annual Corporate Communion of men and boys in the diocese of New Jersey met in Trinity cathedral on February 22d, with Bishop Gardner of the diocese as celebrant.

Plans have been initiated by the Bishop with J. W. Smith, president of the Brotherhood, for active committees throughout the diocese to stimulate even wider cooperation in the event next year.

Russell Appointment Opposed by Bishop

Bishop Manning Protests Selection of Philosophy Professor at College of City of New York

NEW YORK—Bishop Manning of New York, in an open letter sent to the religious and secular press on February 29th, protested strongly against the appointment of Bertrand Russell as professor of philosophy at the College of the City of New York. The letter read as follows:

"Announcement has been made in our daily papers that Earl Russell, more generally known as Bertrand Russell, has been appointed as professor of philosophy in the College of the City of New York, and it is stated that he has been serving on the faculties of other institutions of learning, among them the University of Chicago and the University of California.

"Earl Russell's philosophy of life is well known to all who are familiar with his published writings. In his book entitled, *Education and the Good Life* (p. 221), he writes:

"In teaching my own children, I shall try to prevent them from learning a moral code which I regard as harmful. . . I shall not teach that faithfulness to our partner through life is in any way desirable, or that a permanent marriage should exclude temporary episodes."

"The above is not an isolated statement but is in line with Earl Russell's whole philosophy and teaching. One of our daily papers gives the following quotations from his speeches and writings:

"'Outside human desires there is no moral standard.' 'God and immortality, the central dogmas of the Christian religion, find no support in science.' 'In the absence of children, sexual relations are a purely private matter which does not concern either the State or the neighbors.' 'As I understand it, it (companionate marriage) boils down to this—a man and a woman agree to live together as man and wife, to have no children, and to divorce each other by mutual consent when they wish to do so.' 'The peculiar importance attached, at the present, to adultery is quite irrational.'

"AGAINST BOTH RELIGION AND MORALITY"

"Can any of us wish our young people to accept these teachings as decent, true, or worthy of respect? What is to be said of colleges and universities which hold up before our youth as a reputable teacher of philosophy and as an example of light and leading, a man who is a recognized propagandist against both religion and morality, and who specifically defends adultery? The fact that he is intellectually brilliant is certainly no excuse for such action. The heads of colleges are *in loco parentis* and they are responsible for the influences that are brought to bear on their students. Can Christian parents, or any other parents, be willing that their sons and daughters shall receive such teaching as that quoted above and act upon



BUFFALO CHURCHMEN AND JEWS COOPERATE

Many years of friendship and mutual assistance between St. Paul's cathedral and Jewish Temple Beth Zion, Buffalo, N. Y., were commemorated at a meeting at the cathedral in January. Speakers told of the Jewish congregation's extending use of its building to the Episcopal congregation when the cathedral burned in 1888. It was also recalled that in 1825 the cathedral was used for a Jewish service dedicating Ararat, a refuge for persecuted Jews on Grand Island.

Left to right, are shown: William C. Baird; State Comptroller Morris S. Tremaine; Herman Wile, president of the temple's trustees; John K. Walker, a choir boy at the cathedral at the time of the fire; Dr. Joseph L. Fink, temple rabbi, and the Very Rev. Austin Pardue, dean of the cathedral.

(Photo by Art Melgier)

it? Can anyone who cares for the welfare of our country be willing to see such teaching disseminated with the countenance of our colleges and universities? And how is it that the College of the City of New York makes such an appointment as this?"

Dr. Nelson P. Mead, acting president of City college, replied, defending the appointment:

"Bertrand Russell is regarded by scholars throughout the world as one of the most brilliant thinkers of our day. He was appointed to the staff of City college because of his significant contributions to the fields of mathematics, physics, logic, and philosophy, and because of his unquestioned achievements as a scholar, writer, and teacher.

"He has been invited by our department of philosophy to teach courses in mathematics and logic, in which fields he is pre-eminent, and not to discourse on his personal ethical and moral views, to which as an individual he is entitled and which, incidentally, comprise an almost negligible proportion of his published works.

"His *Principia Mathematica*, written with Dr. Alfred Whitehead of Harvard, introduced a new era in the logic of mathematical theory, and his other books, more than 30 in number, are monuments of versatility and brilliance.

"Our students will be fortunate in being able to receive directly instruction which in the past they could find only between the covers of books. Such an experience is priceless, and the Universities of California and Chicago have recognized this by having him on their staffs as a visiting professor, as has Harvard by inviting him to give the William James Lectures in philosophy in September."

RELIGIOUS LEADERS SUPPORT BISHOP

Religious leaders and groups in the city strongly supported Bishop Manning in his stand. Not only Anglican and Protestant clergy and laity, but also those of the Roman Catholic Church, seconded Bishop Manning's objections.

Among these was George A. Timone, chairman of the Catholic Affairs Committee of the New York State Council of the Knights of Columbus. Mr. Timone

wrote to Dr. Mead that the 77 local councils of the Knights of Columbus were in complete accord with the views expressed by Bishop Manning. He went on to say:

"The issue of free speech is not here involved. We agree as readily as you do to Mr. Russell's untrammelled right to express his views, even though they be abhorrent and even though he would again find himself faced with a jail sentence if he uttered them in his own country [England]. It doesn't follow from this concession that he is a proper person from whom, at tax-payers' expense, youth should take guidance.

"It remains to be seen whether the appointing power [the Board of Higher Education] will follow the political, face-saving formula under which a mistake, no matter how appalling, must never be admitted; or whether it will cancel, before its effective date [February, 1941] an appointment which is a disgrace to our city and affront to the vast majority of its citizens."

National Council Sets Up Funds for Missions, Alaskan Hospital

NEW YORK—Two new trust funds were recently set up by the National Council.

One is made possible by a gift of the Woman's Auxiliary of St. Peter's church, Germantown, Philadelphia. The amount is \$1,000, and the income is to be used to provide fuel for the Hudson Stuck Memorial hospital, Fort Yukon, Alaska. It is to be known as the Anne Cowperthwait Legacy.

The second trust fund is designated as the Mrs. Sallie Rutherford Forrest Fund, a bequest from the Rev. and Mrs. Douglas F. Forrest. The income is to be divided equally between domestic and foreign missions.

Reach Subscription Goal

NORFOLK, VA.—The Churches of Southern Virginia subscribed \$34,330.90 to the national program for 1939. The amount collected was \$34,340.86.

