

The Living Church



By Jacques Louis David.

CHRIST'S ENTRY INTO JERUSALEM

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. FRANK GAVIN, TH.D. } ... Associate Editors
 ELIZABETH MCCrackEN }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF...Social Service Editor
 ADA LOARING-CLARK.....Woman's Editor
 IRENE NELSON.....News Editor
 D. A. IVINS...Advertising & Circulation Manager

Entered as second class matter at the Post Office, Milwaukee, Wis. Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

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

Church Kalendar



APRIL

9. Sixth (Palm) Sunday in Lent.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Maundy Thursday.
14. Good Friday.
16. Easter Day.
23. First Sunday after Easter.
25. St. Mark (Tuesday.)
30. Second Sunday after Easter.

MAY

1. SS. Philip and James. (Monday.)
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth (Rogation) Sunday after Easter.
- 22, 23, 24. Rogation Days.
25. Ascension Day. (Thursday.)
28. Sunday after Ascension.
31. Wednesday.

CALENDAR OF COMING EVENTS

APRIL

26. Convention of Arkansas.

MAY

2. Church Congress of the United States at Evanston, Ill.
3. Oklahoma Convocation.
9. Regional Catholic Congress at Batavia, N. Y.
9. New York Convention at Synod Hall.
9. Erie Woman's Auxiliary annual convention.
10. Washington Convention at Chevy Chase, Md.
22. Conference of Church Army Workers of Canada and the United States at College of Preachers, Washington, D. C.
30. Eucharistic Conference at Elizabeth, N. J.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

17. Convent of St. Anne, Arlington Heights, Mass.
18. Good Shepherd, Buffalo, N. Y.
19. Christ, La Plata, Md.
20. Trinity, Bridgeport, Conn.
21. St. Peter's, New York City.
22. Corpus Christi, New York City.

NEWS IN BRIEF

RHODE ISLAND—Providence has a League of the Hard of Hearing and recently the Rev. Robert Carmichael, assistant rector of Grace Church, Providence, preached to the members on the application of the teachings of Christ to modern problems. His was one in a series of sermons to the league. An audiphone system is used to amplify the discourse and the music.

CORRESPONDENCE

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

Violating Principles of Courtesy

TO THE EDITOR: As one who has consistently taught the importance of remaining throughout the celebration of the Holy Communion, I may, perhaps, be entitled to voice a protest against the common use of the comparison between those who withdraw before the celebration is over and Judas departing from the company of the Twelve after receiving the sop. It is a parallel used increasingly by mission preachers. It has found its way into a recently published and widely read book. In the first place it has no appropriateness, especially when applied to those who do not remain for non-communicating attendance. But if it had point it would still violate every principle of Christian courtesy. People are not intentionally discourteous or irreverent. They may need instruction but our Lord's own service will not be made attractive by the use of such similes.

(Rt. Rev.) W. BERTRAND STEVENS,
 Bishop of Los Angeles.

"Reservation and Benediction"

TO THE EDITOR: I would like to emphasize for thoughtful readers the value of the excellent letter by the Rev. Frederick W. Fitts in your issue of March 18th.

After reading it I dug up an old book that formed the foundation of the teaching I received in my youth on the same subject. The title of the book is *Our New Vicar*, by the Rev. J. S. B. Monsell, rural dean and vicar of Egham, published in 1870 by Pott and Amery. It seems quite definitely to follow the teaching of the Oxford Movement and bears out all that the Rev. Mr. Fitts says as to whether we worship a Corporal or Spiritual Presence.

If the book is still to be had, I would recommend anyone interested in the subject of Transubstantiation (which Mr. Monsell claims is the only excuse for the office of Benediction) to read carefully the eighth chapter. If the book is no longer obtainable I will be glad to supply a copy of the chapter if desired.

A. P. MEADE,
 22 East 89th St., New York, N. Y.

The book recommended is out of print in both England and America.—THE EDITOR.

"Kneeling in Prayer"

TO THE EDITOR: In your issue of March 18th you voiced a not wholly convincing comment [by the Rev. W. B. Turritt of Tacoma, Wash.] on the proper attitudes of prayer. One feels quite sure that it matters little to our heavenly Father at what angle our knees are bent, in prayer. Nor, indeed, does it matter to Him whether the knees are bent at all.

Years ago when, as a convocational dean, in this diocese, I laid it upon an evening congregation that they unite, at the early celebration next morning, in petition for the healing from "incurable" eczema of one of our younger priests, and when, as celebrant next morning, it was revealed to me as I myself, received, that the Rev. Dr. T—

would be healed, the petition thus gloriously answered had been made, of course, on fully-bended knees. But the stream of gratitude that poured forth from the soul for this healing found its flood-tide current as one looked out of a railway car window, on the way to visit the priest that had been healed. Perhaps there is a fundamental difference between making petition to God, and just "talking" with God. Of this, perhaps the most exquisite example on record is that of the slender little Scottish weaver, upon whom Britain had come to rely for quelling turbulent native tribes in Central Africa. Mary Slessor, invalidated home, is said to have been overheard, as seated in a garden near her old-time Edinborough home, and saying, with uplifted face, "Father, Ye ken I'm tired!"

The Doctor T—, above referred to, in a subsequent conversation said to me: "Long since I have ceased to lay much of stress upon stated prayer, upon my knees. The prayer that most powerfully re-acts upon myself is that which springs to the soul, unbidden, as I go about my daily tasks." All this, one echoes out of a growing, and a settled, habit. In a deep, abiding sense this is *Communion!*

Topeka, Kans. (Rev.) P. B. PEABODY.

Russia

TO THE EDITOR: We read of great meetings on all sides held in protest against persecutions of the Jews in Germany, in many instances high Roman Catholic and Episcopal clergy joining with the Rabbis in this good cause. Quite as it should be. But what about the terrible persecution of religion that we all know has gone on in Russia? How many voices have been raised in any effectual protest?

Now it is said, by a great many of the "wise and good," that the Soviet government should be recognized by the United States and even our present splendid administration seems to incline that way. Probably, for economic reasons, Russia should be recognized. But is money more than God? That seems to be the prevailing opinion of Americans.

Is not this a splendid chance to show that we do not follow such a doctrine, to say "Yes, we will receive you into the fellowship of nations, on this one condition—that war against religion must absolutely stop!"

FRANK A. STORER.
 Miami, Fla.

In the huge protest meeting at Madison Square Garden, New York, last week Bishop Manning specifically included Russian as well as German persecution in his address, published elsewhere in this issue.—THE EDITOR.

The Chaplains' Institute at Glendale

TO THE EDITOR: The Fifth Province Chaplains' Institute, which will be held at Glendale, Ohio, April 18th to 20th, is not only under the auspices of the departments of religious education and social service of the diocese of Southern Ohio, but also of the college commission of the province of the Mid-West whose financial support has made the institute possible.

Cincinnati, O. (Ven.) JOSEPH T. WARE.

Why Ordain More Men?

TO THE EDITOR: In no spirit of adverse criticism am I asking the question directly of the authorities, Why ordain any more men to the ministry, for at least a year or two? The National Council reports 105 priests without any work to do in the Church; Bishop Perry asks for money to help them.

From what one hears, the number of priests without visible means of support is more than reported. It has always been hard to secure accurate statistics in the Episcopal Church. There are at least 400 or 500 non-parochial clergy and a certain percentage of these are out of work because of illness.

All told, there are only about 6,000 bishops and priests in the ministry, if that many.

There is no way the bishops can employ the men now ordained. Why commission any more? It is said our seminaries are full, and the opportunities for the Church to use men are less than ever. Is it right to urge men to go into the ministry and, when they are ready, tell them there is no way for them to exercise a ministry? Today, parishes which have become vacant since money has disappeared are holding off securing a rector. It is now realized that the Episcopal Church has a hard time to function in these days of adversity. There is no "placement board" or anyone who has the power properly to distribute the "man power" of the Church. Priests are known to be six and eight months in arrears on their salaries, and their salaries not more than town scavengers receive, in some cases.

I heard recently that one of our seminaries is to require a "bond" for one who becomes a student. If a bond is necessary to prepare for the ministry, why not ask a "bond" of those who are supposed to provide for ministers? No way to place men, no way to pay those dependent now on the ministry of the Church, no immediate improvement in world economics—so why exhort young men to enter a ministry which will end in a great disillusion? Men become sour because deceived and, being turned loose, try to peddle insurance and sell real estate. Surely this labor of the "harvesters" is hardly what our Lord had in mind, when He called for help to build His Kingdom.

Why not "pool" the interests of the General Church and eliminate all expense which does not provide for personal service in the Church? Also scale down those in the "higher brackets" so as to aid those in the "lower brackets"? (Rev.) FRANCIS H. RICHEY.

Maplewood, N. J.

The Church Periodical Club

TO THE EDITOR: It has been such a pleasure to see reference to the Church Periodical Club in recent copies of THE LIVING CHURCH.

So few people are interested in or even know of this work and to those of us who try to carry it on it is discouraging to be told "it is hardly worth while."

When an elderly clergyman, no longer able to minister to God's children, writes, "My only news of the Church I served so long is through THE LIVING CHURCH and other magazines you send me";

When a hopelessly crippled Churchwoman says, "My dear, I sang in your father's choir and these beautiful Easter cards bring back those happy days and make me forget my pain";

When a little Indian girl sends thanks for the books your parish has given and decides she will give her life to the Church and to its work among her people; does it seem worth while? Those of us who have tried find it very much so.

FAITH TILTON.

Washington, D. C.

Why Not Archbishops in America?

TO THE EDITOR: The other day I was conversing with a leading clergyman, the rector of one of New York City's "influential" churches. I happened to ask him this question: "Why are there no Archbishops in the American Church?"

He replied that he didn't know of any good reason, and went on to say that most of the other branches of the Anglican communion have Archbishops. He stated further that the president of a province is virtually an Archbishop, although he is not given the dignity of that title, and that he thought at least the Presiding Bishop ought to be called Archbishop.

I inquired if the question had ever been brought up in Church conventions. He said that it had, but that the title of Archbishop was apparently considered "Romish" by ultra-Protestants.

It seems sort of silly, doesn't it, that our Primate should not be granted the dignity of title that befits the dignity of his office, when there are lesser lights shining in Canada, for instance, being borne down by the long queue of "Archbishop and Metropolitan"?

HOWARD VAN BOHEMEN.

Ridgefield Park, N. J.

"Women of the Catholic Revival"

TO THE EDITOR: Miss Edmunds' article on Charlotte M. Yonge in the issue of February 18th interested me very much but disappointed me badly, for it did not contain any reference to the author's historical stories, much less a list of them. Having been devoted to these literally since childhood, having found them very useful in the teaching of history, I wanted to see a complete list of them. I never read, never much wanted to read, *The Daisy Chain*, *The Heir of Redclyffe*, etc., but the historical stories, I should like to maintain, have had and will have an abiding value for young people far greater than those family chronicles that are only fiction. I am certain that I owe much of my love of history, much of a sound (I believe!) point of view on the Church in the Middle Ages, to the stories of Miss Yonge that I pored over—*The Little Duke*, *Prince and Page*, *The Dove in the Eagle's Nest*, *Lances of Lynwood*, *The Chaplet of Pearls*. Were there others?

Does anyone feel as I do about the important work of this surely not unimportant writer?

MARJORIE TRUE GREGG.

South Tamworth, N. H.

More About "John Inglesant"

TO THE EDITOR: By a happy chance my letter to you about J. H. Shorthouse crossed THE LIVING CHURCH, giving a review of Dr. J. E. Baker's fine study, *The Novel and the Oxford Movement* [L. C., March 18th].

Permit me to recommend the reading of this great Anglican novel to all those bishops, priests, deacons, and all lay folk who have not had the inestimable privilege of reading it.

1. Many of our people (even bishops) have never heard of it. It is not in our diocesan libraries and in many of our public libraries it has been "a gift." And this, to quote Paul Elmer Moore, "the nearest approach in English to a religious novel of universal significance." Stock it, Mr. Editor, in a cheap edition so that we may all enjoy Little Gidding and the Pope's election.

2. It is a dynamic book. To my knowledge many men and women of the *intelligentsia* have been brought to see the beauty of the full Catholic Faith by its arresting presentation of Nicholas Ferrar and his community. A distinguished member of the Society of Friends once declared: "The sunlit altar at

Little Gidding I shall never forget. In the hush of the early morning chapel one could almost hear the beating of angels' wings: Ferrar like Herbert was a Catholic Friend."

3. To students at our colleges, universities, and other seats of sound learning, this book is very attractive. Dr. Baker has the right word for this unique appeal: "For a Modern of entirely secular culture, there would be few more attractive introductions to religion than *John Inglesant*."

4. This is not theory. A very agnostic professor at one of our colleges confessed: "To me, as a frank agnostic, there lies in that book some spiritual force: in the chapel at Little Gidding there was a Presence."

Enough: if I were a man of wealth, I would send a copy of *John Inglesant* to every bishop, priest, deacon, college president, professor, high school principal, and library in North America. Each of us can, even in this lean year, pass on one copy to one of the above people.

JOHN W. LETHABY.

Portland, Ore.

John Inglesant is available in cloth binding at \$1.40 (Macmillan).—THE EDITOR.

"Thunderous Junk"

TO THE EDITOR: May I enlist your cooperation in making this appeal to our Church people, and to all Christians, to petition certain business groups to curtail the sort of blood and thunder radio broadcasts wherewith they daily seek the interest of unsuspecting children. The curdled romance that fills these programs is thunderous junk, and no business organization would want the value of its products to be compared with the literary merit of these features.

We can evidence our disapproval by writing both the sponsors and the radio companies. We can also, like many thoughtful parents, refuse to permit our children to listen in on such twaddle. Furthermore, we can ask for stories that are wholesome and enjoyable.

(Rev.) JAMES C. GILBERT.

Hulmeville, Pa.

"Japan's Case"

TO THE EDITOR: Mr. Browne's letter entitled Japan's Case in your issue of March 25th seems to be a clear case of propaganda. If there ever was a one-sided case it is this one. How anyone could take Japan's side is inconceivable. It is the story we heard not so long ago of making a treaty "a mere scrap of paper" when there was something the aggressor wanted. Her gospel is "might makes right."

Japan's attitude is neither Christian nor civilized; she stands indicted by practically the whole world for her program of confiscation. Your editorial of March 4th was modest, true, and therefore fair. . . . Most of the examples cited by Mr. Browne belong to ancient history—as Calvin Coolidge once said, "Let us carry the cross instead of the sword."

HOMER LOCKWOOD.

Waban, Mass.

Thank You!

TO THE EDITOR: Please accept my most heartiest thanks for the wonderful sermonette in THE LIVING CHURCH for the Third Sunday in Lent by the Rev. Arthur B. Kinsolving, rector St. Paul's, Baltimore. His excellent sermon was orthodox and Evangelical; one like we very seldom hear in the Episcopal Church.

As I usually preach over the Gospel his thoughts were very helpful to me, and to be frank with you I used some of them in my sermon on March 19th.

(Rev.) WILLIAM TULLBERG.

Chicago.

"St. Paul and Prohibition"

TO THE EDITOR: For the first time in my life I have been publicly called upon to give my theory of exegesis. Dr. Hopkins [L. C., April 1st] seems to think it must be a poor one; but I am flattered by his courtly request for it. So let me try to slake his thirst.

I think it wrong, both in exegesis and morals, to represent a writer as discussing one thing when, as a matter of fact, he is talking about something else. St. Paul, in Romans 14, is talking about idolatry and says that he will neither eat meat nor drink wine "offered to idols" if his brother is thereby made weak in the true faith (*i.e.*, by thinking that St. Paul is thereby conniving at idolatry).

I think it wrong to wrest a text from its context to support a view which the writer of the text never professed to hold—still more so when other scriptures of the same writer militate against that view. One might, with equal honesty, forbid people in pent-houses and roof gardens to leave those places, citing St. Matthew 24:17.

I think it wrong to put upon any prophesy of scripture a private interpretation inconsistent with the body of Holy Scripture as received by the Church.

That, so far as it seems relevant, is my "theory of exegesis." Since it is by no means a novel theory and existed long before I was born, I may say, without immodesty, that I think it a good one.

Dr. Hopkins should not have used my name unless he intended to impute to me (quite gratuitously) the preposterous position which he describes in the sentence directly following that in which he calls for my theory of exegesis. Of course I do *not* think that our Lord would have supported a corrupt traffic in *any* of the many things which, like wine, he treated as good. . . .

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

Dr. Norwood, Modernism

TO THE EDITOR: The letter Miss Dorothy Thibaul has written you [L. C., March 25th] concerning Fr. Dunphy's review of Robert Norwood's book, *Increasing Christhood*, has interested me greatly.

In the first place Miss Thibaul charges Mr. Norwood with being a Unitarian, and then proceeds to prove her case. On page 191 of the above mentioned book, Mr. Norwood states the same identical thing, Miss Thibaul's statement likely being a quotation from the "master."

A man's life is made up of what he says and what he does. There is enough on the record already, in my opinion, to judge Mr. Norwood as having had no personal religion at all, and I think that, by his own testimony, he stands convicted of being the greatest fictionizer of the Holy Gospels that has ever lived. . . .

May I comment on another subject that is getting a lot of attention just now? I refer to the notorious report known as *Rethinking Missions*. Words by Fosdick, music by Rockefeller. This "Pagan Love Song" ought to wake some of the Christian people up, if anything can, and yet we find our own clergy breaking their necks to endorse it. Is there anything that they will not endorse? In my opinion, there has not been in a hundred years such an opportunity for the Christian people of the Anglican Church, both Catholic and Evangelical, to get together, and effectually silence, at least for this generation, the Modernistic group in the Church, who, though small in number, threaten the whole with disaster. . . .

Towanda, Pa. (Rev.) DAVIS JOHNSON.

Clerical Changes

APPOINTMENTS ACCEPTED

BEATY, Rev. RICHARD A. D., formerly rector of Grace Church, City Island, New York City; to be rector of St. Peter's Church, New York City. Effective May 1st. Address, 346 W. 20th St.

FRAZER, Rev. HOWARD S., formerly priest in charge of St. Andrew's Church, Highlands, N. J.; to be priest in charge of St. Peter's Mission, Medford, N. J., and Missionary to Pines. Address, 64 S. Main St.

GASKILL, Rev. FRANK B., formerly of St. Peter's Mission, Medford, N. J.; to be priest in charge of Holy Innocents' Mission, Dunellen, and St. Mark's Church, Garwood, N. J., and also to be district representative of the Rural Workers Fellowship. Address, 332 Newmarket Rd., Dunellen.

GUNNELL, Rev. CHARLES J., former rector of Calvary Church, Waseca, and priest in charge of St. Andrew's Church, Waterville and St. John's, Janesville, Minn.; is now rector of Christ Church, Albert Lea, Minn.

HATFIELD, Rev. VICTOR, deacon at Seabury Divinity School, Faribault, has been placed in charge of the Church of the Good Shepherd, Blue Earth, Minn.

HAYS, Rev. WILLIAM B., formerly priest in charge of St. Andrew's Church, Lake Worth; to be priest in charge of St. Mary's Church, Stuart, and All Saints' Church, Jensen, Fla. (S.F.). Address, Box 893, Stuart, Fla.

JACKSON, Rev. WILLIAM D., formerly priest in charge of St. Andrew's Mission, Liberal, Kans. (Sa.); to be locum tenens of Trinity Church, El Dorado, Kans. Address, 417 N. Emporia St.

RICE, Rev. WILLIAM L'A., formerly priest in charge of the Church of the Good Shepherd, Blue Earth, and Nativity, Wells, Minn.; to be rector of Calvary Church, Waseca, and priest in charge of the churches in Waterville and Janesville, with residence in Waseca, Minn.

WILEY, Rev. HENRY A., vicar of All Saints' Church, Kapaa, and the four missions connected with it, has been appointed Archdeacon of Kauai, Honolulu, Hawaii, by Bishop Lideell.

WILSON, Rev. STANLEY, priest in charge of Ascension Church, St. Paul; will also have charge of St. Andrew's Church, South St. Paul, Minn.

RESIGNATIONS

COLE, Rev. JOHN S., as priest in charge of Trinity Church, Belvidere, Ill. (C.), to be retired. Address, 8455 S. Green St., Chicago.

HERRON, Rev. JOSEPH DUNKLEY, D.D., as rector of Holy Trinity Church, Madisonville, Cincinnati, Ohio (S.O.); to be retired July 1st.

ORDINATIONS

PRIEST

CENTRAL NEW YORK—The Rev. WILLIAM PAUL THOMPSON was ordained to the priesthood in St. Paul's Church, Syracuse, on March 23d by the Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of Central New York. The candidate was presented by the Rev. H. H. Hadley, D.D., rector of the parish, who also read the preface. The litany was read by the Rev. H. H. Hadley, Jr., the epistle by the Rev. J. T. Loege of Montclair, N. J., and the gospel by the Rev. A. B. Merri-man. The Rev. Herbert G. Coddington, D.D., preached. Mr. Thompson will continue in the position of curate at St. Paul's Church, Syracuse.

DEACON

LEXINGTON—On March 25th, in Christ Church Cathedral, Lexington, the Rt. Rev. H. P. Almon Abbott, D.D., ordained CYRIL LEITCH to the diaconate. The candidate was presented by the Very Rev. Christopher P. Sparling, D.D., and the sermon was preached by the Rev. Beniah H. Crewe, of Newport, Ky. Mr. Leitch has been appointed deacon in charge of Church work along the Big Sandy River, with headquarters at Pikeville.



SPRING SUN AND SEA AIR



FORGET the busy worldly things for a little while. Come down to the shore and greet the spring! At Chalfonte-Haddon Hall you'll find that pleasant comfort that will make the quiet of the sea all the more enjoyable.

We're right on the ocean, so you can lie all day in a deck chair . . . watching the waves and relaxing. If you prefer activity, there's walking on the beach . . . golf and other sports.

And there's wholesome, delicious food for that seashore appetite. Pleasant, comfortable rooms. The hospitable friendliness of Chalfonte-Haddon Hall that our guests tell us is the secret behind the pleasant times they have here. Amer. and Europ. Plans. Economical rates. Write for them.

CHALFONTE- HADDON HALL

ATLANTIC CITY

Leeds and Lippincott Company

25,000 CHURCHES USE

OSTERMOOR

CUSHIONS

BUILT - NOT STUFFED.

