

The Living Church

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PALM SUNDAY SCENE, CHRIST CHURCH, CHICAGO

THE FACE OF CHRIST

Earliest Likenesses From the Catacombs

by

C. C. DOBSON

Illustrated

The author found in the British Museum an album of sketches by a certain Thomas Heaphy based upon paintings in the catacombs at Rome. Among these were early portraits of St. Peter, St. Paul, St. John, and others, together with notes as to the nature and location of the originals. These are some of the earliest examples of Christian art and the record of them has been lost with the passing years. Some of them were published in the *London Times* a year ago and attracted a great deal of attention. They are now gathered together for the first time in book form with a very interesting account of their discovery and probable significance.

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News Comments

THE MANCHESTER GUARDIAN

—"This little book is the result of a good deal of patient research. The author's aim has been to establish the authenticity of various likenesses of Christ as having been either executed by those who had actually seen Him or based on contemporary descriptions of such drawings. . . ."

"There is a lively account, quoted from Heaphy's own diary, of the difficulties he experienced in obtaining permission to copy these catacomb frescoes."

THE BOOKMAN

—"A sub-title of this monograph might well be the romance of research. . . . It is a story full of that indefatigable ardor which leads the research student on from obscure reference to things that are rich and strange, and in some cases throwing a floodlight from an entirely new angle on history. It is a story, too, of that passion for verification, for the taking of infinite pains to establish a point, which is the genius of research. It is perhaps the most fascinating study a man ever undertook."

THE CHURCH OF ENGLAND NEWSPAPER


—"The story that lies behind the book is not without romance. About 100 years ago Thomas Heaphy went to Rome to search for and copy any early likenesses of Christ he could discover. In this quest he discovered in a first century catacomb a remarkable fresco of an early likeness of Christ. Mr. Dobson, who has inherited gifts worthy of an illustrious father, Austin Dobson, the poet, produces a good deal of evidence to show that this likeness is probably the foundation and source of our traditional likenesses. The illustrations are not the least attractive feature of an unusual and distinctive volume."

The Living Church

Established 1878

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

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Church Calendar



MARCH

- 25. Sixth (Palm) Sunday.
- 29. Maundy Thursday.
- 30. Good Friday.
- 31. Easter Even.

APRIL

- 1. Easter Day.
- 2. Easter Monday.
- 3. Easter Tuesday.
- 8. First Sunday after Easter.
- 9. Annunciation B. V. M.*
- 15. Second Sunday after Easter.
- 22. Third Sunday after Easter.
- 25. St. Mark. (Wednesday.)
- 29. Fourth Sunday after Easter.
- 30. (Monday.)

* Transferred from March 25th.

CALENDAR OF COMING EVENTS

MARCH

- 26. Hale sermon at Seabury-Western Seminary by Canon Streeter.

APRIL

- 3-4. Regional Church conference, Boston and Chicago.
- 5-6. Regional Church conference, Omaha and Philadelphia.
- 9-10. Regional Church conference, Portland, Ore.
- 10. Convention of South Florida.
- 10-11. Regional Church conference, Birmingham, Ala.
- 12-13. Regional Church conference, Raleigh, N. C.
- 12-17. Regional Church conference, Fresno, Calif.
- 15. Convocation of Eastern Oregon.
- 17-18. Regional Church conference, Dallas, Tex.
- 17-20. Church Congress, Philadelphia.
- 18. Convention of Massachusetts.
- 21-29. General Synod, Chinese Church.
- 24. Convocation of New Mexico, convention of South Carolina.
- 25. Convention of Arkansas.
- 25-26. National Council meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

- 2. St. James', Roxbury, Boston, Mass.
- 3. St. James', Brooklyn, N. Y.
- 4. St. James', Bradley Beach, N. J.
- 5. All Saints', Oakville, Conn.
- 6. St. Barnabas', Apponaug, R. I.
- 7. House of Prayer, Newark, N. J.

Clerical Changes

APPOINTMENTS ACCEPTED

COOPER, Rev. FENIMORE E., formerly rector of Emmanuel Church, Elmira, N. Y. (C.N.Y.); to be rector of All Saints' Church, Syracuse, N. Y. (C.N.Y.) -Address, 422 Kirk Ave. Effective May 1st.

PROSSER, Rev. EUGENE C., formerly rector of Emmanuel Church, Rapid City, S. Dak.; to be rector of St. Ansgarius' Church, Minneapolis, Minn. Address, 4130 Upton Ave., So.

RESIGNATIONS

DIXON, Rev. J. H. SIDNEY, as rector of St. Andrew's Church, Brooklyn, N. Y. (L.I.), where he served since September, 1929.

DOUTHWAITE, Rev. A. B. C., as rector of All Saints' Church, Syracuse, N. Y. Effective April 1st.

WOOTTON, Rev. RAY, because of ill health has been obliged to give up his work in the churches at Pulaski, Mexico, and Laena, N. Y. (C.N.Y.).

ORDINATION

PRIEST

MARQUETTE—The Rev. GLENN A. BLACKBURN, Ph.D., deacon in charge of St. Alban's Mission, Manistique, was advanced to the priesthood in St. Paul's Cathedral, Marquette, March 11th. The sermon was preached by Bishop Ablewhite. The candidate was presented by the Very Rev. Maurice Clarke, dean of the Cathedral. Assisting clergy were the Rev. George Walton of Menominee and the Rev. R. G. Kirkbride of St. Ignace, Mich.

CATHOLIC PRINCIPLES

by the Rev. Frank N. Westcott

In this book, one of the classics on the Church, its teachings and authority, the author approaches the discussion from the point of view of the open-minded Protestant who investigates the Episcopal Church and finds that it includes all—and more than all—which the various Protestant sects can offer; that it has many points in common with the Roman Catholic Church, and yet repudiates the Roman Catholic Church's claim to papal infallibility; that it is a great and Catholic mission Church, takes account of various types of people, providing for simple or elaborate services, and various kinds of services.

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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.

Bishop Jones

TO THE EDITOR: We, the undersigned members of the Episcopal Theological School, take this occasion of thanking you for your efforts toward the restoration of Bishop Paul Jones to his seat in the House of Bishops.

We have followed the case of Bishop Jones with interest, and we look forward to the time when, in the wisdom of the Church, his social vision and prophetic spirit may be given expression in some position of influence within the Church of his fathers. We are deeply grateful for the act which, after fifteen years, has placed Bishop Jones' resignation on the same basis as those of bishops who have resigned for other special reasons. We pledge anew our support to the Presiding Bishop and to the Church in the effort to bring in the rule of Christ in our international relations.

We wish also to express our gratitude to you in your forward-looking stand on questions relating to war and peace, and to express the hope that that stand may always remain firm. We know that the Spirit of Christ demands that we work and pray for the peace of the world. We believe that all things that reflect the Spirit of Christ should have freedom of expression within His Church.

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"The Anglo-Catholic Movement"

TO THE EDITOR: The article in the March 10th issue of THE LIVING CHURCH by Miss Vida Scudder dealing with the social outlook of the Anglo-Catholic Movement was refreshing beyond words. How true it is that "Organized Christianity desperately needs to recognize the social dynamic it possesses by virtue of its corporate existence." If it is yet impossible for Christians to see eye to eye theologically (alas! it is), it would seem that it should be possible for the professed followers of Christ to agree on that much of His teaching: as effects a disciple's attitude toward humanity. It would hardly seem that it could be unbrotherly for Churchmen to deplore defeatism especially since

so much of it is contributed by those who "profess and call themselves Christians."

Christians are, first of all, world citizens. To appreciate this fact is a first step toward the recognition of our corporate existence. May not the social dynamic of our position be more fully recognized when we are willing as world citizens to be influenced less by such transitory agencies as partisan policies and political expediency and more by the doctrinal implications of the Holy Gospel, the Apostles, and the early Fathers?

It seems to me that this question is answered by Miss Scudder at the close of part one of her article where she says, "Catholics should at least rise to the height of this great argument, conceiving more audaciously the vocation and the latent power of the Church." And again at the conclusion of part four, "What firm support, what secure haven, the Church Catholic can offer in this perilous time of change on what is best worth preserving in the heritage of the ages, her emphasis on that sacred continuity of racial life which impatient radicals stupidly reject, is a steadying force desperately needed today."

You are to be congratulated for publishing and Miss Scudder for writing such an able paper. (Rev.) PETER P. B. FRANKLIN.
Thomaston, Maine.

A Possible Meditation

TO THE EDITOR: In connection with another work, I came across the following paragraph in St. Thomas Aquinas' works which some of your readers might find of value, possibly for a Lenten meditation. It is found in the Prologue to the Third Book of the *Summa Contra Gentiles*. Having dealt with God's perfection as Being, Cause, and Ruler, he proceeds as follows:

"But the effect of this rule appears differently in different beings according to the difference of natures. For certain have so been produced by God that, having intellect, they bear His similitude and represent His image; whence these not only are directed, but they also direct themselves, in accordance with their own characteristic actions, toward a due end. Which same, if in self direction they are brought under the divine rule they are admitted, out of the divine rule, to the following out of their ultimate end; but, if in self direction they should proceed otherwise, they are repelled."

The translation is my own and could easily be improved by someone more capable, but the point is that much unhappiness, even within the Church, is caused by a lack of this belief that self direction, the rule of God, and the ultimate purpose of life all have a working relationship with one another. Much supposedly orthodox teaching omits the element of self-direction on the part of beings who "bear His similitude and represent His image." "Liberal" teaching often leaves out the rule of God, and "pragmatic" teaching gives up the belief in the ultimate purpose of life. It is in the mind of a great theologian like St. Thomas that all three are recognized and coordinated, as they were in the mind of Christ. We need to keep our religious thinking corrected by occasional readings of this kind. (Rev.) C. EDWARD HOPKIN.
Philadelphia, Pa.

The C. A. I. L.

TO THE EDITOR: In the celebration of the centenary of the Oxford Movement, it has been refreshing to note the interest in the social implications of that movement to which Fr. Peck and Fr. Hamlin have called attention by word and pen in such a splendid manner.

But I have seen no mention of earlier efforts in that direction made by Fr. Huntington. Not only did he found the Order of the Holy Cross, whose first work was among the poor on the lower East Side of New York City, but in 1887 he was the moving spirit in the organization of the Church Association for the Advancement of the Interests of Labor which stressed the special duty of "the study of the social questions of the day in the light of the Incarnation."

It is difficult to estimate the value of the C. A. I. L. either in the Church, where over a hundred bishops were honorary vice presidents, many of whom with a large number of priests rendered much practical service, or with labor organizations, whose leaders welcomed so gladly the help and cooperation of a Church society.

The history of the C. A. I. L. occupies considerable space in the valuable book, *The Church and Industry*, by Spencer Miller, Jr., and the Rev. Joseph R. Fletcher, which will well repay reading by all interested in "the relations of the Episcopal Church and the Church of England to Industry."

New York City. MARGARET S. LAWRENCE.

Clergy Numbers

TO THE EDITOR: The over supply and under education of the Protestant ministry, which *The Literary Digest* features, recalls that field hand's vision one hot afternoon, of the glowing letters P C, which he took as a call to Preach Christ; but after dismal failure as a minister concluded the true meaning to have been plough cotton. The A. A. A. now having modified that admonition, some figures from the Episcopal Church records for 1933 are of interest.

Among the active clergy, there were 94 deaths, 12 depositions, two transferred to foreign dioceses, 63 pensioned for age, 34 for disability, total loss 205; there were 182 ordained and four received from foreign dioceses; total 186, leaving the active ministry 19 less than in 1932. The number of all clergy decreased 32.

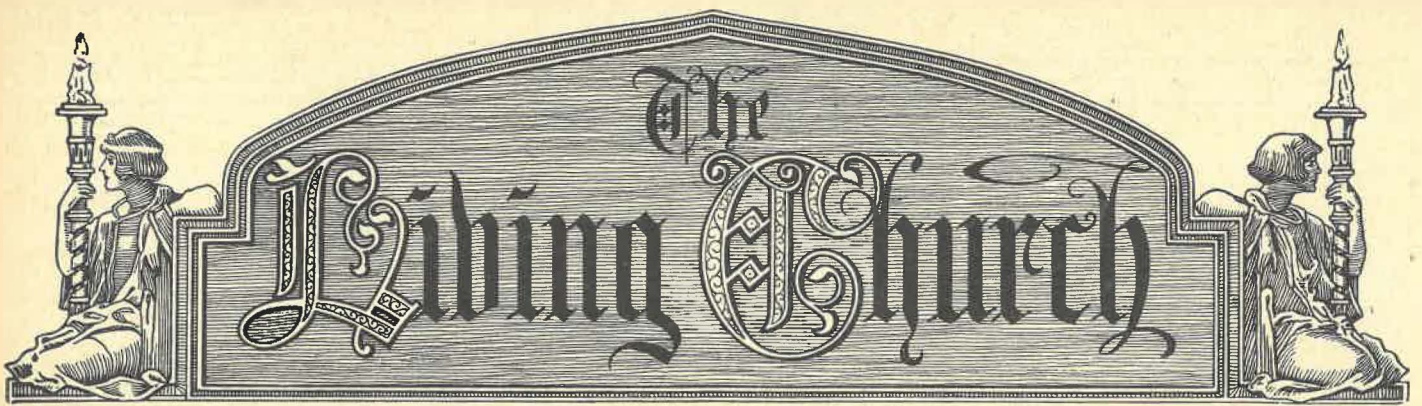
As to the seminaries turning out too many: for several years students at the General Theological Seminary have numbered somewhat more than one-fourth of the whole number in all the Church seminaries. On that ratio, 40 G. T. S. men ordained in the year make 160 from all the Church seminaries, or 22 less than the whole number ordained. Thus *The Literary Digest's* criticism cannot apply to the Episcopal Church in numbers. The training at the Church seminaries speaks for itself. REGINALD R. BELKNAP.
New York City, N. Y.

Photographs of Rectors Wanted

TO THE EDITOR: The parish of St. Peter's, Morristown, N. J., is anxious to complete its collection of photographs of former rectors. It has been unable to do so in the case of the following four: the Rev. Messrs. Hewlitt R. Peters, 1831-1834; Reuben I. Germaine, 1837-1839; William Staunton, 1840-1847; Charles W. Rankin, 1847-1853.

Perhaps someone can tell me through whom one or more of the desired photographs may be secured.

(Rev.) D. M. BROOKMAN.
Morristown, N. J.



EDITORIALS & COMMENTS

They That Pass By

WE ARE ALL familiar with the appearance of a city street when anything unusual occurs. A crowd collects in an amazingly short time. It may be that some one is hurt unto death. Yet it is seldom that anyone in the crowd, except a physician or a priest, so much as offers to be of use. Indeed, no one else is expected to be anything but a hindrance; responsible persons do their best to disperse the crowd quickly, in the best interests of the injured one. It would seem that nothing but curiosity has drawn the throng to the place. A great many persons deliberately keep at a distance, if they chance to be passing by, lest they be in the way. It does not ordinarily enter their minds that they might help. There is a strong feeling among others against joining a crowd, no matter what may appear to be in the center of it. They consider it crude to stop for what is not their business.

One man who held this opinion and often expressed it to his friends surprised them by suddenly changing his habit and going into any crowd that he might be approaching. Some one asked him why. He explained that a member of his family had been hurt on the street. There had been a crowd, but no one in it who could or seemed to wish to help. So that man made a resolve that he would thereafter join every crowd that he saw, and at least offer to do anything that he could.

During Holy Week most Christian people meditate upon the loneliness of our Lord. We think of Him as alone, even when great multitudes went before Him and followed after. No one could share His agony; no one could enter into His thoughts. So intently are our minds bent upon Him that we very often do not see at all the people who crowded around Him. They impress us as little as a crowd of today impresses us. In our reflections, they do not hinder our approach to our Lord. Devout Christian people frequently express the wish that they might have seen the Incarnate God and ministered to Him, even in the smallest, the humblest manner. They do not always remember that, had they lived in Jerusalem during that Holy Week, they could have served Him only after they had made their way to Him through the crowd.

It is significant that only two persons are mentioned as

ministering to Him on Good Friday, and only one of these in the Gospels. Simon, the Cyrenian, found his way to the Lord through the crowd. We read that he was "compelled" to bear the cross. We venture to believe that Simon, his heart stirred, spoke to our Lord of his desire to help. The soldiers, mockingly, took the cross from our Lord and laid it on Simon. The other person of whom we hear is Veronica, and her story comes to us as tradition, not history. She found her way through the multitude, to the place where the Lord was. It was such a little service that she performed; she wiped our Lord's brow with her handkerchief. But her story has never faded from the minds of Christian people.

After the death on the cross, Joseph of Arimathæa, we are told, begged Pilate for the body and took it down, wrapped it in linen, and laid it in the sepulchre. Our Lord's Mother and the other holy women who had watched beneath the cross went with Joseph of Arimathæa and saw the body laid in the sepulchre. Then they returned, and prepared spices and ointments. We cannot doubt that even here there was a crowd.

WHAT WERE THE CROWDS doing throughout that Holy Week? On Palm Sunday, they formed themselves into a triumphant procession, the people who made up the crowd that day. We have read again and again what they did and what they said. Their cry still echoes in our churches: "Hosanna; Blessed is he that cometh in the name of the Lord." On other days of that week the crowd sought to catch Him in His words. We have read about them often, too. And they murmured against Him. The common people heard Him gladly, but they did not offer themselves in His service. No, the crowd behaved as a crowd still does behave. Curiosity was, in the main, what had brought the people together. They were idly irresponsible. It was only a little while before the Palm Sunday crowd was crying: "Crucify him!"

Beyond a doubt there were some in the crowd who remembered His words and, though they had not served Him, served others in after times for His sake. We know of only

one: Pilate's wife. She had seen Him and heard Him, and her mind brooded upon Him. We know what message she sent to Pilate as he sat on the judgment seat. There is a tradition that both she and Pilate became Christians. Why should we not believe it? Perhaps there were others in the crowd who, afterward, remembered and were converted.

But the great majority of those who made up the crowd recollected nothing and did nothing. They were passing by; something momentous was happening; curiosity caused them to stop. Very soon they went on again, unchanged themselves and having changed nothing.

Even after Palm Sunday, the crowd that surrounded our Lord was not all hostile. Some of those who came to hear Him as He taught in the Temple were eager to listen, even when mere curiosity had drawn them in. And on Good Friday, many of His acquaintance, who had followed Him all the way from Galilee, went to Calvary and stood, watching. We are told that the women of that company wept for Him. And when He was dead, all the people of the crowd who were His friends smote their breasts. So far as we know, none of them did anything for Him. Perhaps, afterwards, they served others for His sake. Surely they did. From this crowd came the hidden servants who were numbered among the one hundred and twenty who cast their lots for Matthias, to be numbered with the Eleven.

Every year since that first Holy Week, crowds have gathered for the commemoration of it. People who never enter a church at any other time do go in during Holy Week. On Good Friday churches that are seldom filled on any other day that is not a Sunday are crowded. And the multitudes outside know why, though they may not care. Still are there crowds pressing around our Lord. Most of the people in those crowds are simply passing by. They pause only for a moment. They do not come close enough to see. But there are others who do care. There are the crowds who have followed long.

How many of them do something for the Lord? Are many of them merely passers-by? Friendly, yes. Willing to serve, even to the extent of being "compelled" to bear His cross? A few, yes. But what about the vast majority?