Laymen Confer on Christian Education

Decide to Form Permanent Group to Promote Christian Scholarship in Colleges, Universities

GENEVA, N. Y.—Determination to form a permanent group to promote the cause of Christian scholarship in the colleges and universities, and the appointment of a continuing committee to carry out the program of the group until they meet again next year, were the important developments of the informal Conference of Laymen of the Episcopal Church meeting at Hobart college February 16th to 18th, according to a statement by Dr. William Alfred Eddy, president of Hobart college and host to the conference.

Dr. Eddy stated:

"The group was purely informal, selected from outstanding scholars on a dozen college and university campuses, and met to discuss the problem of maintaining the historic Christian tradition as a vital part of humane experience of which every scholar and teacher should take account."

Members of the continuing committee of the conference are Dr. Theodore M. Greene, professor of philosophy at Princeton university; Dr. Hoxie Neale Fairchild, professor of English at Columbia university; and Dr. William Alfred Eddy, president of Hobart and William Smith colleges.

The conference will meet again next year with a slightly enlarged membership to assure representation from other academic fields.

Membership of the conference was as follows: Amherst college, George Roy Elliott, professor of English; Columbia university, Hoxie Neale Fairchild, associate professor of English; General Theological Seminary, the Rev. William Norman Pittenger, lecturer on the New Testament (chaplain to the conference); Kenyon college, Gordon Keith Chalmers, president, and Charles Monroe Coffin, associate professor of English; Princeton university, Theodore M. Greene, professor of philosophy, and Robert Kilburn Root, professor of literature and dean of the faculty, as well as Everett Stanley Wallis, associate professor of chemistry; Smith college, Howard Rollin Patch, professor of English; University of Cincinnati, Howard D. Roelofs, professor of ethics; University of Illinois, Marcus S. Goldman, assistant professor of English and counsellor in the personnel bureau; the University of the South, Henry Markley Gass, professor of Greek and Latin; Yale university, Frederick A. Pottle, professor of English; Hobart college, William Alfred Eddy, president, and Thomas S. K. Scott-Craig, assistant professor of English and lecturer on Christianity and Western civilization.

Archdeacon Now at Harvard

FORT VALLEY, GA.—The Ven. Dr. J. Henry Brown, who was recently appointed by National Council to be in charge of the religious work at the Fort Valley Normal and Industrial school, is spending some time at Harvard university before assuming his new duties. Fr. Brown was formerly archdeacon for Colored work in the diocese of Georgia and vicar of St. Augustine's church here.

Stresses Relevance of Gospel to Crisis

Archbishop of Brisbane Preaches in New York After Engagements in Other Large Cities

NEW YORK—Stressing the relevance of the Christian Gospel to the world crisis, the Most Rev. John William Charles Wand, Archbishop of Brisbane and Metropolitan of Queensland, Australia, reached this city in the week of February 26th, after fulfilling preaching and speaking engagements in several other large cities and at seminaries and colleges.

On February 26th, Archbishop Wand preached three times: in the morning, at St. Bartholomew's church; in the afternoon, at the Cathedral of St. John the Divine; and in the evening, at Grace church. On February 27th, he preached in the chapel of the General theological seminary. From Monday through Friday, he was the noonday preacher at Trinity church. There was unusually great interest in the Archbishop's visit.

The theme of the Archbishop's sermons was the absolute necessity for the Christian Gospel at all times, but especially in the present world crisis. Speaking at St. Bartholomew's, he said in part:

"The present world order is directly due to the philosophy preached and believed by millions; namely, that the first duty of the individual is to himself. This gospel of self-assertion led to confusion, especially among the youth of the world. They were ready when the gospel of the superman was then preached to them, and willingly followed a leader who gave them the opportunity youth always wants, to sacrifice self for a great cause. The cause presented to youth was the State, not God and the Church.

"The doctrine of force took the place of the doctrine of love. The Christian teaching of love and humility was thrown aside as fit only for slaves, and force took its place. This constitutes one of the most serious heresies of all time. The duty of every Christian man and woman is to develop in themselves and to help others to develop to the highest point, Christian love and Christian fellowship in mutual service."

Need for Clear Thinking, Definite Goals is Stressed at Convention

DETROIT—The need for clear thinking and definite objectives was emphasized by Miss Eva D. Corey, member of the National Council, when she addressed the convention of the women of the diocese of Michigan meeting here recently.

Diocesan officers were elected as follows: President, Mrs. Donald C. Stevenson; vice-presidents, Mrs. Maurice S. Marr, Mrs. Harold V. Yocum, Mrs. E. G. Bradford, Mrs. G. J. Brenner; recording secretary, Mrs. H. Ray Will; corresponding secretary, Mrs. Richard Greedus; treasurer, Mrs. W. B. Taylor; chairman, 1941 Convention, Mrs. Stevenson.

Delegates to the triennial meeting of the Woman's Auxiliary in October: Mrs. Stevenson, Mrs. L. M. Baker, Mrs. Bradford, Mrs. Brenner, and Mrs. Don Williams. Alternates: Mrs. Marr, Mrs. Will, Mrs. A. S. Crawford of Detroit, Mrs. Yocum, and Mrs. Frank J. Weber.

Clinical Training Gaining Popularity in Cincinnati

CINCINNATI—Increased demand for clinical training during summer will tax seminary facilities to the limits in Cincinnati, according to the Rev. Dr. Joseph F. Fletcher, director of the Graduate School of Applied Religion here.

Dr. Fletcher recently returned from a tour of seminaries in the East and Middle West, visiting Seabury Western seminary on February 15th; Meadville theological school, February 16th; Virginia seminary, February 22d; and the General theological seminary.

Business Men Sponsor Conference on Religion

PHOENIX, ARIZ.—Projected by Bishop Mitchell of Arizona, a non-sectarian Business Men's Religious Conference was held at Phoenix Junior college on the evenings of February 25th, 26th, and 27th. A large group of men came to hear speakers and panel discussions on subjects referring to the improvement of human relations and the preservation of American standards by strengthening the religious structure.

Men acting as chairmen of the three meetings were Dr. Fred G. Holmes, president of the Phoenix YMCA; Frank Snell, president of the Phoenix Chamber of Commerce; and George W. Trehearne, traffic superintendent of the Bell Telephone Company in Phoenix.

The speakers were Bishop Remington of Eastern Oregon, the Hon. Joseph Scott, and Byron Hanna, both attorneys of Los Angeles, speaking on Personal Religion; Whither are we going; and Employer and Employee relations, respectively; with an address on the Influence of Christian Principles in World Affairs by Dr. Rufus B. von Kleinsmid, president of the University of California.