Illustrated Booklet and Samples Free

Old Cushions renovated and recovered equal to new

Ostermoor & Co., Inc., 116 Elizabeth St., N. Y., Dept B



EDITORIALS & COMMENTS

The Mystery of Suffering

MY GOD, my God, why hast thou forsaken me? From the darkness that was over all the land as the Son of God suffered and died on the cruel cross the cry rings out sharply, poignantly, agonizingly. Its echoes penetrate far back into history and the days before history, they rise from every battlefield of early man, they reverberate from the altars of human sacrifice in Egypt and in Mexico, they ascend to heaven from the caves of primitive man where pain and death ever crowded close to the warrior stirring his fire to frighten away the nameless horrors of the prehistoric night and to provide a measure of warmth for his mate dying in the agony of childbirth.

My God, my God, why hast thou forsaken me!

From the Hill of the Skull in Palestine two thousand years ago the cry bombards the portals of heaven in its agony, and through the world it thunders and reëchoes, tearing hearts asunder to penetrate into every nook and cranny of human life in every age.

My God, my God, why hast thou forsaken me!

From hospitals and slums, from ghettos and tenements, from palaces and modest homes, from cities and from farms the lamentation of despair is wrung from the bleeding hearts of suffering humanity.

The mother, regaining consciousness after a veritable hell of pain, to learn that her first-born is dead, or—worse—horribly deformed. . . . The son or daughter watching the lingering, torturing, pitilessly long-drawn-out death agonies of a beloved parent. . . . The widow, mourning the loss of one on whom she has always depended and whom she has loved more than life itself, terrified at the prospect of carrying on alone—perhaps not knowing how she can feed, clothe, and shelter herself and her fatherless children.

Why does God permit suffering and pain? Why, O Lord, hast Thou afflicted *me* in this way? Why hast Thou rewarded faith with suffering, loyalty with anguish, devotion with death? Why, O Lord, why—*why hast Thou forsaken ME?*

What, then, is the explanation? Does God will pain? If not, since He is all-powerful, why does He permit it?

We cannot fully understand the mystery of suffering. No teacher, no philosopher, no priest nor prophet has ever been able to explain it. Our Lord Himself, ministering to a suffering humanity, offered no complete explanation of the mystery.

But some things we do know. Almighty God, for reasons of His own, has placed us in a world in which one of the most obvious and omnipresent notes is suffering. For much of the pain, sickness, and evil (for they are all closely related) we can account by the sinfulness of man. True, it is not always the most obvious sinner who seems to suffer most—indeed it is often the innocent who appear to bear the heaviest burdens. But *someone's* sin, or the corporate sin of a nation, a race, or of all mankind, is generally—perhaps always—the ultimate cause of suffering, whether it can be traced in each individual case or not.

WHEN WE PRAY, we say "Thy will be done." Is suffering, then, God's will? Are we committed to the awful paradox of a good God, all-powerful, who yet not only permits but wills suffering for his creatures?

Perhaps some such dilemma is involved in some of the forms of Christianity, born in the intellectual throes of a century of doubt and unrest, but fortunately it is no part of the Catholic faith.

When God created man—a creature in His own image, a being with a soul—He gave him a priceless and a fatal gift, the gift of free will. Man, unlike any other living thing on earth, has the power to choose for himself between good and evil. It is the gift of all gifts, for it makes possible the ultimate salvation of the human race. You and I, coöperating with God, can become the children of God and the inheritors of the kingdom of heaven.

God did not have to give us the gift of free will. He might have made us automatons, human chess men, pawns in the

game of eternity. But in His divine wisdom and loving kindness He did much more; He did a stupendous thing: *He gave us the power to choose between good and evil.* And in that power the mystery of suffering is inextricably bound up.

BUT God did even more than that. If man's choice of evil brings suffering in its train, or (to put it another way) if God permits the existence of evil and suffering in order that man may have the opportunity of exercising his power of choice, God's love is nevertheless so great that He is not willing to leave mankind to endure alone the consequences of the choice of evil.

God sanctifies suffering. Through it He builds character in men. The sympathy of one person for another is nurtured on suffering. He has the greatest love for his fellowman who has himself been through the agonies of suffering. He is the greatest poet, the finest artist, the most Christ-like priest and pastor who has suffered himself. Suffering and love are as closely united as the salt and the sea, the wind and the air, the tree and the soil. "This is a hard world in which to be perfectly happy," says Bishop Fiske, "but it is a great world in which to build character."

But in another and far greater way God has sanctified human suffering. For "God so loved the world that He gave His only-begotten son, to the end that all that believe in Him should not perish, but have everlasting life." God had *compassion* upon men; He sent His only-begotten son, not only to teach us how to live, but to show us how to suffer and die.

"He suffered"—it is a cardinal tenet of the Catholic Faith, imbedded in her creeds. God *suffered*, even as you and I suffer. He died—the horrible, lingering, torturing death of the Cross—why? Because God "so loved the world" that He was willing to suffer and die "for us men and for our salvation," so that by the mystery of the Atonement we are enabled, in spite of our sins and our weakness, to become the eternal children of God.

Our suffering, then, is the price we have to pay for the inestimable blessings of eternal life. The mother who looks upon her first-born, dead a few hours after birth or with his soul imprisoned in a monstrous body; the son or daughter watching by his parent's bed of pain, the widow, consigning her husband's body to the dust from whence it came—all of these are playing their parts in the great drama of the redemption of the world. God suffers with us, and we with Him. He has not banished suffering from this world, but He has shown us how to meet it and how to overcome it, transmuting it into the sacrificial love that will redeem humanity.

And for those, our dear ones torn and wracked by pain, we can pray to God that their suffering may be the birth-pains of eternal life in that world beyond the veil where "this mortal shall have put on immortality" and death shall be swallowed up in victory.

"My God, my God, why hast thou forsaken me?" . . . "God so loved the world that he gave his only-begotten Son . . ." "From henceforth blessed are the dead who die in the Lord . . . for they rest from their labours."

THE Los Angeles Chamber of Commerce reports that there is really nothing to fear from earthquakes in the garden spot of southern California. The recent damage, it seems, was not caused by the quaking earth, but only by the falling buildings. Could anyone but a Californian think of that fine distinction?

BISHOP TAITT has set apart the Second Sunday After Easter, April 30th, as a day of special commemoration of John Keble (born April 25, 1792) and of the Oxford Movement. All churches in the diocese of Pennsylvania are asked to use the Collect, Epistle, and Gospel for A Saint's Day at the Holy Eucharist on that day, and to sing Keble's hymns. A sermon on the Oxford Movement would also be

Keble's Anniversary

appropriate. The plan is a splendid one, and the commemoration is one in which all Churchmen should have the privilege of sharing. In the absence of the Presiding Bishop will not his assistant, Bishop Burleson, extend this observance to the entire Church?

LAATEST REPORTS from Long Beach confirm the earlier impression of serious damage not only to our churches there, but to the homes of parishioners as well. In spite of this fact, coupled with the financial ailments from which we are all suffering, there is evident a firm determination on the part of the California Churchmen to rebuild promptly with greater strength for the future. In view of the need and

Relief in California

the courage with which the emergency is being met, it is gratifying to see that members of THE LIVING CHURCH FAMILY are responding to our appeal for contributions to Bishop Stevens' rebuilding fund. In this issue we acknowledge contributions from eight individuals totalling \$125.00. That is an encouraging start, and we hope in subsequent weeks to be able to multiply that figure several times over. Some readers can perhaps give a hundred dollars, others from ten to fifty dollars. Probably most can give five dollars, and nearly all a dollar or two. We should like to have not several, nor even dozens, but hundreds of such contributions to forward. Will you help?

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Rebuilding Fund, Diocese of Los Angeles." Mail them to this periodical, at 1801 W. Fond du Lac Ave., Milwaukee, Wis. He gives doubly who gives quickly.

A NUMBER of correspondents have sent us clippings telling of the marriage of a prominent foreign couple by a priest of our Church after an English chaplain had declined to officiate owing to the fact that the bride was a divorcée, asking us to make a vigorous protest. In fairness both to the clergyman and to the other persons involved, we are withholding comment for a week or two, pending receipt of a statement from the former in response to our cabled request. Until that statement is at hand, we ask those who are disturbed by the report (as we are) to refrain from forming hasty judgments on the basis of the newspaper reports alone.

A Disturbing Remarriage Case

WE QUITE AGREE with Bishop Stevens as to the impropriety of comparing the exodus of non-communicating Churchmen before the Communion with the departure of Judas to betray his Master. If the practice sometimes stigmatized as the "Judas procession" were a studied affront to our Lord in the Blessed Sacrament the comparison might have weight and certainly the offense would

An Unfortunate Comparison

be a grave one. But in most cases, if not all, the discourtesy is an unintentional one, due to the lack of adequate sacramental teaching on the part of the rector, or to insufficient apprecia-

tion on the part of the congregation. The cure for it is definite instruction, both parochial and individual, on the significance of the Holy Eucharist. Where that is stressed by the rector, in season and out of season, the practice corrects itself in course of time. But sneers and odious comparisons are more likely to cause ill-will than to correct any abuse, especially an unintentional one.

INGENIUM *res adversae nudare solent, celare secundae* —“Genius is revealed by adversity, concealed by prosperity.” The words written by Horace two thousand years ago seem to be finding fulfilment in the smashing attacks of President Roosevelt on one after another of the problems of a nation in the throes of economic chaos. And the fact that the nation is showing itself ready to follow his strong leadership with little regard for the considerations of party politics (at least for the time being) is one of the most encouraging signs of the times. Another is the fact that we seem at last to be witnessing an awakening of the national conscience to a point where dishonesty and questionable practices are aired before the tribunals of justice when those accused of them are bankers or public officials, as well as when they are ordinary citizens. If these things are characteristics of the New Deal, we are for it one hundred percent.

THE DEATH of the Hon. Rodney A. Mercur means the loss to the House of Deputies in General Convention of another of its most distinguished veterans. He had represented the diocese of Bethlehem in that capacity for forty-seven years, and had been active in diocesan affairs for many years longer. For a quarter of a century he had served ably as chancellor of his diocese. A lawyer of note and a devoted Churchman, he will be mourned by a large circle of friends and associates, and perhaps especially by the members of General Convention to whom he was so well known. May he rest in peace.

ANSWERS TO CORRESPONDENTS

J. D. S.—The Polish National Catholic Church of America was organized in 1904 after a long period of dissatisfaction in many Polish parishes under Roman Catholic administration. In 1926 this Church reported 91 congregations and 61,574 members in this country. We have no information as to its strength in Poland. The Polish National Catholic Church is in full communion with the Old Catholic sec of Utrecht and through that see with the Church of England.

M. M.—The Prayer Book version of the Psalter is taken from the 1540 version of Miles Coverdale's Great Bible, though it was not printed as a constituent part of the Prayer Book until 1662. For further discussion of the sources of the Prayer Book version of the Psalter see *Liturgy and Worship*, edited by Drs. W. K. Lowther-Clarke and Charles Harris, pages 287 to 291.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

REBUILDING FUND, DIOCESE OF LOS ANGELES

G. H.	\$ 50.00
Anonymous	25.00
Miss Catharine A. Power, Washington, D. C.	25.00
Mrs. R. G. Davenport, Washington, D. C.	5.00
Miss Jean Tilghman Canby, Wilmington, Del.	5.00
Miss Mary E. Kaighn, Mt. Airy, Philadelphia, Pa.	5.00
Rev. E. H. Eckel, Jr., Tulsa, Okla.	5.00
Mr. Bernard F. Reimers, Paterson, N. J.	5.00
	<hr/>
	\$125.00

The Living Church Pulpit

A Sermonette for Palm Sunday



A PROSTITUTED AFFECTION

BY THE RT. REV. JAMES E. FREEMAN, D.D., LL.D.
BISHOP OF WASHINGTON

“Betrayest thou the Son of man with a kiss?”
—ST. LUKE 22: 48 b.

SIN is the prostitution of a great affection. No name is so universally execrated as that of Judas, the betrayer of Jesus Christ. Wherever and whenever men express their faith in the Saviour and recall His supreme sacrifice, they also recall the name of him who was His avowed companion and friend, who in an hour of selfish disappointment betrayed Him. The enormity of the crime seems to be intensified by the method that Judas employed. Speaking to the body of conspirators who sought the life of Jesus, he gave them the sign by which they should know Him: “Whomsoever I shall kiss, the same is He.” Knowing the practice of the Master to resort to the garden for rest and repose, he came at length, under the shadow of night, accompanied by those who sought the life of the Master, and when he found Him he hailed Him and gave Him that which symbolizes the deepest affection, namely, a kiss. It was in response to this that Jesus asked the betrayer the searching question: “Betrayest thou the Son of man with a kiss?” It would seem that every fine instinct in Judas had atrophied, that every quality in his nature that had given promise of better things had suffered paralysis.

The whole story suggests to us the prostitution of a great affection.

After all, what is infidelity but this? He had doubtless begun his career as a disciple with devotion, and with a desire to serve Him whom he followed. He had shared not only in the privileges of Christ's ministry, but he had assumed to share in its obligations.

In every human life at some time there are evidences of splendid qualities and virtues that seem designed for high and noble ends. A boy begins his life in the home with fine impulses, strong affections, and demonstrative emotions. Selfish and evil influences gradually impair and destroy these qualities. Then follows alienation of affection, abuse, shame, and dishonor, and sometimes tragedy. One of the saddest things we observe in life is the prostitution of a great affection to ignoble ends. What tragedies we witness in marital relations! How many homes are blighted and cursed because one who had pledged his or her faith, given his or her unflinching affection, comes at length to disregard obligations that are sacred.

One of the saddest aspects of this prostitution of a great affection is disclosed in the apostasy of one who, through many years, has expressed his unflinching faith in Jesus Christ. Nietzsche declared that throughout his youth he had an unflinching love for the Saviour of mankind. He not only believed in Him, but he sought to shape his life according to His teachings. Then came the great change and the prostitution of his affection. He ceased to believe, he ceased to love, and his whole life was shadowed by his infidelity. It is of such that the Apostle speaks where he says: “They crucify the Son of God afresh.”

What a contrast we find to all these expressions of apostasy in the life of the Master Himself. Of Him it was said that, “having loved His own, He loved them unto the end.” Not even to Judas, His betrayer, did He speak the stern word of condemnation. We sometimes wonder whether, if Judas had returned to Christ after the sin of betrayal, and had sought forgiveness, the divine love of the Master would not have saved him from his tragic end.

Greater than the love of a mother is the love of the Master. Such love demands our fidelity, our devotion, our fullest consecration.

RELIGIOUS PERSECUTION *

BY THE RT. REV. WILLIAM T. MANNING, D.D.
BISHOP OF NEW YORK

[See *New York Letter*, p. 719]

WE ARE HERE TONIGHT, all of us together, Jews and Christians, Catholics and Protestants, in a common cause. We are not here to arouse animosity or to appeal to passion. We are here to assert together the great basic truth that God has made of one blood all nations of men on the whole earth, and that, because we have one divine Creator and Father, we are all brothers.

That is the foundation truth of the religion of every one of us, and it is the foundation of all that is noble and true and worthy in human life. Upon that fact of the common divine Fatherhood we base the truth of our common brotherhood, our common humanity, the equality of all in the sight of God, the equal right of every human being to justice, liberty, and life.

And we are assembled here because this basic truth of humanity, this common right of all men has, we believe, been transgressed. This right has, we believe, been transgressed by Anti-Semitic propaganda and inflammatory utterance and also by acts of violence and persecution. We are told that these acts have been exaggerated, that some of the reports are untrue, and that any further acts of this nature will be prevented. We most earnestly trust that these assurances will be justified.

Without claiming to know all the facts, and with nothing but good will towards the German people, we are here to lift up our voices against the possibility of any such acts anywhere, and against any policy, or propaganda, or utterance, that might encourage or induce such acts. We are here to condemn and denounce racial or religious persecution, whoever may be guilty of it, in Germany or elsewhere, and we must not forget the tyrannical and cruel persecution carried on against those representing all religious faiths, and the brutal attempt to stamp out all religion, which still continues under the Soviet government in Russia. Lifting up our voices against such wrongs we cannot be silent against the tyrannies and persecutions of the Soviets.

We declare that such persecution in Germany or in Russia or anywhere is inhuman, intolerable, and unworthy of civilized men. And I take this opportunity to say that in my judgment such action against the religious rights of men as that now continuing in Russia should not be condoned, or countenanced, or given moral support, by any country which stands for liberty, or by any individual who loves right and justice.

None of us, whether we are Jews or Christians, none of us who call ourselves Americans, have the right to be indifferent to such acts. Such action against any race or group of men anywhere in the world is the concern of all of us because those men are our brothers and have the same rights before God that we have. I say again that we have nothing but good will towards Germany. We make our protest here for the sake of Germany herself because we wish to give our moral support to her right thinking people. We are confident that the real Germany is as deeply opposed to acts of racial or religious persecution as are any of us. We make our appeal to the real sentiment, and the true idealism, of the great German people and we believe that these acts will be suppressed. . . .

The Christian religion calls upon men not only for justice but for brotherliness towards all, and in these days of world crisis we see clearly that we must sweep out the spirit of hate and fear, and banish war, and draw all nations together in brotherhood and fellowship if civilization is to be saved.

Race prejudice, oppression, religious persecution, have no right to exist anywhere in this world, and we have no right to condone or countenance them. We appeal here tonight for their cessation everywhere in the name of right, of humanity, and of religion.

*Address given at a mass meeting held in Madison Square Garden on March 27th to protest against persecution of Jews in Germany.

WHERE THE RACE OF MEN GO BY

Plans for the Hall of Religion at the Chicago Exposition

BY MARY ALICE JONES

LOCATED in the midst of the spectacular and arresting structures rapidly nearing completion on the shore of Lake Michigan where the Century of Progress Exposition is to open in June of 1933, there is a building the significance of which we believe will be evidenced to all religious people. The building is called the Hall of Religion. It is being erected and equipped out of payments received from a large number of individuals and organizations representing a wide sweep of religious opinion, faith, and practice.

As the crowds go through the Exposition grounds this building will call to their attention the fact that life, even life made beautiful through progress in art, comfortable through progress in science, luxurious through progress in invention, is incomplete and unsatisfying without religious hope and faith and aspirations. To those who enter the Hall of Religion there will be presented a significant exhibit of the activities of religious bodies and the contributions which they are making to the life of the world.

There are two main wings of the building. The south wing is occupied by those religious bodies who feel that separate exhibits are necessary to present their activities and aspirations. The north wing of the building is occupied by a group of Protestant denominations who are interested in an attempt to present in one unified exhibit their common contributions to mankind in the search for the abundant life. All aspects of the work of the Church, including the activities carried on for those who participate in the work of the local churches and attend the services of local churches, and the missionary, philanthropic, educational, and reform activities, will be portrayed.

Various visual devices will be used throughout the building, but the whole will present a unified and beautiful appearance to the visitors. Murals executed by prominent artists will be a feature of the exhibit. Rare objects of historical interest will be displayed within the building. Art in religion, as represented in painting, window design, and furnishing will be portrayed. Books dealing with all phases of religious life and activities, periodicals, and leaflets will be available.

Comfortable chairs throughout the exhibit will make it possible for those who are interested in spending a long period of time in the Hall to examine its various features at their leisure without undue strain. Detailed information regarding various aspects of the program of the Church, representing the most recent investigations and experiments in religious education, missionary coöperation, and methods of work will be available in convenient form so that those who wish to consult them may find assembled the most recent information regarding these activities.

In connection with the Hall of Religion there is a small, beautifully furnished chapel which will be open at all times for quiet meditation. No formal services will be held. Those who wish to retire for a few moments from the crowds and sights of this great Exposition will find here a place where they may think, without confusion, clearly, on the problems and the opportunities which life in the present world, as it has been revealed through the Exposition, offers to men and women of faith.

An assembly hall seating four hundred people is available for various types of meetings. The hall is being leased in units of one hour or more by numerous religious organizations for the presentation through motion pictures, addresses, conferences, and demonstrations of the contributions which they are making and stand ready to make. Programs of music, religious dramas, and pageants will be a feature of the activities of this hall throughout the time of the Exposition.

To people of all faiths the Hall of Religion will extend a cordial welcome. There will be available in the Hall rest rooms, telephones, efficient guides, an information bureau, and other headquarters' service. Here it will be possible to meet friends, receive messages, get information regarding churches, meet leaders in various phases of religious life.

The Mother of Sorrows

A Holy Week Meditation

By Edna G. Robins

A SWORD shall pierce thine own heart." With these words the Blessed Virgin Mary was warned that her relationship to the Holy Child, the Messiah, would not be one of pure, unadulterated joy. As she was chosen to be raised up to an honor higher than that designed for any other woman, so too she was called on to endure sufferings greater than those which fall to the ordinary lot of women. From the moment of her meek reception of the angel's message, the shadow of the Cross fell athwart her life, and all the rest of her days were passed in its presence.

"Behold the handmaid of the Lord!" With these words Mary accepted her new responsibilities, and she continued to be the servant of the Lord until death brought her her reward.

How perfectly she trusted in God's protecting power. How meekly she accepted the cross offered to her when with Joseph she was turned away from the light and warmth of the inn to look for shelter in the chilly darkness of the stable. Alone, far from the friendly aid and comfort of kinswomen, she suffered in silence to further the glory of God. The very fact that her Son was miraculously born and was destined for marvelous deeds was a cross for her. She was conscious, even during His precious Babyhood, that He was set apart from other children. The unexpected visit of the Wise Men filled her with wonder and awe. We are so in the habit of seeing the Magi among the figures of the Christmas Crib, that we do not perhaps realize with what a thrill of fearful wonder Mary watched their approach and their presentation of royal gifts to a tiny Child. She began then to learn the lesson which was to discipline all her later life. She had to accustom herself to a place in the background of her Son's life.

We can easily imagine the terror that seized upon the heart of the Blessed Virgin when she heard of the slaughter of the children at Herod's cruel orders. The relief she felt at escaping from his power helped to mitigate somewhat the sorrow of their journey into an unknown country.

As Mary watched the growth and the mental development of Jesus, she could not fail to notice in him occasionally a deeper seriousness towards the questions of life, an eager desire to learn. This showed itself in His remaining in the Temple to question the doctors. After this experience He showed a spiritual independence that the blessed Mother observed and respected in silence, never reproaching, never acknowledging her pain. This training helped her when our Lord began His active ministry. She made no attempt to dissuade Him, although she must have

foreseen that He would meet with opposition. She had to bear the double suffering of parting with Him she loved so dearly and of knowing that He left her to go into danger. Mary surely never doubted the depth of the love of Jesus for her personally. She knew that she was always enshrined in the heart of Jesus. This was her comfort and hope and joy. This more than repaid her for all those material pleasures that were denied her. When Mary suffered it was for Him she loved. So closely was she in sympathy with her beloved Son that His pain pierced her soul; His cry of anguish was echoed deep in her heart.