We cannot know how it is with other members of that crowd. But we can examine and judge ourselves. Perhaps we find nothing that we can do for our Lord. This must surely mean that we have not looked closely enough. In the suffering and sorrowful people of the world we can behold the Christ. In serving them, we serve Him. And they are all around us. Let us penetrate to their need, not pass by without discovering it. Let us go into the crowd for that express purpose.

Our Lord was lonely. The crowd around Him did not come near and help. Let us not only draw near but say: "Lord, what wilt thou have me to do?" He will tell us. Then, let us do it.

HERE is one layman who has a first-hand experience of the missionary value of the Church press. He has subscribed to a bundle of five copies of THE LIVING CHURCH on behalf of a small western mission and writes as follows:

"We place four of these copies on sale each week on a table in the vestibule of the church with a notice that the profit is to be applied to the Parish House Fund. The fifth copy is placed on the magazine rack in the public library where it will undoubtedly do some effective missionary work. While the profit from the five copies is small, the spiritual value of THE LIVING CHURCH in the parish is great. We have reason to believe that

we are entering a period of spiritual awakening here and believe that THE LIVING CHURCH has contributed toward this in the short time this plan has been in operation. We are hoping to be able to increase the number of copies soon."

Rectors sometimes seem to have the erroneous idea that if their parishioners read the Church papers they will somehow be weaned away from the local parish and their interest diverted to other activities in the Church. Those who make a real effort to get their people to read the Church press find that the exact opposite is the case. The reading of a national Church paper breaks down the spirit of parochialism and encourages sympathy and generosity toward the work of the Church, both locally and in its larger aspect.

A man is not a poorer citizen of his local community because he is a good citizen of the United States of America. On the contrary his local citizenship is stimulated by his increased loyalty to the nation. In the same way the parochial loyalty of the well-informed Churchman who regularly reads a good Church paper is stimulated and improved.

ARCHBISHOP KEDROVSKY, whose death is chronicled in our news columns, was the political storm-center of Russian Orthodox politics in America. Unrecognized by the majority of the people whose legitimate bishop he claimed to be, he had to resort to legal proceedings in the civil courts to secure his title to his cathedral, and to police force to carry out the judicial decision. In the unhappy situation faced by the Russian Church people due to this prolonged struggle, the Episcopal Church gave aid and shelter to Archbishop Kedrovsky's opponent, the Metropolitan Platon, and those who remained loyal to him. One of the chapels of Trinity parish was remodelled, and the larger part of it converted into a new Russian Cathedral, in which capacity it is still serving.

The Episcopal Church should not and cannot enter into the internal politics of our Russian Orthodox brethren. We can sympathize with them and lend them practical aid, as we have in the past. It was a fine act of Christian charity on the part of Trinity parish to provide the dispossessed Russians with a new cathedral. It has strengthened the firm bond of friendship between us and these fellow-Catholics of another rite, and led to a better mutual understanding. And we can hope and pray that the way may now be open for the healing of this schism between rival groups within the Church, and that Russian Orthodoxy in America may again become one united group, a strong and progressive member in the Body of Christ, loyal to the doctrines of Orthodoxy and no longer divided through political exigencies. That is our earnest wish and our fervent prayer for our Russian-American fellow-citizens and fellow-Churchmen.

THE Church-Wide Endeavor is not merely a Lenten program. It is intended to continue throughout the year, and to build itself into a permanent part of the religious life of every Churchman. Indeed many dioceses and parishes are making Lent only the opening scene of a cumulative drama to culminate with a great act of rededication later in the year. For example, Bishop Cross of Spokane writes that the plan for that missionary district is divided into four phases, as follows:

**Spokane and
the CWE**

"1. The promulgation of The Call—Ash Wednesday to Mid-

Lent. 2. The exposition of the purpose of God in the sevenfold field—Ash Wednesday to Easter Day. 3. The period of enrollment—Easter Day to Whitsunday. 4. Presentation of enrollment cards at the altar, constituting a rededication of ourselves to the fulfillment of the purpose of God in our lives."

But the Spokane version of the Church-Wide Endeavor does not even end with the Whitsunday rededication. Rather, Bishop Cross observes:

"It is our intention to begin anew following Whitsunday the re-study and the re-presentation of the sevenfold field in which we are to discover the purpose of God. To this end we plan a series of pageants wherever they may be had, covering the different fields of the purpose of God—for instance, a pageant on the Bible, another on the Church, another on the Sacraments, and so forth—perhaps on the basis of one a month, omitting the months of July and August. . . .

"We are trying to develop some simple Bible-reading plans which will help to keep the private-devotional side of the Church-Wide Endeavor alive, seeing that all else will undoubtedly depend on this."

The beauty of the Church-Wide Endeavor is its flexibility. It can be adapted to the special needs of any diocese, any parish, any individual. But at the same time that diocese, that parish, or that individual is conscious of taking part in the corporate action of the whole Church, the central purpose of which is a new realization and application of the Purpose of God to the affairs of men.

Through the Editor's Window

GOING THROUGH some old volumes of THE LIVING CHURCH, we ran across this sage bit of advice in the issue of April 13, 1901: "If it is a potato you desire to mention in your sermon, reverend sir, say potato, not 'that excellent root which forms so important a factor in the sustenance of the corporeal frame.'"

IN THE same issue there is a little story about Fr. Stanton of St. Alban's Church, London. "I don't like incense," a Nonconformist complained to him. "My friend," replied the good Father, "we are told that there are two smells in the future life, the smell of incense in heaven and the smell of brimstone in hell. It is a matter of choice, and tastes differ."

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.]

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ANSWERS TO CORRESPONDENTS

S. A. T.—There are three possible ways of reading the Psalms liturgically, all of which are correct. (1) The verses may be said or sung alternately by the minister and congregation as numbered. (2) The verses may be said or sung alternately by the minister and congregation, dividing at the asterisk. (3) The entire Psalm may be rendered in unison by minister and people.

T. W. K.—Catholic theologians generally hold that the individual soul is not generated by parental propagation, but is divinely created by the direct action of God, probably at the moment of its infusion into the human organism. This is known as the doctrine of "Creationism," as opposed to "Traducianism." See Francis J. Hall, *Theological Outlines*, 3d ed., p. 133, and the references there cited.

Four Sonnets of the Passion

By J. G. Sigmund

THE LAST SUPPER

INTO the upper room they went; the bread,
The lamb was ready; then the purple wine
Was poured to fill the chalice; there was spread
The food He ordered; things of bin and vine
And there was fellowship and there was song—
He blessed the bread and raised the chalice up—
His hands so soon to feel the captor's thong,
Passed to the little group the holy cup.

And the betrayer, sitting at the board,
Went cringeing into darkness; oh, how well
He knew that those who cheaply sell their Lord
Must feel full soon the hot flames of the hell
Which they have kindled; oh, the awful thing
Awaiting one whose kiss betrays His King.

AGONY IN THE GARDEN

LONELY THE NIGHT and pale the moon on high—
Gentle the breeze which found the garden there
And took some bits of cloud-floss through the sky
Across the vastness of the chartless air:
The Gentle Teacher, kneeling on the sod,
Sent up His prayer; He sweat the reddened flood,
Leaving the outcome in the hands of God,
Knowing the killers thirsted for His blood.

"Could ye not wait an hour?" No word more
He gave the sleepers; He was wise indeed
In ways of men; how many times before
Had He seen humans fail in times of need.
Coming again, the King of Kings would weep
To see how now so many watchers sleep.

SIMON OF CYRENE

SIMON CAME HOME; he called his son and said:
"Yes, He is gone and all I did was vain:
What matter now; that Gentle One is dead
And I was there to watch Him in His pain
Upon the Cross; He fell beneath the beams:
They called me to Him and His cross I bore—
Although I knew not Jesus and His dreams
I gladly took it; I could do no more."

"Take from my shoulder now the splinter's end
And pour good oil upon the ugly bruise:
Go kill the fat lambs which the herdsmen send
And bring a fresh robe with my staff and shoes.
I shall invite the neighborhood and say:
'Simon has changed; he saw the Christ today.'"

DEATH OF JUDAS

UPON the skull-shaped hill the crosses stood,
Outlined against the sky; what fiends were these
Who only saw such seasoned beams of wood
In budding, leafing, dancing timber trees:
Yet one there was who wandered on a knoll,
Seeking a great tree with a jutting limb
And there was stark, black terror in his soul
For canker had been in the heart of him.

The vultures, veering through the sky at dusk,
Must have alighted where the knotted rope
Swung like a pendulum the ghastly husk
From which had gone that day all shreds of hope:
Out of the night there comes the jackall's shriek—
Yes; wolves for Judas and the vulture's beak.

The German Religious Situation

Discouraging Trend Accelerated

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council
for Life and Work

IN MY LAST statement made two weeks ago in these pages I indicated that the trend of things in Germany was distinctly discouraging. That trend has been accelerated in these recent days and at least two points stand out as being of particular moment.

In the first place, Reichsbishop Müller has appointed Heinrich Oberheid as "chief of staff," with the plain inference that Church administration is to be separated from the spiritual leadership of the Church. To the chief of staff the former responsibility is assigned while the Bishop elects to maintain the spiritual leadership. On the day of his appointment Herr Oberheid is credited with the remarkable prophecy that such changes would be made in theology as to bring into a unified organization the Roman and the Protestant groups in Germany. He did concede that it might take a year to arrange the details of the new type of administration—and presumably he has not ventured to risk his reputation as a staff leader on any prophecy concerning the length of time involved in removing difficulties created by the Reformation!

It becomes a little confusing to one who contemplates the place assigned to the leader in the actual government of the Church, to the Reichsbishop, to the Ministerial Cabinet, and now to the chief of staff. Of course, as a matter of fact, the cabinet has been virtually abolished, the constitution has been utterly disregarded, the synods have been displaced by executive order of the Reichsbishop and even such territorial division as that between Prussia and the rest of Germany has been overruled. His Holiness, the Pope of Rome, is infallible only when he speaks *ex cathedra*, but apparently the Nazi revolution in the Church in Germany implies that both Hitler and Müller are infallible at all times and now the latter has assigned to his new chief of staff the right of making decrees which will be of equal authority with those of the Reichsbishop himself. Thus infallibility broadens from precedent to precedent. As indicative of what this apparently may mean, one reads that Pastor Petersen of Lichtenfelde has been suspended for praying in his church for "our misguided Reichsbishop."

The second of the two disturbing developments referred to above is the announcement that in the future candidates for theological training as future spiritual leaders of the Church are to be selected by the leaders of Hitler Youth. Readers of the news dispatches and of my articles in THE LIVING CHURCH would not need to be told of the disastrous effect that this regulation would be bound to have if carried through. I quoted Baldur von Schirach, leader of Hitler Youth, in the March 10th issue as saying, "The German race, not a religious creed, should be venerated." It is as if the most militant wing of the American Legion were to be entrusted with the selection of future candidates for holy orders in the United States. And, to carry the figure further, one would need to assume that the oversight of theological faculties would be in the hands of the chief of staff under an army chaplain suddenly raised to primacy in the Church through a personal friendship with the President.

The appointment of the chief of staff for the Church and the announcement of the plan for selection of future theological candidates coincided almost exactly with another significant gesture of protest. The Associated Press is responsible for the report on March 8th from Berlin of a meeting at which 600 pastors and laymen declared openly their determination to stand together in refusing obedience to Reichsbishop Müller, approving resolutions declaring their adherence to the Bible alone and their rejection of the swastika as an emblem having no place beside the Cross of Christ. They constituted themselves a "free synod." What they will be able to accomplish is not clear, but their determination and the purity of their intentions appear as one more en-

couraging sign on a dark horizon. It is also encouraging to know that apparently the peremptory orders of von Schirach respecting the dissolution of Catholic youth organizations have not been obeyed to the extent that one might expect, in view of the ruthless methods used to enforce such decrees in Nazi Germany. The Associated Press for March 16th quotes von Schirach as complaining of the "defiance stubbornness" hampering his campaign. He insists that "the entire nation shall pass a verdict on the Catholic youth leaders because of their loyalty to the Church rather than to the Hitler henchmen."

TAKING another look into the gloom one sees the rising tide of the genuinely German religionists, as the followers of Rosenberg like to call themselves. Count Ernst Zu Reventlow, Professor Hauer of Tübingen, and Ernst Bergmann of Leipzig are standing for the creation of a definitely non-Christian religious body to stand for "truth and iron." The last named professor has produced a catechism of German religion with twenty-five theses which rejects Christianity *in toto*, and seeks redemption of the world from Christianity. "The heroic man does not wait for grace but creates his own moral salvation without grace. Neither does he wait for God's coming." And obviously he would not be interested in God's commands! Dr. Bergmann's thesis is that the German has his own religion which "wells up spontaneously from the racially determined way of looking at things, feeling, and thinking." These natural religionists are to seek "an antidote to the effeminate, demoralizing ethics of Christianity, which like some sugared poison has eaten into the hearts of men."

No wonder that Sir Philip Gibbs writing from Germany and reported in the North American Newspaper Alliance this month says, as he watches all this development and particularly the response of youth to it, "There is something terrible in it for neighboring nations, and there is something in it not belonging to European traditions. It is tribal. It is the worship of old gods. It is pagan in its origins and teaching. It is very dangerous. The young Nazis proclaim their desire for peace, and I believe them; but if their leaders called one day for war they would go marching and singing to their sacrifice. Who can be sure of the minds directing and controlling this new force in Europe, this renaissance and young vigor of a great race marching toward the great unknown with old songs on their lips and old myths in their hearts?"

Another development of recent days which has been variously explained is the appointment of a bishop for the German Protestant *diaspora*, estimated at 10,000—probably by including all the Lutheran and Reformed people of German descent in the United States as well as in other non-German lands. I have on my desk official announcement from the Reichsbishop's office of the appointment of Dr. Theodore Heckel as Bishop for Ecumenical Relations. To him is to be assigned not only the spiritual welfare of the scattered German peoples above mentioned but likewise relationships with the Churches of other orders. Bishop Heckel, whom I know and who was present at the important ecumenical gatherings in Europe last summer, writes me of his recent visit to England for consultation with the Bishop of Chichester, chairman of the Universal Christian Council. It is too soon to say what policies the Bishop will follow in his novel and significant task. It is disturbing, however, to find him stressing the close connection between the Reich's Church and the Nazi State. The faith of the Church, he asserts, "has as its aim to synthesize revealed religion and the Nationalist Socialist *Weltanschauung*." According to him, the "Gospel turns not to the private and liberalistic individual but to the human being put within the order of God." This human being, he says however, must be of the proper race. In this respect he accepts the pernicious and outrageous racialism flowing from the springs of wisdom reputedly found by Houston Stuart Chamberlin and popularized by Adolf Hitler. It is obviously going to be extremely difficult, if not impossible, for the Christians in other Churches of the world to work in fellowship with the Church which so unreservedly commits itself through its leaders to such dangerous and devastating heresies.

Our Obsolete Criminal Law

By George E. Crothers

Former Judge of San Francisco Superior Court

CRIME and law breaking and official corruption have become so common that they are being taken for granted as established characteristics of American life. This applies in slightly varying degree to every state and to all classes in America.

While petty thefts by citizens not following crime as a profession are much rarer in this country than in many others, corruption and ruthless gouging in high places of trust in great corporations and banks have shocked the American people, whose savings and investments therein have been wrongfully extracted under circumstances of trust violation as well as the violation or evasion of criminal laws.

Perhaps no other form of crime is quite so venal or so dangerous to the survival of our system of private property as the latter.

When we have placed adequate checks upon the secret and corrupt management of our great corporations and stop the looting of the American people of one billion a year by the deceitful sale of unsound and falsely advertised securities, we can, with better grace, take up the problem of destroying or controlling the borderline as well as the out and out rackets for the gouging or robbing of the public. For every one of the notoriously unlawful rackets, such as that of kidnapping, narcotic or liquor bootlegging, there are scores of secret unlawful combinations for the gouging of the public, many of which operate under the guise of performing some laudable function. Many of these can not, and some should not, be entirely destroyed, but they should at least be subject to strict regulation. Fair and reasonable competition is the best remedy for such practices.

As we go down from official corruption and weakness, through the mazes of secret conspiracies of corporate officials and organized lawbreaking by so-called racketeers which have constituted a super-government in some of our great cities, we come to the individual criminals who are infinitely less dangerous to the stability of society, as they are rarely organized for the corruption of public officials, though they are so numerous and have so many friends and sobbing sympathizers having votes as to be a menace to the career of any judge who deals harshly with them. They are merely the product of the evil environment in which we have brought them up.

The arts of crime and practices of vice are the only things which have been adequately taught our young of the present generation. The actual technique of the various crimes is not so thoroughly taught by the motion picture of today as it was fifteen years ago, thanks to the laws of certain states and countries, but study the false and evil philosophy and ethics of the popular play, picture, or story and ask yourself how the great majority of the young have missed being moral and legal perverts. The normal child may be expected to be influenced by and to conform to its environment, whether it be good or evil. It is not true that our jails are filled with morons or defectives. As a whole the inmates are above the average in cleverness and adequately trained in crime as a profession.

IF WE wish to reduce the future crops of criminals we must bring up the young in a better environment in the home, the school, the Church, and in the places of amusement and diversion. If we wish them to respect the law we must select our technical officials, including our judges, by some form of non-political appointment and in such a manner, and after such experience or other tests, as will assure their technical and personal fitness, and

BBETTER PROTECTION for the public and less solicitude for criminals is the keynote of this paper by a noted California jurist and Churchman. ¶ It was prepared as a report on behalf of the social service commission of the diocese of California.

not require them to electioneer among and cater to the open and secret lawbreakers, whether corporate or individual, who know their political leaders and friends and can usually defeat any official who is too severe with them.

If we desire the young to respect and fear the criminal laws we must eliminate scores of those which are needless or foolish and back the remainder of them with a united public opinion which will require every citizen to aid in their enforcement. In this nation of many races and religions it will be a great task to create the necessary public opinion for the selection and support of public officials bent upon the rigid enforcement of all criminal laws which we may leave upon the statute books after their thorough revision and moderation where they are too severe.

If we are to preserve the jury system, with all its virtues, we must guard it against corruption and tampering with its selection and permit either three-fourths or five-sixths of the jury to render verdicts in criminal cases.

IF WE ARE to break up gangs of criminals acting upon legal advice we must eliminate some of the ancient loopholes through which murderers and others seek to escape punishment by destroying every trace of the crime, knowing that in the nation and in every state they have the constitutional privilege not to testify in their own trials.

In this state our supreme court in 1895 (in *People v. Simonson*, 107 Cal. 345) went to the extreme limit in favor of accused criminals who had left no trace of their crime by refusing to confirm the conviction of two criminals where the fact of the crime was proven only by their own confessions to public officials.

The prosecution should be permitted to call the defendant to the witness stand, and while he may refuse to be sworn as a witness, or may refuse to testify after being sworn, pursuant to his privilege not to testify against himself, counsel for the state should be permitted to comment thereon and both the judge and the jury should be permitted to draw such inferences therefrom as the circumstances may justify. This may seem to a layman to be but a common sense rule, but it would be a radical departure from an ancient British and American rule. No state, unless very recently, has gone quite so far as this suggestion, but the Constitution of Ohio closely approaches it. It provides: "No person shall be compelled, in any criminal case, to be a witness against himself; but his failure to testify may be considered by the court and jury and may be made the subject of comment by counsel." (Ohio Constitution, Art. 1, Sec. 10.)

To extend to the prosecuting attorney the privilege of calling the accused as a witness and thereby bring before the jury the fact of his privilege not to testify where he could ordinarily clear himself if innocent, would result in most defendants waiving their privilege of silence, even though it might not result in their telling the truth. In such cases the prosecution would usually be ready to disprove the truth of the defendant's story and thereby develop other inferences detrimental to his defense which could not be developed by the direct testimony of others.