Anticipated 20% Decrease in Income From United States and British Empire Prompts Drastic Plans in Palestine

NEW YORK—Because a 20% drop is anticipated in the income from the United States and the British Empire, the Rt. Rev. George Francis Graham Brown, Anglican Bishop in Jerusalem, is planning drastic reductions related to mission work in Palestine. War conditions have already affected the mission's income.

According to a communication recently received by the Presiding Bishop, the reductions will include cancelling the pension plan for the Palestinian staff; not bringing out the new clerical staff already appointed; reducing secretarial expenses in Jerusalem; changing the location of some members of the staff and seeking other sources for their maintenance than the former diocesan ones; withholding from the staff the increments in salary to which they are entitled; seriously reducing expenditures in medical work; and cutting secretarial expenses in England.

The Bishop wrote hopefully of work in Palestine, however, saying:

Micro-film Records History of Church

Vanderbilt University is Sponsor of Project to Save Southern Region's Primary Source Material

NASHVILLE, TENN.—Micro-films of the records of Christ church have been made by Vanderbilt university, as part of its library project to preserve primary source material dealing with the South Central region of the United States.

The micro-film process preserves documents, books, and written material, photographing each page on a single frame of a reel of film. In this way the entire reel takes no more space than a spool of thread. The film is projected on a screen, like a lantern slide.

With funds provided by the Nashville Chapter of the Society of Colonial Dames, the university has filmed, in addition to the records of Christ Episcopal church from 1825 to 1925, those of the First Presbyterian church of Nashville from 1827 through 1929; Zion Presbyterian church, Columbia, Tennessee, 1805 through 1935; and the census schedules of Tennessee from 1790 through 1840 inclusive.

Church Celebrates Centennial

LEXINGTON, VA.—The centennial celebration of the Robert E. Lee Memorial church was held here on February 25th with the opening service conducted by retired Bishop Jett of Southwestern Virginia.

Bishop Jett was assisted by the rector, the Rev. Thomas H. Wright, and two visiting clergy, the Rev. Edmund Berkeley and Arthur E. Koch.

General Robert E. Lee served as senior warden of this church for several years after the Civil war.

"I have been to Egypt and Iraq recently, and on my return I certainly found a marked improvement in the situation in Palestine. The improvement continues and is seen as nearly always, in the relationship within our Christian schools. For instance, the Jewish children are now willing even to visit Arab homes, and vice versa, and both walk through either Jewish or Arab quarters without fear. This increased confidence will spread throughout the country, I am sure."

The work is supported in part by the Good Friday Offering, which also maintains the Episcopal Church's representative in Jerusalem, the Rev. Canon Charles T. Bridgeman. Of him the Bishop wrote:

"With the location of Archdeacon Stewart in Iraq at present, I am more than ever dependent on the advice and help of Canon Bridgeman. Without his presence here, we could not have effected these reductions and carried on. We are indeed grateful to the Church in America for their share in the work of this bishopric."

Relation of Church to War Discussed

Federal Council of Churches Calls
National Conference to Consider
Causes, Prevention of War

BY ARTHUR M. SHERMAN

PHILADELPHIA—Three trends marked the National Study Conference on The Churches and the International Situation at the meeting called here from February 27th to 29th by the Federal Council of the Churches of Christ in America.

These were, first, penitence for the failure of the Churches in preventing wars and the acknowledgment of America's share of the blame for the present war; second, a realization that the Churches' main task in relation to international friction is to examine and attempt to remove the underlying causes which lead to war; and third, a determination to find what the Christian community can do now in time of actual conflict, particularly in the way of preparation for a just and lasting peace.

The group of 290 persons representing 23 communions divided into six seminars which met twice daily. Each member attended two seminars. On the last of the three days the whole conference met together to consider the findings of each seminar, and to accept, revise or reject them.

The following topics were discussed: The Local Church and the World Crisis, Missions and the World Crisis, Conscientious Objectors in War Time, The Ecumenical Movement and the Peace and War Problem, The Churches and American Policy, and Responsibility of Churches in Relieving Suffering Caused by War.

In a brief resume of the conference it is difficult to select particular discussions and statements of the group for notice. The full findings are being sent through denominational channels to those who desire them.

MISSION SEMINAR REPORTS

In the seminar on missions, the Churches were called to respond with faith and courage to the new and greater opportunities before the Christian forces today in spite of war difficulties. The statement reads in part:

"Decrease in financial resources and missionary personnel has woefully hampered the carrying forward of the world mission, but the Churches in many lands have rallied to the need, and have undertaken burdens that demand real heroism. Tensions have grown up between nations, but Christians have exhibited in extraordinary ways fellowship across national boundaries. Nationalism and other philosophies are increasingly claiming the supreme allegiance of mankind, but the Church, with courage and persistence, proclaims its loyalty to the eternal God as revealed by Jesus Christ."

Much emphasis was placed on the necessity for a mediated peace between the

Canadians Broadcast Plea and Print Peace Prayers

TORONTO, CANADA—A broadcast call to prayer was recently voiced from Montreal and Toronto by four prominent Canadian women, whose work was supplemented by the distribution of over 300,000 cards bearing a carefully phrased prayer for peace.

The campaign came as the result of a meeting of women called by the Reverend Mother Superior of the (Anglican) Sisterhood of St. John the Divine.

The effort is distinguished by the active and enthusiastic participation of Roman Catholics, both French and English-speaking. This circumstance is less common in Canada than in the United States, and is a happy augury of growing Christian coöperation.

warring nations of Europe rather than a peace dictated by the victors. The conference drew up a statement on this which called attention to the fact that the welfare of mankind demands a negotiated peace lest the peace after the war be simply a time of preparation for renewed conflict. Moreover the continuation of the present war in Europe makes the menace of "total war" more imminent.

It therefore urged that the United States in collaboration with other neutral nations use every means available to bring about a negotiated peace consistent with a just and fundamental settlement of the problems of Europe. To this end the conference urged that all nations not involved in the war institute among themselves a permanent body for conference and conciliation.

And the conference urged furthermore that the Churches by study and education seek to prepare themselves and public opinion for such essential sacrifices of national self-interest as may be required to bring about a just and permanent peace. Such a peace can be built only on the idea of the world community. The Churches can share with special effectiveness in helping people to feel the oneness of the world community which the mind already recognizes. We have accepted community as a spiritual brotherhood, but have not recognized its application in economic and political organization.