THE VIRGIN OF SORROWS—*Sassetto*

IT WAS WELL for Mary that she learned to bear those little crosses that were offered to her at Bethlehem and Nazareth. They didn't seem little at the time. They called for real courage and real sacrifice then. But when Mary stood under the shadow of the great cross on Calvary, she saw all the earlier discipline of pain as a training ground, preparing her to face and endure and conquer the agony that pierced her through as she met the dying gaze of her precious Son. Then indeed was the sword thrust into her very heart and she suffered the horror and darkness of death and desolation. Yet, in the midst of her inconsolable grief, Mary was still the obedient and trusting handmaiden of the Lord, submitting with unquestioning patience and sweetness to this sorrow that she must accept for love's sake.

As we watch with the blessed Mother beside the cross, that is perhaps the lesson that she would have us take most deeply to heart. The little daily crosses that most of us would gladly escape or even refuse will become precious to us if we look at them through Mary's eyes.

To help us on the daily way of patient submission we have the love of Jesus. It is not enough for us to love Him. We must have an ever deepening trust in the power of His love for us. We must remember in our moments of weariness or rebellion that we are buried deep in the heart of Jesus. Daily we may go to Him for help where He awaits us in the Blessed Sacrament. If we try to live each hour in the presence of the cross, we will find at last that it has become a comfort and a joy. We are lifted up with the Crucified above the little annoyances of life. In daily communion with Him we walk in heavenly places. The sword that pierces us will be the thought of our own unworthiness. As Mary waited patiently for the reunion with her Son that was to reward her for her years of obedient self-denial, we, too, if we have been true children of Mary, may hope to share her joy and with her, the Queen of Saints, adore the spotless Lamb of God.

ANCIENT COPTIC MONASTERIES

BY CANON W. A. WIGRAM

IT IS INTERESTING to see how the great institution of monasticism develops in varying parts of the Church Catholic, and how it is affected, both in spiritual growth and outer embodiment, by the national "ethos" of the particular people among whom it is established, as each one brings its own peculiar "glory" into the city of God.

It is in the practically-minded West that most of us know the institution best, and we know it in the particular form that it assumed under the influence of a great saint who was also a great genius, Benedict. Here, a monastery is a regiment organized for service in the army of the Lord, with its communal life. There is little solitude and much organized work. In the East, there is far less of organization, and each monastery is a collection of ascetics, each in his own cell or cave, gathered round the cell of some one leader. There may be a tiny church for such acts of worship as must be corporate, like the Eucharist, but the solitude of an anchorite's cell is the ideal to which each monk aspires. Even in Greece, which is far more "Western" in its ways than say Mesopotamia, each monk has his own cell, and the cells gather round the church. Practical needs cause them to be girdled with a protecting wall—as for instance in all the "great monasteries" of Mount Athos—but that is a late development, and again it is the solitary rather than the communal life that is the aim. When we turn to the original home of the institution (at least in its Christian form) which is Egypt, we find an interesting development. St. Pachomius gathers the scattered anchorites into a *laura* or lane of cells, and when times of disorder come and the Mohammedan government ceases to protect the Christians from wandering raiders, the same system is kept. The "lane" of cells is still at the side of the church, but both have to be put inside a wall that can offer a passive resistance strong enough to keep off the attacks of a gang of desert Arabs.

The Western Monastery in its close may resemble one of the many-walled castles of Edwardian date; the Egyptian, inside its high "girdle wall" with one small door high up in it, looks like one of the old temples of the land, inside its similar wall. The resemblance is even stronger when the wall keeps, as it often does, the *cavetto* cornice of Egyptian architecture, that comes down from the day when the men of the land built with Nile mud and bundles of papyrus reed.

An excellent instance of this, not quite out of the reach of the ordinary visitor, may be seen at Deir-el-abiad, near to Sohag in the Abydos district. Here the "White monastery" of St. Shenuta or Sinuthius used to have its "lane" of cells forming what looked like a fourth aisle to the great church, though structurally distinct from it, and with it, inside the high protecting wall with its *cavetto* cornice and *torus* roll at the angles, both features of ancient Egyptian architecture, and showing how the builders' ways went on into Christian ages. Though the block of buildings looks exactly like one of the temples of the district, it certainly does not date from an earlier period than that of St. Helena, whose great church at Bethlehem has a very strong family resemblance to this, and who is by tradition the donor of both. The same holds good of the monasteries of SS. Anthony and Paul, in the Qalala hills near the gulf of Suez.

Naturally these churches, like others, are museums of that Byzantine art that we now learn to value, even though they have been plundered more than once. The great church of Deir-el-abiad, for instance, had its nave burned by the Mamelukes, when they retreated up the Nile in disgust at their defeat by "Christians" in the Battle of the Pyramids! Still, enough is left of the decoration to show that what we admire as "Moorish" inlay work of ivory and mother of pearl set into wood, is really Coptic in its origin, and even when it appears in mosques is often the work of Christian artists. Among the Copts of the Abydos district, however, older monuments remain in the minds of men. Here was the center of the worship of Osiris, the God who cared

for men and died and lived again. We know how the figure of Isis and Horus has often stood for that of the Virgin and Child. Now the district is a Coptic stronghold, and to this day the priest of the local church at Abydos feels that he has been told in a dream that his church must have the seven sanctuaries that form a special feature of the ancient Temple of Osiris, and are as exceptional in ancient Egyptian as in later Coptic architecture.

Still, hereabouts, they bewail Osiris on four special days of the year, as their fathers have done from time immemorial, since Osiris made his way into Egypt with the first corn that was grown there, before the pyramids were thought of. Of course, it has been found needful to Christianize the observance a little, and there are Christian festivals found for each anniversary. The Festival of the Holy Innocents gave them one day, and Good Friday a second, while the solemnity of their own local saint, St. Damiana, was sufficient for a third. Surely, however, these good Christians must have been sadly put to it to find a fourth, before they decided to make up the number by bewailing Jephthah's daughter!

THE CALL FROM CALVARY

I CANNOT compromise with sin.
I don't back down! I won't give in!
For Christ, who lived in Galilee,
Has found a follower in me.
Christ lived for Right, and died to win
Supremacy o'er scornful sin.

In banking-house, on market square,
On winding path or thoroughfare,
There's nothing smirks of solitude
So much as gross ingratitude,
Because men have not learned to share
In brotherhood and loving care.

I sing my fleeting, fitful song
Against the reckless ranks of Wrong
That universal kindness
May bring its gift of nobleness;
And Christ was stoned among the throng,
Yet died redeeming men from Wrong.

In early years, with seeing eye,
Christ realized that He must die.
He stormed the sinful, praised the good,
Yet He was much misunderstood.
The Christ was Saviour: I am I;
He died to live! I live to die!

In private home, on thoroughfare
I find so much of love and care
That all that I could hope or ask
Would be the strength to fill my task,
And in the thoughts that I might share
Deserve the crucifix I wear.

F. ROGERS CONSTANCE.

Fifty Years Ago

Gleanings from *The Living Church* of April 7, 1883

DR. NICHOLSON has declined election as Bishop of Indiana. . . . Archbishop Benson of Canterbury was enthroned on March 29th. . . . Somebody has condensed the mistakes of life, and concluded that there are fourteen, of which the greatest is to live for time alone, when any minute may launch us into eternity.

JOHN ESTEN KELLER

BY THE REV. SAMUEL JOHNSON FRENCH, M.A.

JOHN ESTEN KELLER, a distinguished nonagenarian of the diocese of Lexington, one of the few still spared to the Church Militant, is a man whose influence in and for the Church has been as unique as it has been effective. It has scarcely ever been exercised beyond the hearing of the individual to whom it was immediately addressed, but was, even so, probably more effective and productive of wider results in the lives of those individuals than that of any other twelve men whom one could select at random from the ranks of the Brotherhood of St. Andrew or any other organization for the propagation of the Faith by personal influence; and yet he has never been known as a propagandist or as one conspicuously given to making converts to the Church.

The same statement might be made with equal truth in regard to his brother, Jacob S. Keller, who was foully murdered on the main street of Lexington in broad daylight and who passed away with a prayer upon his lips for the forgiveness of his murderer.

Mr. Keller's spiritual genealogy, to coin a phrase, is so unique as probably to be unparalleled in the history of the American Church—a whole family for generations baptized into the Church, mostly as adults, and when marrying outside the Church bringing the intended husband or wife into the Church.

The particular ancestor of the Keller family, Dr. John Esten Cooke, was not a Churchman by birth, but was a leading light of a then new sect, known as Adventists, which sprang up and thrived in the rural regions of Kentucky about a hundred years ago. Their chief tenet was Sabbatarianism, a rigid observance of the Sabbath with invariably the "Lord's Supper" as the main act of worship of the day.

The question of the constitution of the Church and especially of holy orders had apparently never occurred to Dr. Cooke as indeed it had to few in those days and in that part of the world. His first contact with such a question came when he ran across Dr. Buchanan's *Star in the East* which set forth in forcible evidence the existence of an apostolic Church in India hitherto unknown. Dr. Cooke's attention thus directed was further engaged by a series of sermons published by the Rev. Dr. Chapman, then rector of Christ Church, Lexington. These demanded a more careful study which he was not loath to give. Laying aside for a time his professional work he procured books on these subjects and for a period gave himself up to the study of the apostolic constitution and orders of the primitive Church.

The result was as indicated above and a new generation was born into the Church which spread throughout the "blue grass region" of central Kentucky and even into the adjoining states. Staunch, loyal, law-abiding Churchmen these, from the first and without exception; and proved themselves, as bishop and priest can to this day testify, the vital strength of parochial and diocesan life. The name of John Esten Cooke should be carved on the best monument which can be erected to the memory of little known founders of the Church in middle America, even the "bloody ground" of old Kentucky.

In the course of his studies Dr. Cooke became involved in a controversy with a prominent Presbyterian professor at Princeton, which controversy found its culmination in a pamphlet entitled *An Essay on the Invalidity of Presbyterian Orders*. It was issued by a local publisher of Lexington, and deserves reprinting even at this date, because it is distinguished by the printing (in an appendix) for the first time of the entire translation of the Epistles of St. Ignatius to which the writer constantly appeals in the text for the verification of his statements and position. It is doubtful if there is a copy of the book in existence except the one before me which bears the imprint of The Reporter Office, Lexington, 1829.

So much for the origin of the widespread Keller family, their ecclesiastical genealogy, so to speak. But Mr. Keller's personal biography is not without interest, for, as a young man, he lived through the vital interests of slavery and the climax of the Civil War. The following autobiographical sketch is taken from private correspondence relating incidents of that Civil War experience, and the march of events in his long life.

November 8, 1932.

Born February 8, 1842, 90 years and 9 months of age.

I am a Confederate Veteran and the son of a Confederate Veteran, David Keller, M.D., Chief Surgeon of General John H. Morgan's Division, Confederate Army. Both of us were paroled May, 1865, at Marion, Alabama.

I am President of the Confederate Veteran Association of Kentucky and its Chaplain. This association at one time had one thousand members, among whom were such celebrities as Simon Bolivar Buckner, John C. Breckinridge, William Preston, E. Kirby Smith, Lloyd Tileham, Abram Buford, and Basil W. Duke. There are now probably not more than half a dozen left.

My first year's service was private, Company C, Captain E. F. Clay, Bradley's Battalion, General Humphrey Marshall's Brigade. I was transferred at the end of the first year to Company D, Captain John B. Castleman, Duke's Regiment, Second Kentucky Cavalry.

January, 1863, was appointed by General Abe Buford, First Lieutenant, commanding Buford Scouts. In May, 1863, I was appointed by General Morgan First Lieutenant, Company F, 5th Kentucky Cavalry.

Member John C. Breckinridge Camp, Confederate Veteran Association; Assistant Adjutant-in-Chief, Sons of Confederate Veterans, Department of Kentucky; Past Commander, Sons of Confederate Veterans, Department of Kentucky; Organizer and Commander Phillip Preston Johnston Camp, Sons of Confederate Veterans.

I was captured three times and escaped twice. The last time I was captured I was confined with General Morgan and sixty-nine of his officers in the Ohio Penitentiary. I am the only man living who followed General Morgan to the end of the celebrated Ohio Raid. I served on his staff during the last six days.

On July 26, 1863, at Salineville, Ohio, forty miles north of Gettysburg the General gave me his last order: "Approach the Commander of the Federals and tell him I have surrendered to Captain Burdick of the Ohio Militia and that I await his orders."

One mile north I met General Woolford, to whom I delivered General Morgan's message. I, therefore, claim to have borne a Confederate gun farther north than any other Confederate.

Representing the Phillip Preston Johnston Camp Sons of Confederate Veterans at the Dallas, Texas, Reunion I was awarded the honor flag.

At the Little Rock, Arkansas, Reunion I was awarded a medal for having accomplished more, within a given time, for the Cause than any other person.

I was awarded by the citizens of Lexington, Kentucky, a medal for my work in raising



JOHN ESTEN KELLER

money for Stone Mountain, Manassas Battlefield Park, Lee Stratford Home, etc., amounting to several thousand dollars.

For my war record I have no apologies to make. I simply did my duty following Jefferson Davis, whom I recognize as the greatest American statesman, who fought for the maintenance and integrity of the Constitution of the United States.

Thank God that I have lived to this day to vote for Franklin Delano Roosevelt, a Churchman, a gentleman, and a Democrat, for our next President; and for John N. Garner, the grandson of a Confederate soldier, for our Vice-President.

JOHN ESTEN KELLER.

What a mellowness is given by the lapse of years and the growing desire for a return of brotherly affection in loyalty to those old adventures! May such a man not have lived in vain if he adds to our realization of the fineness, the high sense of honor, the courage, and nobility of nature in such as these gentlemen of Kentucky.

OF MERCY

THESE have I seen and pondered long:
*The pitiful, dark eyes
 Of beasts that shrink from blow and thong
 In miserable, slow surprise;
 The anxious stare behind strange bars;
 A child's bewildered, stricken face;
 A bird-throat choked beneath the stars
 By prowling, velvet paws;
 Dumb agony of innocence
 Trapped by relentless claws.*

*These have I seen and said:
 There is no mercy but to the dead.
 There is but death and silence. Into these
 Slip blessedly the endless agonies.
 And Beauty turns and Beauty veils her face
 Proudly against the wet and raw
 Striped wounds, as though she never saw.
 She will not trace
 One long white finger through
 The ugliness that these are suckled to.*

*No mercy. My hand witnesseth
 Unto this signature of death.*

*But who is this that stands in me and cries:
 "Lo, every woe My Mercy crucifies"?*

LOUISA BOYD GRAHAM.

I SEEK A SIGN

I SEEK a sign
*To pledge my anxious eyes
 Some starrier sequence
 For these troubled skies.*

*I seek a sign
 That death is only sleep
 And winter hushes
 For the spring to speak.*

*I seek a sign
 No least is ever lost
 And ages answer
 With each season's cost.*

*I seek a sign
 That I shall know my own,
 And darkness whispers
 Always light at dawn!*

LILLA VASS SHEPHERD.

A ROMAN CATHOLIC VIEW OF THE OXFORD CENTENARY

DURING 1833 there began that movement to restore the vigor of the Church of England which we associate with Oxford, though Cambridge was not unaffected and took a part. Even today it is not utterly a thing of the past, though most of those who were acquainted with Newman have gone to their reward. The effects upon the Establishment remain, and English Catholicism still makes converts who without Oxford would never have found their way into the Church. It is, therefore, somewhat alarming that the centenary does not seem to evoke the spirit of thanksgiving and humble remembrance, but rather an acrid controversialism lacking, one thinks, in due regard for divine grace. For that providential goodness was active in this great work, even when the results were not everything that might have been wished, appears incontrovertible to anybody who sees that the fruits were not merely brilliant thinking and increased regard for unprejudiced history but also holiness, fortitude, and penitential humility. Does it in any sense "pay" to deny that the Established Church was enriched and sanctified—that Isaac Williams was a just man, that in Pusey the central splendor of the English theological tradition reappeared, and that Christina Rossetti was the peer of Alice Meynell? It was Patmore who said that the sermons of Keble were more Catholic than the sermons of Newman; and though the poet may here be fairly accused of succumbing again to the delights of paradox, the sound core of his remark—that Keble's was a Catholic mind, to be dealt with reverently—abides.

It is the tragedy of such great spiritual upheavals to arrive ultimately at relative institutionalized rest. On the one hand, the Oxford Movement has left a firmly built extreme Anglo-Catholicism, which is content with its own routine and formulae to an extent no longer fully compatible with openness of mind and unprejudiced searching. Those who belong to it appear quite right when they say that "out and out" Anglo-Catholics seldom "surrender to Rome"—that it is only the moderate who follow Newman. But on the other hand, there is also a certain anti-Anglo-Catholicism which, for one reason or another, no longer adequately realizes that it, too, may be trusting the intellect and the institution where it should be taking refuge in the spirit of God. Yet while musing on these things and regretting them, ought we not also to deplore the waning of all regard for the historical continuity of the Oxford Movement in the United States? The history of that has not been written, let alone remembered. It is the fate of so much that has been fine in American Catholicism to have been writ in water—or rather to resemble the leaven that is not kneaded into the dough but left to dry on the stove by an absent-minded cook. This year should not go by until we have resolved once again to make use of Newman as a force for the spiritualizing of our culture, and to realize that while we are doing that we are joining hands with our own forefathers.

—*The Commonweal.*

A GOOD FRIDAY CUSTOM

BY OREN ROOT BROWN

EVERY GOOD FRIDAY in the little town of Petrich in Bulgarian Macedonia, the people place a wreath of evergreens upon the top of a wooden crucifix in the Church of the Holy Mother. Each year the evergreen shoots have withered and died in a few weeks. The wreath they used in 1932 proved to be "evergreen," for as late as August it was noticed that three sprigs of it had begun to revive, though the crucifix is of well seasoned wood and stands in a dark corner of the church. The remainder of the wreath was entirely dead and crumbling. The priest took one of the sprigs to a horticulturist, who agreed that it was certainly growing. The people of the town are now very puzzled, for in the early part of February, 1933, the remaining sprig has put forth three new shoots. To the people of Petrich, this is a sign of the Holy Trinity, the three shoots standing for Father, Son, and Holy Ghost. They point it out with pride to all travelers who visit the town and church.

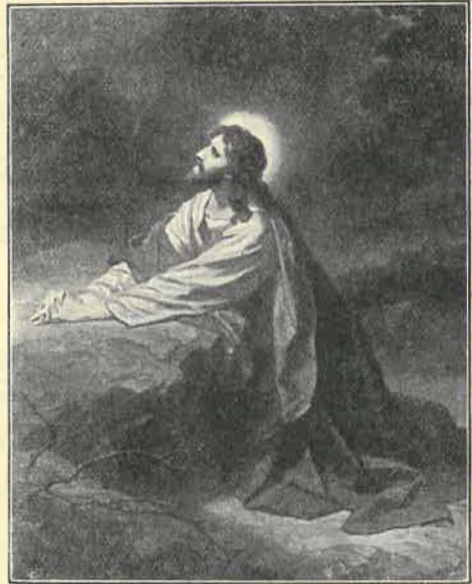
Vignettes of the Passion

BY JAY G. SIGMUND

TWO THIEVES

THEY HUNG ON EITHER SIDE and saw Him
there,
The dying Christ, they heard the words He spoke;
They watched His face from points of vantage where
Their bleeding bodies writhed upon the oak
And, when the mob was silenced, each one tried
To gain his tiny moment with That One,
Whom men that day had scourged and crucified
And each was heard by Mary's dying son.

Like men who fashion spikes was one of these—
Eager to save his flesh at any price:
Thinking of self, he sought for quick release
And, failing, scoffed at God and Paradise;
The meeker one, with Christ a later hour,
Found the faith of thieves may come to flower.



THE SOLDIERS WHO CAST LOTS

THEY QUIBBLED and they quarrelled and the spear
Was ready for His flesh; the spikes were set—
The dice-cups rattled and they gathered near,
Watching the skill displayed; each hoped to get
Some rich advantage and the methods then
Resembled those men use today for gain
For black greed lingers in the hearts of men—
They covet; scheme; as when their Christ was slain.

The seamless robe of Jesus held a lure
For those who valued fabric more than all:
They tossed their dice and counted quick and sure
When the bone squares would pirouette and fall:
Above them on a cross their Christ turned cold
But men still game against Him as of old.



JOSEPH OF ARIMATHEA

HE was a man who counted far ahead
And had his dreams about those certainties
Death and the grave; he knew that for the dead
Spices and tombs are stark necessities,
So he had chosen space within a hill
And cut a cavern to receive his clay,
Building a spacious door above a sill
And here the Christ was carried on that day.

What more than this could any sainted one
Accomplish and what matter if his bones
Went tombless when he gave to God's Own Son
A resting place among the shards and stones?
Surely no richer gift could one suggest
Than his own tomb where he had planned to rest.



CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

A LETTER from Bishop Rhinelander, given in the leaflet issued by the National Conference of the Deaconesses of the Church, answers, so comprehensively, questions that I have been asked regarding the functions of deaconesses that I am giving it to you here.

Function of the Deaconess

Bishop Rhinelander says: "Four things contribute, in close connection with each

other, to the function of a deaconess.

1. *Her commission* as being one sent by the Church, that is, by the whole body, in the broadest meaning of the term, to represent the body in her work. We have always been faithful to that ideal of ministry. All our commissions, whether given to bishops, priests, deacons, or deaconesses, are to a ministry in the Church of God, and in nothing more narrow or less inclusive. This, of course, reaches backward and forward, as well as outward; in other words, the ministry is both apostolic and catholic in the true sense.

2. *Authority*, not in the sense of personal self-assertion, but in the sense of trustworthiness, in view of her commission, and the guarantee of competence, spiritual, moral, and intellectual, to do her work.

3. *Continuity in office*, not only in the sense I have noted above, but in regard to her own personal commitment, which is an essential element in her own attitude toward her vocation. It has always been true that "once a priest always a priest," and I think the same thing precisely holds true of the deaconess after her reception into her Order of the Ministry. For one cause or another she may cease to exercise her ministry, but the "character" remains.

4. *Confidence*, by which I mean her own attitude toward her work. Quite definitely she is committed to a twofold dependence in all she has to do; first, and chiefly, on the "grace gift" she has received; and secondly, on her fellowship with all the other members of her Order, each deaconess representing, and being supported by, all the others.

The Bishop further comments:

"In my thought the actual duties of her ministry are relatively unimportant, except as indicating the particular things the Church sets her to do, and which obviously can be changed, increased or decreased as the wisdom of the Church directs, of course with due regard to the traditions of the Order. But the main thing is not so much in the details of her activity as in the four points which I have enumerated, which sum up her standing or status in a specialized and authorized ministry of the Church, by and through women."

MISS BERTHA A. PEPPEARD of St. John the Evangelist, Boston, writes to tell us of what St. Barbara's Guild is doing.