If some such rule be not adopted and crime continue to grow in this country, it will not be long until some one will advocate the abolition of the presumption of innocence in all cases where the defendant refuses to testify as to any facts bearing directly upon the crime charged.

This is but one of many obsolete rules which are survivals of an age when the people were governed by a ruling class

and needed protection from official abuses and which should be revised and limited to conform to the conditions of today. The American Law Institute, after most thorough study by legal scholars and with the advice of both the leading lawyers and judges of the country, has prepared and unanimously approved a model code of criminal procedure, which should receive the immediate and most serious consideration by the Legislature.

In these days when certain forms of crime are carried on by powerful syndicates upon the advice of counsel, it is necessary to reexamine defenses which criminals have come to regard as means of escape from punishment.

Last, but not least, the common crime of perjury and the subornation of perjury by a certain type of lawyers in both civil and criminal cases should be stopped by the most effective and severe methods possible. The failure to convict criminals and the ease with which divorces are obtained upon false charges is largely due to this evil in which America leads all civilized nations.

In this country much of the work of collecting evidence and of the preparation of the trial of the accused is done by the police, and this should not be stopped on the suggestion of theorists because it is not usually done in other countries, until some better plan is devised without doubling the already crushing expense of law enforcement.

The reform of the substantive criminal laws and of criminal procedure and the treatment of convicted criminals, and the selection of better trained and more able judges should result in surer and quicker justice, the reduction of crime, and a restoration of public faith in and support of our whole law enforcement system.

In all such reforms the protection and welfare of the public as a whole and not so much solicitude for the accused, should be the governing principle. So far as possible the principles which were derived from the struggle of the English people against a governing oligarchy and the struggle of the Colonists against an alien overseas government, should be curtailed or eliminated so far as the necessities of the maintenance of order require in this age, when organized crime and lawbreaking threaten to bring upon us cruel and irresponsible government by lynchings and vigilance committees. These things tend to disorder and dictatorships, rather than to law and order.

The treatment of the convicted criminal approaches in importance the apprehension and trial of the criminal. The administration of the systems of probation and parole should be changed frequently to keep pace with the result of experience here and elsewhere, and serious abuses should be eliminated. The tendency to deal too leniently, and to favor the criminal of former high station, should be scrupulously avoided. Above all the protection of the public should be given first consideration. This can be best accomplished not by extreme severity of punishment, but by promptness, certainty, and finality, and by the assurance that performance of duty by the peace officers will have the sympathy of the courts, and all those charged with the prevention and control of crime will have the united support of public opinion when attacked by sobbing theorists and real opponents of liberty regulated by law.

THE FIRST BRAVE CROCUS

AND shall I say my God shows less of beauty
Than gods of Greece in glamorous days of old,
When Zeus was carved by Phidias in glory
And grace of gleaming ivory and gold?

And shall I say my God shows less of beauty
Than of celestial righteousness and power—
My God who smiles above the first brave crocus
And sighs for every failing crimson flower—

Who treasures all the jewels on evening's ebon
Garments, gathered there since time began,
And trembles as a baby's beauty burgeons
Into the mellow majesty of man?

EARL BIGELOW BROWN.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

They Crucified Him

READ St. Matthew 27:26-37.

IT MIGHT have happened another way. Suppose for the moment that it had. What difference does that make to me?

Try to imagine the stream of events diverted into another channel. Let us say that Pilate stood firm, protected Jesus against the Jews, sent Him into exile in some far eastern province. Or let us conceive it possible that Jesus Himself yielded, promised to teach and preach no more, and was permitted to return to Nazareth, and to the carpenter's bench, one more discredited revolutionary leader.

It is significant that when we try to do this, the imagination recoils. We cannot think of Jesus Christ evading the supreme test. Cowardice and vacillation do not belong to such as He: "He saved others, Himself He cannot save." The Crucifixion appears on deeper analysis to be a necessary element in the world process. It must have been, God being what He is and human history being what it is. He must have come to the rescue, and in Archbishop Temple's phrase "acted to redeem the world." The cross is inevitable.

Cut out the narrative of the Passion from the Gospels and you take one-third of them away. Cut out the Atonement from the Epistles and little remains. Why should the disciples go out to spread the good news, when there was no good news to tell?

There would have been no Sacrament of the broken Body and shed Blood, no cross-crowned altars, no cross-tipped spires. There would have been no "noble army of martyrs," no wide-flung missionary host, no multitudes of transformed men and women who have "washed their robes and made them white in the blood of the Lamb."

Worst of all, the supreme assurance of the love of God toward us would have been lacking, for "God commendeth His love toward us in that while we were yet sinners Christ died for us."

Thank God this is not so! We may turn away from these negative speculations as one might awaken from a bad dream. "They crucified Him" and from Golgotha, from the Cross where He offered the perfect sacrifice for us men and for our salvation, spring all the noblest achievements in the history of mankind. "*Crux est porta Paradisi*," writes St. Bonaventura. Hope and light shine from it into the darkest place.

It is well sometimes to stop and contemplate our Lord's crucifixion from this point of view, and to gain afresh the sense of its cosmic implications. We fall into the habit of thinking of it as part of a remote and shadowy past, where its connection with our present needs and tasks is hard to realize. We do this because we do not stop to think that in looking at Christ's sacrifice for us we are viewing not simply a fact of history but an eternal reality. Here, depicted in a medium which the most unlettered can understand, we read the unchangeable message of God's loving purpose—He "would have all men to be saved." The death of Jesus Christ is indeed a part of earth's story: a condemned Man died on a cross at a particular spot, "outside a city wall," and at a particular moment of time "under Pontius Pilate." Yes, but it was the unveiling of the mind of God, and of what He is ever ready to do for us. The humblest and most unworthy among us may begin and end his meditation on the words "They crucified Him" by saying to himself, "That was for me: God thinks I am worth that to Him."

"By the love of Thy cross, O Jesus, I live; in that only will I glory; that above all things will I study; that above all things will I value; by the love of Thy cross, I will take up my cross daily and follow Thee." (From *A Book of Devotions*, compiled by Canon J. W. Stanbridge.)

The Oxford Movement and Social Practice

By Clinton Rogers Woodruff

TO THE Oxford Movement Churchmen owe a great debt of gratitude. To it we owe the gradual reestablishment of the Blessed Sacrament to its proper place in the life and services of the Church; to it we owe a reverent recognition of the fundamental importance of belief in and acceptance of the truth of the Incarnation; to it we owe a proper recognition of the essential character of the Church as an instrument of God's will and love. To some the well nigh supreme debt is the emphasis placed upon the two great commandments of our blessed Lord enjoining the worship of Almighty God and the service of our fellow men. Their frequent repetition, in many places at least once a week—and, in an increasing number, daily—has served to bring home the obligation to worship the Almighty in the beauty of holiness, and to serve our fellow men in corporal works of mercy and justice.

The great Oxford Movement, as I prefer to call it to distinguish it from the host of other Movements that have had their inception in that historic city, has always reminded me of the Gulf Stream, that vast ocean current issuing out of the Gulf of Mexico and flowing northward between the Bahamas and the coast of Florida, spreading out after passing near Hatteras until it reaches the longitude of Newfoundland. Here it loses its identity and becomes merged in an eastern current which flows toward the Bay of Biscay, where a portion of it flows northward and crosses the mouth of the English Channel; but for the heat which the Gulf Stream brings to the realm of the North Atlantic, Great Britain would be as sterile as Labrador, and Scandinavia would be uninhabitable; while it contributes to the temperature of the region of the Arctic Circle more heat than comes to that region by direct influx from the sun. The common opinion of oceanographers is that the Gulf Stream can no longer be identified in the sea after it has reached a point due east from Atlantic City, but 600 miles off shore. From that point it is lost in the general circulation of the warmer water of the sea which follows the American coast and thence crosses the North Atlantic to provide a warm and humid climate for the western shores of Europe.

Issuing out of Oxford and vicinity the Oxford Movement has flowed on and on, in ever widening reaches until it may appropriately be called world-wide. Its flow has touched the social as well as the spiritual side of life. While the early leaders displayed but little interest in what we today call social problems, nevertheless there was implicit in their preaching and in their writing a principle or a gospel, if you prefer to call it so, essentially social, as were the teaching and preaching of our Lord.

In reading the history of the Movement, especially as it is to be found in the lives of the long succession of devoted parish priests, one is profoundly impressed by the number who gave their lives wholeheartedly to the service of their fellow men. There are those who may contend that this was because of their inability to secure preferment in better parishes. Personally I believe it was due to their passion for souls and their passion to relieve pain and suffering and adverse conditions. The challenge to them was the application of the Gospel of Jesus Christ to the affairs of the world, and that included all phases, personal and corporal. To achieve this end they were willing to make any sacrifice.

In the fourteenth century, Jadwiga, the great queen of the Poles and Lithuanians, felt that challenge when she married Jagello, the Duke of Lithuania. As a result of the renunciation of her personal love and desire, she was able to bring the last of

THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

the pagans of Europe into the fold of the Church. No doubt she would have much preferred to have lived a comparatively happy and comfortable life with her first betrothed, the Prince of Hungary, but she accepted the burden of the crown of Poland and the subsequent alliance with Jagello, to become one of the great benefactors of her age.

In the seventeenth century we have Mère Marie de L'Incarnation who gave up the protection and comfort of her home in France that she might establish the great Order of the Ursulines in New France. Mère Marie, without ever trying to be a martyr, gave herself to the people of New France, and it was largely, if not mainly, due to the self-sacrificing efforts that the city of Quebec was founded on a substantial basis and that the Church was established firmly in the new country.

These two incidents are mentioned to illustrate my thought about the pioneer work in the slums of London of the early Oxford Movement which undoubtedly led the way to the establishment of settlement houses and similar institutions and to much of the modern social work. Do not misunderstand me as claiming that they were formally responsible; that they met and resolved to do these things; but it was the influence of their personal lives and work that inspired others to go and do likewise. The Oxford Movement to my way of thinking was an inspirational one, not a creedal one. Its founders, led of the Holy Spirit, came together by a common impulse. Organization followed as an instrument, and slowly the work expanded. Subsequent developments were implicit in the original struggle to reestablish the Church on its historic basis.

WE MUST THINK of the Oxford Movement as an awakening, rather than a program, showing its deep influence in manifestations that occurred much later. As a friend has pointed out in a personal letter, about 1853 a group of Oxford men, impressed with the results that had been achieved in the physical sciences, conceived the notion of approaching human nature in the same scientific spirit. Finding the elements and exhibits necessary in the crowded districts of East London, it was there that the case work method in social work was born. The significant fact is that while this enterprise in itself cannot be linked to the Oxford Movement it became more and more an interest identified with the Catholic group. It can be found in the development of the work in the congested districts of East London, in Leeds, Birmingham, and elsewhere. Indeed much of the best of our present-day social practice is identified with the vision and the spirit of those men whose place in the history of social work could never be understood apart from the Oxford Movement.

In his letter of invitation to prepare a paper on the Oxford Movement and Social Practice, Bishop Rhinelander desired me to prepare a companion paper to one to be written by Dr. McGregor on the Oxford Movement and Social Theory.

"What we have in mind for your paper," he said, "is a more or less complete historical summary of those actual social movements which have come into being chiefly in England, but also in this country as a direct result of what the Oxford Movement stood for in regard to the social responsibility of the Church. Scott Holland, Fr. Lowder, Fr. Stanton, and other great heroes of similar sort; the Christian Social Union, the present movement

among socially-minded priests in England, of whom Dr. Demant is representative, *ought to be noted at least as illustrations.*"

In those few words the Bishop has really summed up the outstanding points. So far my paper has been impressionistic rather than historical, and the remainder of it is apt to be likewise. It would be comparatively easy to give a list of priests and laymen who awakened and inspired by the Movement or rather by its spirit became deeply concerned in the welfare, physical and spiritual, of men who threw themselves wholeheartedly into the work of saving and serving them. No matter how long the list, I feel sure it would be found to be incomplete, for no complete census of such workers has ever been made. In fact I doubt whether one could be made for there have been many humble souls who have quietly but effectively devoted themselves to doing good. Their services have been rendered neither as Churchmen or members of a Church body or Movement, but simply as Christian men and women, seeking to embody in their daily lives the Second Commandment.

Moreover, Maurice B. Reckitt's splendid book, *Faith and Society*, has made such an historical treatment really unnecessary. In the first 227 pages he gives a remarkably clear and illuminating summary of Christian Social Movements here and in Great Britain, that would make a further recounting a work of redundancy.

A generation ago when president of the Christian Social Union, I pointed out in an annual address that taking up the several religious bodies represented among a group of social workers it was gratifying to note that 163 or 21 per cent were communicants of the Anglican Church. If we consider the proportion of the total number of Churchmen to the total number of enrolled members in the several Christian bodies, the Episcopal quota is 2 per cent. The fact that the actual quota is ten times greater is at once a cause for congratulation and a source of added obligation and duty.

The figures for the other Christian bodies are as follows:

	Does Produce	Should Produce
Presbyterian	132 or 16%	5%
Congregationalist	132 or 16%	2%
Methodist Episcopal	111 or 14%	20%
Baptists	46 or 6%	17%
Unitarians	48 or 6%	4%
Roman Catholic	40 or 5%	33%

On the score of attendance at church services the proportion of men was 4.4 per cent to 4.1 per cent for women.

If figures were available for all lines and for volunteer as well as compensated professional work, the showing would be still more remarkable, still more encouraging. One has only to analyze the membership of the boards of managers of public and private, official and volunteer social bodies to be convinced that the large majority of them were identified with the Church. To maintain that this condition of affairs was wholly due to the Oxford Movement would be to make a claim that could not be sustained. No doubt it is partly due to the fact that we are inheritors of the traditions of the Mother Church. Nevertheless I am persuaded that the warming influence of the Gulf Stream of the Oxford Movement has been largely influential in engaging their activity and coöperation in forward social movements of the day.

PRICIPALLY the Oxford Movement was influential along personal lines. It was not a propaganda movement in the modern sense. It did not come as a result of an organization. To this day it is not an organized movement. It is vague, but pervasive. Organizations have been formed to advance its ends like the Anglo-Catholic Congress, the Christian Social Union, the English Church Union, the Anglo-Catholic Summer School of Sociology, but they have been and are devoted to certain phases of the work. The Oxford Movement is bigger and broader than any one of them or for that matter all of them together. It has been defined as "a religious revival which commenced at Oxford in 1833, and was at first known as the Tractarian Movement. It

amounted to a bold attempt to reorganize the worship and life of the Church of England on primitive lines, and restore it to a position higher than that of an institution of the state." It has proved to be more than a bold attempt. It has been a successful one.

From the beginning its followers realized that we must never lose sight of the fact that we are members of a Church militant; a Church that is fighting for decency and righteousness against the powers of evil; for higher standards of personal, public, and social life as against the indifference of the careless and the disinclination to change on the part of the slothful. For two thousand years the fight had been mainly for the individual, as an individual; but thanks to the Oxford Movement the emphasis has been broadened and the contest has been waged not only for the salvation of the individual soul but for the individual as a member of society, as part and parcel of the Kingdom of God.

Loyal followers of the Oxford Movement would be the last to claim that it was solely responsible for the social awakening of the nineteenth century, although they would be likely to claim, and with truth, that it had been more persistent and far reaching.

To very many the names of Charles Kingsley, Frederick Maurice, and John M. Ludlow are synonymous with Christian Socialism and amelioration. This is partly true; their names are practically synonymous with that particular movement in their time, but by no means are they co-extensive with the present-day movements. St. Simon before their time suggested in his work on the *New Christianity* what might be properly called Christian Socialism. He directly charged that both forms of Christianity, Protestant and Roman Catholic, were distinctly heretical. Instead of endeavoring to alleviate the condition of the workmen and of endeavoring to raise the lower classes, the clergy of these two branches were wasting their time in discussing points of abstract theology. Their real mission was to the poor and not to the educated alone. He proposed to do away with all these false ideas that have grown up around the tenets and doctrines of Christianity and to get down to the true principle that all men are brothers. He said in this work, "If Christianity had been interpreted and applied in the spirit of Jesus Christ, if it were rightfully understood and faithfully obeyed by the numerous sections of Christians who are really filled with a sincere piety, and need only to know the truth to follow it, then Christianity would have sufficed and would still suffice to establish a perfect social and political organization, and to deliver mankind from all its ills."

KINGSLEY, Maurice, Ludlow, and their confrères realized, as did the adherents of the Oxford Movement, that the conditions of the working people were bad and rapidly growing worse; pauperism was on the increase, drunkenness was flourishing; the number of unemployed increasing; wages were being ground down to lower and lower figures; the factory system was spreading. They beheld all this and more, too. They plainly foresaw the results that would flow from the discontent then prevalent. They foresaw the results that would follow the unqualified acceptance of the doctrines of the Manchester School.

It would be interesting to study the methods and philosophies of the two groups of deeply interested men. It has been fairly well summed up by Thomas C. Hall in his *English Religious Movements*:

"In this work the High Church party had an advantage over the Broad Churchmen in the far more definite and positive character of their teaching. Evangelicalism had trained men to definite statements of what was known as 'the truth.' There was no hesitation in Evangelicalism's advance of opinions. As the party lost ground through formality and social apathy, the people whom it had trained felt the need of this same definiteness in the character of the teaching they accepted; of all this the High Churchmen had enough and to spare. In this sharp and clear-cut teaching the Broad Churchmen were woefully deficient. Nor did they easily agree among themselves."

The Oxford Movement manifested itself not only through its influence on individuals, but likewise through organizations like

the Christian Social Union in England and the Christian Social Union in the United States. Organized

1. To claim for the Christian law the ultimate authority to rule social practice;

2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time;

3. To present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, and the power of righteousness and love;

they sought to apply these aims to the concrete facts of every-day life. These two bodies did a widely useful work, but that of the English body was more far-reaching because it remained true to the Oxford traditions, while the American one for a considerable period of its activities was carried on under the auspices of those who more nearly represented the Kingsley-Maurice traditions.

Indeed the American Church social undertakings have never been as definitely Catholic, even when modeled on English lines, as those of the mother country. There the movements have been and are definitely Catholic, whereas in this country while many of those identified with them have been sincere Catholics the organizations have been more predominantly Protestant.

With the passing of the Great War a new concern, a new emphasis, began to develop. There was no less interest in the individual, but accompanying it a deep interest in the group, in the community, in society as a whole began to manifest itself. As the announcement for the eighth Anglo-Catholic Summer School of Sociology (1932) set forth, the topic for discussion was the Social Mission of the Catholic Revival,

"chosen because the Catholic Movement in the Church of England is preparing for the centenary of the Catholic Revival, to be held in 1933, by a sustained teaching effort to rouse both the faithful and those outside the Church to a fuller understanding of Catholicism. The school chose its subject for 1932 out of conviction that its work has a vital contribution to make in that effort."

This announcement further declared that

"In the first place, all who feel that Catholicism has a social as well as a personal message will find a sanction for much of the inspiration and thought of the school's work implicit in the earlier stages of the Revival itself. We wish to record our indebtedness and to deepen our understanding of it.

"In the second place, we believe that if the Revival is to be sustained, the social meaning of Catholicism must be recognized as an integral part of the Movement. Firstly, for the vitality of the Church herself, and secondly, as a witness to the world that Her doctrine of life has a message for the social problems which are distracting secular society."