DISCUSS FOREIGN POLICY

The conference called attention to the impossibility of divorcing foreign policy from domestic policy and pointed out the fact that any comprehensive program for peace must deal with domestic ills. One report stated:

"We are convinced that a constructive, creative foreign policy can stem only from a domestic policy which is firmly rooted in democracy and which provides for adequate social security. Thus we reject as a possible solution for unemployment the enormous armament program which would gear our country to a war economy. We reject it not only because we consider it false economy, but also because it is fundamentally un-Christian."

It was also pointed out that satisfactory economic conditions in the individual nation

and regular economic coöperation between nations must be recognized as indispensable bases for peace.

Much attention was paid to the conflict in East Asia. Definite and practical steps were pointed out by which America could do much to facilitate a settlement between Japan and China. Again and again it was declared the United States must be prepared to sacrifice some of its own interests and profits if it will serve the cause of world peace, but these sacrifices will come back eventually in security and prosperity for all.

While the conference dealt with general and fundamental principles, it showed a remarkable wisdom in proposing definite and positive things which could be done to bring a solution of the difficulties between nations. We would like to record many of these, but can only refer to the forthcoming report.

In the matter of the parish and the world crisis, suggestive proposals were made looking toward building a peace program into the life and work of the local Church. This had to do with the minister and his work, and group study and action.

CONSIDER CONSCIENTIOUS OBJECTION

Discussing the conscientious objector, the conference had this to say:

"The Church is only fulfilling its most elemental duty when it seeks to arouse men to use their God-given liberty of conscience to follow the clearest insights they are given with reference to war. When, therefore, some of its members come in honesty and solemnity to a conscientious repudiation of participation in war, the Church has no recourse but to uphold both their right so to choose, and their freedom to take such action as the choice may involve.

"To respect the rights of conscience is only the beginning of the obligation of the Churches. The Churches should make available machinery for registering conscientious objectors in their local Churches and with their national bodies. There is a growing feeling that the Churches should challenge the principle of military conscription, that the exercise of conscience on the part of its citizens may be protected. Minority opinion both within the Church and State is indispensable to the welfare of both."

GOSPEL ONLY CURE

One comes away from such a conference more and more convinced that while other peace efforts have their value, the Christian Gospel is the only cure for the ills of mankind, and that the Christian Church is the only agency which can adequately deal with the problem of war. For one thing it is the greatest international agency in existence, and the only agency which goes to the very root of human evils, the selfishness and greed in the hearts of men.

But the Church is ill prepared to face its tremendous task of lifting the handicap of war from humanity. It is a problem that will require patient thought and study. It is hoped that the National Study Group in Philadelphia will be followed by many local study groups examining under competent leadership the same questions and perhaps using the findings of the National Group as a guide.

There is no Baptist, Methodist, or Episcopal answer to the problem of war, but there is a Christian answer.

War Leaves Mark on French Churches

Attendance Decreases as Paris is Evacuated; Valuable Possessions of the Church are Stored

PARIS, FRANCE—Wartime worship has been marked by great decreases in attendance and by the removal of valuable Church possessions.

Since the French government and the embassies urged everyone to leave Paris unless compelled to remain for business reasons, Holy Trinity's Sunday congregation averages about 50 persons. During the World War it numbered several hundred; and during the depression, about 300.

As a protection during air raids, the famous triptych by Abbey, the High Altar Cross, and other valuables have been removed to safety vaults. Because of the high cost of heating, the largest hall in the parish house, seating over 100 persons, has been converted into a chapel where all the services are held.

The American Students and Artists' Center erected in 1933 has been turned over to the French government for the duration of the war.

AUXILIARY AT WORK

Called by the Cathedral Auxiliary, more than 100 women and friends of the American colony meet in the parish house two days every week. They have already folded more than 100,000 surgical dressings for front line and base hospitals; they purchase and knit articles for the soldiers at the front, and collect and distribute blankets, warm clothing, and books, for civilians, women, children, and the aged evacuated from near the frontier.

Recently a department has been added to aid the Finns. The Auxiliary's president has sent an ambulance to Finland, and other members of the parish have given a total of more than 20 ambulances for the French and British front.

The Cathedral Auxiliary is one of the largest groups in Paris and one of the first to organize. Although it is recognized by both British and French authorities, it is an independent American organization. Contributions are being received by the Very Rev. Frederick W. Beekman, 23 Avenue George V, Paris.

Appropriation of West Virginia to National Council Increased 10%

ELKINS, W. VA.—A 10% increase in the appropriation from West Virginia to the National Council was recently announced by Bishop Strider of West Virginia.

As a result of the action taken at the semi-annual meeting of the executive board in January the appropriation was increased from \$10,000 for 1939 to \$11,000 for 1940.

The board instructed all parishes and missions in the diocese which have received grants from the American Church Building Fund Commission to take an annual offering for the Fund.

Chaplain's Weekly Meetings Prepare Over 35 Prisoners For Visit of Bishop Taitt

PHILADELPHIA—At the Eastern State Penitentiary, the Rev. Alfred M. Smith, Episcopal chaplain, is meeting weekly with 35 to 40 prisoners, preparing for the visitation in April of Bishop Taitt of Pennsylvania.

Sponsored by the Brotherhood of St. Andrew, a confirmation class is held regularly in conjunction with the Brotherhood meeting. Attendance totals from 15 to 28 men.

According to a recent report by Ernest N. Plew, secretary of the chapter, Communions on Sunday total six to ten. On Christmas, however, 35 men made Communions. From 50 to 65 men attend Sunday services.

Others, unable to attend the meetings because of work, have made toys for orphans.

A recent meeting was addressed by William W. Naramore jr. of Washington, the national secretary of the Brotherhood. The founder of the chapter also was a national secretary, the late G. Frank Shelby.

George Herbert Randall, chapter director, stated:

"Hundreds of convicts have passed through this chapter since its beginning many years ago, and Bishop Taitt's confirmation classes have come into being largely through the efforts of its denim-garbed members."

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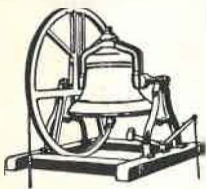
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**Archbishop of Brisbane
Spends Week in Troy**

TROY, N. Y.—The week's visit of the Most Rev. Dr. John William Charles Wand, Archbishop of Brisbane, February 18th to 24th, was a notable event in this community.