"This Guild is seventeen or eighteen years old, and every Monday evening from October to June,

A Business Women's Group

we have met for supper and work. To be sure, we are connected with the Society of St. John the Evangelist, and there are many novices in St. Francis House. We were organized to keep the younger women together and to work for the parish. We are a very ordinary group, one or two home keepers, two or three department store workers, a few office workers, a singer, a newspaper woman, one marvelous woman who can do everything under the sun with food or clothes or sewing. This woman usually gets the supper and her husband buys for us at the Fanueil Hall Market where he works.

"One of the Fathers is our chaplain, changing from year to year. This chaplain brings in heaps of stockings to be mended, trousers to be patched, sheets and pillowcases that need mending, old towels to be made into bath mats, every kind of thing you can imagine. When anything seems absolutely hopeless our 'cook' has a suggestion and the thing is done! After supper the women wash the dishes and put the cupboards in order, sometimes we are really reckless and do a little scrubbing of the Guild room. One evening each one scrubbed a chair! And what a lot of fun we do have when we 'break loose' that way. One evening we took brooms and pails and mops and scrubbed the choir room floor! You know we have a big church building, with several services a day and the janitor just can't keep everything spic and span. When the church was renovated a year ago we all helped the janitor clean up the mess, dusted and washed the aisles. Perhaps it doesn't sound interesting but similar things have kept us together for seventeen years.

"We used to have fairs and have made as much as \$450, but the younger girls do that now, so we older ones have suppers. On Candlemas evening we had a 50 cent supper, fed one hundred and two people, and made \$50 above expenses. I think any rector could find plenty of mending for a group to do. Vestments are always coming to pieces, there are rarely enough clean cottas—we have made dozens of these too. One winter we made \$200 making capes for the Republican Women's Torchlight Parade! We feed a crippled man every Monday night and on Sunday evening we give the choir coffee, sandwiches, and cookies or fruit after service and then they stay for an hour's practice.

"Any rector's wife would be thankful to have the mending taken off her hands, and if there are a number of clergy in the parish it is surprising how much mending they can provide! We have made and sold several hooked rugs—oh, there are ever so many things to do. Two of the group make soap and preserves—it is astonishing how many pennies come in that way. As we are organized to work especially for the parish most of our money goes to Fr. Burton, the Superior, to be used as he thinks best. We have bought coal, painted the schoolroom, bought and mended Prayer Books and Hymnals, provided new kneelers for the church, and equipment for the Guild room. One of the big things we have done has been the making of eight or ten capes for the Fathers and Brothers. The S. S. J. E. bought the material and we were able to save several hundreds of dollars in making it up.

"Of course we are wonderfully instructed by the Fathers in the various services and the chaplain brings us the newest and best books that we may take home to read. Sometimes we have a 'question box' and the chaplain answers the questions; this often starts hot discussions. Once a month we have a devotional service, but we work before and after it. I think the secret of our success is that we all love the Church of St. John the Evangelist—we think there is no other church in the world like it. Some like one Father, some another, but as a Guild we like them all, they are so good to us, and we are very happy to share in their work in the ways we do. When any of the Fathers come home from San Francisco, Canada, Korea, or New York we have a gala party—and they enjoy it as much as we do."

Miss Peppard adds:

"As I read this over, it sounds rather boastful, but it isn't meant that way. It is just a simple résumé of the fun we have had by keeping together and doing the simple things we can do. The story may help some other group. I hope so. It is distressing to read of the possibility of similar business girls' groups disbanding because of the lack of . . . an interesting program."

Those troubled leaders who face the possible disbandment of their groups, may find suggestions that will help them in reading of what this Business Women's Group did.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

CHARACTER IN HUMAN RELATIONS. By Hugh Hartshorne. Scribners. \$2.50.

FEW MEN have contributed more to the understanding of the processes that enter into the development of character than the writer of this important and illuminating book—Prof. Hugh Hartshorne. This book will serve to enhance the reputation he has already made as a patient and scientific worker in the field of human nature.

There are four divisions of the book.

Part I deals with the "present situation" in which are reviewed and criticized the various "methods now in use" in the development of character. This leads on to an analysis and appraisal of the many "organizations" for character building and of methods being employed by public schools in different parts of the country.

Part II is a vigorous discussion of such theories of character "as the trait, habit, pattern, factor, and self theories." Character is neither so simple in itself nor so easy to produce as some of these theories would suggest. "It is not the virtue that makes a man virtuous but his fundamental outlook on life, his central ethical purpose" (p. 130). And some may be startled to read, "The cultivation of virtues jeopardizes character" (p. 137). "If we conceive of character at all in social terms, the accumulation of virtues, instead of constituting character, is, as such, its very antithesis."

Part III brings us to the author's theory of character worked out more systematically. Chapter XVI in this section gives a digest of the findings of the Character Education Inquiry conducted at Teachers College, Columbia University, during the years 1924-1929. Some of these "findings" are still open to dispute. One of the most important of them is that relating to the specificity of habit. The habit of honesty, for example, instead of running out in all directions seems to be dependent on the recurrence of situations "practically identical" with those in which "honesty" has been learned about. Three things seem to determine whether a child will be honest or dishonest in any situation, "(1) the nature of the situation, (2) what the child has already learned in similar situations, (3) his awareness of the implications of his behavior." The whole of this section has as important bearing upon religious education as it has no general education.

Part IV is concerned with Method and Organization, in which Dr. Hartshorne elaborates his "fantastic theory" of education through "apprenticeship" and "participation." Fantastic? Maybe so. But the future of education lies in that direction. This book is indispensable to all who are interested in the character-forming aspects of education.

M. C.

PROBLEMS OF PROTESTANTISM. By the Rev. Lewis Gaston Leary, D.D. New York: Robert McBride and Co., 1933, pp. 310. \$2.50.

A VERY IMPORTANT BOOK, this. It is finely written by a Protestant minister who believes that Protestantism has come to stay, but that it needs a very thorough overhauling. And he proceeds to give out this discipline with bold and unsparing blows. The style is compelling. The chapter headings themselves are an arousing challenge. The Problems of the Ostrich Viewpoint; The Center Pulpit; An Unhonored Ministry; Moral Impotence; A Confused Gospel; Fearing and Fighting the Truth; Cushioned Pews; and Pessimism; these are the "scare headlines." The way that Dr. Leary whacks and punches at these well

known defects of modern Protestantism is as cheerily pugnacious as any devotee of the ring would wish. It is immensely interesting from start to finish.

There is one more chapter heading, however, which, with much of its contents, we sincerely regret. It is called The Problem of a Mean Disposition. In this unhappy section of an otherwise most useful volume, the good Doctor attacks "the Protestant Episcopal Church," not in its Protestantism, but, if you please, in its Catholicity. The validity of Anglican Orders is waved into thin air with a truly sumptuous scorn. One sentence settles this somewhat extensive question in the negative. Our attempts at Catholic worship and doctrine are as silly, in the author's opinion, as Tennessee's tilts at modern science. Of course we are numbered in with the Protestant sects. One can only wish that some day this earnest and good preacher will take the trouble to find out what the Catholic position really is, and will then delete this particular chapter from subsequent editions of what is otherwise a real contribution, and a very honest and helpful one, to this enormous subject.

JOHN HENRY HOPKINS.

THE QUESTION OF THE CROSS. By Edward L. Keller. Nashville, Tenn.: The Cokesbury Press. 1933. Pp. 134. \$1.00.

TEN brief, well written, and reverent chapters about the Cross, illumined by anecdotes from our own day, and printed in unusually attractive style. A gift book for Passiontide. The chapter on the Bitterness of the Cross is the most important, and those who conduct the "three hours" would in most cases find its message deeply impressive. Belief in our Lord's deity might have been stressed more effectively in the closing chapter on the Verdict of the Cross, though this basic truth is nowhere denied. The lines about Simon of Cyrene are also unusually helpful. The book deserves a wide reading.

J. H. H.

A PARSON'S THOUGHTS ON PAIN, by G. E. Childs (Morehouse Publishing Co. 50 cents), is an unusual approach to this vexed problem and a very helpful one. The point of view is far removed from the facile assumption that all pain and suffering are simply "God's will," and the equally superficial assumption that they are never, in any true sense, God's will. "If pain can never be the will of a good God for us, then there is either no pain or there is no good God." The solution is found in the light of the Cross. No one who suffers, or who has to do with sufferers, should neglect this book. The fact that the writer himself has endured, and continues to endure, great suffering enhances its value and convincing appeal.

W. A.

A NOTHER excellent little book especially suited for Passiontide reading is *Sorrowful, Yet Always Rejoicing* by Gertrude Hollis (70 cents). It treats in her illuminating style of Self-Examination, Sorrow for Sin, Fasting, Almsgiving, Prayer, and our Easter Communion. Other books worthy of recommendation at this time are *The Compassion of St. Mary*, by the Rev. A. H. Baverstock (70 cents), *The Light of the Cross*, by the Rev. Harold E. Hubbard (50 cents), *The Body Crucified*, by the Rev. G. P. Ford (35 cents), and *Cross and Chalice*, by the Rev. G. F. Naylor (85 cents). All of these should make the closing weeks of Lent more real and our Easter Communion more joyful. They may all be obtained from the Morehouse Publishing Co.

W. A.

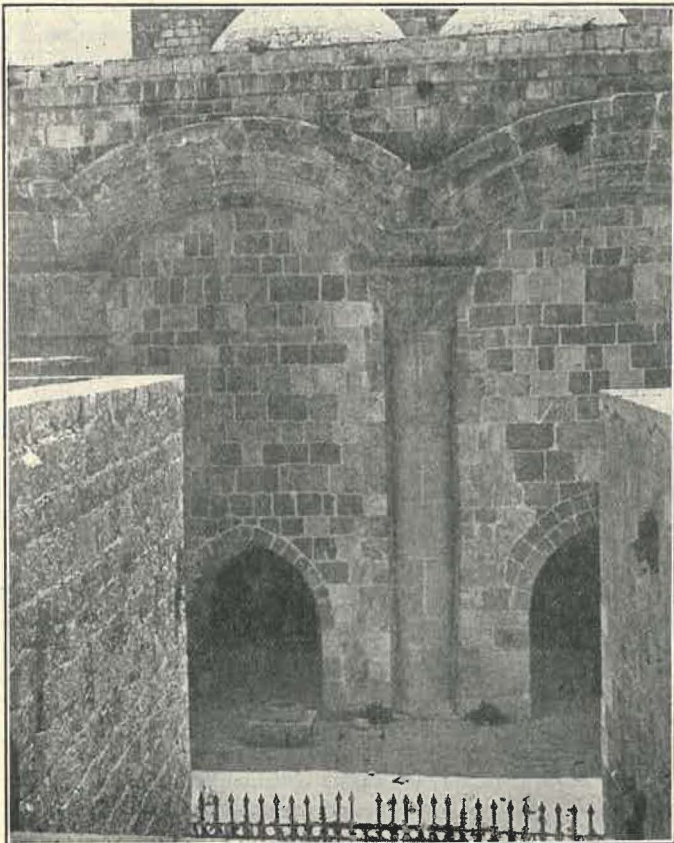
HOLY WEEK IN JERUSALEM this year will be especially interesting because it is one of the few occasions when Eastern and Western dates for the Paschal festival coincide, and when Jewish, Samaritan, and Moslem feasts fall in Holy Week. The curious fact that in Jerusalem the Eastern Churches do not always keep Easter on the same date as their Western co-religionists is due to their still using the old Julian calendar, which has fallen thirteen days behind the current Gregorian system, and the hypothetical moon by which Easter is calculated is governed by other special rules. This sundering of the two dates has a certain advantage in the Holy City where five Christian Churches, the Latins of the West, the Orthodox, Armenians, Syrians, Copts, and Abyssinians of the East, use the same church for the services: the most sacred Shrine of the Holy Sepulchre and Calvary. To divide the observance facilitates the conduct of services at times of unusual crowding.

This year, however, the calendars agree as to the date of Easter, and in consequence a scene of indescribable congestion will be found as each of the five communities follows the other in the services for Palm Sunday, Maundy Thursday, Good Friday, Holy Saturday, and Easter.

At the end of the week beginning with Easter Eve, the Latins will have a service of New Fire at 6:30 A.M. of Saturday, the four Eastern communities will have their striking service of Holy Fire at noon (for which people will have spent all the night before in church to be on hand), and various processions will follow all afternoon and evening. At 8 P.M. the Abyssinians will have their service of the vigil, the Orthodox (Greeks, Arabs, Russians, and all kinds of pilgrims) will celebrate Easter at midnight with cries of "Christ is risen, He is risen indeed," in a half dozen languages, after which they will have the Liturgy at the Tomb, fol-

THE GOLDEN GATE

Traditional gate through which Christ made His triumphant entry into Jerusalem. The passageway through the old arches has been walled up for some 900 years, and the level of the city has been raised through successive rebuildings.

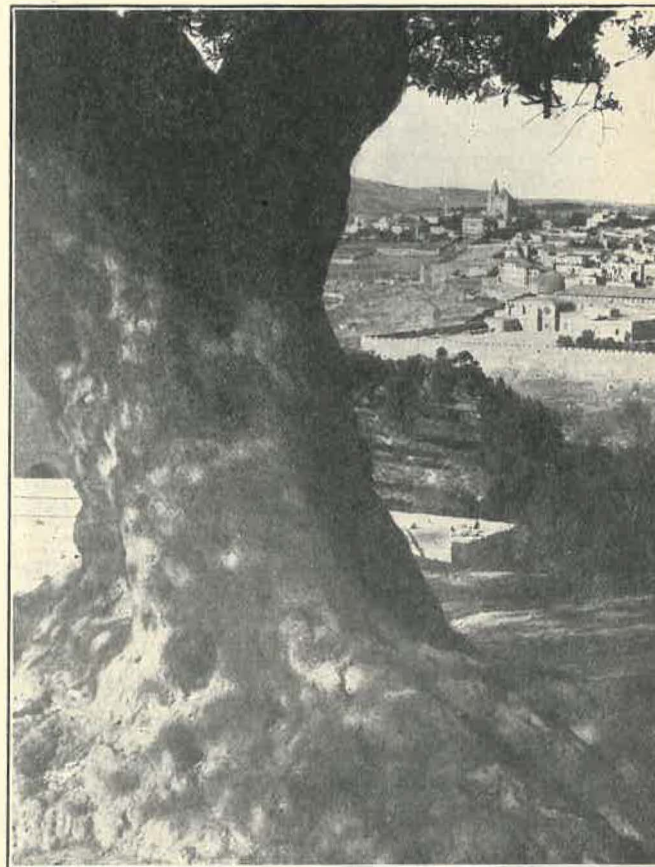


Holy Weel

By the Rev. Ch
Canon of St. George's Collegiate Chu

lowed in turn by Armenians and Latins until late morning, each service accompanied by great processions about the church. Meantime the Syrians and Copts and Abyssinians will have been having their services. At noon on Easter the Orthodox enter the shrine with a vast concourse and have another service to commemorate the Resurrection.

From the Christian services in Holy Week we turn to th



A PANORAMIC V

From the summit of the Mount of Olives toward Mount Moriah, upon w

Samaritans and Jews. The Samaritans differ from the Jews in the reckoning of the Passover, celebrating this year the evening and night of Saturday, April 8th, the eve of Palm Sunday. Their great service is held at Mount Gerizim near Nablus (ancient Shechem) where the hundred and twenty souls that today alone remain of the Samaritans of our Lord's day will assemble to slay

Jerusalem

ley Bridgeman

nd American Educational Chaplain

Passover lambs, the only modern survival of the old animal sacrifices of the Jewish Law.

On Monday, April 10th, after sundown the Jews will celebrate the Passover, visiting the Wailing Wall to mourn the loss of the Temple, and returning to their homes to eat the sacred meal which commemorates the Deliverance from Egypt so many thousands of years ago.



THE HOLY CITY

down over the valley of Jehoshaphat
the famous Dome of the Rock.

Coincident with Eastern Holy Week each year there is a great Moslem feast in honor of the Prophet Moses, with pilgrimage to his supposed tomb near Jericho, on the west side of Jordan, where an oddly incorrect Moslem tradition places it. The special feature of the feast is the striking picture made by the pilgrim groups from important Moslem towns which stream into Jerusalem in

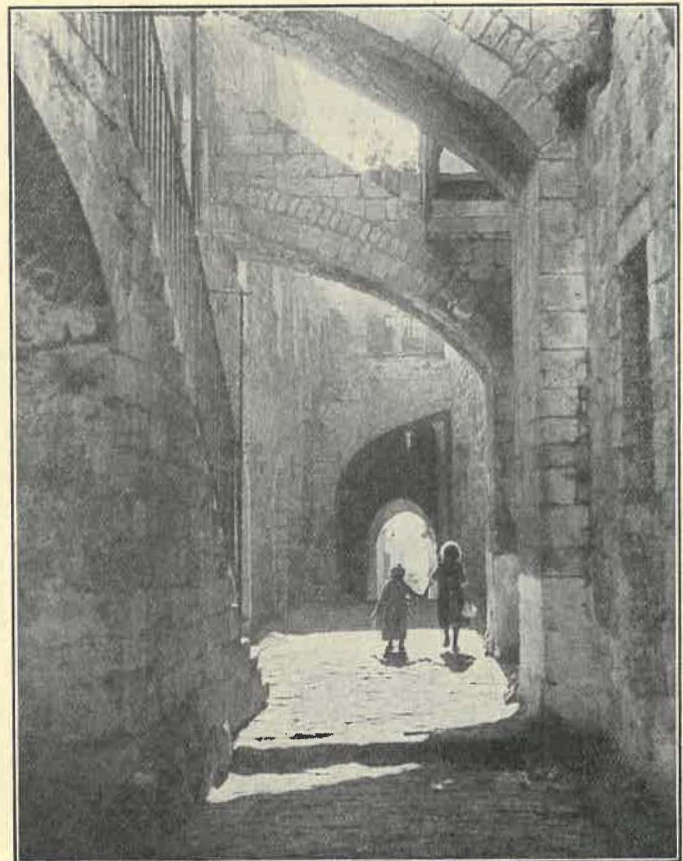
picturesque garb, carrying banners, singing songs and accompanied by sword dancers, horsemen, and police. On arriving they march to the Temple area, where they worship at the Dome of the Rock, built on the site of the Jewish altar of sacrifice, and then pour out of the east gate of the city and down the road to Jericho. The biggest and finest processions take place on the Friday before Palm Sunday itself, giving a thought-provoking reminder of the Jewish Passover pilgrims who accompanied our Lord on His triumphal entry. And on the Thursday and Friday of Holy Week the pilgrims return up from Jericho, past Bethany, and into the Temple area for the dismissal.

THE ANGLICAN COMMUNION has no share in the Church of the Holy Sepulchre, though through the courtesy of the Orthodox Church her priests when visiting the Holy City may have a celebration in the Abraham Chapel which, though a part of an adjacent Greek monastery, is actually built over the chapel of Calvary. On Palm Sunday the Anglican bishop leads a pilgrimage from Bethany over the Mount of Olives to the Holy City, and on Maundy Thursday there are devotional pilgrimages from near the place of the Last Supper to the Russian part of the Garden of Gethsemane, where brief services are held. On Good Friday a small group goes at sunrise along the Via Dolorosa with prayers at the traditional stations, until near the Holy Sepulchre, which is open at that hour for the Latin services of the day, and in which all Christians are allowed to share.

Easter Day is one of great activity at the two English-speaking churches and the one Arabic-speaking church in Jerusalem, a service according to the American Prayer Book being among the other celebrations at various hours at St. George's Cathedral.

A NEW DAY ON THE VIA DOLOROSA

A rare view of the Way of Sorrows. This picture was taken before the traffic of the day had begun. The flying buttresses, shown in detail, keep the walls of the houses erect if not from leaning outward.



NEWS OF THE CHURCH

Americans on English Congress Program

Fr. Williams, Dr. Bell, and Prof. Tinker to Speak; Bishop Stewart Asked to Preside

LONDON—Several American Churchmen are to be speakers at sessions of the Anglo-Catholic Congress centenary celebrations next July. The Rev. Granville Mercer Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York, will preach at the 5 o'clock Evensong in Albert Hall Monday, the 10th; Professor Chauncey Brewster Tinker of Yale University will speak on Beauty on the Wednesday evening of that week; and the Rev. Bernard Iddings Bell, D.D., warden of St. Stephen's College, will preach on July 14th. The Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, has been asked to preside on Thursday, July 13th.

The great demand for seats has made it necessary to duplicate some of the evening meetings from July 10th to 15th. The Bishop of London will preside at a lantern lecture by Sidney Dark on the evening of July 10th. A reception by the chairmen, including Lord Irwin, Lord Mamhead, the Lord Justice Slesser, the Bishop of Truro, and Admiral of the Fleet Sir Henry Oliver will precede the lecture. The Rev. C. B. Mortlock will preach at Evensong on the afternoon of the same day.

The Rt. Rev. Dr. Roscow Shedden will be the celebrant at the High Mass for the Heroes of the Catholic Revival on July 11th, and the Rev. E. Milner-White will preach.

There will be three sessions of the Congress on Tuesday, Wednesday, and Thursday, at 2:30 P.M., 6 P.M., and 8 P.M., and two on Friday at 7 P.M., and 8:45 P.M. The speakers during the week will include besides Professor Tinker and Dr. Bell, previously mentioned, J. G. Lockhart, Dr. K. E. Kirk, Sir Raymond Beazley, the Bishop of Llandaff, the Bishop of Colombo, Walter Monckton, K.C., Dr. N. P. Williams, the Rev. Arnold Pinchard, and the Rev. Dr. G. D. Rosenthal.

On July 12th, Mass will be said by Fr. Bignold, S.S.J.E., and will be followed by an instruction by Dom Bernard Clements, O.S.B. The Rev. A. E. Corniber will celebrate Mass on the 13th, and there will be an international meeting of priests at 11:30 A.M.

The open-air High Mass at Keble College, Oxford, will be celebrated by the warden, Dr. B. J. Kidd.

PAGEANT TO BE GIVEN

Mass on Saturday morning will be said by Fr. Seyzinger, C.R., and the Prior of Alton Abbey, O.S.P., will give an instruction. In the afternoon the Pageant of

BISHOP HORNER'S CONDITION SLIGHTLY IMPROVED

ASHEVILLE, N. C.—The condition of the Rt. Rev. Junius Moore Horner, D.D., Bishop of Western North Carolina since 1922, who has been seriously ill for the past several weeks, is reported as somewhat improved. His condition is still critical, however. The Bishop will celebrate his 74th birthday on July 7th.