This, it will be seen, marks a distinct development from the earlier days and a distinctly different one from the American adherents of the Movement. On this side the chief, and, generally speaking, the whole emphasis, is placed on the injunction of the First Commandment. One has only to examine the programs of the Anglo-Catholic Congresses in this country to see how completely they are concerned with the first, and how almost completely they ignore the second. Not that there are not many sincere Catholics devoting themselves to social work, but the social service leaders are quite generally, although not universally, affiliated with the Broad Church group. Fortunately the official Church agency, the national Department of Christian Social Service, has been guided by devout Catholics.¹

Our English brethren are no less interested in the First Commandment than our American ones; but they realize, and, realizing, practise that our blessed Lord left us *two* great commandments for our guidance.

In the forefront of the English Movement stands Maurice B. Reckitt, editor of that stimulating periodical, *Christendom*, and author of *Faith and Society*. Mr. Reckitt's book is a truly big contribution to the discussion of the structure, outlook, and

opportunity of the Christian Social Movement in Great Britain and the United States from the Catholic standpoint. Not only is he a distinguished editor and author, but as a member of the Research Committee of the Christian Social Council of London and of the Committee of the Anglo-Catholic Summer School he is a guiding spirit in their management.

In connection with this paper it may prove interesting to note that the Hale Lectures at the Western Theological Seminary by the Rev. W. G. Peck² deal with the same general topic. Mr. Reckitt assures me there is nothing in print to compare with them. Among others who have contributed helpfully in this later phase, reference should be made to the books and articles of Ruth Kenyon and the Rev. P. E. T. Widdrington, whom Reckitt regards as having first set his feet on the way.

I am conscious of the shortcomings of this contribution to the splendid program of the Bishop and his confrères. I must ask that it be accepted with charity. It has been prepared in the midst of pressing and exacting administrative duties, but it represents a desire to present the point of view of one who for years has believed that as a convinced Catholic it was his duty to stress both of the Great Commandments and so far as lay within his power to give them concrete form in everyday life.

² These have since appeared in book form as *The Social Implications of the Oxford Movement* (Scribners, \$2.50).

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. THOMAS CRAWFORD, of Dover Hundred, Kent County, now Delaware, writes the Bishop of London that bad health and poverty are his principal complaints, since the morals of the people are very encouraging. In his letter of August 31, 1708, he says:

"My people (tho' poor) have a particular respect for me, as I have for them; & I thank God, they are as Moral and Civil as any People I know in America, which I think is increas'd by a Society for a Reformation of Manners I have got erected here. So that now I believe one may live with us half a Year and not hear one Swear prophanely, or be caught drunk in the whole County."

THE REV. GIDEON JOHNSTON tells of his hardship before reaching Charles Town, South Carolina, in a letter to the Bishop of Salisbury, September 20, 1708:

"It happened that I was put ashoar at a great distance from this Town upon a Sandy Island, with a Merchant and a Sailour, were we Continued 12. days and as many Nights, without any manner of Meat and Drink, or Shelter from the Scorching heat of the Sun. Miserable and almost incredible was the shift we made to subsist in that unhappy place for so long a time; and the Saylor being unable to bear the want of Shelter and Provision any longer did on the third day after our being Landed swim over to another Marshy Island in hopes to make his way to the Continent, but he perished in the Attempt. At last it pleased God to relieve us for upon the Arrival of the Ship (in which we were) at this Town and that upon our being missed, it was presently Suspected what became of us, Sloops and Boats, Perigoes and Canoos were dispatch'd to all such Places as it was thought we might be in: And On the twelfth day in the Evening a Canoo got to us when we were at the last Gasp and just upon the point of Expiring, the Next Morning we were Conveyed to the opposite Part of the Continent where I lay a Fortnight before I cou'd recover Strength enough to reach the Town."

THE REV. GIDEON JOHNSTON also writes on the same day:

"I never repented so much of any thing, my Sins only excepted, as my coming to this Place, nor has ever Man been treated with less humanity and Compassion, considering how much I had suffered in my Passage, that I have been since my Arrival in it."

¹ The Philadelphia Congress marked a distinct and most encouraging departure from the past. C. R. W.

Passiontide Music

By F. Leslie Calver

AS WAS ONLY NATURAL, the subject of the Passion appealed tremendously to the early Church musicians. The first to conceive the idea of setting this theme in a dramatic form seems to have been Gregory of Nazianzus, who lived between the years A. D. 330 and 390. He treated it in the same way as the Greek poets had dealt with their tragedies, adapting dialogue to a certain form of chanted recitation, interspersed with choruses. Unfortunately, his music is lost; its production would settle many vexed questions. All that is known about it is that the sacred drama was sung throughout.

From about the thirteenth century, and perhaps earlier, the story of the Passion was chanted by three soloists, who were known as the "Deacons of the Passion." One represented our Lord, another the narrator, and a third the Apostles. There were no choruses. This method, which was naturally rather monotonous and offered many difficulties, was continued until about the beginning of the sixteenth century.

In 1585 a noteworthy setting of the Passion by Vittoria was printed in Rome, choruses being introduced. Though plainly showing the influence of Palestrina (who had slightly preceded him), Vittoria's music is reflective and tender rather than dramatic. For instance, the words "Crucify him!" are set forth as though uttered by a weeping narrator, overwhelmed with sorrow at their cruelty. This point of view did not appeal to Mendelssohn when he heard Vittoria's music in Italy; for, in one of his letters, he fiercely criticized it, declaring that the words mentioned were sung by "very tame Jews" (*sehr zahme Juden*). He himself would no doubt have treated such words as he did in some of his aggressive choruses. But Mendelssohn, of course, represented a later school of thought, and had the advantage of knowing Bach's wonderful Passion music.

It was, as a matter of fact, left to the German composers who preceded Bach to grasp the full religious intensity of the story as told by the four Evangelists. Gradually the plan of reciting the story in Holy Week, to make it more appropriate, was established. The words of the different characters were allocated to various readers and the utterances of the people to the choir.

John Walther wrote a musical setting of the tragedy on such lines as early as 1530. Heinrich Schütz (1585-1672) followed with expressive settings of the *Passion According to the Four Evangelists*. Schütz, it is interesting to note, had gone from Saxony to study under Giovanni Gabrieli at St. Mark's, Venice, where he became acquainted with the latter's experiments in direct musical expression by choral means. Schütz gives evidence of his Italian training in various ways; but he betrays rather a naïve realism. For instance, he imitates the cock crowing; the rolling of the stone from the sepulchre is depicted by a passage of descending quavers, each group being accented, to suggest propulsion; while an angel's descent from heaven is marked by a fall from a high note.

More appropriate music is shown in settings by Sebastiani in 1672, Funcke in 1683, and Keiser in 1703, who all successfully imitated the Italian aria form and introduced it into their music. Graun's *Der Tod Jesu* should also be mentioned.

By the time that Johann Sebastian Bach (1685-1750) came upon the scene the artistic scheme was fairly complete; and no man was ever more ideally fitted to handle so mystic and dramatic a subject with the highest intensity and genuine sincerity. The libretto was no doubt prepared under his direction.

It was in 1723 that Bach wrote his first setting according to St. John, just prior to his move from Cöthen to Leipzig. This work was first performed on Good Friday in 1724 at the latter town, soon after he had been appointed cantor at St. Thomas' School and director of the music at the two chief churches. This setting, however, falls much below the great

Passion According to St. Matthew—by far the noblest and most expressive example ever produced. The St. Matthew *Passion* first appeared in 1729. Subsequently Bach revised the music, and a new edition appeared in 1740. Each stage of the tragedy is pondered upon and brought home to the listener. The work contains expressive arias and chorales, in which latter the congregation had been accustomed by tradition to participate. These chorales splendidly emphasize each successive situation. They are enhanced by the great choruses at the beginning and end. The aggregate result is one of the most beautiful and imaginative sacred musical works ever written.

Bach's music, however, was in advance of its time. Its performance was confined to Leipzig, and was gradually dropped until Mendelssohn—who in this music had found a setting after his own heart—revived it in Berlin in 1829. The first performance in England took place in 1854 under Sterndale Bennett. Bach wrote at least two more settings of the story of the Passion; but they have been lost.

Handel wrote a version of the Passion in 1704, when he was 19, and another in 1716; but these settings fall far short of his great Passion music in *The Messiah* (first performed at Dublin in 1742). Beginning the second part of the oratorio with the expressive chorus "Behold the Lamb of God," Handel secures the right atmosphere with the very first chord. Then comes the pathetic air, "He was despised," in which, however, Handel betrays the fact that English to him was a foreign language by giving the strong accent to the word "was." Nothing could be finer in its way than the chorus "And with His stripes we are healed," or more poignant than the recitative "Thy rebuke hath broken His heart"; while the cry of the multitude in the great fugue "He trusted in God" could not have been improved upon, even by Bach.

Spohr, in his oratorio *Calvary*, indulges in his well-known propensity for chromatic writing with dramatic effect. Gounod, in *The Redemption*, treats the Passion music in a masterly fashion, depicting the scenes at the trial, and march to Calvary, the reproaches, the crucifixion, and the death of our Lord.

CURIOSLY enough, it was not until 1887 that a noteworthy work on the Passion within the powers of the average church choir appeared. In that year, Stainer produced his popular cantata *The Crucifixion*. He was organist of St. Paul's Cathedral, London, at the time, and knew the full value of solo work, choral effect, and organ accompaniment. It is not generally known that on many occasions the publishers appealed to him to orchestrate the music; but Stainer always refused, declaring that the best effect for such a work can always be obtained from a simple organ accompaniment. *The Crucifixion* is remarkable, not only for the expressive nature of the solos, which are allotted to a tenor and a bass, and the great chorus "Fling wide the gates!", but also for the melodious beauty and freshness of the hymns, which are all original.

Another work on the same lines, *Olivet to Calvary*, was produced by J. H. Maunder some thirty years ago, and in 1914 Somervell's *Passion of Christ*, a more modern work, was hailed as the natural successor to *The Crucifixion*, though it has not, so far, achieved anything like the same popularity.

During recent years, many beautiful versions of the story of the Passion have appeared, and no choirmaster with a reasonably capable body of singers under his control should have any difficulty in finding a cantata to suit his particular needs. These musical representations should be encouraged in every possible way. They provide one of the best methods for making men and women reflect upon the fact of the Great Sacrifice and all that it means.

The Peace of Jerusalem

By the Rev. Charles T. Bridgeman

American Educational Chaplain in Jerusalem

THE HOLY CITY of Jerusalem is rapidly losing its glamor in the eyes of the world because so many visitors returning thence relate tales of strife, bloodshed, quarrelings among Christian Churches, and such things, hardly consonant with our notions of what the most sacred city in the world should be like. Indeed some unsympathetic writers have gone so far as to say, "The nearer to Jerusalem, the farther one is from God."

How true are these stories? As true and as untrue as the popular picture of Chicago as a place where even to cross the street is to run the risk of being mowed down by a machine gun. In the same category as the picture of the Old South as a place where bloodthirsty, bigoted white people hunt down defenseless Negroes as the English squire hunts foxes. As fair a picture of Jerusalem as the European caricature of Uncle Sam as Uncle Shylock, demanding his pound of flesh from the world.

But then it is not "news" if Jerusalem is a city of peace, of Christian friendliness, of high thinking and simple living. A few spicy scandals are more easily told, and more easily remembered; that is why the guides, whose aim is to give the visitor what he wants, rehearse their sordid catalogue of century-old disputes as if they were the daily occurrences of the city's complex life.

But sometimes there is "news" in peace and harmony, even if it does not command the front pages of the press. The prophet thought there was good news in the hope that the wolf would lie down with the lamb, and the leopard with the kid, the calf, the young lion and the fatling together, with a Little Child to lead them.

Any observer of human nature knows that Jerusalem has cause enough for unrest, for disputes, for strife born of the very religious zeal of the peoples. Here three great monotheistic religions, Judaism, Islam, and Christianity, claim the city of Salem as their particular possession, the holy city of their religion. Here Jewish nationalists claim the country as theirs by right of the divine promises; and the Arabs point out that they won the country in a fair fight, have had it for a longer time than the Jews ever held it, and moreover their prophet Mahomet takes precedence of Moses. Here the Christians feel they have a peculiar claim to the Holy Land and the holy places of our Lord's Incarnate Life, which means they cannot stand aside for either Jews or Moslems. Here the Christians of the East, the ancient Churches of the country, feel that it is their privilege to guard, maintain, and use the churches which their ancestors built and died to protect. And here the Western Christians, the Roman Catholics in particular, feel that all this is their right, both because they alone are the true Church, and because their ancestors the Crusaders fought for, and restored the same shrines in the twelfth century. Here even among Roman Catholic nations there is a rivalry between French and Italian and German and Spanish nationalities for predominance, each remembering their nation's special interest in the Holy Land.

The problems that vex the international frontiers between France and Germany, between Jugo-Slavia and Italy, between Bulgaria and Greece, are multiplied many times over in Jerusalem where not two but a score of international frontiers meet and overlap. Jews have their most sacred place, the Wailing Wall, on admittedly Moslem property. Six Christian Churches share the use of the great Church of the Holy Sepulchre, and hold services almost simultaneously in their respective tongues. Moslems and Christians of five communities worship in the place of the Lord's Ascension.

OUR CHURCH aids the work in Palestine through the Good Friday Offering. The author, an honorary canon of St. George's Cathedral, Jerusalem, is our representative in that land.

To seek a mere mechanical peace by compelling all the Christians of different languages, rites, and traditions to worship together in one service would be absurd and unjust. What language should be used? English, Latin, Greek, Ara-

bic? Four out of five people could not understand any one of them. To produce peace by driving the Jews from the Moslem-owned Wailing Wall would be as unjust as to make the Moslems give up a part of their most holy shrine to the Jews. To drive Zionists from Palestine would be no less fair than to drive the great Arab majority from the country, for in fact the so-called Arabs are only the original inhabitants of the country, Canaanite, Jewish, and Greek, mixed together, who have always remained despite deportations and invasions, and mingled with some of the Arab conquerors whose language and religion they now exhibit.

The strange thing is that Jerusalem is indeed a city of peace, tourists reports and newspaper headlines to the contrary notwithstanding. The discord and bad feeling which sometimes occurs is after all very sporadic, and confined to but a few people. It is prosaic and dull in its peacefulness, that is why so little is heard about it.

Look for a moment at the ordinary life of the people. Here are the streets filled with men of a score of races and three great religions going quietly about their business, Jews chatting with Arabs, Jewish customers in Arab shops, Arab effendis sitting drinking coffee in Jewish cafés. Armenian, Latin, and Greek priests using the same altar at their appointed times, without disorder, in charity and kindness, day in and day out throughout the years, with only an occasional misunderstanding. In the government schools Moslem and Christian teachers work side by side, each teaching their own religion to their respective pupils, and yet with no recrimination. In the great Christian schools, such as St. George's School or the Jerusalem Girls' College, maintained by the Anglican Bishop in Jerusalem, there are children from a dozen nations, and all three great religions, learning together, playing in the same teams. One may see an Armenian football captain with a team of Jews, Moslem, and Christian Arabs and perhaps an English lad, all cheerfully sinking their possible differences in the common endeavor. Moslem, Christian, and Jewish peoples live cheek by jowl in the same quarters, their children playing together on the same play-ground, their parents exchanging the time of day or "shop talk" on the door steps.

This is the peace of Jerusalem, the reconciliation of opposing peoples and religions by living a common life, and seeking a life of mutual respect and coöperation.

IN THE RELIGIOUS WORLD this is all the more striking when one recalls how often religious zeal leads to fanaticism from the very best of motives. One doubts whether even in America where the various religions are supposed to live in comparative amity together there is any such evidence of the restraining power of a common devotion to God as in the much more trying conditions of Jerusalem.

Consider what happens annually after Easter. The Greek Patriarch and his clergy go around and visit the heads of all the other Churches, the Latin Patriarch, his century-old rival, the Armenian Patriarch, the Bishops of the Anglican, the Coptic, and Syrian Churches. And each of these in turn make haste to visit all the others to wish them a happy Eastertide. To accompany the Anglican Bishop as he goes to see the Latin Apostolic Delegate, the Orthodox Patriarch, the Latin and Armenian

Patriarchs, all the lesser ecclesiastical heads, and then the Lutheran and Presbyterian pastors, conscious the while that all the others are doing the same thing, is to understand that Christian courtesy is here paving the way for Christian love. Nor is this peculiar to Christians. For the Jewish rabbis after great Moslem feasts also call on the Moslem Grand Mufti, and in turn receive his felicitations after the Passover celebrations. The Christians call likewise on the Moslems and Jews, and are visited by them after Christmas and Easter.

When the prophet Isaiah foresaw that the wild animals which usually prey upon one another should lie down together, he did not suggest that the wolf cease to be a wolf, nor the lamb a lamb; but he saw a time when they should abandon their mutually destructive habits and submit to a higher law, a common rule of tolerance and respect, in which even the weakest would be safe. In some measure Jerusalem possesses this kind of peace today, far more than is generally realized. To completely fulfill the prophesy there is much to be done yet. It is our convictions as Christians that the ultimate solution of the manifold antagonisms of a land like the Holy Land can come only through the spread of the spirit of Christ, the true Prince of Peace. To this end the work of the Anglican Church in Jerusalem, in which the American Church has its part, is largely devoted to the Christian education of the divers groups in our schools, and the inculcation in our preaching of the Glory of God as seen in the face of Jesus Christ.

With the psalmist we cry to all who love and long for the time when the heavenly Jerusalem shall descend as a bride adorned for her husband,

"O pray for the peace of Jerusalem; they shall prosper that love thee!
Peace be within thy walls, and plenteousness within thy palaces.
For my brethren and companions' sakes, I will wish thee prosperity.
Yea, because of the House of the Lord our God, I will seek to do thee good."

HOLY THURSDAY

THE LITTLE BROOK goes dancing on its way:
*Across the field it comes, through tangled grass,
Under the narrow bridge where runs the road;
One moment only in the sun it stays
Where glancing daylight on its ripple plays,
Laughing and gurgling slips again unseen
Under a thicket of low-growing green.
My loitering footsteps halt—I cannot pass:
This little brook with whispering, singing voice
Lays spell upon me, bids my heart rejoice,
Forget all trouble, pause awhile and dream;
Become a child again, beside the stream.*

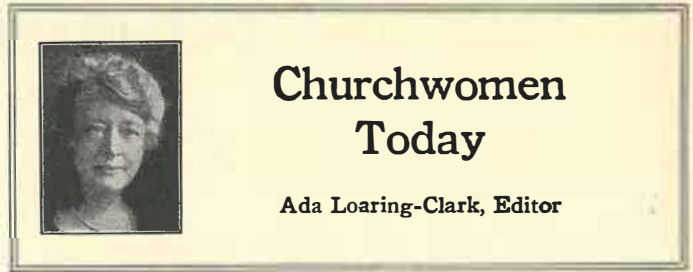
* * *

*I hope, the night the Lord Christ was betrayed,
When He went out beyond Brook Kedron's stream
I hope it tinkled to Him just as sweet
As this to me, and wet His tired feet
With its refreshing coolness; that He stayed
By murmuring Kedron's edge until its voice
Beguiled Him but one moment from His woe,
And all that fate He did so well foreknow
One instant vanished and became a dream.*

RUTH BREWSTER SHERMAN.

WE ALL KNOW moments when we perceive that the things which we desire most in the world will not finally satisfy us or give us peace. Then there arises the thought that there is some Supreme Good beyond the goods which we pursue. The unquiet heart, which lives even in the most fortunate of men, is the perpetual witness to the reality of God.