The Archbishop preached at the noonday services in St. Paul's church, where the Rev. A. Abbott Hastings is rector. His subject was The Kingdom of Heaven. The Archbishop also preached at the union service of five Troy Churches on February 21st at St. Paul's.

The Archbishop and his wife were honor guests at the banquet of the Sons of the American Revolution on Washington's Birthday, when the Archbishop gave an impressive address on World Fellowship.

Being keenly interested in industrial relations, he took advantage of the opportunity to inspect a representative American plant and made a thorough survey of the Cluett Peabody factories, which employ more than 5,000 operatives. Officials of this firm have long been wardens and vestrymen of several of the Troy Churches.

On March 3d, the Archbishop preached to a large congregation at the Cathedral of All Saints in Albany. On the following day he conducted a devotional hour for the diocesan clergy at St. Peter's church in Albany, where he will preach again from March 18th to 20th at the noonday Lenten services.

**8th Year of President's
Office Begins in Church**

WASHINGTON—President Roosevelt, to mark the beginning of his eighth year in office, attended a special service on March 4th at St. John's Church.

With the President were his wife, his mother, cabinet members, and a number of personal friends. The President has made a point each year since he went into office of observing the day by attending a special service.

The Rev. Dr. Oliver J. Hart, rector of St. John's Church near the White House, officiated at the service, assisted by the Rev. Dr. Endicott Peabody, the President's headmaster at Groton school; the Rev. F. R. Wilson, rector of St. James' Church in Hyde Park where the President is senior warden; and the Rev. Howard Wilkinson, rector of St. Thomas' Church, which the President attends in Washington.

Dr. Peabody, father of Bishop Peabody, Coadjutor of Central New York, resigned the headmastership of Groton school a few months ago. He spoke at the service for the President, whom he calls "one of our boys." Mrs. Peabody was also present at the service.

Bequests Total \$35,000

UTICA, N. Y.—Bequests to the parishes and missions of the diocese of Central New York during 1939, approximated \$35,000. Some of the money was given for the permanent endowment of the churches, and some for specific and immediate purposes.

**Netherlands Queen
in Mission Broadcast**

**NBC Network to Present Religious,
Lay Personalities in Broadcast
on March 16th**

NEW YORK—Queen Wilhelmina of the Netherlands will head a list of lay and religious personalities who will participate in a full hour radio program on March 16th telling the accomplishments made in Christian missionary fields.

The special broadcast over the National Broadcasting Company's Red Network is titled the Christian Foreign Service Convocation and will be heard from 2 to 3 P.M. (EST) under the auspices of the Foreign Missions Conference of North America.

As chairman of the program, the Presiding Bishop will introduce the speakers who, with the exception of Queen Wilhelmina, will be heard from the Waldorf Astoria Hotel.

In addition to the addresses, Marian Anderson, noted contralto, will be heard from Canada; other music will be furnished by the Westminster Choir of Princeton and the Tuskegee Choir of Alabama.

The Foreign Missions Conference, comprising the leading religious boards of the United States and Canada, embodying 30,000,000 persons and 139 missionary organizations, is the oldest and largest missionary council in the world today.

Among the prominent leaders, already scheduled to speak, will be Count Robert van der Straten-Ponthoz, Belgian ambassador to the United States; Dr. John R. Mott, chairman of the International Missionary Council; Dr. George A. Buttrick, president of the Federal Council of the Churches of Christ in America; Dr. Charles R. Watson, president of the American University, Cairo, Egypt; and Dr. Charles T. Leber, chairman of the Committee of Reference and Counsel of the Foreign Missions Conference.

Roman Catholic Priest Received

HONOLULU, HAWAII—The Rev. Robert Lodewyk Hellemans, member of the Congregation of the Sacred Heart, was admitted to the Episcopal ministry on February 8th by Bishop Littell at St. Andrew's cathedral, Honolulu.

During the year of study and readjustment before being appointed to definite parish responsibilities, Fr. Hellemans will live at St. Francis' house, Cambridge, Mass., under the direction of the Superior of the Society of St. John the Evangelist, while remaining canonically under the jurisdiction of the Bishop of Honolulu.

Civic Leader Heads Club

BEVERLY FARMS, MASS.—Chandler Bigelow, state senator and a member of St. John's church here, is the new president of the Episcopalian Club of Massachusetts.

Mr. Bigelow, member of the diocesan field department, succeeds Assistant Attorney General Edward O. Proctor, a member of the Church of the Advent, Boston.

Wuchang Farmers Repay Church's Help

Chinese Farmers Repay Seed Loans at Great Sacrifices; Mission Aids 100 Homeless Christians

PROVIDENCE, R. I.—Nine-tenths of the money loaned last spring to farmers near Wuchang, China, has been repaid, according to a letter recently received by the Rev. Edmund L. Souder, assistant priest of St. Stephen's church, from the Rev. Robert E. Wood, priest-in-charge of St. Michael's and All Angels Chinese mission.

Although the amount was small, totaling only \$400.00 in local currency, the voluntary repayments were made at great sacrifice, according to Fr. Wood. The loans were made a year ago when farmers returned to desolate homes without money for seed.

Besides aiding the 27 Christian families living on farms near the missions, the mission is feeding and sheltering over 100 homeless Chinese who live in the Church basement and the parish house. Fr. Wood commented concerning them:

"It is truly wonderful to be privileged to preach the Gospel to the many who are turning to Christ in these troublous times. Of course, the motives of many may be imperfect or even a frank seeking after the 'loaves and fishes' of poor relief; but even so, it gives one a greater opportunity to explain what the Christian religion really means."

Fr. Wood reported that on an ordinary Wednesday morning at 8 A.M., over 200 people attend the service, a low Mass with hymns and a sermon. Over 50 make their communions. On Sundays attendance is over 300.

Always there are people walking to St. Michael's from farms two or three miles in the country. They enter the city on passes they receive from the military authorities.

MEETINGS WITH JAPANESE

In regard to the Japanese in Wuchang, Fr. Wood had two interesting incidents to relate:

"One Sunday as I was riding along in a riksha from the ferry to St. Michael's, I discovered that the man ahead of me was an important Japanese official, and every Chinese policeman along the way stood at attention and gave him a proper rigid military salute. Then they espied me in his wake, and what they offered me was one of those irresistible Chinese smiles that would make even a stone image respond. I said to myself, 'Every man to his taste, but I would rather have one of those smiles than a hundred perfunctory, obligatory salutes!'