Presiding Bishop Praises Philippine Mission Centers

Enthusiastically Received On Island Tour; Sails For China

(By Cable)

MANILA—"Dynamic centers of Christian life," was Bishop Perry's characterization of the missions at Bontoc, Sagada, and Besao, and their outposts, on his return to Manila from a tour of the islands. Everywhere the Presiding Bishop was welcomed by enthusiastic congregations, largely native. Visiting the mission schools, he found the pupils intelligent and reverent. Opportunities were given for personal conferences with the members of each mission staff.

Now in China

NEW YORK—If the Presiding Bishop has adhered to his schedule, he sailed from Manila April 3d on the *Empress of Russia*, arriving in Hongkong April 5th for a stay of two days. The remainder of his itinerary is as follows:

Arrive Shanghai April 9th, and remain in China until May 7th. Good Friday and Easter will probably be spent in Shanghai where details of further visits will be settled.

Leave China May 7th, arriving Kobe about May 11th. Here the Bishop disembarks for appointments in Japan, arriving in Tokyo about May 25th, on which day it is expected that the dedication of new units of St. Luke's Medical Center will take place.

Leave Japan from Yokohama June 10th, arriving Vancouver June 19th.

Youth will be performed for children only, and will be repeated in the evening for adults. Lady Cynthia Colville will preside in the afternoon and Admiral Sir Henry Oliver in the evening.

The celebrations will conclude with High Mass at the White City stadium on July 16th, and a service at Winchester on the 17th. The Bishop of Colombo will celebrate the Mass, in the presence of the Bishop of London, at the White City, and the dean will officiate at the service in Winchester Cathedral which will be followed by a pilgrimage to Keble's grave at Hursley.

Pennsylvania to Honor John Keble

Bishop Taitt Approves Setting Apart April 30th as Day of Commemoration of Oxford Centenary

By ANNA HARRADEN HOWES

PHILADELPHIA, March 31—The following letter, signed by thirty clergymen of the diocese of Pennsylvania, has been sent to all the clergy in the diocese inviting them to set apart April 30th as a day of special commemoration of the centennial of the Oxford Movement:

"The Church of England, at the call of her Archbishops, is celebrating, this year, the centenary of the Oxford Movement, whose manifold blessings are not the possession of any one group in the Church.

"By this festival observance is afforded not only an opportunity to render honor to the memory of those great leaders of the past century, but also to foster among us who honor them a keener desire for, and a deeper realization of, spiritual unity in the Church.

"We therefore invite our brethren to unite with us in keeping, in the diocese of Pennsylvania, as a day of special commemoration of the Oxford Movement, the second Sunday after Easter, April 30th, the Sunday following the anniversary of the birth of John Keble.

"We would suggest for that Sunday the exclusive use of hymns by Keble and Lyte, special sermons, a commemoration of John Keble at the general thanksgiving, the use of the collect, epistle, and gospel on page 258 of the Prayer Book at the early Communion, and, at the late Communion, the anniversary collect on page 586, or special collects such as the first on page 332 or the last on page 336.

"Bishop Taitt has given his approval to this letter and his blessing to the observance of such a day in the diocese."

SPECIAL SERVICE TO BE HELD AT ST. LUKE'S

Under the auspices of the Philadelphia Laymen's Catholic Club, a special festival service will be held on April 25th in St. Luke's Church, Germantown, the Rev. Wallace E. Conkling, rector, to commemorate the birth of John Keble. The Rev. Robert Scott Chalmers, rector of Grace and St. Peter's Church, Baltimore, will be the preacher at the service.

VESPER SERVICES FOR UNIVERSITY STUDENTS

Vesper services for Church students of the University of Pennsylvania are being conducted in St. Andrew's Collegiate Chapel of the Philadelphia Divinity School every Sunday at 5 o'clock with the Rev. Arthur F. McKenny, Episcopal pastor in the Christian Association of the university in charge.

On April 2d the Rev. Dr. Frank Gavin of the General Theological Seminary was the speaker. On April 9th the Rev. Dr. Howard Chandler Robbins, also of General Theological Seminary and guest

preacher at the Church of the Holy Trinity, Rittenhouse Square, will be the speaker.

The university students, following a custom started seven years ago, are again being given the opportunity of hearing the speakers from the noonday Lenten services at the Garrick Theater give brief addresses every Tuesday from 1:30 to 1:50 o'clock in the Chapel of the University Christian Association, 3601 Locust street. Bishop Cook of Delaware was the speaker on April 4th.

GIRLS' FRIENDLY SOCIETY ACTIVITIES

The Girls' Friendly Society in this diocese is planning a week of special activities beginning on April 26th and ending with its annual festival service on May 2d. During this period each branch will present the G. F. S. to its parish and community through services, pageants, and various forms of publicity. All the activities will find a culmination in the great annual service on the evening of May 2d which will be held in St. Mark's Church, Frankford, where one of the oldest branches in the diocese has carried on continuously since the early days of the society.

FR. STEPHEN AT HADDONFIELD, N. J.

In Grace Church, which is on King's Highway, Haddonfield, N. J., where the Rev. Augustus W. Shick is the rector, a eucharistic mission was preached by Fr. Stephen, O.S.F., from March 28th to April 3d. There were three celebrations of the Holy Eucharist each morning and a mission service each evening. The purpose of the mission, to bring about a fuller understanding and deeper appreciation of the Holy Eucharist, was wonderfully realized, and the spiritual life of the parish greatly enriched as a result of this mission.

PROVINCIAL SYNOD TO BE HELD AT STOCKTON, CALIF.

STOCKTON, CALIF.—The fifteenth annual synod of the Province of the Pacific is to meet in St. John's Church, Stockton, May 3d to 5th.

St. Peter's, New York, Calls R. A. D. Beaty

Former Rector of City Island Avenue Parish Accepts Election — Thousands Attend Protest Meeting

NEW YORK, April 1.—The Rev. Richard A. D. Beaty, rector of Grace Church, City Island avenue, New York City, has this Saturday morning accepted the election to be rector of St. Peter's Church, West 20th street, this city.

Mr. Beaty has been rector at City Island six years and in that time has rebuilt the Church property there and has brought spiritual life and harmony to a work which in 1927 he found cumbered with serious parochial problems.

In going to St. Peter's as rector, Mr. Beaty returns to the work in which, in 1925, he began his ministry as an assistant priest. He will enter upon his new duties on May 1st, removing at that time to the rectory, 346 West 20th street.

THE PROTEST MEETING AT NEW YORK

Of the many meetings held throughout the nation last Monday by way of protest against the reported injustices being accorded Jewish people in Germany the most important was the great massmeeting held here in Madison Square Garden. Through the synagogues and various other organizations among the Jewish residents of Greater New York the gathering was well advertised, the result being that thousands of persons came to the Garden or its vicinity to participate in the protest.

Of interest to Churchmen may be included the expression of spiritual brotherhood between Christians, both Catholic and Protestant, and Jews, that barriers were levelled as all joined in deploring and protesting against the injustice being shown by the new German government toward

Hebrews in their midst. Also, one of the speakers on this occasion at Madison Square Garden was Bishop Manning, Auxiliary Bishop John J. Dunn of the Roman Catholic archdiocese of New York reconsidered his previous intention of speaking and withdrew, being influenced by statements from the Department of State at Washington that reports from Germany had been exaggerated. Mayor O'Brien, former Governor Alfred E. Smith, and Senator Wagner, Roman Catholic laymen, were among other speakers of the evening. It is stated that Bishop Manning received strong appeals not to participate in the program, some of these requests coming from Germany. A reading of the Bishop's address, given elsewhere in this issue, will show its value even if some of the reports are without foundation.

REV. E. E. PIPER TO ST. BARTHOLOMEW'S

The Rev. Ernest E. Piper, formerly of Detroit, Mich., is now a member of the staff of St. Bartholomew's Church. Mr. Piper has been for twelve years past director of religious education in the diocese of Michigan. During that time his status has been that of a layman. Recently, however, he was ordained a deacon with the expectation of being advanced soon to the priesthood. At St. Bartholomew's he will direct the work of religious education and assist in pastoral work, succeeding there the Rev. H. R. Stevenson, now rector of the Church of the Good Shepherd [Wakefield]. The securing of this prominent leader to develop the opportunities in the educational field suggests that the new rector of St. Bartholomew's, Dr. Sargent, plans to emphasize this portion of his work.

ITEMS

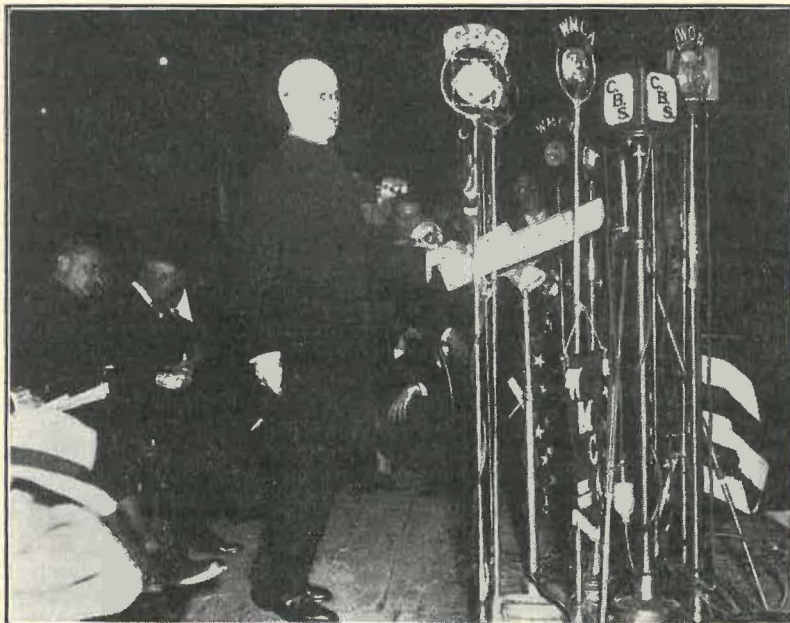
The presence of 125 Italian people at a recent service at Grace-Emmanuel Church, East 116th street, the Rev. H. P. A. Montgomery, rector, the occasion being the first anniversary there of the Rev. F. De Cristoforo, indicates excellent prospects for the development of a large work among the Italians in that neighborhood.

The Rev. W. D. F. Hughes, precentor and headmaster of the choir school at the Cathedral of St. John the Divine, has announced the wish of the school to acquaint parents of boys of unusual musical ability with its advantages. At an annual charge of \$250, boys are trained for entrance into the leading preparatory schools of the country, in addition to the excellent musical education given.

Three hundred parishioners of Calvary Church welcomed home their rector, the Rev. Samuel Shoemaker, at a dinner in his honor given last Friday evening. Mr. Shoemaker has been away from New York on a six months' leave of absence in the interests of the Christian Fellowship Movement.

At Holyrood Church, the Rev. Arthur P. S. Hyde, rector, a careful and worthwhile record of attendance is kept. Comparing figures with those of six years ago, 246 attended Ash Wednesday services in 1927, while on that day this year 633 were present. And since Christmas the increase in attendance over that of 1932 is 1,630.

The press reports this morning that Brentano's, Inc., the world's largest retail book chain, was thrown into receivership yesterday, but that every effort will be made to continue the business. This is a firm well known to thousands of Churchmen throughout the country.



BISHOP MANNING BROADCASTING

Wide World Photo.

Colonial Days to Be Recalled by Landmark

Christ Church, Cambridge, Mass., to Be Remodeled in Eighteenth Century Restoration

BY ETHEL M. ROBERTS

BOSTON, March 31.—For some time plans have been cherished for what may be termed the restoration of Christ Church, Cambridge; and that means the removal of any glaring modern anachronisms and the sympathetic return to original plans in an edifice that is one of the treasured Colonial churches in the diocese and the oldest church building in Cambridge. An instance of the spirit in which any changes will be made is that the twentieth century light globes will be replaced by chandeliers of the eighteenth century.

As no general appeal for money is to be made in order that no interference may occur to the parish's missionary giving (always a generous one), nor to the relief work in Cambridge, the work proposed in Christ Church, Cambridge, may take five years for consummation or it may take ten. The immediate object is the adoption of plans along which to work; to that end all gifts toward restoration will go before the historical committee of the parish council and the committee on gifts and memorials of the parish vestry; the vestry will take final action. Offers of gifts have already been received and details in connection with pulpit, choir stalls, wainscoting in the chancel, damask for the window, cross and candlesticks, and carpet for the chancel will soon be decided.

In Massachusetts we are apt to look both ways, backward as well as forward, and to enjoy remembering that the subscription list for this parish was begun in 1759 when prosperous Loyalists found the eight miles to King's Chapel too long for traverse by coach. Letters to the Archbishop of Canterbury, the Society for the Propagation of the Gospel in Foreign Parts, and other notables brought liberal answers, gifts of money, a bell, an organ, and a salary of £50 yearly to the rector as "missionary" of the society. Bitterness and apprehension were rife in the breasts of the stern Calvinist yeomen who disliked the idea of a missionary coming to their university town as if it had been an Indian camp, and who resented the preaching of Loyalty and the introduction of Episcopacy.

Two rectors were driven out, but during the siege of Boston it suffered little though used occasionally as barracks by the Continentals. Restored to proper use, it was attended by General and Mrs. George Washington on December 31, 1775. When Cambridge was a prison ground for Burgoyne, the church was opened for the funeral of a British officer who still lies in the vault below it; then the rabble broke in and made the building a gaping ruin which it remained for years. Records and plate were, however, preserved in some miraculous manner. It was not until 1829 that a settled rector was procured and

events started that have culminated in the present strong unit of the diocese.

MISSIONARY SOCIETY ACTIVITIES

The missionary department of Trinity Church, of which Mrs. Robert M. Washburn is president, sponsored activities which have benefited Bishop Sherrill's discretionary fund to the extent of a thousand dollars. This sum was made available, for immediate and pressing diocesan needs known to the Bishop, largely through the proceeds from tickets to two lectures given by Ralph Adams Cram which brought a response of \$750 in spite of the fact that the temporary closing of the banks coincided with the announcement of the lectures. Assisting Mrs. Washburn in the promotion of the sale of tickets were representative women in other of the greater Boston churches. In addition to the lectures, a food sale added an additional hundred, and the contribution of the missionary society itself brought the amount to the goal set. This independent effort shows what can be accomplished for a good cause.

ARMENIANS AID BROCKTON PARISH

The Armenian Progressive Association of Brockton, of which the Rev. David B. Matthews, S.T.D., rector of St. Paul's Church, Brockton, is honorary chairman, made a gift of \$25 toward the restoration fund of this church which was recently demolished by fire. Accompanying the check was a letter signed by the president and secretary which ended:

"The number of times you have opened your church doors has endeared you and St. Paul's to these warmhearted people. Their only regret is that, due to the terrible economic conditions, they cannot send you a much larger sum commensurate with their feelings."

NEWS IN BRIEF

The Rev. John G. Magee of Nanking, China, was in the diocese over the week-end of March 19th when he was the guest of Dr. and Mrs. Edward S. Drown. On the Sunday morning, Mr. Magee preached in Grace Church, Medford, where the Rev. William M. Bradner is rector.

Dr. John W. Wood, executive secretary of the Department of Foreign Missions, preached in St. Mark's Church, Fall River, last Sunday morning, and in the evening met a group of students at supper in Christ Church parish house, Cambridge, and later preached to the evening congregation in the same parish. Dr. Wood put in a very busy week-end, adding to preaching engagements a series of interviews with those anxious to consult him.

The Rev. Frank H. Nelson, D.D., of Christ Church, Cincinnati, who has been preaching during this week at the Cathedral noonday services, is an old friend of the diocese with which his family is closely connected, and, in particular, of Dean Sturges. Dr. Nelson and Dean Sturges have been friends from the time they were babies and the father of the former was Dean Sturges' first rector.

In memory of a young man, Ralph Fitch, taken in the strength of his youth, a grand piano has been given to the parish house of Christ Church, Cambridge.

During the enforced bank holidays, the Thrift Shop broke all records for large sales, thus giving evidence that it is filling a real need in the community. The proceeds benefit the Episcopal City Mission, the Church Home Society, and the House of Mercy.

CATHOLICS AND EVANGELICALS COMBINE FOR MISSION

BRIDGEPORT, CONN.—An unusual venture in mission preaching was successfully tried out by two parishes in Bridgeport during the first week in Lent. These two parishes have their church buildings within two blocks of each other. Trinity Church, under the rectorship of the Rev. Joseph Racioppi, is a veteran Anglo-Catholic parish, and Christ Church, the Rev. Ernest J. Craft, rector, rejoices in its heritage of Broad and Evangelical Churchmanship.

The Holy Eucharist was celebrated daily in both parishes as a part of the mission schedule, in Trinity at 7 A.M., in Christ Church at 10 A.M., the missionary, Fr. Joseph, O.S.F., celebrating sometimes at the one altar and sometimes at the other.

At noon a School of Prayer was given in Trinity Church. This was largely attended by Church people from other parishes as well as by parishioners of the two combining for the mission. Since the noonday service had to be brief, a brief instruction on a certain phase of the prayer life was given on one day, and on the next an exemplification of that method. When "liturgical prayers" had been explained, the following day a priest vested and recited certain portions of the eucharistic office, a careful instruction and analysis of the eucharistic act of prayer being given by the missionary.

This part of the mission proved most popular and helpful.

At night the mission service at Christ Church was well attended. The fact of the prejudices, fears, and controversies which have often in the past divided our Churchpeople who come from different schools of Churchmanship, made the combining of these two parishes for a mission preached by a Franciscan friar of the Church not only a matter of comment but also of good-natured amusement on the part of the combined congregations.

OHIO YOUNG PEOPLE CONDUCT ACTIVE LENTEN PROGRAM

CLEVELAND—The young people's groups of the diocese of Ohio, under the leadership of the Kappa Beta Kappa, a young people's organization of the Church, have been carrying on an interesting experiment during Lent. They are using as their theme topic, Thy Kingdom Come, and they are holding meetings in the nine regions in the diocese of Ohio. The services are carried on by the young people themselves, each one taking a certain portion of Evensong. The president of the group, Addis Finney, has been preaching a fine sermon on the Kingdom.

The young people themselves, under the guidance of their diocesan advisor, have worked out a splendid program. So far, in the four meetings held, there has been an average attendance of 200 young people in each region. After the service in the church a simple supper is served and a fellowship meeting follows. This gives the diocesan officers of the young people's group a chance to meet with one another and with the young people of the various regions.

Persecution of the Jews Is Radio Topic

Bishop of Chicago in International Lenten Broadcast Decries Unbrotherly Attitude of Germany

CHICAGO, April 1.—The persecution of the Jews in Germany was termed an outbreak of an old barbarism by Bishop Stewart in an international radio broadcast over the Columbia network on March 31st from Station WBBM in Chicago. The broadcast was one of a series of Lenten broadcasts sponsored by the New York City Mission Society.

"In this very hour the love of God for all men and the divine command that we love our neighbor as ourself is being denied by the outbreak of an old barbarism in the persecution of the Jews, the very people who for centuries have held before all men the purest monotheism, whose sacred literature is a legacy to Christianity, and in whose very flesh and blood the Incarnate God stood up in human form to reveal His divine love. We believe in the German people, brothers of Spinoza and Mendelssohn and Einstein, and we look to them for the love of God to assure the world that persecution of the Jews has ceased."

In opening his address, Bishop Stewart referred to Chicago's reputation as a city, saying: "For forty years I have lived in Chicago and I have never yet seen a hold-up or heard the sound of a gun in the streets." He also invited his radio audience to come to Chicago this summer for the World's Fair.

St. Luke's Pro-Cathedral choir, directed by Herbert Hyde, provided musical portions of the program.

PREDICTS NEW SOCIAL ORDER

A new social order with Christian ideals as the foundation will come out of the present economic upheaval, the Rev. Bates G. Burt, rector of All Saints' Church, Pontiac, Mich., declared at one of the Lenten noonday services at the Grand Opera House the week of March 27th.

"A new order of things is on the way," said Mr. Burt, "and the Christian religion must develop the right kind of citizens for the new day. If justice, righteousness, and brotherhood are to be won, it will be when a generation is produced having high faith in God and a vision of the Christian conception of life."

POST-EASTER RALLIES PLANNED

Ten post-Easter rally services when children of the diocese will formally present their Lenten offerings, are being planned by the diocesan department of religious education on May 7th and 14th. On May 7th rallies will be held at St. Augustine's, Wilmette; All Saints', Ravenswood; St. Barnabas', Church of Redeemer, St. Paul's, Riverside; and Church of the Redeemer, Elgin. On May 14th, rallies will be at St. Paul's, La Salle; St. Paul's, Kankakee; Grace Church, Freeport.

CITY MISSIONS REPORTS

A work of cheer and service to thousands of unfortunates has been that of

BISHOP OF WASHINGTON ON THE AIR APRIL 14TH

NEW YORK—The concluding number in the series of Lenten broadcasts over the Columbia System by international preachers will be given by the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., on Good Friday, April 14th. Beginning at 12 o'clock, Eastern Standard Time, the entire Good Friday three hour service will be broadcast from Washington.

This international series was arranged at the invitation of Bishop Manning, who is president of the New York City Mission Society under whose auspices the series was given.

city missions during the past year, according to the annual report of the superintendent, the Rev. Edwin J. Randall, S.T.D. The work is carried on in twenty-two public and charitable institutions served by three full-time clergy, four deaconesses, one Sister, and some twenty volunteer clergy.

Dr. Randall calls attention especially to the fact that the clergy and staff of city missions are the agents and representatives of the whole diocese and asked clergy to inform the superintendent when parishioners are patients in any of the institutions served by the work.

RADIO PROGRAM UNIQUE

One of the most original Church programs on Chicago radio stations is that of WGN, the Chicago *Tribune*. For two years this station has sponsored a mid-day service, with the coöperation of the United Ministry, a group of representative leaders in various faiths and creeds. The station gives the time on the air, while the United Ministry provides the administrative cost of the program. The Rev. John L. Dickson, Methodist minister, is director of the program.

Frequently Episcopal clergy and laymen appear on this program. Recently Bishop Stewart was one of the speakers. Others have been the Rev. Alfred Newbery, Dr. Duncan H. Browne, Dr. Herbert W. Prince, the Rev. G. C. Story, and the Rev. David E. Gibson. Dr. Prince represents the Church on the executive board of sponsors.

Dean Frederick C. Grant of Western Seminary was invited to participate in this program also.

JOHN AARON RECEIVES APPOINTMENT

Word has just been received of the appointment of the Rev. John P. Aaron, native East Indian who left Chicago recently to give his life to work in his native land, has been appointed to a rural vocational training center where converts from poor areas of India must be assisted through religious, economic, and educational work. Mr. Aaron is on his way to India now and will take up his new duties immediately upon arrival.