—THE VERY REV. W. R. MATTHEWS, D.D., in
Radio Talks on Religion, First Series.



Churchwomen Today

Ada Loaring-Clark, Editor

ONE OF THE CHIEF social problems of contemporary life is the right use of leisure time, this has been made a more acute necessity through President Roosevelt's National Recovery Act. The great question confronting us is—what are we going to do with two full days and a neat pile of surplus daylight hours each day? The department of Christian Social

Service has come to our aid in issuing a helpful pamphlet called *The Parish House and the New Leisure*. It may be obtained from the Church Missions House without charge. In its valuable suggestions are given for Community Service; Fellowship; Recreation, and Social Education. The future of civilization may well depend on how we use this new found leisure. There are worthwhile channels into which we may delve—creative, profitable, educational or recreational. In *Leisure in the Modern World*, C. Delisle Burns says: "Civilization may depend for its roots upon the way our work is done, but it depends for its finest flower upon the way we use our leisure." Surely, realizing this, every Churchwoman will be ready to do her part in helping to inaugurate leisure time programs in her parish and to help others to take advantage of these programs. A primary objective of the department of Christian Social Service is to "apply to human problems the Gospel of our Lord." This is one way in which we may all cooperate with this objective.

WE WOMEN not only expressed our interest in the offering to be taken on Good Friday for Jerusalem and the Near East Mission at the last triennial but pledged our cooperation. The American chaplain, Canon Bridgeman, looks to us to give him practical support. Our responsibility was never greater, and it is our bounden duty to help in carrying the Gospel to the inhabitants of a country in which only one-tenth are Christians. The women of the Church are asked to seize every opportunity to bring the claims of this important phase of missionary work before groups as well as individuals.

IN A RECENT column we mentioned a parochial problem that seemed rather general—the difficulty of banding together for active service those of differing ages. I hear from one of our Connecticut parishes that: "As long ago as 1859, young girls of sixteen and seventeen joined the Ladies' Society which was composed of all the older women in the parish, and this happy intermingling of ages continues until today. The Married Couples' Club includes all ages in the parish and the president of our Church Service League, to which all the women workers in the parish belong, is considerably under thirty. None of the ladies object in the least to having her give directions and suggestions. Years ago, when I was in my own early twenties, I was president of the very dignified and august Ladies' Society, in which the majority of the ladies were old enough to be my mother and some might have been my grandmother, as far as age was concerned. However we sailed along very well. Probably these traditions have been handed down to us and we feel we ought to live up to them, or we just naturally do not consider age limits. The parish is 150 years old and we have had three rectorships of over thirty years each, with our present rector in his second decade. The aim in life of each of our rectors has been to do all they can for their people spiritually and perhaps this accounts for our good fortune in inheriting happy traditions."

IN A CHINESE VILLAGE some twenty to thirty persons are asking for baptism. They have come to this decision through the kindness shown to one woman who was deeply touched by the fact that doctors and nurses in a hospital, with their own hands, dressed her wounds. "And the greatest of these is love."

The Russian Theological Academy of St. Sergius

By Dr. John R. Mott

AMONG THE INDISPENSABLE institutions of Christendom that owe much to the discerning generosity of members of the Anglican communion on both sides of the Atlantic, is the Russian Orthodox Theological Academy of St. Sergius in Paris. One of many conditions that alone justifies the individual and corporate sacrifices made for its existence and maintenance is its offering of the sole opportunity for fully training priests of the Russian Church.

No adequate course of preparation is given elsewhere outside Russia. Within the Soviet borders, all such facilities are denied. There time, age, infirmities, and death, hastened by persecutions, thin the ranks of the clergy, while paralleling this rapid attrition nearly two scores of "anti-religious seminaries" enroll more than 30,000 students and graduate hundreds of specialists annually to augment the forces in the schools, youth organizations, trade unions, and homes set to destroy all religious faith through teaching, lectures, press, literature, cinema, radio, and the stage.

And far beyond the significance of adding dozens and ultimately hundreds of newly recruited and prepared priests toward maintaining the supply, is that the academy in Paris affords just the furnishing required for real leadership in a great communion beset with the present-day issues and tasks confronting all the Churches plus those peculiar to the Russian Church. For fulfilling this mission, the faculty of St. Sergius cannot be duplicated either within or outside the Soviet Union for the talents and graces they combine. They represent in the highest degree learning, saintliness, fidelity to the eternal truths of the Holy Fathers, awareness of the currents moving in the modern world bearing upon the life of the spirit. They possess the resolution to meet these with courage and intelligence. They are free as they could not be within reach of the dictatorship Communism imposes upon learning and thinking. They can write and publish new works. Their productivity is notable, probably surpassing in quality, if not extent, the intellectual fertility within that Church for a long pre-revolutionary period. No small portion of the output goes into the French and German languages in recognition of the intrinsic and ecumenical values therein.

The students of the academy gain an extra-mural laboratory training of practical character that, if not new in Russian theological training, is here much more emphatic. The contacts and experience are found in the homes of the 60,000 Russians in Paris and the suburbs, as well as in the Sunday schools, camps for boys and girls, discussion groups, student conferences, financial solicitation, and hospital visitation.

The eagerness with which the Russian parishes across Europe absorb the graduates from this training process proves its adaptation to the recognized requirements of the situations. It answers, too, the query sometimes raised whether the academy project must remain fruitless so long as these young priests are without physical access to Soviet Russia. Regardless of whether the time of reëntrance be at hand, remote, or be altogether denied to this generation, the Russian Church among the Continental population of over 1,000,000 souls is receiving into its very life this vitalizing influence. Once domesticated there, the results in God's good time will inevitably flow from the exiled sector to the Russian homeland. There may be Providence in the delay.

Account is to be taken of the heavy deposit of influence transmitted from the academy and its affiliates and being lodged with the other Eastern Churches of Greece, Bulgaria, Jugo-Slavia, Rumania, and Palestine. The vehicles of this influence are the Student Christian Movement, the Religious Press, the Religious Education Bureau, conferences, lectureships, and the personalities concerned. In the three periodic consultations I have held during the last six years with prelates and laymen of these Churches, in my capacity as president of the World Alliance of

Young Men's Christian Associations, there have emerged, repeatedly, testimonies to a great indirect service and requests for a like coöperation in the fields of religious education, literature, apologetic lectures, and youth organization. Evidences of this influence have increased progressively in these consultations from Sofia (1928) to Kephissia (1930) and Bucharest (1933). If funds were forthcoming to duplicate in the French language the Russian courses now presented by the academy, the results could easily be multiplied by the attraction of Balkan theological candidates familiar with that tongue.

Another by-product of the academy, so notable as to lift it into the prominence of a proper major objective, is the collaboration between its personnel and that of the Church of England theologians. This has gone far along paths of understanding that point toward unity. It would be difficult to name a more promising single adventure in ecumenical relationships than the resulting Fellowship of St. Alban and St. Sergius and its rewarding processes.

YET IT must be reported that the vital interests wrapped up in the Academy are all in jeopardy. In the weeks immediately following this publication, the issue will be decided in Paris whether or not it can go on. The soberly speaking Metropolitan Eulogius wrote of the institution on December 28th last what I know personally to be authentic:

"At the present time its position is truly critical, near to a catastrophe. During the present month of December our professors received only one-half of their salary which had been so greatly reduced, and we do not know with what funds to pay their salary in the coming month of January, as our treasury is absolutely empty and even in debt. Similarly critical is the position with regard to the maintenance of our students. This is covered only up to the month of January. If in January aid does not come there will be danger of having to discontinue the activity of the Institute. This would be a great and irreparable calamity, for the last torch of Russian theological science will become extinct and there will be no hope to light it anew."

In response, resources have come sufficient to carry through only to the end of March. Knowledge of such a state of affairs, I am confident, will prompt readers of *THE LIVING CHURCH* to provide amounts necessary to complete the year.*

A further measure is urgently required—one of central organization to give this vital coöperative undertaking recognition nationally and economic stability. Something is called for comparable to the "Russian Clergy and Church Aid Fund" in England, of which the Archbishop of Canterbury is patron, and Lord Charnwood, president. The nucleus of such a body is to be found in the capable Episcopalian groups already existing in Boston, New York, Philadelphia, and Washington, but until now disconnected. While this fraternal responsibility toward the Russian Church indubitably rests upon all Christians, the lesson of experience is that it will not be recognized by many in America outside the Episcopal Church in time and volume enough to save and maintain the academy, veritable outpost of a great people's faith.

The income requirement of the academy for the current year is approximately \$20,000 at the existing rates of dollar and pound exchange. We should be thinking, however, in terms of expansion. Twice as many applicants for admission to the 1933 class were denied as could be accepted. Stipends ought to be increased. The professors are provided for on a scale below the margin

* Contributions may be sent to *THE LIVING CHURCH* or to the treasurers of the American Committee interested in this seminary. They are: Harold Peabody, 10 State street, Boston, Mass.; Stephen Baker, 40 Wall street, New York, N. Y.; John S. Newbold, 1517 Locust street, Philadelphia, Pa.; William R. Castle, Jr., 2200 S street, Washington, D. C.

for the protection of health. The house in which two of them, including the dean, live, has been declared unsafe by the architect. The student dormitory and refectory are primitive. Ten cots to a room is the average. One hook or two per student do duty for wardrobes and are ample for all the clothing he possesses. One corner of the furnace room is partitioned off for a shower—the sole bathing establishment for professors and students in common. Yet cleanliness prevails. There are no complaints—only thanks to God for the privileges given.

One student, seventeen years old, is from Poland. Another from Czechoslovakia is thirty-eight. Two come from highly cultured Paris families. Estonia sends one. Two candidates escaped from Soviet Russia to be there. Surely American sacrifice can match this heroism!

The currents of blessing will flow both ways. They need so to do. Western Christianity has as much to receive as to give. Our Eastern brethren have the foundations on which Christianity rests. If the Church is ever united it will rest on the Constantinopolitan-Nicene Creed rather than on modern interpretations. Their ritual rewards study and reflection. In the sacred music deep answers to deep. The mystical and contemplative notes of Eastern Orthodoxy are needed now in the West, especially in the Anglo-Saxon countries—fast-rushing, organizing, prone to magnify the human instrument. Orthodoxy has a message to this age. It is dealing with the great enemy—Godlessness, confronting it with God-consciousness. Until we have more passion and intelligence we cannot overcome it. It is hopeless to oppose it except by love. If we can have this toward one another, it will be a lesson for all the Christian Church, but profession without action will be meaningless.

Servers in the Sanctuary

By the Rev. Ambrose H. Beavin

Rector, St. Luke's Church, Hot Springs, Va.

ONE OF THE MOST inspiring services that I ever attended was in a Colored church.

Ill health had driven me to Florida for a long rest. Upon regaining some strength I was able to help out here and there a little. Holy Trinity Church, West Palm Beach, needed a locum tenens for a few months and I served.

On the hottest Sunday night in August I was asked to preach at St. Patrick's (colored) Church. When I went into the parish house to vest I thought I was being greeted by the whole congregation—thirty-nine men and boys. It proved to be a choir of twenty and nineteen acolytes. And every one of the nineteen acolytes had something to do. All were, of course, vested in cassocks and lace cottas. Some carried banners and some carried lights. Two took care of me, and four took care of the Colored priest—two carried the train of his cope and two took charge of his biretta. All had their place in the sanctuary, and all of them spent the whole of the time on either knees or feet. When the time came for the biretta to be removed, one acolyte took it from the head of the priest—and gave it to the other to hold. When the time came for the cope to be removed the other two attended to that. When the time came for me to be censed, three others appeared before the altar, one bearing the censer, another bearing the incense boat, and another a spoon. They were all perfectly drilled in all manual acts. It was a wonderful spectacle and a sight I shall never forget.

But above and beyond that—there they were—nineteen of them, all serving in the sanctuary, all with a task to do, and all doing it well. The church was crowded—about 500 in the congregation, and among that 500, doubtless four times nineteen—fathers, mothers, wives, sweethearts, and brothers and sisters—feeling that they, too, had a vicarious part in the sanctuary service through ties of blood or love.

Had I attempted a service that same Sunday night in Holy Trinity, I should have been alone in the sanctuary. I should have had a paid organist and a paid quartette in the chancel. And possibly twenty in the congregation.

Are we not possibly losing by limiting "service activities" to a few singers and "plate passers"?

Trinity, Boston, Neighborhood House

By Mrs. Edward W. Taylor

THE EVOLUTION of Trinity Neighborhood House, Boston, covers a long period of time and has passed through various phases.

The Rev. Phillips Brooks as early as 1870 saw the necessity of giving work to women and leased a house on Burroughs Place, Boston, to be used for a laundry and in order to care for the children of the women employed started a nursery within its walls. In a few years this district was outgrown and after much investigation and unbiased thought, it was decided that East Boston of all places demanded most such an investment. Two houses on Princeton street, East Boston, were occupied successively by Trinity Church. But as the work was constantly enlarging a move was made to our present dwelling, 406 Meridian street, East Boston. This house was bought by Trinity Church in 1917, and what had been a nursery with a neighborhood attached was now a far reaching neighborhood house with a nursery attached and was called henceforth Trinity Neighborhood House and Day Nursery.

Here the little children begin to arrive early in the morning, left by father or mother on their way to work. They enjoy the privilege of kindergarten and at noon other children arrive from school and are given with the little ones a substantial lunch. After lunch the older children go back and the younger children have a rest. This is taken on the floor, each child provided with a mat and blanket and they usually sleep an hour and a half. But at 3:30 P.M. the greater activity of the day begins as the older boys and girls come from school for every kind of class—cooking classes, music lessons, working in leather and working in wood, sewing and dancing. They can learn to build boats and airplanes and to take photographs; and added to all these are dramatics in which they are really successful.

The other day a visitor was much amused when the cooking teacher said to her class of little girls, "Who do you think made the best apple pie last week?" They all guessed it must have been the class of older girls who had longer experience. "Not at all," said the teacher. "The boys' class made the best apple pie."

These boys appeared at the Neighborhood House and asked for cooking lessons, and though the teacher had thought she could not squeeze in another class to an already overburdened week she managed it by taking two classes in one evening, and the boys are getting a lot out of it. Beside the instruction given to the boys and girls in the neighborhood to learn practical things and join Boy and Girl Scout groups with competent leaders, the music lessons are a source of great pleasure and usefulness. One of the young soloists in Trinity choir was discovered by our singing teacher.

The workers of the Neighborhood House make many visits during the year so that the House means a bond of friendly understanding and a chance for the solution of problems for the parents as well as an outlet for the activities of their children. In fact one of the unique clubs is called the Community Club which consists of mothers and daughters and meets Thursday evenings. The mothers of the group started the club as young married women and now their daughters join and give it fresh vigor. Their meetings are very lovely affairs, I assure you.

Since the East Boston Community Centre has been established under Max Nelson we are able to use their gymnasium for the boys and girls which is a great asset and in other ways we cooperate with the center hoping to leave no gaps in the neighborhood untouched by the influence of one or the other of us. And James Parsons, our resident boy worker, gives much time in the summer to the city play grounds thus spreading our influence in a further way.

The successful growth and work of the Neighborhood House is in a large measure due to Mrs. Edith E. Van de Carr who is in her twenty-first year as the head of the House.

The Serbian Patriarch Among His People

By Vladislav Maievsky

THE TRAVEL of the Serbian Patriarch Barnabas in different parts of the vast Bosnia, Herzegovina, and in Dubrovnik is a great event in the religious and national life of those parts, which were united with Serbia, Croatia, Slovenia, and Montenegro, after the war in 1918, in the big kingdom of Yugoslavia.

Centuries passed in the history of these people, centuries of pain, tears, prayers, and hopes, and the people could not see their Patriarch. The evil wind, which extinguished the bright light of the candle of the Serbian medieval kingdom, later put out the light of the Serbian Patriarchate.

But after the great liberating war, in 1918, the united kingdom of Serbia was resurrected, and with it in 1920 was restored the Serbian Patriarchate, and again its light turned on.

And now the people of Bosnia, Herzegovina, and Dalmatia again have the possibility of seeing their Patriarch—to see him not only in their dreams and prayers, as it was during the dark night of the century of bondage, but to see him in reality face to face.

That was of special importance, because the fate of the Serbian Church, during the whole period of Serbian history, was connected in a very close way with the fate and destiny of the people. The construction of the great and glorious medieval kingdom, and the awful tragedy of Kosovo, and the centuries of pain and slavery, and the time of the heroic rebellions and legendary fight for the delivery of the exhausted people "for the holy cross and the golden freedom" (motto of the arisen people), all that was always bound closely with the Serbian Church.

And now when the radiant light of the golden freedom is warming the liberated and united Serbian people, the Serbian Patriarch, as the incarnation of the fulfilled dreams and prayers of the nation, personally is going among his people, finding joy with them, just as before he suffered with them.

This journey of Patriarch Barnabas among the population of Bosnia, Herzegovina, and Dalmatia has a special characteristic meaning and represents a great success in the question of religious and national conscience of the people as now they have seen their Patriarch with an olive branch of peace in his hand, and they received with great enthusiasm his preaching about peace between all the members of different nationalities, as they are equal brothers in the kingdom.

And all the journey of the Patriarch passed in the wonderful atmosphere of brotherhood, harmony which erases all differences of religions and nationalities.

"We must live in friendship among each other," said the representatives of the Moslems in their greetings to the Patriarch.

"We cannot live without each other, we are bound to each other, by the same blood, same language, same customs," said the Catholics.

And of no less importance were in Dubrovnik the words of the principal Jewish rabbi of the whole Dalmatia who said:

"We Jews had with Serbs, very similar historical sufferings and pain, and therefore we find in Serbs not only the devoted members of the same kingdom but as well brothers of the same

historical endurance. With you we always experienced the good and the evil, joy and sorrow, and there is no difference between us. . . . In those remarkable moments, when the highest Shepherd of the Serbian Orthodox Church is visiting his flock, his spiritual children, who are approaching him with devotion, so as to receive from him the holy blessing, we Jews with all our hearts are joining in the joy, because His Holiness came here with an olive branch of peace, love, and agreement. . . . Hearing the prophetic words of this deeply respected and famous head of the

Serbian Church and having in view the sincerity of our similar ideals, I wish that we shall in future, as well as it was in the past, work shoulder to shoulder to be able in our delivered, great and strong Yugoslavia to widen the love, peace, and calmness in which must be educated our flocks."

So touchingly spoke even those of other religions.

The people were united with their Patriarch and three days and nights, for example, in Sarajevo there was great excitement in the streets. Three days the perfume of flowers, united with the smell of incense, filled the churches and streets.

The attention of everyone was concentrated on the preaching and service to God—the eyes of everybody in religious ecstasy were concentrated on God's altar. And until late at night Orthodox, Catholics, Moslems, and

Jews were gathered together in an enthusiastic crowd. The top hats were mixed with ordinary hats of town people and peasants and with turbans and fezzes of Moslems. All this colorful crowd was united together by the greetings to Patriarch Barnabas, and by the singing of national hymns. It is hard to describe, but those who personally heard in Dubrovnik (Ragusa) the greeting which was given to Patriarch Barnabas, by a Catholic Serb, could understand how people appreciated, in spite of differences of religion, the real apostolic preaching of Patriarch Barnabas, about love, peace, fraternity, and every one understands that he is a brilliant representative and bearer of culture.

And Moslems. Such a great joyful excitement seized them in Bania Luka. They adorned their houses with expensive carpets, flowers, and plants. All the streets were full of Moslems. They greeted warmly the Serbian Patriarch, as a special and dear high guest. The good and the evil always spreads like wind. And the fame of Patriarch Barnabas came to them from the South Serbia, where he preserved to this day very friendly relations with the Moslem population.