JAPANESE CHURCHMAN

"One time as I was teaching hymns to our school children in Church, a uniformed Japanese soldier came in and waited until I had finished. He then informed us that he was a communicant of the same Church in Japan, the Holy Catholic Church which we call Sen Kung Hwei, and they call, Sei Ko Kwai. He knew little English and still less local

Chinese dialect, but he and our catechist carried on a lively conversation by means of Chinese writing.

"I found that the soldier had looked up his own Church wherever he was, at Nanking, Kiukiang, and other places, and had letters of introduction to myself and other clergy. Next Sunday he appeared at Mass, and made his communion, genuflecting most devoutly, and showing how perfectly he felt at home in his own Church. At the end of the service he waited for me and it was most edifying for our people to see that in Christ we Christians are brothers—though, unfortunately at present, in different camps."

GIFTS FOR RIKSHA MEN

Telling of Christmas offerings, Fr. Wood recalled the gift of \$200 for the poor given by the congregation of St. John's in Hankow (Church of England). The money was to be used for Wuchang riksha men. Fr. Wood stated:

"It was enough to cover the exorbitant rent of every Wuchang riksha for Christmas day, so that the poor riksha men could have, as clear gain, all that they earned that day. Our young Chinese friends managed it very nicely for us, secured the consent and coöperation of the riksha firms and put up large notices to the effect that this was the birthday of the Lord Jesus who loved the poor, and it was in His Name that the day's rent money was remitted. The plan worked admirably and all were delighted and most grateful."

Chicago Catholic Club to Meet

CHICAGO—The Catholic Club of Chicago will meet on March 13th at the Church of the Ascension for a program which will include dinner at 6:30, Evensong at 7:45, and Stations of the Cross at 8 P.M. This will be followed by the sermon and Benediction of the Blessed Sacrament.

The Rev. Robert D. Crawford will be the preacher; and the Rev. Dr. William Brewster Stoskopf, the celebrant.

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Old Catholic Church Meets War Problems

European Priests, Laymen Care for Soldiers; Church Leaders Would Welcome Unity, Freedom

By HUGO FLURY

MOHLIN, SWITZERLAND—In spite of the war, life in the Old Catholic Churches in Europe is passing in the same quiet and undemonstrative manner as in former years. Priests and laymen are aware of the requirements of the time and try to put in the foreground the life and Grace of our Lord Jesus Christ.

Caring for members of the Church who are in military service has been accepted as the logical duty of the Church. But the war has not yet embittered the Church leaders who, for the most part, would welcome unity and freedom among the nations.

Special care is being taken in the education of young priests, and great importance is attached to the work of the press. Church weeklies, parish magazines, daily newspapers, books, and radio broadcasts describe the activities and purposes of the Old Catholic Churches. The Church of Holland, especially, has published many books on Christian and ecclesiastical life.

Anglican periodicals are read regularly by Old Catholic priests. The *Oecumenica* is not being published during the war, but the *Church Times* and *THE LIVING CHURCH* are very popular. On the other hand, Old Catholic periodicals are sent to England and the United States.

Like other religious bodies, the Old Catholic Churches have had financial difficulties, but generous contributors have made up in part for decreased interest on Church funds and decline in receipts from taxes.

BISHOPS CONFER

The three Old Catholic Bishops of Greater Germany, Bishops Kreuzer of Bonn in the original Germany; Tuchler of Vienna, Austria; and Paschek of Warnsdorf, in the Sudetenland conferred recently regarding the problems of the Church. Obligatory taxes will be levied on the members of the Old Catholic Churches in Austria and in the Sudeten. The new system is replacing the practice of raising money by free contributions of members and by a small payment by the State.

Little oppression has been noted. Old Catholic emigrants from Germany are always cordially received by the Anglican Church in England, as well as by the Church in America. There are still a small number of Old Catholic priests and laymen waiting to emigrate from Germany.

Other evidences of the cordial relationship between the Churches of Europe were seen when Holland honored with great solemnity the memory of St. Willibrord, the first Bishop of Utrecht. The official celebration took place in the Cathedral of Utrecht on November 7th, the 1,200th anniversary of his death. Heading a delegation from the Church of England, the

Bishop of Gloucester addressed the congregation of St. Gertrud's cathedral. St. Willibrord is the patron saint of the Society of the members of the Anglican and Old Catholic Churches.

COMMEMORATE CONVENTION

The signing of the Convention of Utrecht in 1889 was commemorated recently in all Old Catholic Churches. Endorsed by the Old Catholic Churches of Holland, Switzerland, and Germany, the convention established these Churches as inter-related bodies separate from both the Roman and the Protestant Churches of Europe. The treaty became the foundation of intercommunion with the Anglican Church and pointed the way for relations of unity with the Orthodox Churches. It is regarded as a most important step toward universal unity.

The Rev. Otto Gilg at Lucerne, Switzerland, recently directed the attention of Churchmen to the jubilee of friendly relations between the Old Catholic and American Episcopal Churches. Fifty years ago when the American Church aided financially in the construction of the Old Catholic Christ church at Lucerne, Bishop Doane of Albany made arrangements which would permit the American Church to celebrate services in Christ church, if it so desired. Since the death of the late Rev. George H. Kaltenbach, no American services have been conducted in Lucerne. The Old Catholic Church owes much to the Church of the United States and looks forward to strengthening the bonds of fellowship.

Intercommunion must not be a thing exclusive to the leaders of the Churches, but a matter of religious interest to all members. It is gratifying to note that this conviction is alive in the young members of the Church. A Dutch Old Catholic priest served for a time in an English parish; young members of the Church of England at Brighton visited the Old Catholic Church of Holland in 1938; this year the visit was returned. Other plans were interrupted by the war, but the young people continued to strengthen their relations through regular and animated correspondence.

We cherish the hope that these relations may last until the end of the war and continue thereafter.

Bishop Schedules Advance Work at Delaware's New Beach Colony

BETHANY BEACH, DEL.—The first advance work scheduled by Bishop McKinstry of Delaware will be among summer residents at the Bethany Beach, the new colony south of Rehoboth Beach.

In May, St. Anne's-by-the-Sea, with a rectory, will be opened, and the first service will be held with the coming of summer residents. The priest-in-charge will be the Rev. Nelson W. Rightmyer, rector of St. Peter's, Lewes, and of All Saints' church, Rehoboth Beach.

Already numerous people from Washington, Baltimore, and Philadelphia have established their summer residences at Bethany Beach. The Delaware National Guard also holds its summer maneuvers here.