NEWS NOTES

Students of Western Theological Seminary conducted services at the Church of the Holy Spirit, Lake Forest, Sunday night, at the invitation of Dr. Herbert W. Prince, rector.

Nation Asked to Pray Daily For President

Appeal Extended to Children As Well As Adults; a Lesson in Patriotism

WASHINGTON—The fact that before taking his oath of office as President of these United States, Franklin Delano Roosevelt went to St. John's Church, this city, with the members of his family for a special service to ask divine guidance is one of the principal reasons why a national appeal instigated by the Rev. V. O. Anderson through the *Washington Diocese* has now been made to all communicants of the Church, children, as well as adults, to remember the President daily in their prayers. So far as known, George Washington was the only other President of this country who began his work by asking God's blessing.

TWO CHAPELS OF NATIONAL CATHEDRAL READY FOR USE

WASHINGTON—St. John's Chapel, immediately adjoining the Great Choir of the National Cathedral, has been completed, and St. Mary's Chapel, on the opposite side of the Great Choir, is nearing completion, the pavement having recently been finished, making possible the use of St. Mary's for Lenten services. The design for the great reredos in the main sanctuary, to take the place of the temporary structure now in place, has been approved by the Cathedral chapter, and when completed it will be one of the most beautiful all-stone reredoses ever constructed.

"Texas George" Not Forgotten

HOUSTON, TEX.—Texas hasn't forgotten its pioneer Bishop, George Herbert Kinsolving. So keen is his memory among all classes of Texans that it isn't safe to leave a copy of his biography, *Texas George*, where it can be picked up. Bishop Quin's secretary left four copies in an automobile, and the car was stolen. Subsequently the car was found, but the thieves evidently couldn't bring themselves to give up the books as they were no longer in it. One hopes the reading of it will convince the thieves to lead an honest life hereafter.

Students served in these capacities: officiant, lectors, cantor, organist, and preacher.

Newly elected officers of the North Shore Church School Institute are: *president*, the Rev. John Huess, St. Luke's, Evanston; *secretary-treasurer*, Mrs. H. F. Whitney, Trinity Church, Niles Center; *chaplain*, the Rev. H. F. Whitney, Trinity Church, Niles Center. The annual meeting was held at St. Elizabeth's Church, Glencoe, March 30th.

All non-Roman churches of Rogers Park are planning to join in a Good Friday service at St. Paul's Church. The Rev. Charles T. Hull, rector of St. Paul's, will be in charge of the service.

Plans are under way for the establishment of a chapel at Trinity Church, Aurora, the Rev. William Horstick, rector.

St. Mark's Church, Glen Ellyn, sponsored a ping pong tournament March 28th and 29th with seventy-five entries including nationally known players.

Westminster Group Promotes Unity Idea

Organization's Purpose Is Not to Create Dissension in Church Ranks, Is Assertion

By GEORGE PARSONS

LONDON, March 17.—A public meeting in connection with the Oxford Movement centenary, organized by the Westminster Group, was held in the Church House, Westminster, on Tuesday evening. The purpose of the Group is to make the centenary celebrations an occasion for furthering unity within the Church.

Lord Selborne, who presided, was suffering from bronchial trouble, and his address was read by Dr. Percy Dearmer.

The Archbishop of York said that, looking back over one hundred years since Keble preached his famous sermon, they must recognize that the life of the Church had consisted of the interaction one upon the other of different currents of thought and feeling and different interpretations of one gospel. The true ideal was to be able to discuss within the Church differences of thought and opinion without conflict. Groups were healthy, provided that each regarded the others as comrades and allies, and not as enemies. All Christian people had but one warfare in which to engage.

Speaking of the need for such a stimulus as the Oxford Movement, Dr. Temple recalled an experience of his father, who, when an undergraduate, in 1840, went to St. Paul's Cathedral to morning service. Afterwards he and several others remained in their seats for the Communion service which was advertised to follow, and were surprised when a verger came along and said: "The Canon would be obliged if you would withdraw, as he has to go out to lunch, and will be late for the engagement if he has to stay and take a service." That kind of thing was apparently tolerated at that time.

There was plenty of room for a movement which would create a feeling that would make all members of the Church feel deeply ashamed of such things as those. The burden of the Oxford Movement was that the Church was a living society, in which all members had their place, but occupying their place within the expression of a single life. In that way would the corporate unity and life of the Church be strengthened and deepened.

Dr. Cyril Norwood, headmaster of Harrow, speaking as a layman unconscious of attachment to any party label, said that this was not a time for dissension or conflict. They had in the Church today need for every variety of thought and opinion, and his prayer was that in this year of the centenary of the inauguration of the Anglo-Catholic movement they might be so guided as to make for unity and not for dissension.

IRREGULAR BURIAL SERVICES

The Archbishop of Canterbury, in his *Diocesan Gazette*, calls attention to in-

creasing irregularities in the use of the burial service.

"It often seems," he writes, "that for any authorized service special services are substituted which are in fact compiled by the relatives of the deceased and accepted at their request by the clergy. Of course every consideration must be given to the relatives at such a time; but it is not right that the standard of thought and prayer contained in the burial service of the Church should be ignored. . . . The Christian faith robs death of its terrors. But even for the faithful Christian there must always be in the thought of death a sense of penitence and awe. And can we say that in the case of those who have during life paid little heed to the spiritual world there ought not to be even the sense of fear? I am sure there is need to temper confidence by the spirit of mingled trust and awe which marks the Book of Common Prayer."

The Archbishop's warning is much needed.

"It is a reminder," says the *Guardian*, "that the bishops have refused to allow the rejection of the Prayer Book Measure to open the door to chaos in public worship. They have solemnly agreed to a policy that has been overwhelmingly supported by the synods of the Church. . . . This reasonable policy leaves scope for wide and wholesome variation. This is especially true in the burial service, which is one of the best parts of the revised book of 1928. . . . If the celebration of the Oxford Movement centenary can do something to recover the ideal that the parish priest receives his Orders from the Church and not from the congregation, it will have been worth while."

FREE CHURCHES AND CATHOLICISM

The National Council of the Evangelical Free Churches has been in session at Sheffield this week. If the *Times* report is to be trusted, the new president, James Lockhart, has delivered himself of some strange utterances. "Our churches," he said, "are as cosmopolitan as the Pope, and the complaint about many Free Churchmen is that they have lost their religion in their sociology." This condition, Mr. Lockhart explained, meant that the Nonconformist conscience was still awake. The delegates were told that a special task of the Free Churches was "to meet the challenge of Anglo-Catholicism," the declared purpose of which, according to Mr. Lockhart, is "the revival of Roman Catholic doctrines and rites within the Anglican Church." The president labored valiantly to make the Free Churchmen's flesh creep, but he entirely omitted to indicate by what right those who have deliberately separated themselves from the Church, and "lost their religion," should attempt to harry those within the fold who have endeavored to retain it.

BISHOP ENTHRONED

On Sunday last, the Rt. Rev. H. J. Buxton, Bishop of Gibraltar, was enthroned in his Cathedral. There was a large congregation, which included Athelstan Riley. The usual ceremonies were observed, and the Bishop spoke a few simple words from the chancel steps. He afterwards celebrated the Holy Communion, according to the order of 1662. At Evensong he preached a sermon based on three symbols of his office—the Bible, the pectoral cross, and the ring.

Bishop Burd Heads Saskatchewan Diocese

Archbishop Stringer Officiates at Consecration; New Diocesan Makes Several Appointments

TORONTO, March 28.—At the consecration of the new Bishop of Saskatchewan, the Rt. Rev. Walter Burd, at St. Alban's Cathedral, Prince Albert, the Archbishop of Rupert's Land, the Most Rev. Isaac O. Stringer, D.D., officiated, and associated with him were Bishop G. Exton Lloyd, the Bishops of Qu'Appelle, Keewatin, Brandon, Saskatoon, and Edmonton. The Rt. Rev. A. D. Dewdney, Bishop of Keewatin, preached.

A hymn was then sung and during the singing the Bishop-elect retired to the vestry to be vested. On his return he was presented to the Archbishop sitting in the historic chair of Bishop McLean, by his two presenters, Bishop Lloyd and the Bishop of Saskatoon. The chancellor of the diocese then read the certificates of election and of the Metropolitan after which the oath of canonical obedience was administered.

Bishop Burd has made the following appointments: the Ven. Dr. W. E. J. Paul, to be archdeacon of Saskatchewan for Indian work; the Rev. Dr. G. H. Holmes to be archdeacon of Prince Albert for white work; the Rev. Dr. Edward Ahenakew to be an honorary canon of St. Alban's Cathedral and general missionary for Indian work; the Rev. Dr. Strong, to be chancellor of the Cathedral, and the Rev. R. K. Sampson, rural dean of Melfort, to be an honorary canon of the Cathedral. Archdeacon Paul and Canon Strong are also appointed examining chaplains.

COAT OF ARMS FOR ST. PAUL'S, HALIFAX

The front of the gallery at historic St. Paul's, Halifax, has long been adorned by the hatchments of important people of former days. Two further coats of arms have been placed on the gallery, which when completed will express St. Paul's unique relation to Church and State.

The Nova Scotian coat of arms is presented by Mrs. Frank Stanfield in memory of her husband, the late Lieutenant-Governor of the province. In referring to the coat of arms the rector referred to the late Governor as one of the province's most successful business men. He told of his desire to serve his fellows in the province, leading to his entrance into the local House; and finally of his acceptance of the position of His Majesty's representative in the province. During the short time that he held this lofty position he impressed all with his worthiness of it. While Lieutenant-Governor he occupied the Governor's pew, following the long list of governors from Cornwallis down that have worshipped in St. Paul's.

The arms of the diocese of Bermuda is in memory of Arthur Hunt Chute, "patriot, soldier, and author."

INDIAN SCHOOL BURNED AT THE PAS

Mackay Indian School, at Big Eddy Reserve, north of The Pas, built at a cost of \$50,000, and operated by the Anglican

Church, has been burned to the ground. No one was injured.

Believed to have started in the heating plant in the basement, the flames broke out about 7 o'clock in the morning, but there was no panic, and the eighty pupils, boys and girls, fled out in orderly fashion.

The Rev. A. Fraser is principal of the institution, built eighteen years ago through the joint efforts of the department of Indian Affairs and the Anglican Church. The total loss of the building is partly covered by insurance.

BEGINNING OF THE SUNDAY SCHOOL MOVEMENT IN CANADA

Recognition of the beginning of the Sunday school movement in Canada is to be fittingly observed by the Church of England Sunday schools throughout the Dominion of Canada. Arrangements for the celebration of the 150th anniversary of the opening of the first Sunday school, organized at St. Paul's Church, Halifax, in connection with Children's Day—the third Sunday in October—are being made by the General Board of Religious Education. Upon the recommendation of the G. B. R. E., a bronze tablet will be erected in St. Paul's Church, Halifax, to commemorate the event. Special services will be held in St. Paul's Church on Children's Sunday, and it is proposed that the Rt. Rev. D. T. Owen, Bishop of Toronto, will represent the G. B. R. E., at these services. A special form of service will be prepared by the Primate of All Canada for use in the Anglican churches of the Dominion.

EMPLOYMENT RELIEF RECEIVES NEW IMPETUS IN RHODE ISLAND

PROVIDENCE, R. I.—Out of the Lenten lectures which the diocesan department of social service gives each year has sprung a first-class investigation into state employment relief, and is the chief news of the day. The general topic that the department is developing is, What is the Job of the Church Today? At a recent lecture this subject was discussed by Henry T. Samson, secretary of the state unemployment relief commission, who announced that under the new Governor, Theodore Francis Green, relief work would be free entirely from politics and would be conducted by trained social workers. "Not enough of these workers could be found in the state," he declared, "and so the commission has to go outside of the state to employ the experts needed." An account of his lecture was given to the daily press by the publicity bureau of the diocese, and immediately the senate instituted an investigation.

The complaint of the senators who carried on the probe was that there was no need of going outside of the state for workers and that too much money was being spent in relief investigations. "Any high school girl," some of the senators declared, "could do all the investigation necessary."

AMONG THE DIOCESES receiving aid from the National Council, Fond du Lac has relinquished all aid for its white work, Erie has relinquished all its appropriation, thus becoming an unaided diocese, and smaller amounts have been relinquished by a few other dioceses.

New Parish Hall at Sendai, Japan, Dedicated by Bishop

Building Also To Serve As Synod Hall For Diocese of Tohoku

KIGENSETSU, JAPAN—February 11th is a great day in Japan; on this day is commemorated the founding of the empire in the dim mythical past by the first emperor Jimmu, and to come to recent days the granting of a constitution to the empire by Emperor Meiji. In the history of the Church in Japan it is no less a day of remembrance, for on it in the year 1887 was held the first General Synod of the Church and its constitution was formally accepted, and the Holy Catholic Church in Japan (Sei Kokwai) started on her way. This fact is commemorated each year with special services throughout the Church and offerings are made for the central purposes of the dioceses.

Therefore it was not without significance that this day was chosen for the dedication of the new parish hall which is to fill the double purpose of serving as a parish house for Christ Church, Sendai, and as a synod hall for the diocese of Tohoku.

The service of dedication began with a celebration of the Holy Communion in the church, after which Bishop Binsted and clergy followed by the whole congregation passed into the hall and traversed the different rooms singing "At the Name of Jesus." Arriving at the spacious hall on the upper floor the Bishop and clergy went to the platform and the congregation occupied the seats on the floor. The Bishop offered prayer dedicating the whole building to the glory of God and the use of the Church. Formal speeches of thanksgiving to those who had made the building possible and of congratulation were read by members of the vestry. After this part of the proceedings a simple luncheon was served.

In the afternoon the students of the training school presented two plays, the



NEW PARISH HALL, SENDAI, JAPAN

BISHOP SPENCER ON CHURCH OF THE AIR APRIL 9TH

KANSAS CITY, Mo.—The Rt. Rev. Robert Nelson Spencer, D.D., Bishop of West Missouri, as a speaker in the Episcopal Church of the Air series, will broadcast a half-hour service over a nation-wide hook-up of the Columbia network on Palm Sunday.

Bishop Spencer will broadcast over KMBC, Kansas City, at 9 A.M., Central Standard Time (10 A.M., Eastern Time). The Rev. Claude W. Sprouse, rector of Grace and Holy Trinity Church and a member of the National Council, and the memorial boys' choir are to assist in the broadcast.

Story of Joseph, and a pretty Japanese fairy story, the Robe of Feathers.

The building consists of circle room for the kindergarten and classrooms for the Sunday school with kitchen downstairs, and upstairs there is a large hall with stage for use as synod hall or any meetings.

In addition there is the Bishop's office and rooms for the mission treasurer and Japanese assistants.

The building was made possible by a contribution from undesignated legacies supplemented by a gift from the Woman's Auxiliary.

GAMBIER SUMMER CONFERENCE CONVENES JUNE 26TH

CLEVELAND—Plans for the summer conference for the dioceses of Ohio and Southern Ohio have been completed, special attention being paid to the courses for men and women, as well as for the clergy. Program builders and leaders of young people will find much that is of value. Interesting lectures will be given to the young people, with special reference to their own problems in the modern world.

Bishop Rogers will give a course on the Life of Our Lord, and its application to the life of our times. The Rev. B. H. Reinheimer will give a course of lectures on the Church's program and how we can support it. We have been fortunate in securing the Rev. Angus Dun of the Episcopal Theological School to give a course on Personal Religion. Mr. Dun will also act as chaplain of the conference. Under the Woman's Auxiliary we have secured Miss Beardsley from 281 Fourth avenue. She will give courses that will be of real interest to the women of the conference.

Mr. Bailey, who in former years has given courses on Church music, is again to be with us. He has charge of the choir and the musical parts of the programs. For those interested in Church music as well as in hymnology Mr. Bailey's courses will be of great value. Courses in the drama will also be given. Method courses in religious education for all grades will be under the supervision of competent leaders. The Rev. Fred M. Adams and Miss Cornelia Smith will give courses in young people's work. Mrs. Gilson will be the leader in a special series of lectures.

Registrations are to be sent to the registrar, Miss Marie Michel, 223 West Seventh street, Cincinnati, Ohio.

Northern Japan Suffers by Earthquake, Tidal Wave

Bishop Binsted Reports Extensive Damage
And Loss of Life At Kamaishi

TOHOKU, JAPAN—At 2:30 on the morning of March 3d the northern part of Japan was visited by the longest and most severe earthquake that the district has known. Owing to the gentle and very regular motion no damage was done by the earthquake, but it was followed by a tidal wave of great force and all the villages along the coast suffered much damage.

The place that seems to have suffered most is Kamaishi, where boats of all description and size were washed high and dry and left stranded in the streets of the town. Bishop Binsted went as soon as possible to see for himself the extent of the damage and what relief was necessary. His report was that the newspapers had exaggerated the damage done by earthquake but that the tidal wave had done great damage; thousands of houses had been washed away and many lives lost. The army division in Sendai had rushed blankets and food to the scene of the disaster and everything was being done to assist the sufferers.

In Kamaishi there is no organized work of the Church, but there are two families of the Church who have moved from else-

BISHOP STEVENS APPOINTED NAVAL MILITIA CHAPLAIN

LOS ANGELES—The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, has been appointed by the Governor of California, the Hon. James Rolph, Jr., as a member of a commission on the baking industry, and also as chaplain of the California naval militia.

where. Neither of these lost anything, as their houses were built on very high ground.

Further up the coast two families from Hachinohe engaged in the charcoal business lost everything, the wife of one together with two children being drowned.

Altar Wines, Candles Church Goods

La Salle Products, Inc.

1612 W. National Ave.,
MILWAUKEE, Wis.

1906 Pine St., St. LOUIS, Mo.
79 Madison Ave., NEW YORK CITY

Write nearest office for catalogue

THE WELLS OF SALVATION

By Father Joseph, O.S.F.

"It is indeed a pleasure to find a work at once so eminently readable, and so clear, definite, and profound in its setting forth of the Church's faith, and in its correlation of that faith with spirit and life. . . . The deep spirituality of this work should arouse in many a keener thirst for those Living Waters which are to be drawn from the Wells of Salvation."

—*The Living Church.*

\$1.00

IT IS FINISHED

A Vesper Service for Good Friday

By ETHEL BAIN 20 cts.

A brief and effective presentation centered around the meeting of the Mother of Jesus and the mother of the repentant thief. Characters: 3 women, 4 men. Time, 30 minutes.

THE WAY OF SORROWS

H 503 \$6.00 per hundred

Little booklet containing devotions for the Stations of the Cross. Fourteen Stations illustrated. Arranged by the Rev. Frederic E. Mortimer.

THREE HOUR SERVICE

LEAFLETS

H 502 \$5.00 per hundred

Leaflets containing the form for the Three Hours' Devotion of Good Friday. Contains the Seven Last Words, hymns, meditations, and silent prayer.

EVENTS OF HOLY WEEK

H 501 \$4.00 per hundred

Folder giving the story of the last week of our Saviour's life. Folder about 6 x 8½ inches, printed in black and purple with purple border. Picture of our Lord hanging on the Cross.

MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

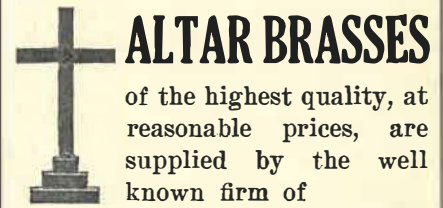
ANGLO-CATHOLIC CENTENARY TOURS

Conducted and Independent Itineraries arranged throughout Great Britain and the Continent. Full information about Steamship Accommodations, Travel and Passport Visas, SPECIAL SERVICE.

OFFICIAL AGENTS

TRANSATLANTIC TOURS

452 Fifth Ave., New York



of the highest quality, at reasonable prices, are supplied by the well known firm of

W. & E. SCHMIDT CO.

Est. 1850

Inc. 1899

1038 N. Third St., Milwaukee, Wis.

Dept. C-23

Write for catalog, advising your needs.



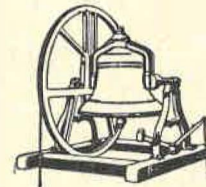
CASSOCKS

For the Clergy and Choir
VESTMENTS,

Altar Linens, Embroideries,
Materials, Tailoring

J. M. HALL, Inc.

174 Madison Ave. (Suite 702-3-4)
(Bet. 33d & 34th Sts.) New York



MENEELY BELL CO.

TROY, N.Y.

AND
220 BRADWAY, N.Y. CITY

BELLS

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery

Conferences with reference to the adornment of Churches

Old Embroidery Transferred

131 E. 47th Street NEW YORK
Telephone: Eldorado 5-1058



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING

131-133 East 23d St. NEW YORK

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND LONDON

Stoles with crosses \$6.50 up. Burses and veil from \$10. Altar and Pulpit Hangings. Exquisite Altar Linens. Damask Cope from \$80. Silk Chasuble from \$30. Low Mass Sets from \$60. New handbook for Altar Guilds, 52 cts.

L. V. MACKRILLE

11 W. Kirke St., Chevy Chase, Washington, D. C.
Tel. Wisconsin 2752

EDWIN S. GORHAM, INC.,

Publishers, Booksellers and Distributors of Church Literature and Art. Church Supplies, Vestments, Altar Linen, Altar Bread, Candles, etc. Information and particulars upon request.

18 WEST 43TH STREET

NEW YORK

Three Philadelphia Churches to Merge?

Negotiations Under Way for Combining of St. Luke's and St. James' With Holy Trinity

PHILADELPHIA—Plans for the merging of three of this city's largest Episcopal Churches—Holy Trinity, St. Luke's, and St. James'—are, according to the *Philadelphia Record* of March 22d, now being negotiated. Indications are that Holy Trinity will remain the chief center. The two other churches would be abandoned.

Although positive confirmation of the plans could not be obtained, rectors and representatives of the parishes did not deny their existence.

The Rev. John Mockridge, co-rector of St. James', reaffirmed his conviction that a general reorganization of the central-city Episcopal parishes would be highly desirable. He denied anything definite was under way, but added that "no one can tell what another week may bring."

C. C. Morris, rector's warden of the vestry at Holy Trinity Church, which has been without a rector since the death of the Rev. Dr. Floyd W. Tomkins, also denied definite action has been taken. But he indicated that unofficial negotiations would not be improbable.

The Rev. David M. Steele, rector of St. Luke's and the Epiphany, refused either to deny or confirm the reported merger. He suggested that his statement made at the time he announced his resignation in January, expressed his leaning toward a realignment of city parishes.

Bishop Taitt declared his desire for such a large central church when plans for the merger of Holy Trinity and St. James' Churches were discussed originally. Holy Trinity Church might well become the Pro-Cathedral of the diocese, the Bishop said at that time, and provide "a church for the Bishop" which would give him an official pulpit.