Only such feelings could give life to those words full of respect and love by which the Serbian Orthodox Patriarch was greeted by the representatives of different confessions, classes, and positions.

And the simple people, peasants and workmen, with sweet field flowers in their hands, raised the most precious thing they had, their souls, to their beloved shepherd, their souls which were full of naïve love, respect, admiration, and devotion.

FOLLOWING JESUS is not simply a pious, sentimental performance which may some day be of use to you. He is not a far-off person condescending to hear your supplications, but is ever present and ready with aid. When men need Christ most they seem to be too ashamed to ask for His assistance.

—Bishop Lloyd.



THE PATRIARCH VISITS SARAJEVO

Books of the Day

Rev. William H. Dunphy
Editor



THIS OUR SACRIFICE: A Brief Theological and Historical Study of the Eucharistic Oblation. By Trevor Jalland. Pp. xii, 157. Morehouse. \$2.40.

THE PRESENT WORK is a timely discussion of a belief close to the heart of the Christian religion. Though written in popular style, it exhibits familiarity with the works of the scholars, and should do much to popularize their conclusions. There is a good treatment of the Sacrifice of Calvary as "essentially the dedication of a life, the perfect symbol of a self-oblation which in itself constitutes a fact of moral value as far exceeding the worst outrage of human sin as the divine Being and the human virtue of the Son of God exceed our own." The writer deals frankly with the difficulties connected with the Dominical institution of the Eucharist and the relation of "the Breaking of Bread" to the Last Supper, but points out the weaknesses of the radical critical theories, and suggests other considerations in favor of the historic Christian teaching on this subject. The New Testament evidence generally is shown to indicate a natural and "realist" interpretation of our Lord's "Words of Institution," as well as a sacrificial conception of the Eucharist, though of course without any detailed theory or explanation. The striking unanimity of Christian writers in all ages as to the Eucharist being, in some sense, a Sacrifice, is pointed out and the various explanations are appraised. The writer warns against certain modern developments borrowed from the Latin Communion, and the tendency to exalt the Presence above the Sacrifice; and lays stress on the Patri-centric *ethos* of the Eucharistic action. He offers some practical considerations of value. Altogether this is a worthwhile and instructive book. W. H. D.

GOD AT WORK: A Study of the Supernatural. By William Adams Brown. Pp. xvii, 301. Scribner. \$2.50.

DR. BROWN has made a profound study of the reality of the supernatural, as it is known and experienced by religious men and women, and he strongly emphasizes its importance as pointing to a *living* God ceaselessly at work in His creation. He reminds us that science, like religion, depends ultimately on faith, and that on the other hand religion like science appeals to experience. One could wish, however, that Professor Brown had dealt more adequately with the very real difficulties raised by psychologists like Dr. Leuba, and also with those who treat the religious experience purely as an ejection of the social process. One feels in general that his treatment here, while most suggestive, does not go deep enough, and fails to meet some of the most perplexing problems raised by those who disbelieve in the supernatural.

Yet this is, perhaps, rather unfair, when the volume is considered as a whole. There is a keen and sympathetic appreciation of widely varying approaches to religion—of Karl Barth discovering God in the Bible, and the Anglo-Catholic finding Him in the Church, of the First Century Christian Fellowship, and other contemporary movements—and the exposition of what religious men have found and are still finding in the supernatural does much to carry conviction. In particular, the moral and personalistic basis of a universe which produces moral persons is forcibly urged, and also the reasons why men continue to believe in a good God in spite of the fact of evil, and the meanings faith has found in God. Yet again we find ourselves asking questions. Is it self-evident that "were we not made aware of God's presence by some act of divine communication we could never have conceived the idea of God?" Such a statement, at least, should be carefully qualified. And the strength of conviction is no necessary indication of its truth. Moreover, is the writer really desirous of establishing such a type of freedom and indeterminacy (pure arbitrariness in the universe) as William James believed

in? Certain passages might seem to indicate this. Would not the "bolt from the blue" kind of "freedom," be quite as fatal to religion and to moral liberty as the most rigid sort of determinism? Again, does the intangible nature of matter in its ultimate essence really carry with it an eventual monism? This does not follow from the fact that "it is no longer easy to tell where the body stops and spirit begins." And even a spiritual monism might be difficult to reconcile with the writer's thesis. Here Dr. Brown appears to depart from his usual clarity and analytical insight. And does not the centrality of Jesus, to which he pays beautiful tribute, compel us to go further still, as to the ultimate meaning of His Person?

The work fittingly finds its conclusion and culmination in the treatment of sainthood. To this, as the supreme example of the supernatural activity of the living God, Dr. Brown devotes one of the most valuable and convincing portions of the book. The "helps in the saintly life" are well handled, and the writer here as elsewhere draws generously from Catholic sources as well as Protestant. Thankfulness is viewed as the best summing up of the attitude of the spirit that has found God. The writer ends as he begins with the fact of God, as the great reality that gives to all lesser realities their meaning and their glory. Though we have been compelled to notice some defects in the exposition, we cannot escape the fact that Dr. Brown has given us one of the best treatments appearing for some time on his subject. The multitude of concrete anecdotes and illustrations save us from the aridity and unreality of many works of the sort, and bring home to us with renewed force the realization of the transcendent, active, living God. W. H. D.

JESUS SAID "I AM." By George Stewart. 1934. Harper. Pp. 89. \$1.00.

DR. STEWART is minister of the First Presbyterian Church, of Stamford, Connecticut, and he has furnished us with a volume of ten very helpful and interesting sermons. The Harper firm has put the clergy in its debt by publishing its Monthly Pulpit series; and the sermons of Dr. Stewart show insight, imagination, and a wealth of illustrations.

"One of the keenest humiliations which each one of us bears daily is the fact that we are of very limited intelligence." No priest will dispute this assertion. Often, when we are over-worked, our mental pump needs the priming of a good sermon or so, and it is helpful to have such a volume as Dr. Stewart's in easy reach. E. L. P.

DARE TO LIVE. By Gerald Breitgam. Falcon Press, Inc., New York. 1934. Pp. ix, 229. \$2.00.

THIS BOOK is another contribution to the growing personality and success literature with which ambitious young men tease themselves. It is very well written, and full of illustrations. The title is deceptive; not much daring is required if one sets out to be a good glorified average. Still the writer has ideals. "This is a stirring world and day in which to be alive," he says. "Barbarism, cruelty, misery, and want abound, but side by side with them rise the noblest efforts man ever has made to reach the stars. Though tenements still crowd the cities, they are infinitely ahead of the noisome slums of a century ago. Though the outlying races still battle and the great nations arm as if to war again, yet we do hear out of the mouth of the common man evidence of purpose not to engage again in ghastly, stupid butchery of his fellows." We hope he is right. E. L. P.

ADDRESSES and meditations for the Three Hours on Good Friday are usually much the same, and yet the subject is inexhaustible. The test of usefulness therefore for a new addition to the innumerable books on this subject is not novelty but ability to provoke thought. Canon Peter Green makes this point very clearly in his *Watchers By the Cross* (Longmans. \$1.50), and the addresses it contains stand the test well. It is not so much a coherent series of sermons as a rather better-kept-than-average "preacher's note book" on the "last words." For this reason, the author's recommendation that each paragraph be used as a peg on which the reader may hang his own meditation is a timely and helpful one. And Canon Green's comments on "less talk and more silence" for an effective Good Friday service deserve reading and heeding. W. F. L.

NEWS OF THE CHURCH

New York Cathedral Pavement Dedicated

Bishop Manning Officiates at Service; 2,000 Persons Take Part in Procession

NEW YORK—The Pilgrims' Pavement of the Cathedral of St. John the Divine was dedicated by Bishop Manning of New York the afternoon of March 11th.

Among those who made up the procession of 2,000 at the dedication were Edward Bell, in charge of the building of the cathedral, and a group of the men who laid the pavement. They were followed by the Laymen's Club of the cathedral, who collected the funds for the pavement.

Many of the clergy of the diocese were in the procession. Preceding Bishop Manning was Dean Milo H. Gates of the cathedral. In addition to the customary attendants, two Knights Templar attended the Bishop.

SPECIAL PRAYERS AT EACH PLACE

The ceremony of dedication, which followed Evening Prayer, consisted of the procession with special prayers at each Place of Pilgrimage. The Bishop, clergy, choir, and people advanced up the center aisle the whole length of the nave. There are eight medallions in this center aisle, each one symbolizing an event in the life of Christ, beginning with Bethlehem and ending with the place of the Ascension. The medallions in the side aisles symbolize the great historic places of pilgrimage in Christian times, not only in Europe and the East but also in America. When additional funds are available, the Pilgrims' Pavement will be extended through the crossing and the transepts of the cathedral.

(Continued on page 666)

Chicago to Utilize Radio As Means of Developing Diocesan Consciousness

CHICAGO—The Church in the diocese of Chicago is turning to radio as the latest means of developing a diocesan consciousness and interest. Bishop Stewart of Chicago will broadcast a message to the entire diocese the evening of April 7th, over Station WMAQ, one of the largest Chicago broadcasting stations.

A half-hour program, including musical numbers, will be broadcast. The Bishop's message will pertain to the work of the Church generally and specifically with some of the problems in the diocese of Chicago and the work of the Church locally.

This is the first time that the diocese has undertaken a broadcast for strictly Church purposes.



Wide World Photo.

PILGRIMS' PAVEMENT DEDICATED

Bishop Manning of New York, center, officiated at services marking completion of work on the pavement of the Cathedral of St. John the Divine. He was assisted by the Very Rev. Milo H. Gates, D.D., dean, and other members of the cathedral staff and diocesan clergy.

Province of Pacific Synod Meets in La Jolla May 1st

SACRAMENTO, CALIF.—The province of the Pacific committee on evaluation at its meeting here February 28th and March 1st accepted the invitation of the Rev. F. J. F. Bloy to hold the synod at La Jolla, Calif., this year. The dates will be May 2d, 3d, and 4th.

Great Mass Meeting June 6th For Maryland Tercentenary

WASHINGTON, D. C.—The Rev. E. N. MaConomy, rector of St. Mary's parish, St. Mary's City, Md., has been appointed chairman of a special committee to arrange for the tercentenary of the coming of the Episcopal Church to the shores of Maryland. The date set is June 6th.

A service of the Holy Eucharist will be held at 8 A.M., followed by a great open-air mass meeting, at which the Rev. C. Ernest Smith, D.D., rector of St. Thomas' Church, Washington, will make the address. Governor Ritchie of Maryland has already indicated his intention of being present and the Bishops of Washington, Maryland, and Easton are expected. A mammoth massed choir will be assembled from all parts of the diocese, under the chairmanship of the Rev. Dr. F. J. Bohanan.

San Francisco Cathedral Lenten Services Are Well Attended

SAN FRANCISCO—The Lenten services at Grace Cathedral are being unusually well attended. Four courses of addresses are being given at the Vesper services during the week. The healing services on Thursday evenings are steadily gaining in attendance.

Regional Church Conferences Planned

Bishops and Other Diocesan Leaders Coöperating in Field Department Plans for Discussions

NEW YORK—The Bishops and other diocesan leaders are coöperating in plans which for nearly a year have been before the National Council's Field Department, for a series of two-day regional conferences on Church matters looking toward parochial, diocesan, and national Church activity next autumn.

Among the subjects for discussion are the following: Religious factors apparent now in American life and thought. The effects on the spirit and the fabric of the Church of the last four years. Are these effects temporary or permanent? Are they gains or losses? What corresponding readjustment will be called for in parish, diocese, and mission field? General Convention in 1919 adopted a plan which represented a controlled parochial and missionary economy which the Church has since been endeavoring to realize; shall there be a return to the state of affairs which preceded 1919? Essentials in a plan for a fresh start in diocese and parish; a national integrating program.

Dates and places of the conferences during April are: Chicago and Boston April 3d and 4th; Omaha and Philadelphia April 5th and 6th; Portland, Ore., April 9th and 10th; Birmingham, Ala., April 10th and 11th; Raleigh, N. C., April 12th and 13th; Fresno, Calif., April 12th to 17th; Dallas, Texas, April 17th and 18th.

Bombings Fail to Upset Cuban Church Members

CAMAGÜEY, CUBA—The Church in Cuba continued its routine of services during the revolutionary disorders, ignoring the constant bombings, according to the Ven. J. H. Townsend, archdeacon of Camagüey.

"Only once in Havana, when there was street fighting," he said, "was Evensong omitted.

"Sometimes there were bombings almost nightly in various places. One greeted the choir in Camagüey with a grand explosion not a hundred yards away as it was starting the processional. In some places we changed to late afternoon services or omitted the night service. Sometimes we were without lights. Sometimes there were strikes on the railroads or busses. Sometimes there was no water. But through it all we have kept on normally, only changing about as circumstances compelled, thus helping our people to maintain their morale."

Japanese Brotherhood Sponsors Experiment

Chapter House Considered Possible Solution of Student Housing Problem at University

TOKYO, JAPAN—A decision to experiment in student housing resulted from a recent meeting of the council of St. Paul's University assembly of the Brotherhood of St. Andrew. To gain an understanding of the problems involved in the realization of successful small group or chapter houses, based on foreign college fraternity housing ventures but adapted to housing and living conditions in Japan, the university's St. Andrew's group will set up its first experimental chapter house near the campus in Ikebukuro for study purposes during the first two terms of the new school year, beginning April 16th.

The university assembly of the Japanese Church's St. Andrew's movement, with its 12 university student chapters or groups, consisting of from 15 to 20 members each, under the direct leadership of senior student officers and guided and counselled by a priest of the Church as chaplain and a faculty member, believes its form of organization is best fitted for a venture in student housing in Japan.

ADEQUATE HOUSING IS PROBLEM

One of the great problems facing higher education institutions in Japan is to provide successful, adequate, and healthful housing and nurture for the thousands of young men who flock to the colleges and universities each year from all parts of the empire. This problem was particularly emphasized in the study made of Christian education in Japan by a joint commission in 1932, consisting of American and Japanese educators, working under the International Missionary Council.

In its study of student housing and the deplorable lack of attention in Japan to this problem, the Rikkyō Brotherhood chapters are undertaking this experiment as a demonstration of a way to eliminate this problem in a small way. They hope to provide not only comfortable and healthful housing for out-of-town students, but also to provide comfortable surroundings for their members during their college life that they may be enabled to enjoy those stimulating associations and wholesome influences which play an important part in every sound educational program.

IMPORTANT CONTRIBUTION

In undertaking to solve this problem, the Rikkyō assembly of the Brotherhood feels it will eventually be able to make possible one of the most important and significant contributions in the betterment of student life and study in St. Paul's University. In the 12 Daigaku chapters of the St. Andrew's movement, there are at present more than 200 representative student members, held together in the corporate practise of the rules of the Christian laymen's movement for the common study and betterment of their mutual spiritual character building. The ultimate plan of the

assembly is to provide one well constructed and well equipped chapter house, capable of housing during their student life from 10 to 20 young men, for each of the university chapters. The location to be adjacent to the campus and the houses developed after the fashion of English and American college fraternity houses, but with interiors adapted to the Japanese mode of living. Before launching the larger permanent plan, the assembly by a six months' period of experimentation with a rented trial house, intends to study the needs and problems of such a housing venture to justify the raising of approximately Y200,000 to construct the permanent student chapter house project.

New York Cathedral Pavement Dedicated

(Continued from page 665)

It is proposed that the medallions to be put in the south transept be connected with the Eastern Orthodox Church, and those in the north transept with the great women of the New Testament and of the Christian Church in all ages.

MEDALLIONS SIX FEET IN DIAMETER

The Pilgrims' Pavement, which is 32,000 square feet in area, is made of green Vermont argillite with bands and borders of black argillite. The medallions, which are six feet in diameter, are of bronze. They are placed at proper distances apart up the aisles. The work on the pavement has taken about eight months, and has given employment to 75 men. The money for the pavement has mostly been given in small sums by the visitors who come to the cathedral from all parts of the world. These visitors make what is called a pilgrimage through the cathedral under the guidance of the Laymen's Club. It is for this reason that the pavement is given the name of the Pilgrims' Pavement.

Bishop Manning preached the sermon of dedication. He said in part:

"The dedication of this pavement in the nave is of great interest for several reasons. First: it reminds us that in spite of the difficult times through which we have been passing, the work on this building has never entirely stopped since we took it up in 1924; and we trust that it will not have to stop, though, as you know, it is our unalterable principle to do no work unless we have the funds in hand to pay for it. Not one cent of debt rests on this great structure, a fact which a friend of the cathedral writes to say he believes is unparalleled in Church cathedral construction of such magnitude and such cost as that involved in the building of the Cathedral of St. John the Divine.

"Second: this pavement is of special interest because of the way in which the funds for it have been raised. It speaks to us of the pilgrims who have come here from everywhere. It suggests the welcome that is here in this great House of Prayer for all who enter it. Lastly, this pavement is of great interest for its architectural and artistic effect and for the historic and religious suggestion of its decoration and symbolism."

At the end of his address, the Bishop read a poem by Mrs. William Ordway Partridge, written especially for the occasion. The procession and dedication followed.

Southwestern Virginia Parish House Consecrated

Bishop Jett Officiates at Services in Radford

ROANOKE, VA.—Bishop Jett of Southwestern Virginia consecrated the new parish house at Radford March 4th and set apart a number of memorials.

Participating in the services with Bishop Jett were the Rev. James McDowell Dick, rector of Grace Church, Radford, and of Christ Church, Pulaski, and the Rev. John A. Wilson, Jr., who is a native of Radford and was ordained to the priesthood in Grace Church and now has a charge at Oak Hill, West Virginia.

The new parish house is of brick, in gothic design, and was planned by C. H. Hinnant, an architect of Lynchburg, Va. It contains five well equipped class rooms, two robing rooms, commodious kitchen, large auditorium with stage, is provided with modern plumbing fixtures, and has steam heat. Thus are assured adequate facilities for the Church school, the Service League, and other activities of the parish.

In the tower of the parish house was placed the bell from old St. James', which was the first Episcopal church in the community and was located in East Radford.

Memorials set apart were: a bishop's chair of solid oak, given by the Parish Aid in memory of Mrs. John A. Wilson, Sr.; hymn boards and numerals, given by W. H. Garking and Mr. and Mrs. A. H. Morgan; two candelabra in memory of Nancy Doyle Adams, given by her parents, Mr. and Mrs. Radford C. Adams and her godmother, Mrs. Bessie K. Bullard.

The Bishop visited Christ Church, Pulaski, for the evening service on the same day and confirmed seven. On this occasion a brass candle lighter and extinguisher was presented; the gift of Mrs. John L. Sneed in memory of her father and mother, Lt.-Col. Samuel Richards Johnston, C.S.A., and Sara Campbell Watts Johnston.

Memorial to Late Lord Halifax To be Object of General Appeal

LONDON—An appeal to Churchpeople throughout the Anglican communion will shortly be launched with the object of providing a fitting memorial to the late Lord Halifax.

It has not yet been decided what form the memorial shall take, but it will almost certainly contribute handsomely to the enrichment of York Minster, to which Lord Halifax was greatly devoted.

"Congregationalist" Changes Name

BOSTON—With the first issue in April the religious weekly, *The Congregationalist* changes its name to *Advance*. Publication will be continued by the Congregational Publishing Society at 14 Beacon street, Boston. Dr. William E. Gilroy will also continue as editor of the new paper, with his present staff, but with the addition of Hubert C. Herring as associate editor.