NECROLOGY

✠ *May they rest in peace.* ✠

ROBERT W. ELLIOTT, PRIEST

RAHWAY, N. J.—The Rev. Robert W. Elliott, rector emeritus of the Church of the Holy Comforter and a civic leader in Rahway for many years, died on February 23d at his home here, at the age of 70, after an illness of several months. He retired as rector in December, 1938, having served for thirty years.

Mr. Elliott was born in Ellsworth, Ohio, and was graduated from Allegheny college, receiving a degree of Bachelor of Arts in 1890; and Master of Arts, in 1893. Drew theological seminary awarded him the degree of Bachelor of Divinity in 1896.

He was ordained deacon in 1909 and priest in 1910. His first pastorate was in Roselle Park, N. J., and he served as rector of Churches in Hackensack and Bernardsville, N. J., before coming to Rahway in 1908.

In 1918 and 1919 Mr. Elliott was educational secretary in England and France. In Rahway, he was a member of the board of education, and the board of trade, and secretary of the Shade Tree Commission.

He leaves a widow, Mrs. Elizabeth Hale Elliott; three sons, Robert W. jr. of West Hartford, Conn.; John of Port Arthur,

Tex.; and Richard of New York; a brother, the Rev. Archer Elliott of Akron, Ohio; and a sister, Miss Blanche Elliott of Cleveland.

WILLIAM E. KUNKEL, PRIEST

JERSEY SHORE, PA.—The Rev. William Evans Kunkel, vicar-emeritus of Trinity church here, died February 12th, after a protracted illness.

He was born in Columbia, Pa., in 1865. After graduation from St. Stephen's college, where he received the degree of Bachelor of Arts, and from General theological seminary, he was ordained deacon in 1899 and priest in 1900 by Bishop Talbot.

He served at Christ church, Milton, Pa., from 1899 to 1913; Holy Trinity church, Hollidaysburg, Pa., from 1916 to 1919. He was vicar of Trinity church, Jersey Shore, from 1920 to 1933. Upon his retirement from the active ministry, he continued to live in Jersey Shore, assisting the succeeding vicars.

The burial service was held at Trinity church, Jersey Shore, February 15th, by the present vicar, the Rev. Walter H. Dugan. A blizzard which disrupted all means of transportation prevented the attendance of the Bishop of Harrisburg.

MISS LOIS A. BANGS

WASHINGTON—On February 27th, Miss Lois Adelaide Bangs, one of the founders of the Washington cathedral school for girls, died in Newport, R. I., at the age of 84.

Miss Bangs was principal of the school in 1900 and set a high standard of ex-

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We know most of those that are navigable to laymen, and many of them we discovered ourselves, and not all of them are found elsewhere. If these lovely books, begotten of Our Lord and His love for us, can beget lovely talks here, they can also beget equally lovely thoughts for you out there.

We seem to be able to help both priests, and lay-folk, most of whom are **women**, and as men, that makes us very much ashamed of Episcopal men who can read ticker tape and base-ball scores by the yard, and yet dodge and duck a book about their Very Best Friend. And we wonder why wars come!

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cellence which has been consistently maintained in all departments. The funeral was held in Newport on February 29th. Miss Bangs was a native of Cincinnati.

DR. KOTARO FUJINO

KYOTO, JAPAN—At St. Mary's church on February 3d, funeral services were held for Dr. Kotaro Fujino, for many years a member of the standing committee of the diocese of Kyoto, and more recently, the chairman of the diocesan finance committee.

Dr. Fujino died very suddenly on January 26th as the result of a heart condition. He was in his middle fifties and had been leading an exceedingly busy life as a practicing physician and the head of his own private gynecological hospital.

The son of a farmer, he many years ago came under the influence of the late Rev. W. J. Cuthbert, at that time the rector of St. Mary's church. Young Fujino San became a Christian and then pursued his education at the Kanazawa medical college, helping to pay his own expenses by doing all kinds of work. He also received aid from Fr. Cuthbert. Having finished his pre-medical education, he came back to Kyoto, and for many years was connected with the Municipal hospital.

Dr. Fujino had a number of foreign patients, all of whom have spoken with gratitude and admiration about his skill and kindness as a doctor. One of them said recently, "Dr. Fujino was all that we mean by a 'family doctor.'"

He is survived by Mrs. Fujino and five children.

CARL B. KEFERSTEIN

WASHINGTON—Mr. Carl B. Keferstein, senior warden of the Church of the Transfiguration, Blue Ridge Summit, Pa., died here on January 23d at his home.

He was actively interested in the work of the parish at Blue Ridge Summit, where he spent his summers. He and Mrs. Keferstein erected the beautiful chapel of the Holy Spirit at Bishopscourt, Harrisburg, the residence of the Bishop of Harrisburg, in memory of their parents.

The burial office was read in St. Margaret's church, Washington, by the Rev. Herbert S. Smith, assisted by the Rev. William L. Mayo, the Rev. Charles A. Hensel, and the Rev. Arthur G. W. Pfaffko.

Mr. Keferstein is survived by his widow and one daughter.

STONEWALL J. SHEPHERD

MEMPHIS, TENN.—Stonewall Jackson Shepherd, counsel for the trust department of the National Bank of Commerce, dean of the Memphis bar, and former chancellor of the Diocese of Tennessee, died at his home here February 21st, in his 80th year. He was a member of Grace church parish.

A native of Memphis, Mr. Shepherd was educated at the University of Virginia, where he was a classmate of Woodrow Wilson. His entire legal career was spent in his native city, and was marked by an encyclopedic knowledge and a remarkable memory for cases, together with a minute attention to detail in the handling of small as well as larger trusts. He served as chancellor of the diocese from 1908 to 1934, when he declined reelection, and there-

after was known as honorary chancellor.

Mr. Shepherd is survived by his wife, Mrs. Caroline Davis Shepherd; three daughters, Mrs. Simpson Tate of Tunica, Miss., Mrs. Elizabeth Kenworthy of Memphis, and Mrs. Horace J. Rosson of Gulfport, Miss.; and nine grandchildren.

The funeral service was held in St. Mary's cathedral. Officiating were Bishop Maxon of Tennessee, the Rt. Rev. Dr. Edmund P. Dandridge, Bishop Coadjutor of Tennessee, and the Rev. William G. Gehri, rector of Grace church. Assisting were Dean Harold B. Hoag of the cathedral and Canon James R. Sharp, the Bishop's chaplain.