PRIESTS' INSTITUTE AGAIN TO BE HELD AT KENT, CONN.

KENT, CONN.—A Priests' Institute for study and counsel, similar to that of last year, will be held on the same date—September 5th—and at the same place—Kent School—closing on the 9th. Though the program and speakers are not at the present fully decided upon early registration is urged, as the number must be strictly limited to fifty.

The inclusive charge will be \$10 and \$1 registration fee.

NEBRASKA CONFERENCE NOT TO BE HELD THIS SUMMER

OMAHA, NEB.—At a meeting of the diocesan religious education committee it was decided that in view of the present situation it would be impossible to hold a summer conference at Brownell Hall this year.

IMPORTANT!—A new book by Streeter

THE BUDDHA AND THE CHRIST

By Burnett Hillman Streeter

Canon of Hereford, Author of "Reality," etc.

"The author whom everybody reads" here summarizes the explanations of the meaning of the universe as given by the two greatest religions. The book is of particular value for its revelation of Buddhism as it is taught, practised, and believed today, and for its unusual exposition of the interrelations between Christianity and Buddhism. \$2.00.

\$1.00 Editions

A PILGRIMAGE TO PALESTINE

By Harry Emerson Fosdick

"The most perfect book yet written about the Holy Land" is now available for \$1.00.

THIS BELIEVING WORLD

By Lewis Brown

One of the most fascinating books of our generation. Now in a \$1.00 edition.

Unusual expressions of Christianity

THE OTHER SPANISH CHRIST

By John A. Mackay

An informing study of the religious life and thought of South America, its origins and growth. \$2.00.

HE THAT COMETH

By Geoffrey Allen

An explanation of the Oxford Group Movement by an English theologian. \$1.35.

Books of especial interest and value to Episcopalians

FIRST COMMUNION

By G. F. Maclear,
Canon of Canterbury

Adapted for use in the United States by the Rev. Samuel Hart, *Dean of Berkeley Divinity School*; Conformed to the Book of 1928 by the Very Rev. Samuel R. Colladay, *Dean of Christ Church Cathedral*.

An attractive and useful book for those about to be confirmed. 60 cts.

LITURGY AND WORSHIP

By W. K. Lowther Clarke and Charles Harris

A companion to the Prayer Books of the Anglican communion. \$3.50.

THE APOSTLE TO THE INDIES

By C. J. Stranks

A Life of St. Francis Xavier by a priest of the English Church, giving a particularly full account of Xavier's Japanese mission. \$1.75.

FROM CEDAR TO HYSSOP

By Grace M. Crowfoot and Louise Baldensperger

An account of the interesting folklore connected with the plants of Palestine, by a member of the American expedition excavating in Samaria. \$2.00.

LEAD, KINDLY LIGHT

By Desmond Morse-Boycott

Essays on the leading figures of the Oxford Revival Movement. \$1.50.

THE BEGINNINGS OF CHRISTIANITY

By F. J. Foakes Jackson and Kirsopp Lake

Volumes IV and V of this extraordinarily full commentary on the Acts are now published. \$5.50 each.

THE FORMATION OF THE GOSPEL TRADITION

By Vincent Taylor

The first attempt in English to deal in detail with Form-Criticism, which brings new and significant knowledge to the study of the New Testament. \$2.00.

THE STORY OF CHRISTENDOM

By Caroline M. Duncan-Jones

Part II of a fine Sunday School text, dealing with the Reformers in Christendom. Illustrated. 80 cts.

LENT

A Manual for the Clergy

By J. H. B. Masterman,
Bishop of Plymouth,
and others.

Giving the History of Lent, Fasting, Sermon Outlines, Suggestions for Devotions, etc. 90 cts.

NOTES ON MEDITATIONS

By William Enderby Lutyens

Notes for meditation following the line of the Church's teaching according to her calendar. A handbook to stimulate and guide devotional observances. \$2.00.

VALUES OF THE INCARNATION

By P. A. Micklem

Interpretations of the Incarnation from six points of view. \$1.75.

INTER-COMMUNION

By A. G. Hebert

A theological study of Christian unity, stressing the importance of retaining the Anglican order. 75 cts.

At your bookstore or from

THE MACMILLAN COMPANY, 60 Fifth Ave., N. Y.

American Church Institute For Negroes Issues Report

Statement Covers Two-Year Period; Delay
Removal of Payne School to Raleigh

NEW YORK—Economy prevented the appearance of the usual report of the American Church Institute for Negroes for 1931. A statement covering 1931 and 1932 is now in press. Of recent progress in new buildings, the director, the Rev. Dr. Robert W. Patton, says:

"Although since the fall of 1931 no funds have been solicited for buildings and equipment, one new building has been erected during this period at St. Paul's School, Lawrenceville, Va., and three new buildings at Voorhees Normal and Industrial School, Denmark, S. C. The money for these buildings was pledged prior to September, 1931. The Rev. John G. Scott and his sister, Mrs. Emma Scott Taylor, of Richmond, Virginia, contributed \$17,000 for a new administration building at St. Paul's as a memorial to their father and mother.

"Church people in the diocese of Massachusetts pledged \$50,000 towards the cost of the new class room building at Voorhees School, known as Massachusetts Hall, the total cost of the building, with equipment, being nearly \$80,000. The General Education Board contributed one-third of the cost.

"St. James' parish, Wilmington, N. C., pledged \$10,000 towards the cost of the new Girls' Trades Building, the General Education Board having contributed the remainder. The total cost of this building was \$15,000.

"Churchmen in the diocese of Western Massachusetts and Michigan, with other friends, contributed \$27,000 towards the new Girls' Dormitory at Voorhees. The Girls' Dormitory, with equipment, cost approximately \$40,000, the General Education Board having contributed approximately \$13,000 of this amount.

"All three of these new buildings at Voorhees have been completed and dedicated within the past six months. Although a small percentage of some of the pledges has not as yet been paid, the Institute advanced to the school the unpaid portion of these pledges, in the conviction that those who made them will pay these balances in the near future.

"The diocese of Bethlehem pledged the cost of a teacher's cottage and hopes to secure enough for another teacher's cottage for Voorhees School.

"Both Voorhees and St. Paul's were fortunate in being able to construct these buildings at a time when materials and labor are so cheap. These two schools and their architect, S. J. Makielski, assistant professor of architecture at the University of Virginia, are to be congratulated on the workmanship and architectural beauty of these four buildings. J. E. Blanton, principal of Voorhees School, and his staff, have proved themselves worthy rivals of St. Paul's and of Fort Valley, in their demonstrated ability to construct high grade buildings with student labor."

Of the Bishop Payne Divinity School, Dr. Patton writes:

"Many of the friends of the Bishop Payne Divinity School have naturally been disappointed because, on account of the depression and the order of General Convention to discontinue efforts to secure funds for new buildings, the plan to move the Divinity

School from Petersburg, Va., to Raleigh, N. C., has been deferred. The cost of the removal, with that of the new buildings at Raleigh, was estimated at \$75,000. With the devoted cooperation of the women of the diocese of Washington, and gifts from other friends, we had secured \$43,000 of the required sum when the order of General Convention was issued. Seven acres of land across the street from the grounds of St. Augustine's College have been bought at a cost of \$4,000. Approximately \$36,000 of the remainder has been invested in the high grade short term bonds, pending the time when sufficient funds to carry out the plans shall have been secured.

"Though, in the opinion of many, the present site of the school is unsatisfactory, it continues successfully its fine work in preparing our Negro young men for the ministry of the Church. Whatever may be said of its material equipment or of its outward appearance or environment, no one who has a personal acquaintance with the faculty and students, and with the graduates in their ministry throughout the Church, can doubt that the Bishop Payne Divinity School will continue its indispensable service."

An appropriation of \$25,000 was made from the United Thank Offering of 1931 toward a girls' trades building for Fort Valley Normal and Industrial School, but as the remaining cost of the building has not been obtained, this building has not been undertaken.

TAHOE SUMMER SCHOOL OPENS JULY 17TH

RENO, NEV.—The date set for the Tahoe Summer School of the district of Nevada and the diocese of Sacramento has been set for July 17th to 28th. The committee is working on an economy plan to make it possible to attend the school at a very small outlay.

Stations of the Cross

compiled by

Fr. STANTON of
St. Alban's, Holborn

14 ORIGINAL
ILLUSTRATIONS

5 cents each
\$4.00 a hundred

HOLY CROSS PRESS

WEST PARK, N. Y.

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
KING EDWARD VII

**Stained Glass, Mosaics,
Memorial Brasses, Etc.**

Designs and estimates on application to

Heaton, Butler & Bayne

(New York) Limited

551 Fifth Ave.

New York



CALVERT-HERRICK & RIEDINGER

Stained Glass - Mosaic - Church Decoration
Marble - Stone - Wood

2 & 4 East 23rd St. New York City

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.
Awarded gold medal by Panama Pacific Exposition



MENEELY & CO.
BELLS ESTABLISHED IN 1826 THE OLD MENEELY BELL FOUNDRY
WATERVLIET, N. Y.
CARILLONS, CHIMES, PEALS
BELLS OF UNEQUALLED MUSICAL QUALITY

CHURCH BOOKS AND SUPPLIES

PRAYER BOOKS, HYMNALS, MISSALS, BIBLES
BOOKS IN GENERAL

ALTAR BOOKS A SPECIALTY

GOLD INSCRIPTIONS FREE

Send for Circular 102

REDDING & COMPANY

9 WEST 23RD STREET

NEW YORK

**LAKE KANUGA CONFERENCES
BEGIN JUNE 17TH.**

HENDERSONVILLE, N. C.—Summer activities at Kanuga Lake, near Hendersonville, will commence on June 17th, according to the schedule recently published. This date will mark the beginning of the sixth season of this popular resort under the ownership and operation by several southern dioceses, as a conference center and summer gathering place for Episcopalians of the south.

The Rt. Rev. Kirkman G. Finlay, D.D., Bishop of the diocese of Upper South Carolina, will have charge of the conferences at Kanuga, assisted by able leaders of the Church from various parts of the country.

The schedule is as follows:

Young People's Service League Conference, *June 17-30*; Junior Conferences, *July 1-14*; Adult Conferences, *July 15-29*; Clergy Conference, *July 17-29*; Auxiliary Day, *July 22*; Layman's Conference, *July 21* (afternoon) *July 23*; Boys' Camp, *July 29-August 26*; Guest Period, *July 29-September 11*.

**CHOATE SCHOOL CONFERENCE
TO BE HELD AT HARTFORD**

HARTFORD, CONN.—What has come to be known as the Choate School Conference of the clergy of Connecticut is not to be held at Choate this year but at Trinity College, Hartford, on September 12th to 14th. Another conference pertaining to Choate School is scheduled at Choate.

**Bishop of Michigan Crosses
Boundary; Confirms 350**

**Acts For Huron Diocesan
During His Illness**

DETROIT—It would be hard to say how long it has been since cordial relations between the clergy of the United States and Canada were first discovered to exist. It is known that the first ministrations of the Church of England in Detroit were brought by the Rev. Richard Pollard of Sandwich in 1802, and it would almost seem that this fact was a forerunner of the spirit of friendliness which we find now on both sides of the border between the diocese of Michigan and the diocese of Huron.

At any rate, when the Rt. Rev. C. A. Seager, D.D., Bishop of Huron, fell ill and found himself unable to keep many of his Lenten visitation engagements, the clergy of that diocese turned to the Rt. Rev. Herman Page, D.D., Bishop of Michigan, for aid. And on April 5th, in All Saints' Church, Windsor, Ontario, Bishop Page of Michigan laid his hands in confirmation on about 350 candidates, representing the combined classes of the churches in the neighborhood of Windsor.

So far as can be learned, this is the first time that a bishop has crossed from the United States to Canada for a public service of confirmation.

Bishop Page also gave a brief address.

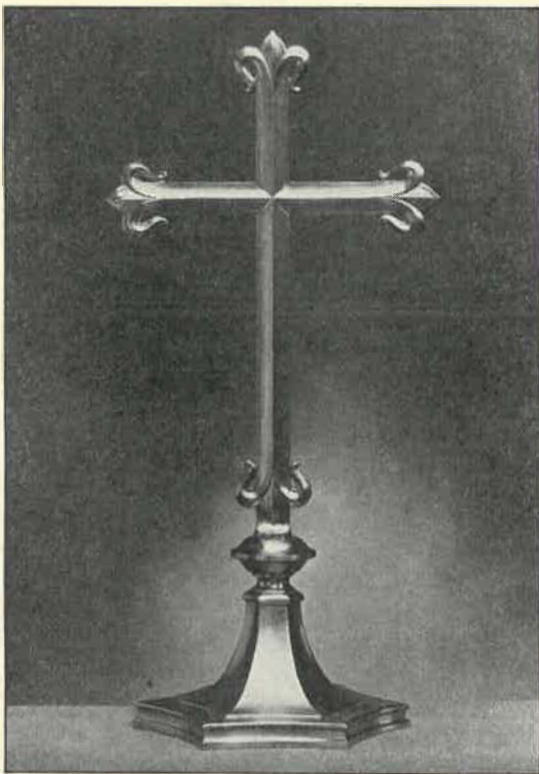
**MARIA KIP ORPHANAGE HAS
ITS MINISTERING ANGELS**

SAN FRANCISCO—The Maria Kip Orphanage, under the care of the Sisters of St. Saviour, is not able just now to take in the full quota of 25, because default in the payment of interest on certain bonds has cut down the income applied to free scholarships. The Cowley Fathers act as spiritual pastors to the Home, and three prominent physicians give their services in attendance on the children. Five branches of the Woman's Auxiliary are clothing each one girl. The Girl Scouts of the neighborhood sent jam, jelly, and gifts at Christmas, and a neighboring baker not only roasted for them free the two turkeys at Christmas, but added a present of cakes.

**RURAL NEW YORK PARISHES
UNDERGO IMPROVEMENTS**

NEW YORK—During the incumbency of the Rev. Wythe Leigh Kinsolving, various improvements have been effected at Trinity Chapel, Long Eddy, and St. James' Church, Callicoon. New seats have been installed and new steps placed at the chapel entrance at the Long Eddy parish, and at the Callicoon church all faldstools have been recovered, the mortgage has been lifted from the property, and the parish clear of debt. St. James' is the seventh church edifice which Mr. Kinsolving has helped to free from debt.

Services have been held regularly at these outpost parishes and confirmation classes presented from each.



ALTAR CROSS EXECUTED FOR CRAM & FERGUSON,
ARCHITECTS, BOSTON, MASS.

**Easter Memorials
OF DISTINCTION**

**Altar Crosses, Candlesticks, Vases
Processional Crosses, Alms Basons
Altar Desks**

Chalice and Patens in Sterling Silver and
Silver Plate, Cruets, Flagons, and
Bread Boxes

Prices Have Been Reduced—Write for Catalog

ECCLESIASTICAL STUDIOS

of

THE GORHAM COMPANY

6 West 48th Street

New York

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

MEDVILLE McLAUGHLIN, PRIEST

BOSTON—The Rev. Medville McLaughlin, priest of the Church retired from active service for the past twenty years, died in Boston March 23d at the age of 80. The funeral was held on March 25th in Trinity Church, the Rev. Otis R. Rice officiating. Burial was in Maine.

Mr. McLaughlin was a native of Maine, and after receiving his degree from the Berkeley Divinity School he returned for ordination by Bishop Neely in his own diocese, and became a deacon in 1874 and a priest the following year. As rector of a parish in Brunswick, Maine, he attracted to his congregation many students of Bowdoin College and a choir of students was formed. Later he became rector of St. Paul's Church, Gardner, Mass.; St. Luke's Church, Chester, Vt.; and the Church of St. John the Evangelist, Duxbury, Mass.

MARCUS BYNG MAY

BOSTON—Marcus Byng May, prominent layman of the diocese of Massachusetts, died while in New York on March 23d. The funeral was held from the Church of the Epiphany, Winchester, March 25th, the rector, the Rev. Dwight W. Hadley, officiating. Burial was in Washington, D. C. Surviving Mr. May are his widow, Mrs. Gertrude J. Davis May, formerly of Washington, and two daughters, Mrs. Gertrude E. Stroude of Washington and Miss Phoebe May of Winchester.

Mr. May was long connected with the Church of the Epiphany, Winchester, and served as warden from 1907 to 1924 in that town where he had his home. He was born in Montreal, March 5, 1869, son of George T. and Emma H. May, United States citizens. In 1889 he began the study of law in Washington, D. C., was admitted to the bar in 1894, and to the bar of the United States Supreme Court in 1899. After coming to Boston in 1895, Mr. May became a member of the firm of Wright, Brown, Quimby, and May, patent lawyers. He had many civic interests in addition to legal and Church activities.

HELEN M. McLAUGHLIN

NEW YORK—On March 26th at the Post Graduate Hospital, New York, Mrs. Helen Malcolm McLaughlin, widow of Frank McLaughlin, publisher, died following an operation for appendicitis. Mrs. McLaughlin who had made her home in Europe most of the time since the death of her husband in 1919, was preparing to return to Europe when she became ill. She was ill but a week. The funeral was held from the Church of the Heavenly Rest, on March 29th.

Mrs. McLaughlin was a daughter of the Rev. Dr. Thomas Malcolm, noted Churchman of Philadelphia. Her grand-

father was the Rev. Dr. Howard Malcolm, college president, and the first man to free his slaves in Kentucky, pensioning each one.

Mrs. McLaughlin's mother, the former Miss Margaret Van Dyke of Philadelphia, was the niece of the late Dr. James Carahn, president of Princeton University for thirty-three years.

Mr. McLaughlin, her husband, at one time owned the Philadelphia *Times*, which was founded by his father and uncle. The newspaper ceased publication soon after he sold it. He then became associated with the late Frank A. Munsey in the management of the New York *Sun*.

RODNEY A. MERCUR

SCRANTON, PA.—Rodney A. Mercur, 88 years old, a prominent Churchman of this city, and a member of General Convention since 1886, died in his office March 31st.

Mr. Mercur, a graduate of Harvard, was chancellor of the diocese of Bethlehem for twenty-five years, a member of the finance committee for fifty years, a vestryman of Christ Church, Towanda, for fifty-three years, and a prominent lawyer.

He was the son of Chief Justice Ulysses and Sarah Davis Mercur. Following his graduation from Harvard in 1872 he was admitted to the bar, and began his long and distinguished service in the legal profession.

MRS. N. L. ROOSEVELT

SKANEATELES, N. Y.—In this city on March 24th, Mrs. Eleanor Roosevelt, widow of Nicholas Latrobe Roosevelt and mother of the recently appointed assistant secretary of the navy, Henry L. Roosevelt, died at the home of her daughter, Mrs. Arthur Banbridge Hoff, at the age of 81. The funeral was held at St. James' Church, this city, on the 26th.

Mrs. Roosevelt had been ill since September but just recently her condition became critical. Assistant Secretary Roosevelt was on his way by train from Washington to see his mother, when she died. With her at the time of her death besides Mrs. Hoff was another son, Nicholas G. Roosevelt of Philadelphia.

THE GREEN QUARTERLY *The Anglo-Catholic Magazine* SPRING - 1933

CONTENTS

NOTES OF THE SEASON.
THE TASK OF ANGLO-CATHOLICISM TODAY. *By the Dean of Exeter.*
LENTEN ARRAY. *By Dorothy Dobson.*
HURSLEY TO-DAY. *By Francis Jones.*
IS ROME THE GOAL? *By Kenneth Ingram.*
THE CRUCIFIX. *By O. B. O'Neil.*
THE THREEFOLD WAY OF THE CHRISTIAN LIFE. *By Fr. Bede Frost, O.S.B.*
ECCE LIGNUM CRUCIS. *By Cyril Wilkins.*
BELOVED EARTH (Short Story).
By Vivyan Eyles.
ST. BOTOLPH. *By Alastair Davis.*
EASTER MORNING IN BRITTANY.
By E. M. Wilkie.
THE APPLICATION OF TRACTARIAN THEOLOGY—II. *By The Master of the Temple.*
ON OLD AGE.
WILLIAM WILBERFORCE. *By I. Shipton.*
A QUARTERLY CHRONICLE.
By an Anglo-Catholic.
THE CINEMA. *By Peter Winckworth.*
THE BOOKSHELF.
40 cts. per copy; \$1.50 per year

●
MOREHOUSE PUBLISHING CO.
Milwaukee, Wis.

Clothes for the Clergy

CASSOCKS CHOIR CASSOCKS

C. M. ALMY & SON
303 4TH AVENUE
NEW YORK CITY
Tailors to Episcopal Clergy since 1892
Correspondence Invited

Just Published

The Spirit of Missions for April

9 Special Articles
8 Pages of Pictures

News from every mission field, The National Council, its Departments, Auxiliaries, and Coöperating Agencies.

Subscribe Now, \$1 a Year

Through your Parish Representative

or

Church Missions House

281 Fourth Avenue

New York, N. Y.

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HEmlock 0454
 REV. K. A. VIALL, S.S.J.E., Rector
 Sundays, 8, 10, 11 A.M., 8 P.M.
 Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
 REV. WILLIAM BREWSTER STOSKOPF, Rector
 Sunday Masses 8:00, 9:15, 11:00 A.M., and
 Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays, 4:00-5:30; 7:30-9:00.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sundays: Masses, 7:30 and 9:30 A.M. High
 Mass and Sermon, 11 A.M. Sermon and Benedic-
 tion, 7:30 P.M.
 Week-days: Masses, 7 and 8 A.M. Thursdays
 and Holy Days, 9:30 A.M., also.
 Confessions: Saturdays from 3 to 5 and 7 to
 9 P.M.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
 REV. AUSTIN PARDUE, Rector
 Sundays 8, 9:30, 11 A.M.: 7:45 P.M.
 Wednesdays, Thursdays, and Holy Days.

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
 REV. LANSING G. PUTMAN, Rector
 Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
 Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
 Sundays: Holy Communion 8 and 9; Children's
 Service, 9:30; Morning Prayer or Litany, 10;
 Holy Communion and Sermon, 11; Evening
 Prayer 4.
 Week-days: Holy Communion, 7:30 (Saints'
 Days, 10); Morning Prayer, 9:30; Evening
 Prayer, 5. Choral Saturdays: Organ recital at
 4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector
 Sundays, 7:30, 9:30, 11:00 A.M.: 7:30 P.M.
 Week-days, 7:15, 7:30 A.M.: 5:15 P.M.
 Additional Eucharist, Tuesday, 6:45; Wednes-
 day, 8:30; Friday, 9:30.

Church of the Incarnation, New York

Madison Avenue and 35th Street
 REV. H. PERCY SILVER, S.T.D., Rector
 Sundays, 8, 10, 11 A.M. 4 P.M.
 Noonday Services daily (except Saturday) 12:20.