Bishop Mitchell In Car Accident

Recovering From Slight Fracture of Skull and Concussion of Brain; Council of Advice in Charge

PHOENIX, ARIZ.—Bishop Mitchell of Arizona was seriously injured in an automobile accident the evening of January 31st, while returning from one of the mission fields.

As the result of the accident he received a slight fracture of the skull and concussion of the brain.

His recovery has been most satisfactory, but since the physician in charge insists upon freedom from all responsibility, until such time as the Bishop can resume his duties, Bishop Mitchell has requested the council of advice to act as the ecclesiastical authority of the district for the present.

5,000 Attend South Florida

Mission; Bishop Demby Preacher

MIAMI, FLA.—Suffragan Bishop Demby of Arkansas conducted a preaching and teaching mission in St. Agnes' Church here from February 26th to March 4th inclusive. Nearly 5,000 people attended the more than 30 services and meetings held in the church.

In addition to the church services, the Bishop addressed two of the city clubs for individual and community improvement, lectured to students of the Booker T. Washington High School, and talked to children of the grammar and primary schools.

The crowning feature of the mission was the rededicatory service when the huge congregation of about 1,000 persons, formed into a human cross, on bended knees renewed their baptismal vows and received the apostolic benediction.

Bishop Wing of South Florida welcomed the missionary. The Rev. John E. Culmer is vicar of St. Agnes'.

Bishop Gribbin at New York Church

NEW YORK—Bishop Gribbin of Western North Carolina led the service of dedication of the Church of the Ascension Afield March 13th. The service was followed by a luncheon of the women of the congregation, at which Bishop Gribbin, Suffragan Bishop Gilbert of New York, and the rector of the Ascension, the Rev. Donald B. Aldrich, D.D., were guests of honor. Bishop Gribbin spoke of the work at Penland, N. C., which has been selected by the Ascension Afield this year for its "special." A pledge of \$2,500 for the project has been made, to be credited on the quota.

Guild Has "Homecoming" Meeting

MILWAUKEE—St. Mary's Guild of St. Andrew's Church held its first "Homecoming" luncheon and meeting February 23d. The guest speakers were Mrs. B. F. P. Ivins and Mrs. S. B. Player.



"FAREWELL, BELOVED MOTHER"

This painting of Jesus bidding farewell to the Virgin Mary is by Kallulu (Mrs. Paul) Jones, of Texarkana, Ark. It was inspired by a scene in the Passion Play at Oberammergau. A number of her paintings are on display in Texarkana from Palm Sunday through Easter Day. She is a member of St. James' Church.

Mammoth Cross Erected on Top Of Mount Davidson, San Francisco

SAN FRANCISCO—An impressive new cross—a permanent structure of steel and concrete—now stands atop Mount Davidson, the highest point in San Francisco, as a lasting setting for the city's annual sunrise Easter service. It will be consecrated Easter Day.

The cross towers 100 feet above the crest of the mountain, which itself is 916 feet high. By day it can be seen from most parts of San Francisco; at night, brilliantly illuminated by electric flood-lights, it will be visible from much greater distances—from ships many miles off the coast, from the Oakland and Berkeley hills, from many peninsula communities and other far-away points.

Last Easter about 50,000 persons joined in the mountain-top devotions, and this year, with the permanent cross a reality, 75,000 are expected.

Boston Y. P. F. Attend Service

BOSTON—The metropolitan district, including 15 branches, of the Young People's Fellowship met in Emmanuel Church, Boston, the evening of March 11th for the annual Mid-Lenten Worship service. The rector of Emmanuel, the Rev. Dr. Phillips E. Osgood, preached.

E. A. Lewis Resigns as Diocesan Editor

WASHINGTON, D. C.—Edwin A. Lewis, secretary of the Washington Cathedral, has found it necessary to resign his editorial work in connection with the diocesan organ, *Washington Diocese*.

Church Congress Meets April 17th

Interesting and Varied Program Arranged for Four-Day Sessions in Bellevue-Stratford, Philadelphia

PHILADELPHIA—A very interesting program has been arranged for the annual meeting of the Church Congress here April 17th to 20th. Headquarters are at the Bellevue-Stratford Hotel.

The Rev. John W. Suter, Jr., of the Church of the Epiphany, New York, is general secretary. The Rev. John Mockridge, D.D., of St. James' Church, Philadelphia, is in charge of local arrangements.

At the opening session the evening of April 17th, the Rev. Floyd Van Keuren, D.D., executive secretary of the social service commission of the diocese of New York, and the Rev. William B. Spofford, managing editor of *The Witness* and executive secretary of the Church League for Industrial Democracy, will speak on What Should Be the Relation of the Church to the National Recovery Administration?

BISHOP TAITT COMMUNION CELEBRANT

Bishop Taitt of Pennsylvania will be the celebrant and Bishop Penick of North Carolina the preacher at the corporate Communion of the Church Congress at St. James' Church at 11 A.M., April 18th. It will be preceded by the annual meeting of the general committee of the Congress.

The Rev. Robert S. Chalmers, D.D., rector of Grace and St. Peter's Church, Baltimore, and the Rev. Theodore R. Ludlow, D.D., rector of the Church of the Holy Communion, South Orange, N. J., are the speakers the afternoon of April 18th on In What Sense Do We Wish Christendom to Be Reunited? Is Unity of Organization Essential?

That evening the subject will be: What Is the Relation of the Church to Social Change? The Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, National Council, will contend that it is making a vital contribution. The Rev. W. Spear Knebel, rector of St. Paul's Church, Woodside, Long Island, will maintain that it is merely adjusting itself.

PROBLEMS OF MINISTRY TO BE DISCUSSED

Problems of the Ministry will be the subject of the addresses the morning of April 19th. Coadjutor Bishop Washburn of Newark will speak on Admission. The Rev. Bartelle H. Reinheimer, D.D., executive secretary of the Field Department of the National Council, will discuss Placement; and Bishop Capers of West Texas will speak on Retirement.

Clergyman, General Physician, and Psychiatrist: How Should They Work Together? will be the subject of the addresses that evening. The Rev. Percy G. Kammerer, Ph.D., headmaster of Avon Old Farms School, Avon, Conn., will speak on The Clergyman. Dr. William Darrach, dean emeritus in residence and pro-

fessor of Clinical Surgery at the College of Physicians and Surgeons, Columbia University, will speak on The General Physician. Dr. H. Flanders Dunbar, on the medical and psychiatric staffs at the Columbia University Medical Center, will speak on The Psychiatrist.

The Protestant Emphasis: Why We Need It, will be the subject of an address by the Rev. Ralph S. Meadowcroft of Christ Church, Rye, N. Y., the morning of April 20th. The Catholic Emphasis: Why We Need It, will be discussed by the Rev. William M. V. Hoffman, Jr., S.S.J.E., of St. Francis' House, Cambridge, Mass.

The Rev. Donald B. Aldrich, D.D., rector of the Church of the Ascension, New York, will speak that afternoon on The Awareness of God.

All sessions will be held at the Bellevue-Stratford Hotel, where members and visitors are requested to register. The hours of the sessions will be 10 A.M., 3 P.M., and 8 P.M.

Bishop Taitt is honorary chairman of the local committee. Other members, in addition to Dr. Mockridge, chairman, are the Rev. George G. Bartlett, D.D., the Rev. George A. Barton, D.D., the Rev. Leicester C. Lewis, Ph.D., the Rev. Malcolm E. Peabody, and the Rev. David M. Steele, D.D.

Chapel of St. Luke's Home, New York City, Redecorated

NEW YORK—The Chapel of St. Luke's Home for Aged Women has just been beautifully re-decorated. Owing to the peculiar lighting arrangements in the chapel, and in order to get the effect of uniformity in color tones, it was necessary to use several different tones of color, though only two are evident, greenish-grey and cream. The walls are greenish-grey and the ceiling cream. The back of the chancel is done in pure gold-leaf, glazed to a soft tone. The wood-work, which was light, has been finished to look like dark oak. The windows, which were badly in need of repair, were thoroughly repaired and cleaned. All the work of re-decoration and repair was done by J. & R. Lamb Studios.

The chapel is in constant use. There are twelve services held regularly each month. During Lent there are special Thursday afternoon services with special preachers. Among those serving this Lent are the Rev. J. H. Randolph Ray, D.D.; the Rev. George A. Trowbridge; the Rev. Horace W. B. Donegan; and the Rev. Albert E. Ribourg. The chaplain of the home is the Rev. Lyman P. McDonald, D.D. There are 83 ladies resident.

Sexton Celebrates 60th Anniversary

NEW YORK—John H. Mallon, first assistant deputy sexton of Trinity parish, celebrated his 50th anniversary March 8th. He began this long service at Trinity Chapel in 1884.

Rectors Exchange Pulpits

SAN FRANCISCO—Lenten services on Wednesday evenings are being held in all the parish churches, with the rectors exchanging pulpits.

Oberammergau Radio Broadcast to Precede Passion Play Opening

NEW YORK—A program originating at Oberammergau, Germany, where the 300th anniversary of the Passion Play is being observed this year, will be brought to the United States by short-wave transmission and will be broadcast over a network of the National Broadcasting Company May 13th. This broadcast will be preliminary to the opening of the Passion Play.

Rev. Edgar L. Pennington Edits S. Florida Magazine

ORLANDO, FLA.—The Rev. Edgar L. Pennington, rector of Grace Church, Ocala, and one of the editors of the Church *Historical Magazine* has recently become editor of *The Palm Branch*, diocesan organ of South Florida, at the request of Bishop Wing of South Florida.

Shanghai University President Honored on 70th Birthday

SHANGHAI, CHINA—The recent three days' celebration of the 70th birthday of the Rev. F. L. H. Pott, president of St. John's University, has proved a remarkable demonstration of the esteem in which both he and the institution which he heads are held by the Chinese people. Almost 50 years of service in the China Mission have made a deep and widespread impression on that nation.

According to Chinese ideas a 70th birthday is a great and glorious occasion. And this anniversary has been celebrated in proper style for three days and nights. Students and alumni of St. John's in many parts of China and in foreign countries have taken part. Those unable to attend the festivities in person have had an opportunity of hearing the chief proceedings over the radio. Telegrams of congratulation were received from New York, London, Singapore, Canton, Foochow, Amoy, Hankow, Peiping, and Tientsin.

Chicago Catholic Club Sponsors Services

CHICAGO—The Catholic Club of Chicago is sponsoring a series of Lenten missions at St. Andrew's Church, Evanston, during Passion Week. During Holy Week on Wednesday there will be Tenebrae; Maundy Thursday, Tenebrae, followed by a visit to the Altar of Repose; Good Friday, Veneration of the Cross, Mass of the Presanctified, and the Three Hour service. Royal D. Smith is president of the club.

Purposes of God to be Studied

WILMINGTON, N. C.—Camp Leach Summer School in the diocese of East Carolina is introducing the motive and aim of the Church-Wide Endeavor into each of its courses this summer, making the theme of the whole school program a study of the purposes of God.

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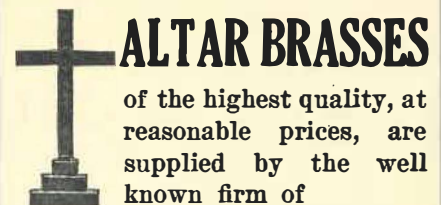
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Russian Prelate Dies in New York

Archbishop J. S. Kedrovsky, Claimant of Title Over Metropolitan Platon, Succumbs After Stroke

NEW YORK—Archbishop John Savva Kedrovsky, who claimed to be the legitimate head of the Russian Orthodox Church for the diocese of North and South America, Alaska, and the Aleutian Islands, died March 16th at his home, 15 East Ninety-seventh street, at the age of 54.

The Archbishop, who fought for more than three years in the courts of this state to affirm his title, conferred in 1923 by the Holy Synod in Moscow, collapsed while directing a rehearsal of the choir of the Russian St. Nicholas Cathedral and died before medical aid could be summoned. A cerebral hemorrhage was given as the cause of death.

NATURALIZED IN 1920

The late Archbishop became a naturalized citizen in 1920, 18 years after he came to this country. He was born in Alexandrovka, Russia, September 23, 1879, and studied in the Odessa Theological Seminary until 1902, when he was ordered to Alaska to organize a seminary. The ill health of his wife prevented his going to that post, and instead he was sent to Pittsburgh. In 1904 he was ordained a priest and assumed a post in the Russian Church in Chicago.

For almost 20 years thereafter Fr. Kedrovsky was sent from one city to another in this country to organize Russian Orthodox churches and supervise construction of edifices. He built several throughout North and South America, and in 1923 was recalled to Moscow.

PATRIARCH TIKHON DEPOSED BY COUNCIL

Fr. Kedrovsky was appointed Archbishop by the Sobor or Council of the Russian Church in 1923, under the auspices of the "Living Church" group. In May, 1922, the Patriarch Tikhon had been imprisoned by the Soviet government. Certain elements in the Church, with the sanction of the government, convened the Sobor, which, it is alleged by Tikhon's followers, was illegal since it was called without the canonical consent of the Patriarch and because of other irregularities. This Sobor passed a resolution of condemnation and deposition of the Patriarch, enacted new legislation permitting married priests to be advanced to the episcopate, endorsed the work of Lenin as "a leader of struggles for a great social truth," and appointed and consecrated Fr. Kedrovsky as Archbishop of the Russian Church in America.

Russian Churchmen who remained loyal to the régime of the Patriarch Tikhon claimed that all of these proceedings were irregular and void. The new Archbishop was a married man, and so ineligible for the episcopate under the old law, which they contended could be changed only by an Ecumenical Council. Thus when Ked-

rovsky, who was an American citizen, came to this country after his consecration, he met with strong opposition headed by the Metropolitan Platon, who had been appointed head of the American see by the Patriarch Tikhon.

PLATON LOSES IN COURTS

There ensued a three-year struggle for control between the two factions in Russian parishes throughout this country, centering in the rival claims to the Cathedral of St. Nicholas in New York. By a decision of the civil courts, the cathedral was awarded to Archbishop Kedrovsky, and Metropolitan Platon and his followers were ousted from it.

During the struggle between the two opposing factions, authorities of the Episcopal Church, including Bishop Gailor, then president of the National Council, and Bishop Manning of New York, supported the claims of Metropolitan Platon. When the cathedral was awarded to Archbishop Kedrovsky, Trinity parish invited Platon and his followers to use the porch of St. Augustine's Chapel for their services. Subsequently they appropriated \$30,000 to make over St. Augustine's Chapel on Houston street, dividing it so that two-thirds of it, separated from the remainder by a sound-proof partition, could be used by the Russians. This has served ever since as the cathedral for the majority of the Russian Orthodox, who have remained loyal to the Metropolitan Platon.

Larger Staff Needed to Meet Opportunities in Philippines

MANILA—The necessity for a larger staff to meet the vast opportunities and to expand the existing work was clearly shown at the recent 25th annual convocation of the Philippine Islands. Bishop Mosher of the Philippine Islands presided.

Aggressive steps forward were taken to meet the situation.

The Rev. Henry Mattocks was elected clerical deputy to the General Convention. The Rev. Arthur H. Richardson is alternate. Harold C. Amos was elected lay deputy.

Delegates from the Woman's Auxiliary: Mrs. G. F. Mosher, Mrs. Henry Mattocks, Miss Lillian Weister, and Miss Edith Haslam.

Washington Church is Closed

WASHINGTON, D. C.—Old Trinity Church has had to be closed for lack of funds to keep the parish going. The parish house has been leased by the federal government for welfare work. The Rev. Lindsay O. Duvall has served as vicar of Trinity for the past year. It is one of the historic old churches of Washington, but of late years it has been all but abandoned by reason of residential changes and other circumstances.

Church Provides Lunch for C. W. A. Men

CHICAGO—Members of St. Stephen's Church here have undertaken to provide a noonday lunch for C. W. A. workers who are working on the streets in the neighborhood. The Rev. Irwin St. John Tucker is pastor of St. Stephen's.

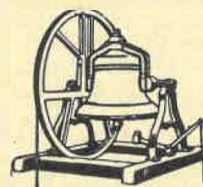


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MRS. GEORGIA CAMPBELL

CHARLES TOWN, W. VA.—Mrs. Georgia Campbell, mountain worker in charge at Christ Church, Jefferson County, Charles Town, W. Va., in the Blue Ridge mountains, died March 14th in Washington, D. C., after a long illness. Mrs. Campbell was forced to leave her post in November to retire to Washington for treatment. The funeral service was held March 16th at Zion Church, Charles Town, with burial in Berryville, Va.

JOHN W. CLAUSSEN

MIAMI, FLA.—John W. Claussen, treasurer of the diocese of South Florida, died here March 6th. The funeral service was held March 8th by Bishop Wing of South Florida assisted by the Rev. G. I. Hiller, rector of Trinity Church.

Elected diocesan treasurer in the first convention after South Florida became a diocese, January 1923, Mr. Claussen has served efficiently from that time. He was the warm friend of both Bishop Mann and Bishop Wing.

Mr. Claussen has for many years been an active member of Trinity parish, Miami, serving on the vestry. His widow and one daughter survive.

MISS LETTIE J. DAVENPORT

SYRACUSE, N. Y.—Miss Lettie J. Davenport, for 19 years parish secretary at St. Paul's Church here, died after an illness of six weeks. The funeral service was at the church March 10th.

At the burial the rector of the parish, the Rev. H. H. Hadley, D.D., was assisted by four clergymen who as curates had "passed through Miss Davenport's hands," as they said; that is, had counseled with her in parish work and profited by her wise and understanding advice. These four clergymen, the Rev. Messrs. A. B. Merriman, Stuart G. Cole, W. Paul Thompson, and Nelson M. Burroughs, had a part in the service, but others in the procession who, as candidates for Holy Orders from the parish, had been in close association with Miss Davenport and joined in their tribute to her life of service, were the Rev. Messrs. H. H. Hadley, Jr., H. C. Gosnell, and C. D. Newkirk. The wardens and vestrymen of the parish acted as honorary pall bearers. A large congregation filled the church to capacity.

As evidencing a widespread knowledge of her life of service, it is of note that in a city which, with its environs, has a population of a quarter of a million, the leading daily newspaper, the *Syracuse Post Standard*, had an editorial in praise of her character and in appreciation of her labor of love with its many contacts beyond parochial lines.

On the Sunday following the burial

Bishop Fiske of Central New York visited the parish and paid his tribute to Miss Davenport's life and work.

MISS CHARLOTTE E. FOLDS

CHICAGO—Miss Charlotte E. Folds, leader in Church affairs in Chicago for many years, and member of a well-known Church family in Chicago, died at the home of her brother, George R. Folds, in Evanston, March 15th. She was 65 years of age.

Miss Folds was until recently chairman of the department of religious education of the diocesan Woman's Auxiliary. She has been active in Auxiliary affairs for some time and a delegate to the triennial convention of the Auxiliary. She was a member of the board of managers of the Church Home for Aged and a member of St. Mark's Church, Evanston. Burial was at Oshkosh, Wis., following a service at St. Mark's, Evanston.

MRS. CURTIS C. GOVE

BATAVIA, N. Y.—Mrs. Curtis C. Gove, widow of the Rev. Curtis C. Gove, for 33 years rector of St. Michael's parish, Oakfield, N. Y., died March 3d.

Survivors include two daughters, Mrs. Lester L. Callan of New Brighton, Staten Island, and Mrs. Francis B. Blodgett, wife of Dean Blodgett of St. Paul's Cathedral, Erie; and one son, R. F. Gove, of Pittsburgh.