MRS. CHARLES H. WAYNE

ELGIN, ILL.—Mrs. Charles H. Wayne, widow of the city's mayor from 1895 to 1897, died recently, aged 78 years.

Mrs. Wayne's maiden name was Mary Smith. She was born in Nashville, Tenn., the daughter of the Rev. Leonidas L. Smith and Sarah Stewart Smith. After her father's death, the family moved from Baltimore to Elgin. She was married in 1888 to Mr. Wayne, who was a well-known attorney here.

Since the death of her husband more than 30 years ago, Mrs. Wayne devoted her life to her Church and charitable work. She was active in St. Martha's Guild and the Woman's Auxiliary. In recent years she organized a group of neighbors to come to her home each Friday evening to work on quilts to be distributed to the needy and to be given to missionary societies.

Funeral services were held in the Church of the Redeemer, where she was the oldest living member. Officiating were Mrs. Wayne's nephew, the Rev. Leonidas Smith of Denver, Colo., and the Rev. Crawford W. Brown. There was also a private service at the funeral home.

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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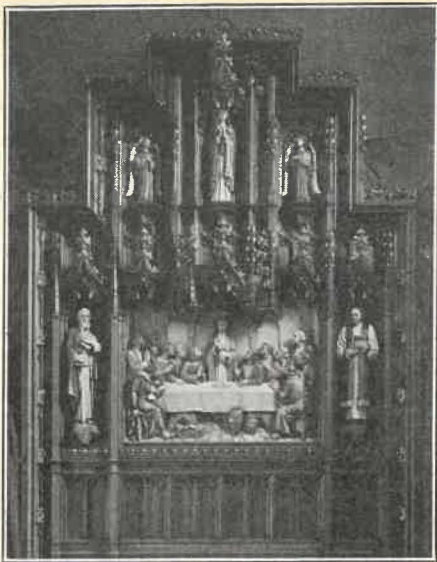
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REREDOS AND DOSSAL
 On the left is pictured the new reredos of St. Paul's Church, Concord, N. H., made of hand-carved pear wood and oak. On the right is the new dossal at St. Peter's Church, Chicago, Ill., designed by William Jones Smith. In last week's issue of THE LIVING CHURCH, this picture was erroneously captioned.



ST. PETER'S, CHICAGO, ILL.

Miss Owen Resigns Post as Ohio CMH Secretary

CINCINNATI—Miss Gwynedd Derwyn Owen has resigned as executive secretary of the Youth Consultation Service, Church Mission of Help in Southern Ohio, and will leave the latter part of March to join the field staff of the Association of Junior Leagues of America. She will serve as consultant on the welfare programs of junior leagues in the southeast section of the country.

Miss Owen, daughter of the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of all Canada, joined the CMH staff here in 1935.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BENTLEY, Rev. WALTER E., general missionary, is supplying at the Church of the Redeemer, Astoria, L. I., N. Y., pending the election of a rector.

DUVALL, Rev. LINDSAY O., formerly in charge of Atonement Mission, Carnegie, and of St. Mary's Church, Pittsburgh; on April 1, will become in charge of St. Mary's, Pittsburgh, giving his full time to that growing work started by Bishop Whitehead as a pro-cathedral.

HAMM, Rev. WILLIAM C., formerly rector of Trinity Church, Ware, Mass. (W. Ma.); to be assistant at Christ Church, Cranbrook, Bloomfield Hills, Mich., effective May 1st.

MURRAY, Rev. FREDERIC R., formerly in charge of Trinity Church, Collinsville, and of St. John's, Pine Meadow, and vicar of Christ Church, Unionville, Conn.; to be rector of Trinity Church, Branford, Conn., effective April 1st. Address, 225 Montowese St.

PALMER, Rev. HENRY M., formerly in charge of Penobscot missions at Winn, Kingman, Macwa-

hoc, and Lincoln, Me.; is rector of St. Paul's Church, Fort Fairfield, Me.

PRIEST, Rev. BENJAMIN R., formerly associate rector of St. James' Church, Philadelphia, Pa.; to be rector of that Church on October 1st upon the resignation of the Rev. John Mockridge.

SHUMAKER, Rev. EDWIN F., formerly rector of Trinity Church, Sharpsburg, Pa. (P.); to be in charge of St. Mary's Church, Charleroi, and of Trinity Church, Monessen, Pa. (P.), effective April 1st.

TURNER, Rev. FREDERIC A., formerly in charge of churches in Hyde County, diocese of East Carolina; is rector of the Church of the Good Shepherd, Wilmington, N. C. (E. C.).

NEW ADDRESSES

DERR, Rev. MORRIS W., formerly 218 S. 6th St.; 202 S. 3d St., Lewisburg, Pa.

NOBES, Rev. C. E. B., formerly Box 116, Bagoio, P. I.; All Saints' Mission, Bontoc, Mountain Province, P. I.

SLACK, Rev. Dr. WILLIAM S., recorder of ordinations, has moved from Pineville, La., to 1202 Park Ave., Alexandria, La.

COMING EVENTS

APRIL

- 2-3. Convention of Sacramento, Sacramento.
3. Convention of Georgia, Thomasville.

- 3-4. Convocation of Salina, Hutchinson, Kans.
7. Convention of Kansas, Topeka.
7-8. Convention of Oregon, Portland.
10. Convention of Massachusetts, Boston; convocation of New Mexico, El Paso, Tex.
14-15. Convocation of Spokane, Walla Walla, Wash.; Convention of Colorado, Denver.
16. Convention of South Florida, Fort Pierce.
16-18. Convocation of Western Nebraska, Hastings; of Eastern Oregon, Klamath Falls.
17. Convocation of Southern Brazil, Porto Alegre; convention of Indianapolis, Evansville, Ind.
23-24. Convention of South Carolina, Charleston.
23-25. National Council Meeting, New York.
25-26. Convention of Western North Carolina, Valle Crucis.
30-May 3. Synod of Province of Pacific in Salt Lake City, Utah.

CHURCH CALENDAR

MARCH

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.

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

NEW YORK—Continued

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.

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.

Church of the Resurrection, New York

74th Street, East of Park Avenue

THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, 9:30, and 11 A.M. Evensong, Sermon and Benediction, 8 P.M.
Weekday Masses: 7:30 A.M. (Fri., 10; Wed., 12 Noon).
Confessions: Saturday 4 to 5, 7 to 8 P.M.

NEW YORK—Continued

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.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

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

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
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.