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
 (Served by the Cowley Fathers)
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Vespers, Sermon and Benediction, 8.
 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 5 to 6; Fridays, 7 to
 8; Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
 Sunday Masses 8:00 and 10:00 A.M.
 Confessions: Saturdays 9-11 A.M.; 7-8:30 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. 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. ARCHIE I. DRAKE, Dean
 Sunday Masses: 7:30, 9:30, 11:00 (Sun-
 day Mass and Sermon).
 Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

CHURCH ARMY IN THE SMOKE HOLE REGION

RECENTLY TWO DOCTORS held a three-day clinic at the Mission House, Smoke Hole, W. Va., where Captain and Mrs. E. Hodgkinson of the Church Army have been working for fourteen months. One of the doctors writes:

"We opened our clinic in the old school-house. The first day we examined about forty people, mostly children. We took out two cases of adenoids and one of tonsils, and gave all complete physical examination.

"The operating table was made of rough lumber and for beds we pulled benches together and spread blankets and quilts over them. Our work continued all day Wednesday. In the afternoon a widow asked me to walk two miles to the top of the hill to see her girl who had typhoid fever, with no doctor in attendance. Five years ago the mother had been left with five children to support. She had to go out to work for a living when she could get an occasional day's work to support the family. This necessitated her leaving the children with eleven-year-old twin girls. The patient was a girl fifteen years old, lean, pinched face and expression, weak voice and very sick. She was in a room minus window panes, no screens, and was lying on a straw bed.

"All in all we saw seventy-five patients. Dr. McCuskey did a very fine piece of work in pulling about one hundred and fifty bad teeth, and doing several temporary fillings in permanent teeth of children. Of course this was pioneer work, but we feel it was well worth while."

NEWS IN BRIEF

CONNECTICUT—At St. James' Church, Danbury, for the first four Sundays of Lent an average of 125 received the Sacrament at the 8 o'clock celebration. On Tuesdays, when a special week-day Lenten celebration of the Holy Communion is held at 7:15 A.M., for those on their way to office, shop, and high school, the attendance has averaged nearly 100 in spite of the inclement weather that has obtained on several Tuesdays at that early hour. At this service the congregation is made up largely of young people. The Danbury parish maintains what is rather a unique service for shoppers on Saturday afternoon preceded at 4 o'clock by an organ recital by some visiting organist. This service has for many years been a tradition in Danbury.

LOS ANGELES—Noonday speakers at St. Paul's Cathedral, Los Angeles, during Lent are, with the exception of Mrs. Harper Sibley of Rochester, N. Y., clergy of the diocese.—The Very Rev. Harry Beal, D.D., dean of the Cathedral, has been elected president of the council of social agencies of the city of Los Angeles.—The diocese is planning to act as host to a western conference of the Girls' Friendly Society. The national council meeting has been given up but a conference for western members will be held on the same dates with the same speakers and program. The place and date are Occidental College, July 3d to 10th.—Construction of the new St. Barnabas' Church, Pasadena, has progressed so rapidly that it is expected it will be used Easter Day.

MARYLAND—Bishop Helfenstein made his first visit to St. James' First African Church since they moved into their new home, the old Church of the Ascension, Baltimore. He was greeted by a record congregation. Hundreds were turned away and many stood in the aisles. The Rev. George Freeman Bragg, Jr., D.D., is rector and he presented one hundred persons for confirmation. The choir numbered fifty. After the service, the congregation attended a reception in the parish house. It was a service long to be remembered in the history of St. James' Church, which itself is over one hundred years old.

NEW YORK—A silver loving cup, a silver dollar dated 1795, gold and silver rings, and ear-rings, and table silver, aggregating in all more than 100 pounds, were turned in for relief of the unemployed at a recent service at St. Bartholomew's Church, New York. The Rev. Dr. George Paull T. Sargent, the rector, had appealed to the congregation to bring "forgotten or disused objects of gold, silver, or jewelry" to be melted or sold for the benefit of the Bishop's committee for the relief of the Church's unemployed.

RHODE ISLAND—The Rt. Rev. Granville Gaylord Bennett, D.D., auxiliary Bishop in the diocese, who is being called upon to address audiences on many of the great occasions in Rhode Island, was a speaker at a massmeeting of Jews on March 26th in Temple Emanuel, Providence, where he voiced a protest against persecution by the followers of Hitler in Germany.—The Rev. Richard Mortimer-Maddox and his parishioners of St. John's and St. Matthew's Churches, Barrington, are trying to help President Roosevelt in his task of returning gold to the treasury. The rector suggested to his people that they search their houses for gold and silver trinkets. A treasure chest has been placed in each church where everything from dental plates to tiaras, and even the battered and convivial hip flask, may be deposited. The profits will be divided between the two parishes.

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word when keyed in our care to be forwarded by us.
- Minimum price for one insertion, \$1.00.
- No time, space, or cash discounts on classified advertising.

ALTAR BREAD AND INCENSE

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

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

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

BOARDING

General

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15. Age limit 60.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

FOR SALE—Miscellaneous

DEVOTIONAL EASTER or Passiontide Cards. Assorted cards, 10 for 50 cts. GRACE DIEU PRESS, Little Portion, Mount Sinai, L. I., N. Y.

LENDING LIBRARY

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

LINENS AND VESTMENTS

CHURCH LINEN. New Economy Price List, just issued. Surplice linens from 65 cts. per yard. Reductions throughout our line. Send for samples to MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

POSITION WANTED

Clerical

PRIEST, CITY RECTOR, free to leave after Easter, desires return to small work in rural or small town parish, permanent or temporary. Over ten years in last parish and can furnish best references. Salary no special object. Address, C-910, care THE LIVING CHURCH, Milwaukee, Wis.

TRAVEL

OXFORD CENTENARY TOUR. A personally conducted tour to the Congress and England, Scotland, Holland, Germany, and France is being organized to sail July 1st. Very reasonable rates. Apply to: REV. JUSSEURAND DE FOREST, 26 St. James Place, Brooklyn, N. Y.

NEWS IN BRIEF

GEORGIA—The annual devotional day of the Order of DeMolay was observed by the members of the W. T. Dakin Chapter on March 19th, at St. John's Church of which the late Rev. W. T. Dakin, D.D., for whom the chapter is named, was once rector. The male choir sang favorite hymns of Dr. Dakin, and the rector, the Rev. C. C. J. Carpenter, preached a special sermon on the life and sacrifice of Jacques DeMolay.

HONOLULU—The Rev. Thurston R. Hinckley is in Boston with his mother who is in poor health.—The challenge presented to the spiritual forces of our local Church schools, the priory school for girls, and the Iolani school for boys is shown by the fact that exactly one-half of the 202 enrolled at Iolani express no religious preference and of the 225 enrolled at the priory thirty-three are non-Christian. Last year the two schools presented sixteen for baptism and thirty-nine for confirmation.

WASHINGTON—A number of diocesan clergymen have interested themselves in the matter of certain laws regarding "Sabbath observance" in Maryland. A bill has been introduced into the state legislature providing for the repeal of these laws, thus making possible the opening of amusement places, moving pictures, and baseball on Sunday. Several indignation meetings have been held and Church people have placed themselves in direct opposition to the proposed law, which would legalize Sunday amusements.—"If the Episcopal Eye, Ear, and Throat Hospital, Washington, is to continue its work," says a statement by the Rev. Calvert E. Buck, superintendent, "the people of the Church must rally to its support as never before." Last year the total cost of operating the hospital was \$153,733.93. The income earned by the institution itself in all of its pay and part-pay departments amounted to \$88,880.97, leaving a balance to be raised by the Church and other agencies of \$64,892.96. The statement says that a reduction of \$20,000 in operating costs has been effected. Over 3,000 patients were admitted absolutely free last year, over 95% of these being surgical cases, while 17,875 people made over 47,000 visits to the hospital dispensary, for examination, treatment, glasses, etc.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

PHILIP ALLAN, London:

John Henry Newman. By Frank Leslie Cross. 6/net. Lives of the Tractarians Series.

CHRISTOPHER PUBLISHING HOUSE, Boston:

Friends in My Garden. By Marquise Marie Aline de Kerosest. \$1.50.

The Hollow Queen. By Frank E. Gaebelien. \$1.25.

The Santa Fe Trail to California. By Irwin W. Delp. \$2.00.

Teamo. The Poetical Works of Edwin Nuland. \$1.50.

REV. WILLIAM N. GUTHRIE, New York City:

Office Compiled Out of His Prose and Verse in Love and Honor of Robert Norwood, 1874-1932. Poet, Seer, Priest. Rendered at St. Mark's Church in the Bowwerie. November 13th. Paper bound.

HARPER & BROTHERS, New York City:

Girls Who Became Writers. By Winifred and Frances Kirkland. \$1.00.

The Unemployed Carpenter. By Ralph W. Sockman. \$1.00.

THE INTERNATIONAL MISSIONARY COUNCIL, New York City:

Ventures in Simpler Living. By Daniel Johnson Fleming. \$1.00.

LONGMANS, GREEN & CO., New York City:

The Gospel in the Early Church. A Study of the Early Development of Christian Thought. By James Mackinnon. \$6.00.

THE MACMILLAN CO., New York City:

Outlines of Teaching Sermons for a Year. Edited by the Rev. C. E. Hudson. \$1.25. Second Edition.

A Watch in the Night. By Helen C. White. \$2.00.

PUBLIC CHARITIES ASSOCIATION OF PENNSYLVANIA, Philadelphia:

Emergency Relief in Pennsylvania. By Arthur Dunham. Paper, 25 cts.

FLEMING H. REVELL CO., New York City:

The Genesis of Genesis. By D. E. Hart-Davies. \$1.50.

J—Jones—Christian. By George Shepard Southworth. \$1.50.

RUSSELL SAGE FOUNDATION, New York City:

The Work of the Little Theatres. The Groups. They Include, the Plays They Produce, Their Tournaments, and the Handbooks They Use. By Clarence Arthur Perry. \$1.50.

CHARLES SCRIBNER'S SONS, New York City:

The Meaning and Truth of Religion. By Eugene William Lyman. \$3.00.

In Place of Profit. Social Incentives in the Soviet Union. By Harry F. Ward. With drawings by Lynd Ward. \$2.50.

SOVIET TRAVEL, Moscow:

Soviet Travel. Illustrated Monthly Magazine. No. 6. Paper, 35 cts.

ARTHUR H. STOCKWELL, LTD., London:

Letters From Austria. By Helena Paul Jones. Price 85 cts.

THE UNIVERSITY OF NORTH CAROLINA PRESS, Chapel Hill:

Democracy in Crisis. By Harold J. Laski, Professor of Political Science in the University of London. \$1.50.

THE VANGUARD PRESS, New York City:

Woodrow Wilson: The Man Who Lives On. By John K. Winkler. \$3.50.

NEWS IN BRIEF

CENTRAL NEW YORK—Instead of awarding the customary banner at the diocesan convention to the Church school having the largest per capita Lenten offering the diocesan department of religious education has an exhibit of the study work in the schools during Lent as indicated by the maps, Thy Kingdom Come, which were suggested. A group of judges will select the three best maps and ribbon awards will be made.—The spring meeting of the Woman's Auxiliary of the third district has been appointed for May 11th at St. Paul's Church, Owego.—By action of the vestry of St. John's Church, Cape Vincent, the Rev. John Fairburn has been given the honorary title of rector emeritus.

HARRISBURG—A successful parish mission was recently conducted by the Rev. J. Thomas Heistand of Bloomsburg, assisted by the Rev. Lewis D. Gottschall of Philipsburg, at St. Paul's Church, Lock Haven, the Rev. Lewis Nichols, rector. The attendance increased steadily throughout the mission until the church was completely filled at the closing services.—Canon Paul S. Atkins, rector of St. John's Church, York, has resumed his duties after an operation for appendicitis.—A beautiful Candlemas service was held in St. Paul's Church, Philipsburg, on the Feast of the Purification. Bishop Wyatt Brown preached on the Thrilling Thirties, pointing out great historical events in the fourth decade of the centuries. A number of the clergy of the diocese took part, as well as a priest of the Russian Church.

HONOLULU—Captain Henry Hamilton of the Church Army has been transferred from Kohala, Hawaii, to Eleele, Kauai. This makes possible the development of the hall and ground given to the Church by the Mc Bryde Sugar Plantation.—As one of the last official acts of President Hoover, the Rev. Albert H. Stone, headmaster of Iolani School for Boys, was appointed chaplain in the Officers Reserve Corps with the rank of first lieutenant. He is the only official Church chaplain in the army or navy at present in the Islands.

MISSOURI—The associated vestries of the diocese of Missouri recently gave a dinner in honor of the Rev. ZeBarney T. Phillips, D.D., formerly rector of St. Peter's Church, St. Louis, and now rector of Epiphany Church, Washington, D. C. Dr. Phillips was the noonday Lenten speaker at Christ Church Cathedral, and also conducted the annual Lenten quiet morning at the Cathedral for the women of the diocese, under the auspices of the Woman's Auxiliary. The Rt. Rev. E. T. Demby, D.D., Suffragan Bishop of Arkansas, was an unexpected guest, having come to St. Louis to conduct the quiet day for the women of All Saints' Church (colored).

NEWARK—In accordance with the terms of the will of Frank M. Talbot, whose death occurred on March 6th, the diocesan board of social service will receive \$5,000.—On March 19th, at Grace Church, Orange, the Rev. Charles T. Walkley, D.D., rector, there was a service for the Young People's Fellowship of the parish, at which the Rev. J. Thurston Travis, Jr., vicar of the Church of the Holy Spirit, Verona, was the preacher. A supper followed, at which the speaker was Thomas Cook, a veteran of the Spanish-American War, who told of experiences at the time of the destruction of the battleship *Maine*.

RHODE ISLAND—By his will the late Jonathan Omerod has left \$500 outright to the Church of the Redeemer, Providence, and upon the

death of his widow his estate will be divided equally among the following Church institutions: St. Andrew's School, West Barrington; St. Mary's Home for Children, North Providence; and Seamen's Church Institute, Newport. The personal estate is valued at \$10,000.

SACRAMENTO—In Sacramento, in the absence of Bishop Moreland, Bishop Jenkins of Nevada held confirmations in seven places one of which was the Mission of the Holy Spirit at Orleans. The mission is described as being the most isolated in this country. Here the Rev. Dr. Claud W. Silk ministers to several tribes of Indians scattered along the Humboldt River, giving both priestly and medical services. Mrs. Silk, a graduate nurse, is of great help in the work.

EDUCATIONAL

SCHOOL FOR NURSES

New York

CHILDREN'S HOSPITAL IN NEW YORK
Sisters of St. Mary (Episcopal), 405 W. 34th St. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospital. Single rooms. Full maintenance and allowance. Write for booklet.

COLLEGES AND SCHOOLS FOR GIRLS

Maryland

1832 HANNAH MORE ACADEMY 1933
The Maryland Diocesan School for Girls. Accredited. College Preparatory and General Courses. Music, Art. Modern equipment and methods. Reasonable rates. Athletics. Riding. Address: Principal, LAURA FOWLER, A.B., Box L, Reisterstown, Md.

New York

WILLIAM SMITH COLLEGE

FOR WOMEN
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalog and information address
Faye Huntington Klyver, Ph.D., Dean

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music. Art. Domestic Science. Outdoor and indoor sports. Elementary grades. Progressive methods used.

SCHOOL FOR BOYS

New York

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address THE PRECENTOR, CATHEDRAL CHOIR SCHOOL, Cathedral Heights, New York City

THEOLOGICAL SEMINARIES

Connecticut

BERKELEY DIVINITY SCHOOL New Haven, Connecticut

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

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliation with Harvard University offers opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For catalog address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS THE DEAN

Chelsea Square New York City

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean. The Divinity School, 42d & Locust Sts., Philadelphia.

Virginia

The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

WHEN WRITING ADVERTISERS

PLEASE MENTION

THE LIVING CHURCH

A Selected List of Morehouse Books at Reduced Prices

SIX ALTARS

By the Rt. Rev. GEORGE CRAIG STEWART, D.D. **75 cts.**

Published in 1930, at \$1.50, 83 pages.

An unusual book on the subject of Sacrifice.

DR. STREETER AND THE PRIMITIVE CHURCH

By the Rt. Rev. CHARLES GORE, D.D. **10 cts.**

Published in 1930, at 25 cts., 24 pages.

A defense of the Primitive Church, written to refute the statements made by Canon Streeter in his book *The Primitive Church*.

THE CHRISTIAN YEAR

By JOHN KEBLE

Pigskin Binding, 75 cts.
Cloth, 50 cts.
254 pages.

Poems, deeply spiritual in thought and expression, which throw light and interest on the services of the Prayer Book.

SPIRITUALISM AND THE CHURCH

By the Rev. DONALD HOLE **50 cts.**

Published in 1929, at \$1.50, 121 pages.

A dispassionate study of the manifestations known as Spiritualism and similar phenomena, from a scientific but distinctly Christian standpoint.

CHRIST AND CHRISTIANITY

By the Rt. Rev. CHARLES FISKE, D.D. **\$1.00**

Published in one volume in 1930, at \$3.00, 607 pages.

Two of Bishop Fiske's most popular books, *The Faith By Which We Live*, and *The Christ We Know*, in one volume.

THE GOSPEL OF GOD

By the Rev. HERBERT KELLY, S.S.M. **\$1.00**

Published in 1928, at \$1.80, 132 pages.

The book is concerned with the problem which has vexed mankind for many centuries.

JESUS: THE WAY, THE TRUTH, THE LIFE

By W. ARTHUR WESTLEY **50 cts.**

Published in 1927, at \$1.25, 153 pages.

A statement of Anglo-Catholic principles.

THE RURAL PARISH

By the Rev. THEODORE ST. CLAIRE WILL **60 cts.**
Cloth, 60 cts.
Paper, 25 cts.

Published in 1926, at Cloth, \$1.25; Paper, 75 cts., 140 pages.

A book for clergy and laymen, who are interested in the progress of our Church in the rural field.

ROME AND REUNION

By ABBE J. CALVET **60 cts.**

Published in 1928, at \$2.00, 160 pages.

A book by a Roman Catholic presenting the question from the standpoint of Roman Catholicism.

DR. HALL'S THEOLOGICAL OUTLINES

Vol. II. THE DOCTRINE OF MAN AND OF THE GOD-MAN **50 cts.**

Second Edition, published in 1915, at \$1.25, 157 pages.

Vol. III. THE DOCTRINE OF THE CHURCH AND OF LAST THINGS **50 cts.**

Second Edition, published in 1915, at \$1.25, 136 pages.

THE GOSPEL OF DIVINE PERSONALITY

By the Rev. WILLIAM SAMUEL BISHOP, D.D. **50 cts.**

Published in 1928, at \$1.00, 123 pages.

The author sets forth certain aspects of the self-revelation of Christ in the Gospel of St. John.

THE FAITH FOR THE FAITHFUL

By the Rev. L. J. BAGGOTT **\$1.00**

Published in 1929, at \$2.00, 272 pages.

For men and women, young and old, who want to know whether the Christian Faith holds good today.

THE LIVING RELIGIONS OF THE WORLD

By JOHN A. MAYNARD **50 cts.**

Published in 1925, at \$1.25, 146 pages.

A study of the living religions of the world.

THE WORLD OF SACRAMENT

By the Rev. R. D. RUSSELL COWAN **60 cts.**

Published in 1929, at \$1.20, 138 pages.

Written for the quickening of the Sacramental life.

THE CATHOLIC CHURCH IN FRANCE

By C. H. PALMER **50 cts.**

Published in 1928, at \$1.20, 136 pages.

An account by one with an intimate acquaintance with the French Church.

WHAT IS THE CHRISTIAN RELIGION

By the Rt. Rev. EDWARD L. PARSONS, D.D. **50 cts.**

Published in 1927, at \$1.00, 67 pages.

Written to emphasize the greatly forgotten truth that Christianity is too big a thing to be reduced to one simple definition.

OUTLINES OF BIBLICAL CRITICISM

By the Rev. W. J. FOXELL **60 cts.**

Published in 1929, at \$1.00, 96 pages.

This book is written to answer the questions so often asked by intelligent laymen about the higher criticism.

A GRAMMAR OF BELIEF

By CHARLES LEMUEL DIBBLE **50 cts.**
Leatherette, 50 cts.
Paper, 25 cts.

Published in 1922, at Leatherette, \$1.50; Paper, \$1.00, 211 pages.

This book is to help college students reconstruct their ideas of religion to fit in with their class room learning.

CIVILIZATION REMADE BY CHRIST

By FREDERICK A. M. SPENCER **75 cts.**

Published in 1928, at \$3.00, 287 pages.

An aid to the study of today's existing problems and their solution from the Christian standpoint.

THE DIVINE REVOLUTION

By the Rev. W. G. PECK **75 cts.**

Published in 1927, at \$2.40, 244 pages.

Studies and reflections on the Passion of our Lord.

LOVE AND DEATH

By the Rev. DONALD HOLE **20 cts.**

Published in 1922, at 80 cts., 111 pages.

Notes on the life beyond the grave.

THE MIDDLE WAY

By the Rev. LATTI GRISWOLD **75 cts.**

Published in 1928, at \$1.50, 115 pages.

How to hold a middle way in ceremonial neither too "high" nor too "low."

THE TEACHING OF THE PRAYER BOOK

By the Rev. LATTI GRISWOLD **75 cts.**

Published in 1929, at \$1.50, 101 pages.

The teaching of the Book of Common Prayer set forth in the words of the Prayer Book, without any comments.

THE NEW AND LIVING WAY

By the Rev. T. H. PASSMORE **75 cts.**

Published in 1928, at \$1.60, 274 pages.

A psychological survey of the whole scope of man's salvation, from the New Birth to the soul's Final Union with God.

THE EASTERN ORTHODOX CHURCH

By STEPHEN ZANKOV, University of Sofia **\$1.00**

Published in 1929, at \$2.25, 168 pages.

One of the very few studies of the Eastern Church by one of its own leaders.

HANDMAIDS OF THE SICK

Compiled by A NURSING SISTER **25 cts.**

Published in 1928, at 40 cts., 50 pages.

A pocket manual for nurses.

A BOOK OF PRAYERS

Compiled by the Rev. CHARLES W. LEFFINGWELL **50 cts.**
Cloth, 50 cts.
Leather, \$1.00

Second edition published in 1921, Cloth, \$1.00; Leather, \$2.50, 211 pages.

The inner life of Dr. Leffingwell is revealed in this devotional manual.

RELIGION IN SOVIET RUSSIA

By the Rev. WILLIAM CHAUNCEY EMHARDT **\$1.50**

Published in 1929, at \$4.00, 386 pages.

A thorough study of religious conditions in Russia from the Revolution of 1917 to 1929, based largely on official documents.

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.