MISS S. ISABEL GRAVES

VALLE CRUCIS, N. C.—Miss S. Isabel Graves, 66, head of the academic department of the Valle Crucis School, died March 2d.

For many years she was active in educational work in North Carolina, becoming principal of the Valle Crucis School in 1925. She held this position until 1933 when she resigned active control.

Miss Graves was the daughter of the late Judge J. Frank Graves of Mount Airy. She graduated from St. Mary's School and from the University of North Carolina.

Burial was in Mount Airy.

MRS. CAMERON MANN

ORLANDO, FLA.—Mrs. Cameron Mann, widow of the late Bishop of South Florida, died suddenly March 17th at her home in Winter Park after a heart attack.

Survivors include two daughters, Mrs. W. E. Fisher of New York, and Mrs. Clinton Harviston of Lexington, Ky.

MISS RUTH MORGAN

NEW YORK—Miss Ruth Morgan, known throughout the country for her work for world peace, died at her home here March 11th in her 64th year after an illness of two months.

The funeral service was held in Grace Church March 13th. The Rev. Harry Emerson Fosdick, an old friend, officiated, assisted by the Rev. E. Felix Kloman, assistant at Grace Church; the Rev. R. Maxwell Bradner, rector of St. Margaret's Church, Staatsburg; and the Rev. Frank R. Wilson, rector of St. James'

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Church, Hyde Park. Burial was in Hyde Park. Miss Morgan was for many years a communicant of Grace Church.

Among the many distinguished persons at the funeral were Miss Frances Perkins, Secretary of Labor; Mr. and Mrs. Ogden L. Mills; Mrs. James Roosevelt, the President's mother; Mrs. Carrie Chapman Catt; and Mrs. Lewis S. Thompson, Miss Morgan's sister. Flowers and a personal letter were sent by President and Mrs. Roosevelt.

Delegations from many organizations, with which Miss Morgan was closely associated, were present.

Miss Morgan was born in 1870, the daughter of William Dare and Angelica Livingston Morgan. She was educated at home and in a convent in France. She was active in many good works having to do with the improvement of the status of women. In recent years, she devoted herself mainly to the National Committee for the Cause and Cure of War, of which she was one of the founders. For the last two years she was chairman of the committee.

E. M. SPARHAWK

DENVER, COLO.—Edward Magee Sparhawk, senior warden of St. Mark's Church, Denver, died at his home here March 8th.

The funeral service was held at St. Mark's Church March 10th, with Coadjutor Bishop Ingley of Colorado and the Rev. T. J. Haldeman, rector, officiating.

He is survived by his widow, a son, Dale, and two daughters, Mrs. Paul Allison, and Miss Elizabeth Sparhawk.

MRS. ARTHUR W. TAYLOR

GLASGOW, VA.—Mrs. Janet Montgomery Taylor, wife of the Rev. Arthur W. Taylor, died February 25th at her home here.

Mrs. Taylor was born in London January 15, 1876, and was educated in Paris. She was a graduate of St. Bartholomew's School of Nursing and specialized in baby work at Queen Charlotte's Hospital, London, leaving there to take up nursing in the leper colony at Alleghabad, India, where she served for about seven years.

While on a visit to Philadelphia, Pa., she met and married the Rev. Mr. Taylor and she was very active with him in missionary work in North Carolina and South Carolina before coming to Virginia. Her most prominent work was the conduct of a baby hospital in the Satterlee Settlement House at Columbia, S. C., during the epidemics incident to the World War camps. Here she cared for 62 motherless babies with advanced cases of malnutrition, restored them to health and strength and later placed them in excellent homes through having them adopted.

The funeral service was held in St. John's Church, Glasgow, March 1st. Bishop Jett of Southwestern Virginia officiated, with the assistance of the Rev. Dr. Alfred R. Berkeley and the Rev. J. F. W. Feild, both of Roanoke.

Mrs. Taylor is survived by her husband and two daughters, Mrs. Fred Connor of Eutawville, S. C., and Miss Mae Byrd Taylor of Glasgow, and one brother, S. W. Montgomery of Louisville, Ky.

CHARLES P. YOUNG

WARREN, PA.—Charles P. Young, for 25 years a member of the vestry of Trinity Memorial Church, died February 6th. Since 1917 he was the diocesan treasurer of the Church Pension Fund. He was a member of the firm of Johnson and Young.

He is survived by his widow, Cora Magee Young, to whom he was married in 1903; and a brother, William A. Young.

The funeral service was held February 8th from Trinity Memorial Church, Bishop Ward of Erie and the Rev. E. Pinckney Wroth, rector, officiating.

Church Services

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle 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, 4:30-5:30; 7:30-8:30.

Maryland

**Grace and St. Peter's Church,
 Baltimore, Md.**

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 CLERGY
 THE REV. ROBERT S. CHALMERS, D.D.
 G. B. WADHAMS, B. MCK. GARLICK
 Sundays: 8, 9:30, and 11 A.M.; 8 P.M.
 Week-days: 8 A.M.; 5:30 P.M.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sunday Masses: 7:30, 9:30, and 11 A.M.
 Sermon and Benediction, 7:30 P.M.
 Week-days: 7, 8, Thurs., and H. D., 9:30 also.
 Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

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,
 Cathedral Heights
 New York City**

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
 Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector
 Sundays, 7:15, 7:30, 9:30, 11:00 A.M.;
 5:15 P.M.
 Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
 Additional Eucharist, Friday, Holy Days, 9:30.

Church of the Incarnation, New York

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

New York—Continued

Church of St. Mary the Virgin, New York

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 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Evensong, with Address and Benediction, 6.
 Week-day Masses, 7, 8, and 9:30 and 12:10.
 Confessions: Thursdays, 4 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

HOLY WEEK

Tenebrae: Wed., Thurs., and Fri., at 8 P.M.
 Double Choir. Responsories by Handl, Victoria, Ingegneri, Palestrina, Allegri.

MAUNDY THURSDAY

High Mass with Holy Communion and Procession to the Altar of Repose, 7 A.M.

GOOD FRIDAY

Mass of the Presanctified, Singing of the Passion and Worship of the Cross, 10 A.M.
 Preaching of the Cross (Rector), 12 to 3.

HOLY SATURDAY

Blessing of the New Fire and Paschal Candle, First Mass and Vespers of Easter, 10 A.M.

HOLY WEEK CONFESIONS

Monday, 4 to 5; Tuesday, 4 to 5; Wednesday, 4 to 6; Thursday, 11 to 1, 3 to 6, 7 to 8; Friday, 12 to 5, 7 to 8; Saturday, 3 to 5, 8 to 9.

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April 4, 11, 18, 25 (Wednesdays), 8:30 P.M.

Holy Cross Church, New York

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 Confessions: Saturdays 7-8:30 P.M.; Sunday morning 7:30.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
 REV. G. P. T. SARGENT, D.D., Rector
 8 A.M. Holy Communion.
 11 A.M. Morning Service and Sermon.
 4 P.M. Evensong. Special Music.
 8 P.M. Service in Swedish Language.
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 Holy Communion, Wed., 8, Thurs., 10:30 A.M.
 Junior Congregation, 9:30 and 11 A.M., 4 P.M.

St. James' Church, New York

Madison Avenue and 71st Street
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 THE REV. JAMES V. KNAPP
 Sundays: 8 A.M., 11 A.M., 8 P.M.
 Wednesdays, Thursdays, and Holy Days, 12 M.
 Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 REV. FRANK L. VERNON, D.D., Rector
 Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
 Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
 Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
 VERY REV. ARCHIE I. DRAKE, Dean
 Sunday Masses: 7:30, 9:30, and 11:00 (Sung 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.

Midwest Educators To Meet in Chicago

Conference of Leaders is Called by
Dr. D. A. McGregor to Consider
Problems of Church Schools

CHICAGO—Leaders in religious education of the province of the Midwest will meet in Chicago April 3d for a conference on problems facing the Church schools. The conference is called by the Rev. Dr. Daniel A. McGregor, Ph.D., executive secretary of the department of Religious Education of the National Council. Dr. McGregor will be the leader of the session.

The Very Rev. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, Wis., the Rev. Herman Page of Dayton, Ohio, the Rev. John S. Higgins of Chicago, and Miss Vera Gardner, supervisor of the department of religious education in the diocese of Chicago, will be among the leaders.

Bishop Gray of Northern Indiana is president of the provincial synod, and the Very Rev. Maurice Clarke of St. Paul's Cathedral, Marquette, Mich., is chairman of the provincial department of religious education. The conference will be held at diocesan headquarters, 65 E. Huron.

Maryland Church Normal School Holds Commencement Exercises

BALTIMORE, MD.—The annual commencement exercises of the Church Normal School were held in the Cathedral of the Incarnation March 6th. The Rev. George B. Scriven, assistant minister of St. David's Church, Roland Park, preached the sermon, and Bishop Helfenstein of Maryland presented the certificates to a large number of persons who had completed one or more of the respective courses. The Rev. William W. Shearer, rector of St. Timothy's Church, Catonsville, was introduced as the new head of the department of religious education in the diocese of Maryland.

Bishop of Oregon Dedicates Organ

PORTLAND, ORE.—Bishop Sumner of Oregon dedicated the new pipe organ at St. Michael and All Angels' Church, Portland, the evening of February 25th. The vicar, the Rev. Richard F. Ayres, assisted by the former vicar, the Rev. T. F. Bowen, officiated at the service. The organ was a memorial to the mothers of three men of the congregation of St. Michael and All Angels', Dean Vincent, George C. Ulrich, and Harold A. Wormser.

Bishop of Arctic in Buffalo, N. Y.

BUFFALO, N. Y.—Bishop Fleming of the Arctic, who was the noonday preacher at St. Paul's Cathedral, was the speaker at the meeting of the Buffalo Clericus which met in St. Paul's parish house March 12th. He was also the speaker at the Buffalo Brotherhood of St. Andrew assembly at St. Simon's Church.

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EVANGELISTS available for conferences, schools of prayer, quiet days, eight-day preaching missions:

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Rev. John R. Pickells "Rural Messenger" Editor

CHICAGO—The Rev. John R. Pickells, rector of Trinity Church, has accepted the managership of *The Rural Messenger*, monthly magazine of the Rural Workers' Fellowship.

Kansas Deanery Conferences Are Attended by 400 Men

TOPEKA, KANS.—The Rev. Richard M. Trapnell, D.D., secretary of the Field Department of the National Council, conducted four deanery conferences for men in the diocese of Kansas during the week of March 4th to 11th. The conferences were held in St. John's Church, Parsons; St. Paul's, Leavenworth; St. James', Wichita; and St. Paul's, Manhattan.

About 300 men attended these afternoon and evening meetings and helped greatly in stimulating interest in the Church-Wide Endeavor.

15 Schools, Colleges Represented

WASHINGTON, D. C.—Fifteen schools and colleges were represented at the recent Tri-Diocesan Student Conference held at Rock Creek Church, the Rev. F. J. Bohanan, D.D., rector. It was a three-day meeting and was the 11th annual conference to be held under the auspices of the department of religious education of the diocese of Washington.

Fire Razes Canadian Church Hall

TORONTO—The parish of Bathurst, N. B., suffered a severe loss by fire February 25th when the church hall was completely destroyed and the beautiful little St. George's Church building practically ruined by smoke and water. A strong west wind fanned the flames and sub-zero weather made the work of the firemen very difficult.

200 Attend Chicago Normal School

CHICAGO—More than 200 clergy, superintendents, and teachers of Church schools enrolled in the city-wide normal school which the department of religious education is conducting each Monday night at diocesan headquarters. Forty-two parishes and missions are represented.

Oregon Woman's Auxiliary Delegates

PORTLAND, ORE.—Delegates of the Oregon Woman's Auxiliary to the general convention are: Mrs. J. J. Panton, Mrs. Wilson Johnston, Mrs. A. H. Cousins, Mrs. L. Grace Vial, all of Portland, and Mrs. H. R. White, of Eugene. Alternates are: Mrs. W. T. Sumner, Mrs. W. J. Burns, Mrs. Dean Vincent, Mrs. H. D. Chambers, and Mrs. W. Jane, all of Portland.



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ANNOUNCEMENTS

Died

SISTER EMILY CAROLINE—On March 13, 1934, at Los Angeles, Calif., SISTER EMILY CAROLINE, of the Sisterhood of the Holy Nativity (formerly Emily Parker, of New Britain, Conn.), entered into eternal rest. Burial from the Convent at Fond du Lac, Wis., on Monday, March 19th.

GEE—At Raleigh, N. C., March 9, 1934, PATTIE WILLIAMS GEE, daughter of the late Dr. Charles J. Gee and Tempe Austin Gee, of Weldon, N. C.

"Light at Eventide"

Requiem, and Burial Office, Chapel of the Annunciation, Christ Church, March 12, 1934.

WHITE—Entered into life eternal on March 8, 1934, HANNAH AMELIA WHITE, wife of the late M. Morris White of Mt. Auburn, Cincinnati, Ohio; age 96 years.

"Father, in Thy gracious keeping leave we now thy servant sleeping."

Memorial

MINUTE

Died January 28, 1934

THE RT. REV. EDWARD CAMPION ACHESON
Bishop of Connecticut

The undersigned, appointed to represent the clergy of the diocese of Connecticut, have prepared this Minute upon the death of our Bishop, and we offer it as the expression of our appreciation of him, and of our deep sense of loss occasioned by his death.

EDWARD CAMPION ACHESON, though born in England, was of Irish ancestry. His father was an officer in the British Army, and was stationed at Woolwich at the time of the Bishop's birth. His academic education was at Wycliffe College in the University of Toronto, and at New York University, where he received his M.A. degree in 1892.

He came from Toronto in 1889 to be an assistant to the Rev. Dr. Rainsford in St. George's Church, New York City. After serving three years there he was called to be rector of Holy Trinity Church, Middletown, and there he remained until twenty-three years later when he was elected to be the Suffragan Bishop of Connecticut. After serving in that capacity for eleven years he was made Coadjutor, and on October 16, 1928, upon Bishop Brewster's retirement, he became the Diocesan. Bishop Acheson well deserved his promotion, for in the humbler office of Suffragan he served the diocese faithfully and well.

When Bishop Brewster asked for a Suffragan he expressed the hope that the man sought would be "characterized by the genuine humility, the lowliness of heart, which must go with the highest ideals, a man of energy and devotion to the work, a man of sympathy to feel with the clergy and people he is to work among." Bishop Acheson met those requirements to a marked degree.

Quietly and faithfully he has administered the affairs of the diocese, and under his guiding hand it has grown and gained strength. Connecticut is essentially a rural diocese. There are many small and feeble parishes in it. These the Bishop had much on his mind and heart. He had their clergy there as well. And both the parishes and the

Announcements—Memorial—continued

clergy have been the recipients of his help and encouragement manifested in a substantial way.

The Bishop was a man of charming personality, a man of culture and refinement, in every way human. He made friends easily, and was always a welcome guest in the homes of his clergy and his people.

We rejoice that it has been our privilege to have him for our Bishop, and to work with him. The memory of his gracious and inspiring leadership will remain precious to us in the years to come.

As Suffragan, as Coadjutor, as Bishop, he has honored the office which he has filled, and rightly takes his place in the distinguished line of Connecticut's bishops. It is hard for us to realize that this radiant personality has gone from us, and that his work here on earth is done, but may there not be recompense and consolation in the thought that

"He is not dead but only lieth sleeping
In the sweet refuge of his Master's breast,
And far away from sorrow, toil and weeping,
He is not dead, but only taking rest."

J. CHAUNCEY LINSLEY,
WILLIAM A. BEARDSLEY,
JOHN F. PLUMB,
SIDNEY W. WALLACE,
Committee.

NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, 175 Ninth Ave., New York City.

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Miscellaneous

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CHURCH WOMAN, experienced, six years present position, wants position as housemother or matron, October 1, 1934 or sooner. References. Address, C-113, THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED middle aged woman as companion or housekeeper, good health, references. Address, H-112, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, Churchman, experienced, successful, convincing references, wishes change for climatic reasons. Modern organ and equipment desired. Tentative correspondence suggested. Address, A-103, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER (mixed or boys), conductor, teacher, organ and voice, serving prominent cathedral, wants change. Churchman, thoroughly experienced and efficient. Recitals always ready. Modern organ desired. Address, ENHARMONIC, G-111, THE LIVING CHURCH, Milwaukee, Wis.

ROBERT LIPPERT, organist and choirmaster of the famous Boys' Choir that presented several concerts at the World's Fair, is available after April 1st. Will assist rector in parish work. Invite correspondence from rectors and music committees. P. O. Box 559, East Liverpool, Ohio.

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Dr. Keller Completes Visits to Seminaries

Director of Summer School in Social Service Interviews Students Interested in Problems

CINCINNATI, OHIO—Dr. William S. Keller, director of the Summer School in Social Service for Candidates for the Ministry and Junior Clergy, has just concluded his visits to the seminaries.

Dr. Keller at each seminary interviewed those students desiring to study this summer the problems of social relations.

He reminded the students in each instance that the main reason the summer school in Cincinnati can operate is that it is receiving a financial subsidy from the Social Service Department of the National Council.

During the two months of the summer school the students are placed in courts, social agencies, hospitals, and other places. Last summer a particular effort was made to acquaint the men with the problems of labor and unemployment.

Chicagoans Bid Farewell to W. F. Pelham

CHICAGO—Farewell tributes to William F. Pelham, leader in the diocese of Chicago for more than a quarter century, were paid prior to his departure with Mrs. Pelham for Florida where they will live. Mr. Pelham is a national councilman of the Brotherhood of St. Andrew, past president of the Chicago diocesan assembly, former deputy to several General Conventions, member of the Diocesan Council, and leader in other Church activities.

100 Nurses in Iowa City Procession

IOWA CITY, IOWA—More than 100 nurses in uniform formed part of the procession into Trinity Church here at the morning service March 11th. The occasion was the commemoration of the life of Miss Jane A. Delano, a founder of the American Red Cross Nursing Service. The Rev. Richard E. McEvoy, rector, preached.

Books Received

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

COLLEGIATE PRESS CORPORATION, Boston, Mass.:

John Henry Newman. The Romantic—The Friend, the Leader. By Sister Mary Aloysi Kiener, S.N.D. \$5.00.

COLUMBIA UNIVERSITY PRESS, New York City:

Reminiscences of an American Scholar. By John W. Burgess. \$3.50.

THOMAS Y. CROWELL CO., New York City:
Pad and Pencil Puzzles. By Gladys Lloyd. \$1.00.

Whither Latin America? By Frank Tannenbaum. \$2.00.

LONGMANS, GREEN & CO., New York City:
I Believe in God. A Trilogy by Canon Peter Green. \$2.50.

THE MACMILLAN CO., New York City:
The Trail of Life in the Middle Years. By Rufus M. Jones. \$2.00.

The Protestant Churches and the Industrial Crisis. By Edmund B. Chaffee. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:
The Flame of Prayer. By Edward D. Sedding. \$1.40.

FLEMING H. REVELL CO., New York City:
After He Had Risen. By Hugh Thomson Kerr. \$1.00.

How Can I Find God? By Leslie D. Weatherhead. \$1.50.

SHEED & WARD, New York City:
Saint Thomas Aquinas. By G. K. Chesterton. \$2.00.

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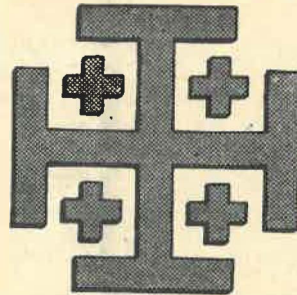
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